

# The Gospel

God's Perfect Remedy for Man's Demise

The Book of ROMANS  
Volume II of II Chapters 9-16



**A Verse by Verse Study Guide**

Prepared for the Safe Haven Berean Fellowship, Ministry of the Word  
by Pastor David Braden

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Text Note: Words in italics are Greek words with the definition being provided immediately after the word.

## Introduction and Transition from Chapters 1-8:

The book of Romans begins with Paul introducing himself and providing his credentials to a people he has not yet been able to visit. He mentions a hindrance in coming to visit them but doesn't explain what it is until the end of his letter. (Rom. 15:20-23)

He is a bondservant of Jesus Christ, an apostle, and is one who has been set apart to the unique calling of the gospel.

In the introduction, he introduces the theme about which he will write, the gospel of Christ (1:1-17). He then begins to present his theme: the need for righteousness in a person's relationship with God (1:18-8:39).

He tells them that man is not righteous (in fact, he is desperately wicked.) All have sinned and fall short of the glory of God.

He then answers the question: How can a person be righteous before God?

He explains God's accounting procedure in which the original sin of Adam and man's individual sins are removed and placed on Christ. In addition, the righteous life of Christ is imputed to man such that, positionally, we are given a perfect standing before God. We are no longer regarded as sinners but as saints.

He supplements his explanation with a discussion of how a person should live who has become righteous. (Chs. 6-8)

After the glowing confidence of chapter 8, Paul's thoughts are turned toward the plight of his nation, Israel. His diatribe in chapters 1-8 have raised many questions regarding Israel's status before God.

He is now suddenly thinking about the members of his own race. He is grieved because, for the most part, they have rejected the gospel of grace which he preaches. And, from their point of view, not only was Paul seriously wrong doctrinally in what he preached, but he was a traitor, a man who was trying to destroy the faith he once preached.

Paul wasn't a traitor but was simply proclaiming Jesus to be Israel's true Messiah.

And, not only did they consider him their enemy, they set out actively to oppose, hinder and undermine everything he was trying to do. They were, in fact, his enemies. Wherever he went, they followed him and stirred up mobs and, at times, drove him out of the city and were instrumental in much of the physical opposition and sufferings (e.g. beatings, stonings) that he received.

Instead of proceeding with practical applications from the victorious chapter 8 exaltations, he pauses for three chapters to address the issues and concerns that have arisen from His people Israel: "What about us?"

In Chapters 9-11, Paul discusses God's dealings with Israel

1. In the past (Ch-9),
2. In the present (Ch-10), and
- 3, in the future in which prophetic promises will be fulfilled (Ch-11).

Next, he gives specific applications to his audience concerning their responsibilities (12:1-15:13).

As he begins to conclude (with several benedictions), he shows his deep interest in the Roman Christians and reveals an intimate knowledge of many (15:14-16:27). It is likely that he may have

known them from his visits to other locations or his close associates may have revealed information about them. This could explain, in part, his longing to visit them.

A brief outline of the book of Romans is as follows:

1. Introduction (1:1-17)
2. Righteousness, the necessary ingredient of man's relationship with God (1:18-8:39)
3. God's plan for Israel and the Gentiles (9:1-11:36)
4. The attitude and conduct expected of believers (12:1-15:13)
5. Paul's concluding remarks exhibiting his personal interest and care for the Roman Christians (15:14-16:27)

The workbook, volume 1 of this study, addresses chapters 1 through 8 of the book of Romans.

Chapters 9-16 are addressed in this volume II.

Page 6 of this workbook provides an outline of the complete book of Romans.

Page 7 provides a listing of chapter themes.

## Romans Summary: Salvation for All through Faith in Christ

Jew / Gentile unity

The Gospel

		<b>1:1</b> Paul's gospel & greetings	INTRODUCTION	
Salvation for both		<b>1:16</b> Theme: Gospel power for salvation		
All are under God's wrath	Gentiles	<b>1:18</b> Gentiles - rebellion	ALL PEOPLE DESERVE GOD'S WRATH	
	Both	<b>2:1</b> Moralizers/Jews - hypocrisy		
	Jews	<b>2:17</b> Jews - presumption		
	Both	<b>3:9</b> Law condemns all men		
All are saved by faith, NOT law	Both	<b>3:21</b> Justification by faith	JUSTIFICATION	
	Jews	<b>4:1</b> Abraham - father of those with faith		
	Both	<b>5:1</b> In Adam / in Christ		
All die to sin & live by Spirit	Both	<b>6:1</b> Dead to sin	SANCTIFICATION and GLORIFICATION	
	Jews	<b>7:1</b> Dead to the law		
	Both	<b>8:1</b> Alive to the Spirit		
All are disobedient; All receive mercy	Jews	<b>9:1</b> God's sovereignty, He chooses mercy	ELECTION and MERCY	
	Gentiles	<b>10:1</b> Man's responsibility, Israel rejected God		
	Both	<b>11:1</b> God's plan for Jews		
		<b>12:1</b> Living sacrifices, life in the body	LIVE IN HARMONY, FOR GOD HAS SHOWN MERCY	
		<b>13:1</b> Relationship with civil authorities		
Jews - Don't judge! Gentiles - Don't despise!		<b>14:1</b> Toleration of weaker brother		
Gift: Gentiles to the Jews		<b>15:14</b> Paul's travel plans	CONCLUSION/ BENEDICTIONS	
		<b>16:1</b> Greetings to Roman Christians		

## ROMANS – Chapter Themes

1.	Introduction: Paul introduces himself and his gospel. vv.18-32 The degeneration of mankind	}	The need	God's holiness/ Sin condemned
2.	The Jews/Moralizers are condemned.			
3.	vv.1-20 All have sinned vv.21-31 All can be justified by faith.			
4.	Abraham was justified by faith.	}	The Way	God's grace in justifying sinners
5.	One act of righteousness resulted in justification for all who will believe.			
6.	We are freed from sin and have now become slaves of righteousness.	}	The Life	God's power for a holy life
7.	The war between the flesh and the spirit.			
8.	The way of sanctification/ Life in the Spirit/ The flesh versus the Spirit.			
9.	Israel, God's chosen people.	}	Israel in God's plan	God's Sovereignty
10.	Israel's failure to obtain righteousness.			
11.	Israel's temporary rejection and future salvation.			
12.	Our spiritual service – the practice of righteousness.	}	The Life of Service	God's Glory in his servants
13.	The outworking of righteousness.			
14.	The practice of righteousness toward other believers (to 15:14).			
15.	vv.15-32 Paul's plans.	}	Final greetings/benedictions	
16.	Final greetings and closure.			

## ROMANS 9

### Israel's Rejection of Christ

#### Key Verse:

“As it is written: “Behold I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame.”” (v.33)

#### In this lesson:

Paul has much sorrow and grief because many of his countrymen have rejected Christ even in spite of having many advantages. This does not, however, mean that God's promises have failed.

It is not the children of the flesh who are accounted as the children of God but those of the seed of Isaac, the seed of promise.

God will have mercy and compassion on those whom He chooses to show mercy and compassion. Paul points to the examples of Jacob and Esau, Moses and Pharaoh to support his arguments that God is just. God chooses vessels for glory or wrath depending upon His divine prerogatives. He concludes by declaring that a remnant of Israel will be saved.

#### Lesson Outline:

- I. Themes
- II. Background
- III. Chapter Outline
- IV. Exposition
- V. Application  
Review

#### I. Themes:

- The Sovereignty of God
- The faithfulness of God in relationship to His promises and covenants with Israel

This chapter deals with an issue that is very difficult for modern man to understand. Modern man, in general, is a humanist and believes that he is the captain of his fate, the master of his destiny.

He believes that he should be consulted on all matters that pertain to him.

How ironic, since each person is given life and placed on the earth without him being consulted.

Sovereignty: God does what He wants, when He wants, in the way He wants, and He asks no one's permission. (compare with present day “humanism” which exalts the opinions and choices of man)

He is the potter. We are the clay.

Also of Importance: When studying the sovereignty of God in these passages, it is important to keep in mind that the sovereignty of God which is displayed in these verses pertains specifically to a task or assignment that God has chosen for a specific person.

The text never says anything about the salvation of the individual. For example, when God makes the choice between Jacob and Esau, nothing is indicated as to whether

Esau is a saved person. In this case, the choice of Jacob (Israel) was made before the birth of either child so that neither had done anything that would have influenced God's choice. God simply chose the person He desired to choose.

Keep in mind also the context, that Paul is writing specifically regarding Israel. A title for chapters 9-11 could easily be: "But what about the Jews?"

## II. Background:

In Romans, chapters 1-3, Paul has shown that everyone has sinned and fallen short of God's righteousness.

Next, he shows what God has done to provide righteousness for all men. God's provision to man has three elements – past, present, future.

Past – chs. 4-5 initial salvation/justification – man is declared righteous through faith

Present – chs. 6:1- 8:18 sanctification, the work of the Holy Spirit to conform all believers to the likeness of Christ

Future – ch.8:19-39 glorification, we will be like him, changed in an instant.

At the end of chapter 8, Paul is "more than a conqueror" in Christ Jesus and "nothing can separate him from the love of God in Christ Jesus his Lord."

From this victorious, joyful state, he suddenly turns to great sorrow and increasing grief. (9:2)

Is there a sudden break in Paul's train of thought? \_\_\_\_\_

Is he now digressing to another theme that has been triggered by his thoughts?  
\_\_\_\_\_

Normally, now, Paul would move to the practical application of the doctrine he has just taught. In this book, however, he provides the practical application in chapters 12-15.

He will use chapters 9-11 to justify God's righteousness in His relationship with Israel.

In these 3 chapters, Paul explains God's program for the remnant of Israel in the present age and how the remnant relates to both Israel and the church.

What is the Jews attitude towards Paul? \_\_\_\_\_

What is his attitude toward the Jews? \_\_\_\_\_

### Some thoughts:

Recall that throughout this letter, Paul anticipates questions and objections that may arise. (e.g. "Why not continue to sin so that grace might abound?") He states the question and then provides his response to the question or concern.

He has just stated that nothing can separate him from the love of God. And he has already made the argument that salvation is through faith, not by the Law or works and that a door has been opened to the Gentiles.

For those who have read the Old Testament (esp. Jews), questions may occur:

What about us, we're the people of God. He chose us as His special people.

We have the covenants and promises.

Didn't these commitments include salvation and restoration?

With the coming of Christ, are we being replaced by in favor of the Gentiles?

Is our natural birth as children of Abraham (in which we are trusting) invalidated as a means of righteousness?

If we view Israel today, it doesn't appear that God's promises to Israel have been kept. It sure looks like something has separated them from the love of God.

How would you respond if asked for a response to this concern?

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There are a few Jews (remnant) who believe in the Messiah, but far more that don't.

Note that today, many Jews are returning to Palestine but in unrepentance and unbelief; some are even agnostics. This is in accordance with the prophetic Scriptures.

Has God's faithfulness failed? Has something separated God's people from Him?

So, Paul now turns to deal with this concern for God's relationship with Israel.

Chs. 9-11 justify God's righteousness in His relationship with Israel.

Paul now responds to these supposed questions and objections.

Therefore, the next 3 chapters are not a digression but an essential part of the revelation of the gospel.

And further, God's dealings with Israel provide a historical demonstration of many vital spiritual principles which apply equally to Christians, especially the sovereignty of God.

3 Questions:

- A. If the gospel is to the Jew first (Rom. 1:16), why then are so few Jews being saved today? \_\_\_\_\_
- B. If God has not maintained His promises to Israel, how can Gentiles trust God? \_\_\_\_\_
- C. Has the preaching of the gospel to the Gentiles nullified God's promises to Israel? \_\_\_\_\_

Paul will also answer a question he asked earlier in Romans 3:1-2a but seemingly left unanswered: "What advantage then has the Jew?"

Chapters 9-11 can be summarized as follows:

9:1-33 Israel's Rejection of Christ

10:1- 10:21 Israel Needs the Gospel

11:1-36 Israel's Rejection is not total

III. The text of chapter 9 can be outlined as follows:

1-3 Paul's Sorrow

4-5 Israel's eight privileges

6-13 Not all Israel is true Israel

14-29 2 Questions:

- Is God unjust?

- Why does God still find fault?

30-33 A great paradox

IV. Exposition:

1-3 Paul's Sorrow

Paul's concern for Israel:

The first thing Paul does is to tell of his love for the Jews.

He is willing to give up his salvation if the Jews can be saved.

This is an amazing thing since the Jews have become his enemy.

By the Jews, he has received forty stripes minus one five times.

The Jews have followed him on his missionary journeys and opposed him everywhere he has gone. II Cor. 11:24-26

Even after he leaves an area, Jews come in to repudiate his teachings and try to enforce "law-keeping" on new converts.

But notice, there is never seen flowing from Paul a spirit of ill-will, bitterness or retaliation. What we do see is a persevering love.

Where did his great love come from? \_\_\_\_\_

He is one of three people in the Bible who have expressed this great a love.

Who are the other two? \_\_\_\_\_

Did God take Paul up on his offer? \_\_\_\_\_

Why or why not? \_\_\_\_\_

Who only, could die for Israel so that they could be saved? \_\_\_\_\_

Remember that, at one time, he zealously persecuted Christians.

1-2 two witnesses to confirm a truth - his sorrow over Israel's rejection of the Messiah

Sorrow: grief and pain of heart

Who are the two witnesses? \_\_\_\_\_

3 "wish" - imperfect tense emphasizing continuous action in times past that remains unfinished and incomplete

Accursed: to be damned  
to be set apart for destruction

Paul actually wished he could be accursed on behalf of his physical brethren if it could mean Israel's salvation.

4-5 Israel's eight privileges

Why did Paul list these privileges? \_\_\_\_\_

Paul reminds them of the magnitude of their privileges which should have humbled them and given them a sense of responsibility regarding the great benefits they had received.

Perhaps he is also showing them that, with these great privileges, they have no excuse for rejecting the Messiah.

The fault for their rejection of the Messiah lies not with God, but with Israel.

A brief look at the privileges (the Jews knew exactly what these were):

- Adoption – “the only nation” – This refers to God’s selection of the Jews as an elect nation through which He would bring salvation to the world. Of all the nations of the world, only Israel was selected to be “the privileged nation.”  
The terms listed below explain what being a “privileged nation” means:
- The Glory – This was the sign of God’s presence and certified to Israel that God was with them.
- The Covenants – Four unconditional eternal covenants (see below) as established with the patriarchs and then later with Moses and David. (Note the importance of the covenants as the word itself occurs more than 250 times in the Old Testament.
  1. Abrahamic Covenant – included a land, a seed and blessing
  2. Land-Grant Covenant – provides a permanent home for the descendants of Abraham including ownership
  3. Davidic Covenant – promises an eternal kingdom with a descendant of David to reign
  4. New Covenant – Foretells Israel’s repentance, forgiveness and regeneration
- The Giving of the Law – They have the very words of God. No other nation had this advantage until the Christian era when the New Testament books were written.
- The Service of God – This refers to the regulations for performing the religious rituals first in the tabernacle and then in the temple. This included the priesthood, the complete Levitical system and all of the specified offerings.  
These regulations were designed to show how a sinful person could approach a holy God. The rituals were types of the things to come.
- The Promises – In this context, the promises refers to the redemption that is to be provided by the Messiah – His first and second comings and the establishment of the Messianic kingdom.
- The Fathers (Abraham, Isaac and Jacob) – These were men to whom God had revealed Himself and worked through to call out and bless the nation.  
To have such devout men as influential men in their past was considered a significant blessing by Paul. Consider present-day men who have had a significant impact on their own environments and the righteous inheritance they left upon the earth.  
Do you have evidence of Godly men in your ancestors? \_\_\_\_\_
- The Messiah Himself – The Messiah of God, the Savior who would deliver the people from their bondage to sin, would be born a Jew.

However, take note of the fact that even though these immense blessings were theirs, these did not (nationally speaking) lead to their salvation.

v.5 “...of whom are the fathers from whom, according to the flesh, Christ came, who is over all, the eternally blessed God.”

Translation note: Blessed is from the Greek word *eulogeto* meaning to bless or to speak well of, worthy of praise.

3 important teachings from verse 5:

1. the humanity of Jesus:

Jesus was born a Jew (according to the flesh).

The first heresy in church history was that Jesus was not truly a man. This was known as Docetism from “to seem”. Therefore, Jesus only seemed to be a man.

They claimed that the Spirit of Christ came upon the man Jesus at his baptism and left Him just before the crucifixion. (They believed that it was not possible that God could die.)

The facts are that Jesus being a man was also God and experienced all the things that we experience, i.e. hunger, thirst, fatigue, rejection, hostility, death, etc. He lived a perfect, sinless life which He now imputes to a person at the moment of the new birth.

Note especially in the gospels of Luke and Matthew, the Spirit’s emphasis on the humanity of Jesus in the early details of His life.

2. the deity of Jesus:

Jesus had to be deity in order take the sins of all of humanity for all time upon Himself on the cross. Without deity, sin is not propitiated.

3. the supremacy of Jesus over all:

This includes His rule over us. He is Lord.

To become a Christian is to become a disciple. (Mt. 28:19-20)

Salvation is not simply a matter of “getting your get-out-of-hell free card.”

A question: Can there be salvation without discipleship? Can I receive Jesus as Savior and later decide to follow Him as Lord and ruler of my life? \_\_\_\_\_

If yes, show from Scripture the basis for your response. \_\_\_\_\_

A final comment on this section: Paul has listed the numerous benefits that God had given to Israel. What a sad commentary that Israel had missed the value of the benefits they received as the chosen nation. The benefits had become a point of pride instead of humility, the personal quality having the gifts of God should have encouraged.

But what an even greater tragedy has occurred because of their rejection of the Messiah whom God had promised and had sent to them. The kingdom of God was “at hand” and they missed it. The special benefits they had received did not lead them into a saving knowledge of Jesus through whom their salvation could be have been obtained.

As a result they were set aside for a long season (more than two millennia) while God turned to the Gentiles and offered them the blessings the Jews had rejected.

6-13 Not all Israel is true Israel

6 “But it is not that the Word of God has taken no effect.”

This verse is the theme of the segment:

“But” – Paul uses the words “but” and also “for” to indicate that he is about to provide an explanation.

“taken no effect” - from Greek *ekpipto*

falling out, to fall from, be driven out of one’s course  
used by James in 1:11 to speak of withering flowers

The point he is making is that the Word of God has not strayed from its course which is the plan and purposes of God. The Word has not suddenly been frustrated and hindered by Israel’s rejection.

“For” – See above note on “but”.

Paul is distinguishing between Jews who believe in the Messiahship of Jesus and Jews who do not, and between remnant and non-remnant Jews.

7-13 Two Israels 1<sup>st</sup> Israel - the believing Jewish remnant (in Isaac)

2<sup>nd</sup> Israel - the entire nation, all those born Jews by natural descent  
(children of the flesh)

The whole of Israel is not the true Israel. (In reality, there are two Israels.)

Spiritual Israel is not the church, but is those within the nation of Israel who are: “the children of promise.”

What does this mean? \_\_\_\_\_

How does this relate to Paul’s comment in verse 7: “In Isaac your seed shall be called?” \_\_\_\_\_

Two illustrations from the OT:

6-8 It is not the children of the flesh but of the promise who are the children of God and are reckoned as a seed.

God’s promise (His Word), received by faith, is the generative seed.

See I Pet. 1:23

7-9 Ishmael and Isaac

7 Isaac is the only one counted by God as a descendant of Abraham.

Ishmael is excluded.

Gen. 22:2 “...your son, your only son...”

Paul cites the sons of Abraham (Isaac and Ishmael) to show that all are not children of promise. It is not physical descent only but the children of the promise that are the seed.

9 Word of promise to Sarah - resulting in Isaac

Abraham had 2 sons, but each by different mothers.

It was Isaac who was the seed of promise, the spiritual seed as well as the physical seed.

10-13 Rebekah – 2 sons, Esau and Jacob (twins – born moments apart)

After quoting about Sarah, why did Paul feel the need to also quote Rebekah?  
(Why did he use two illustrations instead of just one?)

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11 election: *ekloge* choice, election to choose

The purpose of election was to identify whom God had chosen to serve Him in a given capacity.

The differing destinies depended upon divine election, not upon physical descent.

Note that in Gen. 25:23-26, there is nothing bad or evil said about either son.

The choice was simply God's.

Neither Esau nor Jacob had done any good or bad at this point (not yet being born) to merit God's favor or disfavor. (It would suggest – his hand holding Esau's heel – that Jacob may have been trying to supplant Esau as the first-born even in the womb.)

Question: What does this say about awareness or cognition in the womb?

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In fact, if you look at the early lives of the two, Jacob was the one in whom trickery and deceit resided. Esau appears to be a man of the field who provides game for his father. And he prepared the game in the way that pleased his father.

The fact that Jacob was chosen and not Esau says nothing about whether he (Esau) was or was not saved.

The later quote regarding Esau being "hated by God" comes from the book of Malachi, chapter 1:2-3, which was written over 1400 years later.

From Reese Chronological Bible:

Gen. 25 ~ 1807 B.C.

Mal 1 ~ 397 B.C Therefore, 1807 – 397 = 1410 years

The point of these verses is that the sovereign God chose one and not the other to be His special people.

This is divine election. The selection was not based upon the personal merit or behavior of either one.

Important note: God's selection of Jacob to be the recipient of the Messianic promises is not an issue of salvation. God, in His sovereignty, chose Jacob for this assignment. He simply passed by Esau.

Conclusions from this segment:

- |   |
|---|
| <ol style="list-style-type: none"><li>1. Although Israel has failed, God's Word has not failed.</li><li>2. Physical descent alone did not obtain the promises.</li><li>3. Spiritual blessings came by grace according to the will of God.</li></ol> |
|---|

Note: Paul does not say that the promises were taken away from physical Israel and given to the church which is taught in today's replacement theology.

The promises will be given to physical Israel, to those born a Jew who believe.

14-29 2 Questions: Is God unjust? (unrighteous) v.14  
Why does God still find fault? v.19

14-18 Is God unrighteous?

14 First response: Certainly not! This a strong Greek negative statement such as: May it never be!

15-16 Second response: Mercy doesn't come by the will of man but of God. God has the right and authority to dispense His mercy as He chooses. Note the quote to Moses (Ex. 33:19)

17-18 Third response: Pharaoh – Moses

Again, God sovereignly chooses whom He will. See Ex. 9:16  
Prov. 16:4 says that all men serve God's purposes.

17 Pharaoh – an example of the wicked

- A. Pharaoh hardened his own heart 6 times (Ex. 7:13-14, 22; 8:15, 19, 32; 9:7)
- B. Then God hardened his heart once. (Ex. 9:12)
- C. Then Pharaoh hardened his heart again. Ex. 9:34, 35)
- D. Finally, God hardened his heart 5 times. (Ex. 10:1, 20, 27; 11:10; 14:4 & 8)

Two words are used for "harden" in the Hebrew text:

- hard (stubborn)
- heavy (insensitive), not pliable, meaning no hope of repentance (see Rom.1)

Note that God will, at times, allow wickedness to run its full course to fulfill His purposes.  
(See Rev. 22:11-12)

18 the bottom line – God is God and He does what He chooses to do (which is His Sovereignty).

He sovereignly raised up Pharaoh and put him on the throne for His specific purposes.

God's two purposes: Ex. 9:16

- 1. Immediate: "...that I may show my power in you..."
- 2. Distant: "...that my name may be declared in all the earth."

19-29 Why does God find fault?

If God hardens hearts (e.g. Pharaoh), how can He blame anyone when they are not doing what He willed them to do?

Paul does not answer the question directly but deals with the attitude of heart that produced the question.

This is likely not the answer they wanted to hear.

Why or why not? \_\_\_\_\_

19-21 The potter and the clay

God molds each vessel according to His eternal plan.

The point Paul is making is to place man in a proper relationship with the Creator. Men are not lost because God has hardened them, men are lost because that is the condition they received from Adam. (spiritually dead)

They are already sinful and have fallen short of God's righteous standards. They are lost because they are sinners and do not seek God.

Additionally, they are lost because they reject the knowledge of God that they have from birth. (see Rom. 1:18-32)

v.22 The vessels of wrath were fitted for destruction to show God's wrath and make His power known.

v.23 The vessels of mercy were prepared to make known the riches of His glory.

Question? What should our response be to God's sovereignty?

---

The fault is with man not God.

Mankind has not responded to the knowledge of God that they have nor to God's gracious gift of salvation through Jesus Christ.

Another thought:

We have many false opinions of our personal purpose and destination due to early programming of our minds by the world.

24-29 Mercy extended to the Gentiles – Paul shows from the OT that God had always planned to open the door of salvation to the Gentiles.

v.24 Gentiles now included

Paul defends his statements by quoting the OT.

25-26 Quotes from Hosea 1:10; 2:23

This is a prediction that God would temporarily reject Israel and expel them from the land. But later, back in their own land, He would receive them again. (v.26)

27-29 Quotes from Isaiah 1:9; 10:21-22

v.27 Isaiah predicted that ultimately a chosen remnant of Israel would be saved.

While many Gentiles became vessels of mercy, a great majority of Israel became vessels of wrath.

v.28 God will accomplish His purposes and a remnant will survive.

v.29 If God did not intervene with grace, they would have been utterly destroyed.

Note: The reason all attempts to annihilate the Jews have failed is because there has always been a believing remnant among them.

vv. 30-33 A great paradox

30 The Gentiles are receiving God's righteousness (which they did not pursue) by faith.

31-32 Israel did not achieve righteousness because they pursued it by works.

Question: What does it mean to pursue righteousness by works? \_\_\_\_\_  
\_\_\_\_\_

The great irony: a. The Gentiles didn't seek it, but got it.

b. The Jews sought it, but didn't get it.

33 The crucified Messiah, Jesus, was their stumbling stone.

A very powerful lesson:

If you are pursuing God, be sure that your pursuit is according to His plan and provision.

Question: Why did the Jews stumble at Jesus? \_\_\_\_\_

See John 8:58-59; 10:31-33

Also, they didn't understand that the Messiah must first suffer for the sins of man.

They were looking for a warrior king who would deliver them from the Romans.

And: He drew the people away from their teachers (lost income).

He wasn't one of their educated, certified elite.

He embarrassed them by doing things they couldn't do.

Salvation was free and available to all.

The Jews couldn't work to get it and therefore could not take pride in themselves.

\_\_\_\_\_  
\_\_\_\_\_

V. Application:

What are some lessons and applications that we can make from this chapter?

1. The sovereignty of God – He does what He chooses to do.

2. Mercy comes by God's grace, not by personal merit.

3. God's promises never fail.

4. Salvation comes by grace through faith and not by works.

5. Salvation is not due to natural birth.

6. \_\_\_\_\_

7. \_\_\_\_\_

8. \_\_\_\_\_

9. \_\_\_\_\_

**Review**

1. From verse 1, why is Paul sorrowful? \_\_\_\_\_

2. What solution does he suggest to resolve Israel's dilemma? \_\_\_\_\_  
\_\_\_\_\_

3. Who is true Israel? \_\_\_\_\_

4. What is the relationship of the modern church to Israel? \_\_\_\_\_  
\_\_\_\_\_

5. Why are so few Jews being saved today? \_\_\_\_\_

6. How would you define "God's sovereignty?" \_\_\_\_\_  
\_\_\_\_\_
7. Why did God chose Jacob and not Esau? \_\_\_\_\_
8. Why did Israel not receive God's righteousness even though they zealously pursued it? \_\_\_\_\_

## ROMANS 10 Exposition

### **“Israel Needs the Gospel”**

#### Key Verses:

“For Christ is the end of the law for righteousness to everyone who believes.” v.4

“...that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.” v.9

“So then faith comes by hearing, and hearing by the Word of God.” v.17

#### In this lesson:

Within the context of God’s sovereignty, Paul discusses the current situation with the Jews. He uses his typical style of postulating questions and then providing answers to present his thesis.

Gentiles are coming to faith in Christ but Israel is not. Why not??

They have not obtained a righteousness from God because they tried to secure it by works of the Law.

But there is no distinction between Jews and Gentiles as far as obtaining God’s righteousness. Paul explains very clearly that “whosoever will” may come. The door of salvation is open to all. Since this is true, then Jesus died for everyone. (Jn. 3:16)

He provides the sole basis for righteousness, faith, which is the true gospel of justification. Verses 9 and 10 provide the clearest declaration of the essential ingredient of salvation, i.e. faith/believing the message of the gospel.

He links believing (from the heart) and confession (with the mouth) as the means of obtaining this salvation.

He gives testimony from the Old Testament as to the availability of the word (hearing) and the fact that the Gentiles have accepted the Messiah but the Jews have not.

#### Lesson Outline:

- I. Theme
  - II. Text Outline
  - III. Background (review of Romans 9)
  - IV. Exposition
  - V. Application
  - Review
- 
- I. Theme: Israel’s failure to obtain a true righteousness
  - II. Text Outline:
    - 1-2 Paul’s desire and prayer
    - 3-5 What the Jews sought – the righteousness of the Law
    - 6-11 The righteousness of faith
    - 12-13 Whoever calls
    - 14-15 The chain of preaching
    - 16-18 Have they not heard?
    - 19-21 Did Israel did not know?

III. Background: (review of Rom. 9)

Paul's sorrow

The Jews' privileges

"Not all Israel is true Israel."

2 Questions

- Is God unjust?
- Why does God still find fault?

A great paradox:

- Those who sought it (Jews) did not get it (salvation).
- Those who did not seek it (Gentiles) got it.

IV. Exposition:

1-2 Paul's desire and prayer

v.1 Paul begins by referring to the readers as brethren which unites him with all believers.

He explains his heart's desire (*eudokia*: gracious purpose, good will, intent is something good) and his requests to God for them to be saved. A driving motivation for Paul is his longing to see Israel saved, which is remarkable because many Jews were opposing him.

Question: What does Paul's desire lead him to do? \_\_\_\_\_

Note how Paul prays for the Jews.

What does this tell you about their condition? \_\_\_\_\_

v.2 Paul testifies for Israel that they have a zeal for the things of God. But this is part of his concern for them because their zeal is not according to right knowledge.

Elements such as zeal and sincerity are not sufficient to attain the true knowledge of God.

This becomes a key verse for this section and the message Paul desires to present to them.

They had a knowledge (*gnosis*) about God but they didn't know God through the Messiah which necessitates "*epignosis*" which means a more full knowledge and a more thorough participation in the object of knowledge.

They were lost because they did not know the Messiah.

When seeking God, what is the value of zeal? \_\_\_\_\_

of sincerity? \_\_\_\_\_

of a good education \_\_\_\_\_

But the Jews had all of these things!

Are there any illustrations in the world today of people who fall into these categories regarding matters of faith? If yes, who? \_\_\_\_\_

What should our heart be towards them? \_\_\_\_\_

vv.3-5 The righteousness of the Law (what the Jews sought)

What is the key word in this segment: \_\_\_\_\_

v.3 They are ignorant (*agnoeo*: meaning - not to know, unacquainted with) of God's righteousness. A startling statement from Paul: They did not know about God's righteousness.

How can this be? \_\_\_\_\_

Their failure lies in the fact that they did not know God's righteousness.

Not knowing God's righteousness and therefore, not submitting to God's righteousness, they pursued a path to establish their own righteousness.

They did not search for the righteousness of faith but pursued the path of a righteousness by keeping the law.

v.4 Verse 4 begins with "for" (*gar* – to assign a reason). Note that verses 2-5 all begin with "for" so we have a section in which Paul is explaining reasons for the logic of his statements.

The reason the Jews did not attain unto righteousness is because "Christ is the end (*telos*) of the law for righteousness."

The word *telos* can have two meanings:

- 1) a finish or termination
- 2) a goal reached

In both cases the definitions apply:

- The Messiah's crucifixion and death brought the Law to an end.
- It is through Him that a person receives the righteousness of God.

What did Christ do to the law of righteousness? \_\_\_\_\_

How does this effect:

- the moral laws \_\_\_\_\_
- the civil laws \_\_\_\_\_
- the ceremonial laws \_\_\_\_\_

v.5 Why did Paul quote Moses here? (Lev. 18:5)

"to advise them that if they chose the way of righteousness by law, they would have to live by that choice."

There is no mixing of the law of faith and the law of works.

6-11 The righteousness of faith

Paul now begins his discussion on where and how to obtain the righteousness of faith.

vv.6-7 Here he quotes Deut. 30:12-13 to illustrate the nearness of God's righteousness.

What does ascending into heaven mean? \_\_\_\_\_

What does going down into the Abyss mean? \_\_\_\_\_

In essence, he is resorting to two extremes:

- as high as the heavens or
- as low as Sheol

to illustrate his point which is: obtaining God's righteousness is apart from human merit.

Man doesn't need to duplicate the incarnation (to bring Christ down) or the resurrection (to bring Christ up from the dead), because these have already been accomplished

The righteousness of faith is never accomplished by human merit.

v.8 Where is the word of faith? \_\_\_\_\_

What is the word of faith? (v.9) \_\_\_\_\_

Why does he say this? \_\_\_\_\_

vv.9-10 In these two verses, Paul explains that belief (faith) is the one element necessary for salvation.

These verses show how heart belief flows out in confession.

This unique grammatical construction shows that belief and confession occur simultaneously.

- Belief in the heart brings righteousness.
- The mouth makes its confession to God.

And the content of the belief and confession is that Jesus is the Savior and that He died for our sins, was buried and raised from the dead. (See I Cor. 15)

What does a confessor (witness) confess? \_\_\_\_\_

How do we enter into the kingdom? (How is a person saved?)

What are the essential elements in achieving a "new birth." \_\_\_\_\_

What else should we do? \_\_\_\_\_

What about:

A. repentance? \_\_\_\_\_

What is repentance? (see John the Baptist) \_\_\_\_\_

B. receiving (John 1:12-13)? \_\_\_\_\_

C. The rich young ruler in Matt. 19:16-22 whom Jesus told to sell everything and follow Him in order to have eternal life? \_\_\_\_\_

Note: He was not only very wealthy but he was young and therefore had his whole life in front of him.

What is the heart? The heart is the core of our being where our spirit lives.

Discuss a definition of faith. (e.g. "the pole in the desert" – see Num. 21:8-9)

Why is this so important? \_\_\_\_\_

What if a person doesn't get "saved" but thinks they are? \_\_\_\_\_

What is the place of “mental assent” in the process of salvation? \_\_\_\_\_

What is the place of “church rituals” in the process of salvation? \_\_\_\_\_

v.11 In verse 11, Paul provides the only condition for salvation:

“Whoever believes on Him shall not be put to shame.”

Belief (faith) is the only condition for salvation.

12-13 “Whoever calls” (\*see definition below) - There is no distinction.

In verse 3, the ignorance of the Jews led them to believe they could establish their own righteousness.

But secondly, their ignorance led them to believe that salvation was only for the Jews. After all, look at the list of special benefits to the nation of Israel enumerated in chapter 9:4-5.

Paul has already demonstrated that salvation is on the basis of belief and not works.

Now, Paul expands the gospel to the Gentiles, to all who will believe, both to Jews and Gentiles.

Salvation is not only universal but it is also free.

As regards to the extent of salvation and how a person is saved, “there is no distinction.”

In Rom. 3:23, he has made the point that “all have sinned (Jews and Gentiles alike) and fall short of the glory of God.”

Now he declares that the same Lord is rich towards all who call upon Him.

To substantiate his claim, he quotes Joel 2:32: “whoever (*pas* – every, all, anyone, everyone) calls upon the Name of the Lord shall be saved.”

In verse 12, Paul focuses on the character of God (i.e. Lord of all.)

In verse 13, he emphasizes the promise of God to anyone/everyone.

Note that Paul is not saying that all distinctions between Jews and Gentiles have been removed. The unique privileges described in 9:4-5 still exist.

However, because the Law was given to Israel, the Jews incorrectly concluded that God’s program of salvation was for Jews only and not Gentiles. If a “non-Jew wanted to be saved, they would have to come under the law (become proselytes). They assumed that keeping the law was what saved them.

Salvation, however, was never based upon “law-keeping” (see Paul’s references to Abraham and David in Romans chapter 4)

It was always “by grace through faith.”

What does it mean to “call upon the Lord?” \_\_\_\_\_

\*Strong’s definition:

Calls - from *kaleo* to call a person by name

From dictionary: to cry out with a loud voice  
to summon  
to name

Their belief that salvation was only for the Jews also led them to believe that there was no need to preach the gospel to Gentiles since salvation was only for the Jews.

#### 14-15 The chain of preaching:

In this chain, each question is a link in the logic and each unspoken conclusion reached forms the basis for the next link.

Paul delineates four essentials in the chain of preaching by the questions he asks:

1. Faith is necessary to call on the Name of the Lord.
2. In order to have faith, a person needs to hear what faith is before it can be believed.
3. Without preaching, there is no hearing.
4. There can be no preaching unless someone is sent.

What is the starting point of preaching the gospel? \_\_\_\_\_

v.15 In verse 15, Paul quotes Isa. 52:7 to show that the message had been preached.

But Israel, due to their lack of understanding of the universal nature of salvation, had not preached to the Gentiles.

Because of Israel's failure to do the sending, the Gentiles did not hear.

#### 16-18 Have they not heard?

This was not true of Israel.

In verses 16-18, Paul shows that the message was heard.

He quotes Isa. 53:1 to show Israel's failure to obey.

Note that this chapter of Isaiah deals with Israel's rejection of the Messiah.

v.16 obey *houpakouo* hearken, give heed, to follow, mostly it means to obey

The Jews have rejected the gospel as the OT prophets had warned. ("Lord, who has believed our report?")

v.17 Paul writes about the relationship of faith with hearing - a person must hear (by the word of God) in order to have faith.

v.18 Paul quotes Psalm 19 to show that the Jews had no excuse because the message that came through nature was enough to bring them to faith.

However, by the time of Paul, the gospel had been preached throughout the Palestine region. This indicates that Israel had heard.

Their problem was not a lack of hearing but a lack of obedience.

#### 19-21 Did Israel not know?

vv. 19-20 Paul here quotes Old Testament prophecy from Deuteronomy and Isaiah to show that salvation would be sent to every nation, and Gentiles (those who are not a nation) would receive it. (Deut. 32:21, Isa. 65:1)

Those who are becoming believers are not a nation but believers from many nations.

v.21 Paul concludes this segment by quoting from Isa. 65:2 to show that even though Israel has rejected God, God's attitude towards Israel (a disobedient and contrary people) was still one of compassion.

Disobedient *apeitheo* not to believe, to disbelieve implying disobedience

Contrary 483 *antilego* contradict, to dispute, to refuse, speak against

What is Israel's problem? \_\_\_\_\_

V. Application:

Scenario – You are talking to someone about their salvation.

What should you tell them in order to prepare them to be born again?

Identify the essentials from Romans 10.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

Review

1. What was wrong/defective about Israel's zeal for God? (v.2) \_\_\_\_\_
2. How is it possible that they could have the Law of God and yet be ignorant of God's righteousness? (v.3) \_\_\_\_\_
3. What happens to the Law for everyone who believes in Christ? (v.4) \_\_\_\_\_
4. What do verses 6 and 7 mean when discussing "bringing Christ down from above" or "up from the dead?" \_\_\_\_\_
5. What is the "word of faith that we preach?" (v.8-9) \_\_\_\_\_
6. What two actions must I take in order to be saved? (vv. 9-10) \_\_\_\_\_
7. In matters of faith, what is the distinction between Jews and Greeks (Gentiles)? \_\_\_\_\_
8. What is the "chain of preaching?" (vv.14-15) \_\_\_\_\_
9. How does faith come to us? (v.17) \_\_\_\_\_
10. What two words characterize Israel's difficulty with regard to matters of faith? v.21 \_\_\_\_\_ and \_\_\_\_\_

## ROMANS 11 Exposition

### **“Israel’s Rejection Is not Total, nor Final”**

#### Key Verse:

“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out? (v.33a)

#### In this lesson:

Even though Israel has rejected the gospel, God still has a plan for His people. Their rejection is not total nor is it final. There is still a righteous remnant.

Additionally, the entrance of Gentiles into the kingdom has served to arouse the jealousy of some Jews such that it may lead some to Christ.

Paul uses a metaphor of the vine and branches to show that, if Gentiles (a wild branch) have been grafted into a cultivated olive tree, will it not be easier to graft Israel back into the tree?

A partial hardening has come upon Israel until the full number of Gentiles comes in.

All Israel will be saved and the Deliverer will banish ungodliness from Jacob.

God’s program is on course and is moving in such a way as to bring about the salvation of both Israel and the Gentiles.

#### Lesson Outline:

- I. Theme
  - II. Verse-by-verse Outline
  - III. Exposition
  - IV. Applications
  - Review
- 
- I. Theme: Israel’s temporary rejection and future salvation
  - II. Verse-by-verse Outline:
    - 1-10 Israel’s rejection is not total
      - 1-6 God has not rejected His people
      - 7-10 God gave them a spirit of stupor
    - 11-32 Israel’s rejection is not final
      - 11-15 The Jews jealous of the Gentiles
      - 16-24 The olive tree
      - 25-32 Israel’s final restoration
    - 33-36 Paul’s doxology (word of praise) – the depth of the wisdom and knowledge of God
  - III. Exposition:
    - 1-10 Israel’s rejection is not total
      - 1-6 God has not rejected His people
        - 1 The word “then” is a connector to what God has said in verse 10:21 that shows Israel in a contrary and disobedient state.

A question: Has God rejected His people?

Answer: an emphatic no. (very strong language in Greek)

The fact that Israel has rejected the Messiah does not mean that God has rejected Israel. Though unbelieving, they are still His people.

If God has cast off Israel, then there would be no “saved” Jews.

“I also am an Israelite...” – Why does Paul say this?

---

The fact that Paul is a Jewish believer shows that Israel’s rejection of the Messiah was not in total. It also demonstrates that God has not rejected His people. Otherwise, Paul would not be saved.

2-6 What does Paul do in these verses? \_\_\_\_\_

---

2a God has not cast away His people which He foreknew. God knows those who are His, those whom he had in His foreknowledge chosen.

Even knowing that, in general, Israel would reject the Messiah, God has chosen Israel.

This foreknowledge precludes God from rejecting Israel. Since Israel was a chosen vessel, God could not cast her off.

2b-4 Paul provides an example from Israel’s past, Elijah.

This demonstrates that God has always had a remnant, even though, at times, quite small. Israel’s apostasy was not all-inclusive.

What has occurred in Paul’s time is not something new because in most of Israel’s history, the majority has been disbelieving.

5 “Even so then,...” (just as it was then, so it is now)

He now takes them from Elijah’s time to their present time to provide His response. What is that response? \_\_\_\_\_

---

The “election of grace” provides the implement which allows the remnant to come into existence.

In this sentence, Paul uses the Greek “perfect” tense which indicates a past action that has continued action into the present. The present remnant is comparable to the 7000 of Elijah’s time.

6 Paul reminds them that the righteousness of God is by grace.

What is grace? \_\_\_\_\_

---

Two definitions: a favor done without expectation of return  
unearned and unmerited favor

Paul is emphasizing his point that grace and works don’t mix (the same point he has made earlier in chapters 4 and 5). If it is by grace then it cannot be by works. If it is by works, then it cannot be of grace.

The basis of salvation is by faith through grace.

Paul is laying the foundation for an argument to come in the following verses. (don't be arrogant or conceited – vv. 18, 20)

7-10 God gave them a spirit of stupor

7 “What then?” Paul draws a conclusion from what he has just said: “Israel (as a whole) did not obtain what they were seeking.

Israel (the whole) were seeking righteousness but not on the basis of faith but of works and, therefore, did not receive the righteousness of God.

The elect obtained it (what they were seeking) but the rest were hardened.

It is important to keep in mind that Paul is discussing Israel - Jews who believe and Jews who don't.

This is not about Israel and the church nor between Jews and Gentiles.

8-10 Paul now cites quotations from passages of the Old Testament to demonstrate that the present hardening of Israel was anticipated by the Scriptures; the Law, the prophets and the writings. See Deut. 29:4; Isa. 29:10 and Ps. 69:22-23.

Why did God give them a spirit of stupor? \_\_\_\_\_

Would He do this today? \_\_\_\_\_

Why is it difficult to witness to Jews? \_\_\_\_\_

The focus of verses 1-10 is to show that, while Israel as a whole failed to receive the righteousness of God, the rejection of the Messiah was not in total. There is a remnant of Jews who do believe.

The existence of a minority of Jewish believers shows that God has not cast off His people entirely.

11-32 Israel's rejection is not final.

In this section, Paul shows that the rejection of the Messiah is not final and there will come a day when the nation, as a whole, will receive Him.

11-15 The Jews jealous of the Gentiles

11a Paul, as he has done before, raises a question to pursue his line of reasoning.

“fall” - to fall into sin and in a state of disfavor with God; it defines a complete and irrevocable fall.

He will reject this supposition that they stumbled so they would fall.

11b But through their fall, to provoke the Jews to jealousy, salvation has come to the Gentiles.

What is one reason that God is saving Gentiles? \_\_\_\_\_

What are some other reasons? \_\_\_\_\_

How are Jews being saved today? \_\_\_\_\_

Note: A survey of Jewish Christians revealed that many Jews who have become believers did so through a Gentile believer.

12-15 Paul here constructs a comparison between the partial and the fullness.

v.12 There is now a small remnant of Jewish believers today. However, in days to come, Israel as a nation (in their fullness) will be saved.

The key lesson of this verse is that Israel has stumbled so that salvation could go out to the Gentiles.

If Israel's fall means riches for the world, for Gentiles, how much more will be the fullness of Israel.

v.13-14 Israel's stumbling means salvation for Gentiles and Gentile salvation means salvation for Israel.

v.15 If the rejection of the Jews resulted in the salvation of the world, how much greater will be their re-grafting into the kingdom of God.

It will be \_\_\_\_\_.

If the Gentiles have received significant blessing from Israel's stumbling, how much more blessing will there be to the Gentiles when Israel is saved.

For a season, the gospel would go out to the Gentiles thereby provoking the Jews to jealousy. Eventually all of Israel will be saved.

#### 16-24 The olive tree

16-17 Paul begins this segment with an illustration of the olive tree.

The natural branches are Jews/Israel and the wild olive branches are the Gentiles (v.17) (The root of this place of blessing (olive tree) is the covenant God made with Abraham.)

Gentiles (wild olive branches) have been grafted in to the place of blessing and are enjoying the benefits of becoming a partaker of Jewish spiritual blessing (as defined in the Abrahamic covenant.)

Note: According to horticulturalists, it is unnatural to graft a wild olive branch into a good olive tree. This is contrary to nature.

And this is exactly Paul's point. His point is that God has done something that is unnatural and normally would be unfruitful.

What is unnatural, bringing Gentiles into the place of blessing which is based upon Jewish covenants.

In our present-day society, this would be similar to the head of the Rockefeller family including me in their will to receive similar blessings as his family would receive.

The point is, God has done something unnatural, He has brought Gentiles into the place of Jewish blessing.

18-22 Paul provides a warning in this section. (You stand by faith.)

Gentiles are being blessed on the basis of faith and not upon any personal merits they may have. If they want to stay in the place of blessing, they should continue in faith.

Let Israel's failure be a lesson to you.

Note that Paul is not addressing individuals but Jews and Gentiles.

The "breaking off" in this passage is not talking about a loss of salvation, but of being taken away from the place of blessing.

23-24 In this segment, Paul presents his argument for the restoration of Israel.

The only thing standing between them and restoration is their unbelief.

God certainly has the ability to graft them back into the place of blessing at any time, if they will repent and believe.

If a wild olive branch such as Gentiles were grafted into the olive tree, how much more will the natural branches be grafted back into the tree.

Recall that this place of blessing is based upon four unconditional covenants (\*Abrahamic, Land-Grant, Davidic and New) that God made with Israel. So, rightfully, the place of blessing belongs to Israel. Gentiles have simply been afforded the blessing of sharing in the covenant blessings.

\* See page 12 for a brief description of these four covenants.

## 25-32 Israel's final restoration

### 25-29

25-26a A partial hardening of Israel has happened until the full number of Gentiles have been saved. (There is a set number of those who are chosen.) But Israel's hardening is only temporary.

Once this number is reached, God will begin to deal with Israel on a national basis instead of an individual basis (as He is doing today).

All Israel (alive on the earth at that time) will then be saved.

Is this not incredible; **all**.

26b-27 This segment refers back to Isa. 59:20 and Isa. 27:9 and provides evidence for Israel's future salvation.

The alienation of Israel is the manner in which God is bringing Gentiles to Himself.

28 Election refers to Israel's election by God as being the chosen people of God.

"For the sake of the fathers" refers to the covenants God made with the patriarchs.

29 "gifts and callings" are irrevocable

Gifts, from *charis* which is grace, an undeserved benefit from God

Callings, from *kaleo* which means to participate in the blessings of redemption

In interpreting this verse, be careful to observe the context. He is talking to the Jews.

This is not referring to the gifts and ministries of the Holy Spirit in the church.

Therefore, gifts and callings refers to \_\_\_\_\_  
\_\_\_\_\_.

These gifts and callings are irrevocable because of the unchanging nature of God's promises.

30-32 Unbelief gives God the opportunity to demonstrate His mercy to the obedient and the disobedient.

At one time, Gentiles were disobedient but now have received mercy.

Now, Israel is in disobedience and so are in the place of eligibility for mercy.

"For God has committed them all to disobedience, that He might have mercy on all."

This is all without distinction, meaning both Jews and Gentiles.

God will not save all, but there will be salvation from both groups.

If any are saved, it is by God's mercy.

33-36 Paul's doxology (word of praise) – the depth of the wisdom and knowledge of God

Paul is reflecting on God's plan and program for Israel:

- how He has brought them to the place where they are,
- how He is bringing many to salvation,
- how God will again deal with them to bring all to salvation.

It is no wonder that he marvels at the infinite wisdom and mercy of God as He, in great mercy, brings both Jews and Gentiles to Himself.

Paul has grasped a spiritual reality with his heart, not just his mind.

#### IV. Applications

1. This chapter addresses two entities: Israel and Gentiles.

Summarize Paul's teaching to each of these groups:

A. Israel \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

B. Gentiles \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Any teaching that maintains that the church has replaced Israel in God's divine plan, is a false teaching. God still has a remnant and one day, all Israel will be saved.

3. We often do not understand God's plans and purposes. However, as His born-again sons and daughters, we can be confident that He will accomplish His purposes for us.
4. We should be grateful to God for the "falling away of the Jews" since it was because of their unfaithfulness that God turned to the Gentiles.
5. God's judgments and His ways are past finding out.
6. \_\_\_\_\_
7. \_\_\_\_\_

Review

1. What proof is there that God has not cast away His people? \_\_\_\_\_  
\_\_\_\_\_
2. How are the faithful ones (Jews) characterized? \_\_\_\_\_
3. What has happened to the Jews as a result of their rejection of the Messiah?  
\_\_\_\_\_  
What is this? v.8 \_\_\_\_\_
4. What has happened to their eyes and backs? v.10 \_\_\_\_\_  
\_\_\_\_\_
5. From v.11, how can the salvation of the Gentiles affect the Jews?  
\_\_\_\_\_
6. From v.18, what supports the Gentiles? \_\_\_\_\_
7. From v.22, what might cause a Gentile to fall? \_\_\_\_\_
8. What is the mystery of verse 25? \_\_\_\_\_  
\_\_\_\_\_
9. Who is included in the "all Israel" of verse 26? \_\_\_\_\_  
\_\_\_\_\_
10. How would you answer the three questions of verses 34 and 35? \_\_\_\_\_  
\_\_\_\_\_

## ROMANS 12 Exposition

### **Our Reasonable Service**

#### Key Verse:

“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” (v.1)

In this lesson: a practical exhortation

In response to the mercies of God, we are to present our bodies to God as living sacrifices. We are not to allow the world to conform us (to make us similar) to its likeness but are to be transformed by the renewing of our minds.

God has given each member of the body a measure of faith.

We each have different gifts from God according to the grace\* given to us.

Paul gives us many practical exhortations: love, be kindly affectionate to one another, diligent, fervent, patient in tribulations, persevering in prayer, rejoice, be patient; in essence, behave like Christians.

We are to live peaceably with all men, repay no one evil for evil, don't give place to vengeance, and overcome evil with good.

\* grace: from *charis* a kindness granted, a favor, a benefit, a favor done without expectation of return

*Charis* stands in direct opposition to works.

#### Lesson Outline:

- I. Theme
  - II. Transition (from Paul's discussion: "But what about the Jews?")
  - III. Verse by verse Outline
  - IV. Verse-by-verse Exposition
  - V. Application  
Review
- I. Theme: Our new life in Christ
  - II. Transition:

This is one of the crucial chapters in the book of Romans.  
This is where the rubber hits the road, where the water hits the wheel.

Paul's writings are not abstract truth but are filled with practical application.  
The truths of the Bible are designed for us to live a godly, fruitful, victorious life.

Paul has been a born-again, Spirit-filled Christian for about 20 years.  
He has given serious thought to the changes that have occurred in his own life and God has given him much revelation concerning the "new man."

In chapters 1-8, Paul has shown us man's desperate condition (all mankind) and God's divine solution to man's problem.

When we were God's enemies, He did for us what we couldn't do for ourselves.

By the death, burial and resurrection of Jesus, we can be forgiven and receive new life from above. Our sins are removed and the righteousness of Christ is credited (imputed) to our account.

Paul gives us a primer on the Christian life and service.

In chapters 9-11, he responds to the question: but what about the Jews? He tells us that the Jews have been temporarily set aside but are not totally without hope. A remnant has survived and eventually "all Israel will be saved."

Through the Jews rejection of Jesus, the door of salvation was opened to the Gentiles. Now, the jealousy of the Jews regarding the salvation of the Gentiles can lead Israel to repentance and restoration.

In Chapter 12, he returns to his main theme and will begin to show us the practical application of our new position in Christ. He strongly implores us to respond to God's grace and mercy.

III. Verse-by-verse outline:

- 1-2 Present your bodies as a living sacrifice.  
Be transformed by the renewing of your minds.  
Don't be conformed to the world.
- 3-5 One body in Christ
- 6-8 We have different gifts.
- 9-21 Exercising the gifts:
  - 9-16 In the body (one another, saints, same mind)
  - 17-21 In the world (any one, all men)

IV. Verse by verse exposition

Note that verses 1 & 2 are pivotal.

Key words in Romans 12:1:

- v.1: **beseech** (urge) *parakaleo*  
para – by the side  
kaleo – to call  
So, combined we have: to call to one's side  
This verb shows present, continuous action.

**therefore** – Why is the "therefore" here?  
(on the basis of what I (Paul) have previously written you...)

This refers back to what Paul said in Romans 1-8 which is:

God's Divine plan for man:

- to be reckoned righteous with God,
- relationship with God restored, and
- to receive the full provision of the sacrifice of Jesus on the cross.

Note: By the use of "therefore," Paul will now tell us what is expected of us.

**Mercies of God** – What are these mercies (undeserved favors)?

- our salvation in Christ
- We, once enemies of God, have been made sons.

**Present** - *paristemi* to stand beside, to be at hand, bring before

The verb form is an aorist which indicates an action at a point in time  
(but the action is not continuous)

Example of presenting a sacrifice in the OT:

- A. The worshipper came to the temple (to the Lord).
- B. The sacrifice was brought to the altar.
- C. The worshipper laid his hand upon the sacrifice as a means of identification.
- D. The worshipper took his hand off of the offering.  
In so doing, it was now no longer his. It belonged to the Lord.

Note: This was a one-time offering.

A parallel is marriage. We enter into a covenant with our wife. (We don't keep remarrying our wife.) This is a one-time event (according to God's plan.) From then on, it is a matter of living out the covenant relationship we have entered into.

Characteristics of the sacrifice:

- living (a sacrifice that would continue to live)
- holy (set apart to God)

How do we do this? See A-D under "Present" above

Sacrifice – What kind of sacrifice are we to offer?

- a pleasing aroma (see Eph. 5:2; Phil. 4:18)
- not reluctant

Acceptable to God – He wants our bodies alive and whole (not just a part of us – e.g. double-minded)

This is the sacrifice that is acceptable to God.

"our reasonable worship"

This is the reasonable and rational response a person can make to the gifts that God has given us.

v. 2: Do not be "conformed"

Don't continue to live according to the schemes and contrivances of this world.

Don't choose the world's ways.

transformed from *metamorphoo* – (We get our word metamorphosis from this word.)

This means changed to a different form or essence.

This Greek verb shows present, imperative, action.

Renewing of your minds - qualitatively different than it was in the past

How does this happen?

- Col. 3:16 "Let the Word of Christ dwell in you richly..."
- Titus 3:5 "...He saved us through the washing of regeneration and renewing of the Holy Spirit."

Renew – qualitatively new, a renovation which makes a person different than in the past

“prove” the will of God: the action of proving, testing or evaluating something to determine if it is worthy to be received or not.

This means we are to discern what is right.

A Summation of verses 1 and 2:

How should I respond to the mercies of God?

- A. Approach the Lord and put your self (your body) on the altar of sacrifice.
- B. Offer yourself (your body) up to Him.
- C. Now take your hand off of the offering. (You now belong to Him.)
- D. Use the parts of the body (hands, ears, eyes, etc.) by the exercise of your free will in ways that are pleasing to God.

See Col. 3 for a list of the old ways and schemes we are to stop (put off/put to death v.5-9) and the new ways we are to put on/begin using (vv.12 and following).

Note: “Putting on” has the sense of putting on clothing.

Examples: Where our tongue, lips and mouth were once used for filthy language, now let them be used to edify, encourage and strengthen your brothers and sisters in Christ.

Where our hands were once used in violence against a neighbor to knock him down, let them now be used to help your neighbor in his time of need to lift him up.

Reckon (to put to someone’s account) /consider yourself dead to sin and alive to God. See Rom. 6:11.

Note 1: “to reckon” is in the present, continuous action verb form.

Note 2: Sin will appeal to your physical senses to manipulate you into using the parts of your body for ungodly purposes.

God’s Word appeals and commands us to use our bodies for holy purposes.

- E. Renew your mind by dwelling/staying/abiding in God’s Word. (Col. 3:16, Titus 3:5).

vv. 3-5

Observations

God has given us differing gifts in accordance with how He has prepared us to serve Him.

In the light of God’s mercies, how we are to think about ourselves?

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v.3 – think soberly, straightforward, serious without frivolity or exaggeration

vv.4-5 How are we related to other Christians? \_\_\_\_\_

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See also I Cor. 12:12-27 (Paul elaborates further)

What is the purpose of the gifts? See Eph. 4:11-16

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Note that there are some qualifiers to the use of some gifts:

Prophecy – in proportion to your faith

Gives – liberally

Leads – with diligence

Mercy - cheerfully

Note: The following exercise is a practical application for a disciple who has learned that gifts have been given to believers.

Knowing that we have been given gifts, what should we do?

- A. \_\_\_\_\_ the gift/s that we have been given
- B. \_\_\_\_\_ our place and function within the body
- C. \_\_\_\_\_ how to exercise the gift/s I've been given

Provided below is a listing of New Testaments gifts and ministries:

Romans 12:6-8	I Cor. 12: 7-11	I Cor. 12: 28-31	Eph 4: 11-12	I Pet. 4:10-11
prophecy	word of wisdom	apostles	apostles	speaks
service (deacon)	word of knowledge	prophets	prophets	ministers
teaching	discerning of spirits	teachers	evangelists	
exhorting	faith	miracles	pastors	
giving	healings	gifts of healings	teachers	
leading	miracles	helps		
show mercy	prophecy	administration		
	tongues	varieties of tongues		
	interpretation of tongues	interpretation		

How can we discover which gift/s we have?

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_

How can we learn to exercise the gifts we have? \_\_\_\_\_

9 – 21 Exercising Gifts of the Spirit

In this section, it appears that vv. 9-16 relate to the body (saints, one another, like minded, etc.) and 17-21 the world (any one, all men, enemy)

What is the first instruction? \_\_\_\_\_

What is the last instruction? \_\_\_\_\_

Where “the rubber hits the road”: (practical advice for Christian living)

9-16 In the body

v.9 love (*agape*) – the main motivation

- our attitudes towards good and evil
- v.10 devotion to brothers, deference – be willing to relinquish “your rights”  
“kindly affectioned”
- v.11 diligent, zealous, serving the Lord
- v.12 rejoicing, persevering in difficulties, praying continually
- v.13 giving, hospitality (entertaining strangers)
- v.14 be a blessing to others – How do I do this? \_\_\_\_\_  
\_\_\_\_\_
- v.15 empathy – being all things to all people
- v.16 humility, to think about yourself in a realistic way  
Don’t set your mind on high things.

17-21 In the world

- v.17 not vengeful, respect of others
- v.18 peaceable
- v.19 not vengeful
- v.20 serving (“coals of fire”)
- v.21 righteousness – overcoming evil with good  
prevail, get the victory

Why did Paul give more space to revenge? \_\_\_\_\_

How can we possibly display these qualities/attitudes in our lives?  
\_\_\_\_\_

How would you summarize this guidance from Paul by the Holy Spirit?  
\_\_\_\_\_

What would happen in the world if every Christian followed these guidelines?  
\_\_\_\_\_

Take the test i.e. “How do you measure up?”

A thought: This might be a good list to put on your refrigerator door as a daily reminder of our calling.

V. Application:

1. Our reasonable service to God is to present/offer our bodies as living sacrifices to God.
2. We are to be holy and acceptable to God. (This we obtain by grace through faith.)
3. We are not to be conformed to the world. (Don’t live like the world lives.)

What can this mean for us?

- A. Don’t set your hopes and goals on worldly goals.
- B. Don’t promote yourself.
- C. Don’t seek worldly recognition.
- D. Don’t use worldly means to achieve earthly ends.
- E. Don’t give heed to worldly seductions. (e.g. TV commercials)

F. \_\_\_\_\_

G. \_\_\_\_\_

4. Learn the gifts that God has given to you and use them for His glory.

5. Let your life be an example so that Christ can be seen in you.

6. See verses 9-20 for practical ways to display Christ to the world.

7. \_\_\_\_\_

8. \_\_\_\_\_

**Review:**

1. What is the reasonable way that we can serve God in Christ? v.1 \_\_\_\_\_

2. How can we be transformed? v.2 \_\_\_\_\_

3. Who determines which gifts we receive? \_\_\_\_\_

4. What should our attitude be towards the humble? v.16 \_\_\_\_\_

5. If our enemy is hungry, what should we do for him? v.20 \_\_\_\_\_

6. If we give our enemy a drink of water when he is thirsty, what will we be doing?  
v.20 \_\_\_\_\_

What does this mean? \_\_\_\_\_

7. How do we overcome evil? v.21 \_\_\_\_\_

## ROMANS 13 Exposition

### Be Subject to the Governing Authorities

#### Key Verses:

“...be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.” v.1

“Love does no harm to a neighbor; therefore love is the fulfillment of the law.” v.10

“But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lust.” v.14

#### In this lesson:

Paul continues his discussion of the practical nature of the Christian faith.

He exhorts believers to be submitted to governing authorities because they are appointed by God.

We are to love our neighbors in the same way that we love ourselves.

We are to put on Christ making no provision for the lusts of the flesh.

#### Lesson Outline:

- I. Background
- II. Chapter Outline
- III. Exposition
- IV. Application  
Review

#### I. Background:

In Romans, chapter 1:1-17, Paul has introduced himself to the Romans and declared his gospel, the theme about which he is writing, the power of God for salvation.

In chapters 1:18 through 11:36, he explains that:

- all have sinned and fallen short of the glory of God;
- justification is by faith in Christ's atoning sacrifice;
- the redeemed die to sin and live by the Spirit;
- God still has a plan for the Jews who have been temporarily set aside.
- Additionally, he discusses the issues of God's sovereignty and man's responsibility.

In the final chapters of Paul's lengthy letter, he turns to the more practical side of the Christian life of living in a world that is corrupt because of sin.

In Chapter 12, he returns to his main theme and shows us the practical application of our new position in Christ. He strongly implores us to respond to God's grace and mercy.

Specifically, in chapter 13, he explains the Christian's responsibility to the established governments, and to their neighbors in the light of Christ's atoning work.

II. Chapter 13 Outline:

1-7 the Christian's obligation to government

8-10 the Christian's obligation to their neighbors

11-14 an exhortation to put off the deeds of darkness and put on the armor of light, put on the Lord Jesus Christ

III. Exposition:

1-7 Submission to governing authorities

In this section, Christians are exhorted to be subject to the governing authorities.

He is intent on the reader understanding that the governing authorities are God's ministers to them.

A question: How can this be? \_\_\_\_\_

See if you can identify how many times in these seven verses that Paul explains why we should submit to them. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

If we resist the authority of these local ministers, who, in reality, are we actually resisting? \_\_\_\_\_ v.2

What is the result of resisting a minister of God? v.2 \_\_\_\_\_

What must we do to be unafraid of the authority? v.3 \_\_\_\_\_

What does Paul say in v.4 that these ministers of God do to the one who practices evil? \_\_\_\_\_

In v.6, why does Paul say we must pay taxes? \_\_\_\_\_

Some questions regarding paying taxes:

1. Does God's sanctioning of the ministers of God give His blanket approval for all of the judgments that they make? \_\_\_\_\_

2. Who should obey these ministers of God? \_\_\_\_\_

3. What should the Christian do if a governing authority makes unrighteous judgments and decisions? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

4. \_\_\_\_\_

There are several viewpoints among believers regarding submission to the governing authorities:

1. Local and state governments are so corrupt that we should have as little to do with them as possible.

2. God has given the state authority in areas related to the physical world, and he has given authority to spiritual government for spiritual issues. A Christian can be submitted to either one but must not confuse the authority of one for the other.
3. God has established the state authorities. But, when they require obedience in matters that contradict God's laws, the Christian should obey God rather than man.

Can you think of an occasion in Scripture where a disciple took this stance? \_\_\_\_\_

What did the disciples do in this example? \_\_\_\_\_

What should the Christian do if he/she is being compelled to obey an unjust law? \_\_\_\_\_

8-10: Loving your neighbor

In this segment, Paul quotes five of the ten commandments.

He then sums them all up by saying: You shall love your neighbor as yourself.

Consider each of these commandments and show how fulfilling the law of love towards your neighbor fulfills each of these commandments of God.

1. adultery - \_\_\_\_\_

2. murder - \_\_\_\_\_

3. theft - \_\_\_\_\_

4. giving a false testimony - \_\_\_\_\_

5. coveting - \_\_\_\_\_

Why is loving others considered something that we owe? \_\_\_\_\_

11-14 Putting on the Lord Jesus Christ

We are exhorted to do these two things, submit to governing authorities and love our neighbor as ourselves, because "knowing the time, that now it is high time to awake out of our sleep..." (v.11)

What does Paul mean by this statement? \_\_\_\_\_

What does "the night" represent? \_\_\_\_\_

What does "the night is far spent" indicate? \_\_\_\_\_

What is the armor of light? (see Eph. 6:13-18) \_\_\_\_\_

How do you “put on the Lord Jesus Christ?” see Gal. 3:27; Eph. 4:24-32; Col. 3:10-17) \_\_\_\_\_

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IV. Application

1. Every soul is to be submitted to the governing authorities because they have been appointed by God.
2. If we do what is right, we won't need to be afraid of the authorities.
3. We are to give to Caesar that which is due to him, i.e. taxes, fear, honor.
4. We are to love our neighbors as we love ourselves. (This is the fulfillment of the Law.)
5. We are to put on the armor of light and the Lord Jesus Christ.
6. We are to make no provisions for the desires of the flesh.

Review

In your own words, summarize Paul's teachings in these three paragraphs:

1-7 Submitting to government \_\_\_\_\_

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8-10 Loving your neighbor \_\_\_\_\_

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11-14 Putting on the Lord Jesus Christ \_\_\_\_\_

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A summary quote (from I. Jensen's "Romans, A Self-Study Guide")

“Respecting rulers as agents of God and loving our neighbors as ourselves are obligations of all Christians. The coming of the Lord draws nigh and the temptations to consort with darkness are ever present. Paul's counsel to us is very simple though sound: “Be Christ's men from head to foot and give no chances for the flesh to have its fling.””

# ROMANS 14 Exposition

## Liberty and Love

### Key Verses:

For none of us lives to himself, and no one dies to himself. v.7

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” v. 17

Therefore let us pursue the things which make for peace and the things by which one may edify another. v.19

### In this lesson:

Paul addresses two issues that have surfaced in the Christian fellowship, eating meat that had been sacrificed to idols and the importance given to special days.

We are not to judge one another nor put a stumbling block in a brother's way.

This chapter shows us that we must be guided by love, pursuing the things which make for righteousness, peace and joy.

### Lesson Outline:

- I. Background
- II. Outline of the text
- III. Exposition
- IV. Summary
- V. Application  
Review  
Romans 14 Text Structuring

#### I. Background

Christian fellowships, as are all communities in which people dwell and work together, are made up of many diverse kinds of people. These differences include language and culture, age, personal objectives, income, and personal interests such as music or sports, to name a few.

In the Christian community there are many diversities:

- some are new and some are mature Christians,
- some are going through a difficult season in their life,
- some are weak or strong in faith,
- some have a higher degree of learning in the Scriptures,
- some are carnal and others spiritual.
- Depending on the culture one comes from, there will be differences in the appreciation of music and arts.

In the segments to be studied in this chapter, Paul instructs the believers in how to get along with each other.

Two of the issues that had surfaced in the Christian community had to do with eating meat that had been sacrificed to idols and whether or not to give a higher regard to some days as being more holy than others.

In our modern culture, some of our issues are attending movies, dress code, Sunday activities, and drinking wine - not to mention significant differences in doctrinal beliefs.

So, the task before Paul (and us today) is to identify some basic principles that will enable us to assess each issue and determine what is the appropriate practice which will glorify God, identify Christian liberties, and guard against activities that will cause a brother to sin or stumble.

## II. Outline of the text:

- 1-13 Principle of Liberty
  - 1 Receiving a believer
  - 2-4 Fellowship
  - 5-9 Service
  - 10-13 Judgment
- 14-23 Principle of Love

## III Exposition:

### 1-13 Principle of Liberty

The governing principle of this segment is that Christians should respect the liberty of other Christians regarding a particular practice that is not explicitly forbidden in the Scriptures and not despise those who don't feel they have the same liberty.

1 The New English Bible provides this translation: "If a man is weak in his faith, you must accept him without attempting to settle doubtful points."

The important issue is to accept the believer and trust God for what He is doing in a believer's life.

### 2-4 Fellowship

Note that this segment presumes that there will be differences of opinion as to what is or is not allowed as an acceptable practice by the Scriptures.

This first instruction utilizes the example of eating to explain Paul's points.

Two injunctions are given:

- A. Don't despise a person who doesn't have the same liberty that you have.
- B. If you do not have liberty with regard to a specific matter, don't judge the one who does.

We are not to judge our brothers and sisters in Christ.

He is responsible to God who will cause him to stand or fall with regard to a given practice.

We can expand our attitude towards other believers by remembering that all Christians, including ourselves, stand by the grace of God.

Additionally, we too, are accountable to God and will, at some point, be required to give an accounting for our behaviors toward fellow believers.

We also know from Mk. 7:18-23, regarding the matter of eating, that it's not what goes into the stomach but that which comes out of the heart that defiles a person.

#### 5-9 Service

The second paragraph addresses the example of a person's regard for a particular day.

Some have respect for a particular day while others do not give the same regard to that day.

In this case, what day is he discussing? \_\_\_\_\_

Paul's instruction: Regardless of the action we take, we live or die to the Lord.

What does this mean? \_\_\_\_\_

#### 10-13 Judgment

"Why do you judge your brother or show contempt for him?" is the question Paul asks.

One day, we (Christians) will all stand before the judgement seat of Christ.

Note that this is the Bema, the judgment seat of Christ, which is for rewards and not for destination.

Paul's stated purpose in this injunction (therefore) is that we not put a stumbling block or a cause for stumbling in our brother's path that would cause him to fall.

#### 14-23 Principle of Love

Paul states that there is nothing unclean in and of itself. But, if someone considers a practice unclean, then, to him, it is unclean.

The application is that if you are practicing a behavior that is acceptable for you, but is causing your brother to stumble, then you are not walking in love.

We are not to destroy a brother by the practice of our liberty if it causes him to stumble.

A significant principle here is that we owe love to our brothers and sisters in Christ, and therefore, we should not want to offend them and cause them to stumble.

As Paul discusses this issue, he raises several truths to support his statements. Review the following list of truths in their contexts and explain the point Paul is making with regard to these truths: (Why is he putting forth these arguments to support his position statements?)

A. v.15 the death of Christ \_\_\_\_\_

B. v.17 the kingdom of God \_\_\_\_\_

C. v.18 serving Christ \_\_\_\_\_

D. v.19 edifying others \_\_\_\_\_

Explain the following statements?

A. v.20 "Do not destroy the work of God for the sake of food." How does something as simple and necessary as eating have a spiritual effect?

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B. v.20 "All things indeed are pure." – How does something that is pure become impure? \_\_\_\_\_

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C. v.22 "Do you have faith? Have it to yourself before God."

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How can a person who is a strong Christian keep from causing a brother or sister in Christ to stumble? \_\_\_\_\_

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#### IV. Summary:

This chapter provides very practical advice for Christian living.

Each Christian is responsible to determine from God what are acceptable practices for themselves in their own environments. If they are willing to know God's mind in specific matters, He will make it known to them.

Note also that Paul's instructions on these matters of practical Christian living extend into chapter 15, verses 1-13, where he addresses the issue of bearing one another's burdens. (see Romans 15 in this workbook)

From that point on, (15:14) to the end of his letter to the Christians in Rome, Paul provides several benedictions in which he discusses his plans to visit Rome and also provides numerous commendations to those in the fellowship there.

He will also include an exhortation for the Roman Christians to avoid divisive persons who cause divisions and offenses which are contrary to the doctrines they have learned. (16:17-20)

#### V. Application

1. The governing principle of this lesson is that believers should respect the liberties of other believers.
2. We are not assigned to adjust a believer's behavior relative to our own personal opinions.
3. If I am practicing a behavior that is acceptable for me but causes a brother to stumble, then I am not walking in love.
4. We are not to hinder or destroy a brother by the practice of our liberties.
5. A significant principle to employ in these situations is to recall that one day we will all stand before the judgment seat of Christ (Bema) and give an accounting to Him of what we have done on the earth.

## Review

1. What is the primary responsibility of a believer towards another believer as presented in this chapter? \_\_\_\_\_
2. Provide the missing words: For none of us lives to \_\_\_\_\_ and no one dies to \_\_\_\_\_. v.7
3. In verse 10, Paul indicates that, at times, we will judge or show contempt for a brother. Why do we do this? \_\_\_\_\_
4. What is the principle of Love? \_\_\_\_\_
5. Rather than judge or condemn a brother, what should we do? \_\_\_\_\_  
\_\_\_\_\_ v.19

### Romans 14 Text Structuring:

The following pages 48-52 provide an example of text structuring.

This diagraming tool may be of use to the student of the Bible especially when examining some of Paul's more lengthy sentences.

It assists the reader in guiding the eyes to see the major components of a sentence (especially subjects and verbs) and those which are subordinate to the main ideas being expressed.



Rom 14:8 no one dies to himself.  
 For if we live,  
 we live to the Lord;  
 and  
 if we die,  
 we die to the Lord.  
**Therefore,**  
 whether we live or die,  
**we are the Lord's.**

Rom 14:9 For to this end Christ died  
 and  
 rose  
 and  
 lived again,  
 that He might be Lord  
 of both the dead  
 and  
 the living.

Rom 14:10 But  
**why do you judge your brother?**  
 Or  
**why do you show contempt for your brother?**  
 For we shall all stand  
 before the judgment seat  
 of Christ.

Rom 14:11 For it is written:  
*"As I live, says the LORD,  
 Every knee shall bow to Me,  
 And every tongue shall confess to God."*

Rom 14:12 **So then**  
**each of us shall give account**  
**of himself**  
**to God.**

Rom 14:13 **Therefore**  
**let us not judge one another**  
 anymore,  
 but rather  
 resolve this,  
 not to put a stumbling block  
 or  
 "to put" a cause  
 to fall  
 in *our* brother's way.

Rom 14:14 I know  
 and  
 am convinced  
 by the Lord Jesus  
 that *there is* nothing unclean of itself;  
 but  
 to him who considers anything to be unclean,  
 to him *it is* unclean.

Rom 14:15 Yet  
 if your brother is grieved because of *your* food,

you are no longer walking in love.  
Do not destroy  
    with your food  
    the one  
        for whom Christ died.

Rom 14:16 **Therefore**

**do not let your good be spoken of as evil;**

Rom 14:17

for the kingdom of God is not eating  
    and  
    drinking,  
    but  
    righteousness  
    and  
    peace  
    and  
    joy  
        in the Holy Spirit.

Rom 14:18

For he who serves Christ  
    in these things  
    *is* acceptable  
        to God  
    and  
    “*is*” approved  
        by men.

Rom 14:19

**Therefore**

**let us pursue the things *which* make for peace**

    and  
    the things

        by which one may edify another.

Rom 14:20

**Do not destroy the work of God**

    for the sake of food.

All things

    indeed  
    *are* pure,

but  
*it is* evil

    for the man  
        who eats with offense.

\*\*\*Rom 14:21

***It is* good neither to eat meat**

**nor drink wine**

    nor *do anything*

        by which your brother stumbles  
        or “*by which*” is offended  
        or “*by which*” is made weak.

Rom 14:22

**Do you have faith?**

**Have *it* to yourself**

    before God.

**Happy *is* he**

**who does not condemn himself**  
        in what he approves.

Rom 14:23

But

**he who doubts is condemned**

    if he eats,

because  
*he does not eat from faith;*  
for whatever *is* not from faith is sin.

Summary: Judging others based on food or drink or days - Don't do it.  
Who are we to judge a brother?  
Don't let your liberty be a stumbling block to a brother.  
Let us pursue the things that make for peace.  
Whether we live or die, we are the Lord's.

# ROMANS 15 Exposition

## **The Practice of Righteousness Toward Others**

### Key verse:

“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.” v.13

### In this lesson:

This chapter closes out Paul’s practical applications of the Christian faith. He encourages us to bear one another’s burdens and glorify God together. vv.1-13.

In verse 14, he begins to close out his letter with a statement that he has fully preached the gospel from Jerusalem to Illyricum. He plans to go to Jerusalem to minister to the saints there and then visit Rome while on his way to Spain.

### Lesson Outline:

- I. A quick review
- II. Outline of the chapter
- III. Exposition
- IV. Application  
Review

#### I. A quick review:

In chapters 1:18 – 11:36, Paul has presented the foundations of the Christian faith in which he discusses:

- the sinfulness of mankind, i.e. all have sinned and fallen short of the glory of God; (1:18-3:20)
- the forgiveness of sin through Christ (3:21-5:21) being justified by His grace through the redemption that is in Christ Jesus (3:24)
- freedom from sin and the law 6:1-8:38)
- God’s sovereignty and man’s freedom with regard to the place of Israel in the plan of God. 9:1-11:36)

In chapter 12, Paul turns to the practical application of the Christian’s new faith in God.

In turn, he discusses the following subjects;

- We are to be living sacrifices to God. (12:1-8)
- Examples of Christian behaviors. (12:9-21)
- We are:
  - to submit to the governing authorities. (13:1-7)
  - love our neighbors (13:8-10)
  - put on Christ (13:11-14)
- In chapter 14, he discusses the laws of liberty and love.

Now, in chapter 15:1-13, Paul will close out this segment of practical Christian living by exhorting believers to bear one another's burdens and to glorify God together with other believers.

He reminds them that God also accepts Gentiles, quoting several Old Testament passages to show that the Gentiles have always been in God's plan.

## II. Outline of the chapter:

Final Practical exhortations:

- 1-7 Bearing one another's burdens
- 8-13 Glorifying God together

Beginning of benedictions:

- 14-21 his motivation for writing
- 22-33 his intention to visit them

## III. Exposition

### 1-13 Final practical exhortations

#### A. Bearing one another's burdens (1-7)

Those who are strong in the faith should bear with the weaknesses of the weak and not please themselves.

They are to do this for their neighbor's good so that they may be strengthened in their faith.

He appeals to the example of Christ who did not please Himself but gave Himself up for us. He quotes Psalms 69:9 and says that the things written beforehand (OT) were written for our learning and that through the patience and comfort of the Scriptures we can have hope.

Note that it is only through the Living Word that we can be comforted and have hope.

What does this comment suggest that we can do in times of trouble and difficulties?

---

A goal of this response to the weak is that they can be (v.5) \_\_\_\_\_, another word for unity.

And this like-mindedness will enable them to v.6 \_\_\_\_\_ God together.

Paul encourages his audience of readers to receive (take to oneself, admit to friendship or hospitality) one another.

Note the *therefore* in verse 7 which indicates the action to be taken as a result of what he has just said in verses 1-6.

#### B. Glorifying God together 8-13

In the previous segment, Paul is discussing the mature Christian's response to those who are weak in faith.

He now turns his discussion to the Gentiles. In becoming a helper to the Jews, Christ became a helper to all men.

Paul says that Jesus became:

- A. a servant to the circumcision (Jews) to confirm the promises He made to the fathers (of Judaism, v.8); and
- B. that Gentiles might glorify God.

He then quotes four Old Testament passages:

- (1) Ps. 18:49
- (2) Deut. 32:43
- (3) Ps. 117:1
- (4) Isa. 11:10

These passages picture the Gentiles as:

- (1) listening to personal testimony,
- (2) rejoicing with God's people,
- (3) being exhorted to praise the Lord, and
- (4) as being ruled over by the Messianic king and hoping in Him.

Why would he quote these passages? \_\_\_\_\_  
\_\_\_\_\_

#### 14-33 Beginning of Benedictions

Paul has now concluded his section (12:1-15:13) on practical Christian living.

In concluding his letter, he will now turn his attention to several personal items:

- A. his motivation for writing (15:14-21)
- B. his intention to visit them (15:22-33)
- C. some final greetings and exhortation (16:1-27)

Paul's conclusion to this letter (containing several benedictions) is much longer than what he usually provides. He has much on his mind, the grace of God given to him, his ministry to the Gentiles, the things accomplished in him to the Gentiles by signs and wonders, and his aim to preach where others had not gone.

- A. his motivation for writing (15:14-21)

v.14 He commends them for their progress in the gospel. They are now:

- full of goodness,
- filled with all knowledge, and
- able to admonish one another.

v.15-16 He has written boldly to them on some issues because of the grace given to him by God to be a minister of the gospel to the Gentiles.

vv.17-19 He will not speak about things not done by Christ through him.

v 20-21 He has made it his aim to preach the gospel where others have not preached.

- B. his intention to visit them (15:22-33)

22-24 In the past, he has desired to visit them but, so far, has not been able to due to significant hindrances.

He no longer has a place (to preach) where he is currently residing.

25-29 He must first take an offering from the Macedonians and those in Greece to the poor in Jerusalem.

30-33 He requests that they pray together with him that he be delivered from unbelievers in Judea and that his service in Jerusalem will be acceptable to the saints there.

He hopes to come to them with joy and that they may refresh each other.

#### IV. Applications

1. God has no lone rangers. We are all members of the body of Christ.
2. Those who are strong in the faith should be considerate of the weaker members of the fellowship.
3. Our glorification of God should be with one mind and one mouth.  
I believe this is teaching the unity of the faith and of the body.
4. We can have hope through the patience and comfort of the Scriptures.
5. Paul quotes several passages to show that the Gentiles are included in God's plans.
6. Paul's restricts his boastings to the things that Christ has accomplished through him. We should follow his example.

#### Review

1. Who ought to bear with the scruples of the weak? \_\_\_\_\_
2. When we please our neighbor for their good, it leads to \_\_\_\_\_.  
(v.2)
3. We, through the patience and comfort of the Scriptures may have \_\_\_\_\_ v.4
4. How should we receive one another? \_\_\_\_\_ v.7
5. Why did Paul reference the Gentiles in several Old Testament quotes? \_\_\_\_\_
6. How can we abound in hope? \_\_\_\_\_ v.13

## ROMANS 16 Exposition

### Final Greetings and Benedictions

#### Key Verse:

“Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith - to God, alone wise, be glory through Jesus Christ forever. Amen.” (vv. 25-27)

#### In this lesson:

Paul demonstrates his love for the Roman Christians by identifying personal, intimate qualities about the persons named. He commends his close associates for their faithful work and asks God for the grace of the Lord Jesus Christ to be upon them.

He includes a final warning to avoid those who are divisive and offensive.

#### Outline of this lesson:

- I. Introduction
- II. Chapter outline
- III. Exposition
- IV. Applications  
Review

#### I. Introduction

In chapter 15, Paul completed his instructions on practical Christian living, (15:1- 13) and began a final section of his letter which includes his personal plans and a number of personal greetings. This chapter includes Paul's final blessings to the Christians in Rome.

#### II. Chapter Outline

This chapter can be outlined as follows:

- |       |  |
|-------|--|
| 1-2   | A commendation of a sister named Phoebe      |
| 3-16  | Greetings to saints                          |
| 17-20 | A warning to avoid divisive persons          |
| 21-24 | Greetings from Paul's friends and co-workers |
| 25-27 | His final benediction                        |

#### III. Exposition

vv. 1-2 A commendation of a sister named Phoebe

In commending Phoebe, Paul tells us who she is (a sister) and what she does (a servant in the church of Cenchrea). She has been a helper of many and also of Paul.

She is worthy of their support for whatever she does because she has helped many.

It is significant to note that the Greek word used for servant is the word for a deaconess *diakonia* - a minister, servant, deacon. It is not servile as slave (*doulos*) but is voluntary. His salutation doesn't tell us specifically what she did. She is involved in "business," a word that can be translated business, matter, thing or work.

Note also that Paul's greetings include a number of women and how much work they did. This refutes the idea that Paul objected to women working in the church or among believers.

vv. 3-16 Greetings to saints

He requests greetings to a number of the saints.

Note some of the words of description for these fellow workers:

- v.3 Priscilla and Aquila – fellow workers, risked their necks for him (Paul) and they have a church in their house.
- v.5 Epänetus – beloved, firstfruits
- v.6 Mary – who labored much
- v.7 Andronicus and Junia – my countrymen and fellow prisoners, of note among the apostles
- v.8 Amplias – my beloved in the Lord
- v.9 Urbanus – our fellow worker  
Stachys – my beloved
- v.10 Apelles – approved in Christ
- v.11 Herodion – my countryman
- v.12 Tryphena and Tryphosa – have labored in the Lord  
Persis – beloved, labored much in the Lord
- v.13 Rufus – chosen in the Lord

This listing has been of interest to me as I consider that Paul had never been to Rome and yet has some personal knowledge of a number of people. It amazes me that he can speak so affectionately about a number of people that he has not met. And this, from a man who at one time was zealously pursuing Christians to kill or imprison them.

The request to greet one another with a holy kiss shows that a warm fellowship was a characteristic of the early church.

vv. 17-20 A warning to avoid divisive persons

Paul exhorts them to turn away from those who create divisions and offenses in the church.

They have been taught the right doctrine and so should be able to avoid these divisive people who are only feeding their own appetites.

They are smooth and flattering talkers but they are only trying to deceive the simple of heart.

He wants them to be wise about that which is good and simple (without any mixture of deceit, without any guile, without wrinkles or duplicity) with regard to evil.

First the warning, then the promise, the God of peace will crush Satan under their feet in a short amount of time.

vv. 21-24 Greetings from Paul's friends and co-workers

- v.21 In these verses, Paul sends greeting to the Romans from his fellow workers and countrymen who have asked that he greet them on their behalf. He is faithful to their request.
- v.22 Tertius, who wrote the letter sends his greetings.  
This verse causes me to wonder if Paul was unable to write at this time due to injuries he suffered during the hardships and persecutions of his three missionary journeys.
- v.23 Greetings are sent from Gaius, Paul's host and the host of the whole church, Erastus the treasurer and Quartus, a brother.
- v.24 Paul wants the grace of the Lord Jesus Christ to be with them all.
- vv. 25-27 His final benediction

His final words focus on God's ability to strengthen (to set fast, to establish, turn in a certain direction, confirm) the believers.

The strengthening by God will be in accordance with Paul's gospel and the preaching about Jesus Christ

This preaching is being carried on because the mystery has been revealed; i.e. the Gentiles are fellow-heirs, of the same body, and partakers of His promise in Christ through the gospel. See Eph. 3:3-6

#### IV. Applications

1. In the v.17 warning, I see a fatherly love jealously guarding his children, even though he has never met many of them.
2. We need to be alert in the fellowship because all who attend or profess Christ do not know Him or the new birth.
3. \_\_\_\_\_  
\_\_\_\_\_
4. \_\_\_\_\_  
\_\_\_\_\_
5. \_\_\_\_\_  
\_\_\_\_\_

Review

1. What do Paul's personal greetings reveal to you about the character of those in the Roman Christian fellowship? \_\_\_\_\_  
\_\_\_\_\_
2. What qualities could you ascribe to the fellowship based upon Paul's commendations? \_\_\_\_\_  
\_\_\_\_\_
3. What are Paul's proposed actions with regard to those who cause divisions and offenses? \_\_\_\_\_
4. What is the mystery that has now been made manifest? Eph. 3:3-6  
\_\_\_\_\_

## ABOUT PASTOR DAVID

I grew up in Illinois; my wife, Brenda, in Oregon. It was a path of many twists and turns to get the two of us connected in California! We entered into our marriage covenant in 1986 after she had agreed to my proposal for a life of adventure. Brenda claims that she scarcely comprehended the adventure that our life would be simply by saying those two little words (I do).



We had both been Christians for a number of years and determined to make God the center of our marriage. In order to make a good beginning, we structured our wedding vows around the instructions of Scripture. We are convinced that this is the reason for our successful, growing relationship.

I received my BS in Civil Engineering in 1966 from the University of Missouri. Having taken ROTC in college, I next served as an officer in the U.S. Army, stationed in Germany.

After returning home to the states, I attended Golden Gate Seminary in California and received a Master of Divinity in 1972.

I worked for three Engineering companies before settling in with GE Nuclear Energy in San Jose, California. I finished my engineering career with 25 years of service at GE.

I was ordained a minister of the gospel in 1991.

Brenda is blessed with musical gifts and has played numerous instruments, e.g. bassoon, flute, guitar, piano, bass. She taught piano to children for 14 years until our move to Wilmington, NC. I also had some musical inclinations, growing up in a musical family in which everyone played at least one instrument. Brenda also has a heart for and is involved in a local "Special Touch" ministry, a ministry to people with disabilities.

Several years ago, we began attending Calvary Chapel San Jose, CA where Don McClure was pastoring. The emphasis on God's Word and the presence of God's Spirit in the worship kept us coming back until we felt confident that this was to be our church home.

Brenda became involved with the Praise team playing flute and singing. She also led the worship for two Women's Bible studies. I became involved in the teaching ministry working principally with the mature adults class (ages around 50-95, they called themselves the "Sonshiners") and also a young married couples class.

Even though we felt like we were settling into the San Jose Fellowship, in early 2004 we were presented with a company relocation, and we began to feel that God was leading us to a significant change, relocating from the West Coast to the East Coast. Little did we know what was in store for us in Wilmington, NC.

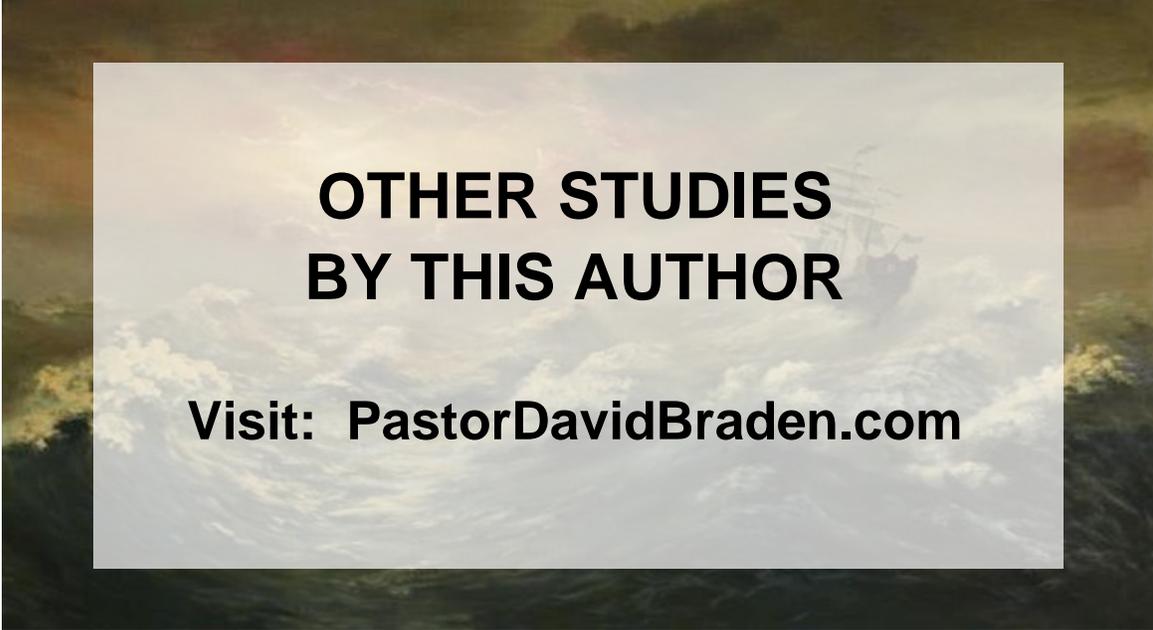
We often felt like Abraham who was told to leave his homeland but was given no information regarding what he would encounter when he arrived at his destination.

The next very shocking surprise was my early retirement, something we had not even considered when planning the move to the east coast. Nevertheless, God made it very clear that my engineering career of 37 years was soon to be ended. The retirement occurred almost 5 years in advance of my plan. But God had a bigger (and better) plan. One of my reoccurring supplications to God has been that I would rather be expending the main energy of my life teaching the Word of God than pouring it into the management of engineering projects and writing technical engineering reports. Now, God was giving me the desire of my heart.

I eventually came on staff with a local church and served for 7½ years as an associate pastor teaching Bible studies and ministering principally in the Equipping the Saints ministry. Brenda was involved in several ministries... Praise Team, Special Touch, hospitality/helps, Home Fellowships, to mention a few.

After a 1-year sabbatical in 2014, God has led us to begin a new fellowship which is called Safe Haven Berean Fellowship. Our focus is principally on the Word of God, with both Bible book studies and doctrinal teachings in progress at this time. Principal focuses are on the assurance of salvation, knowing what God in Christ has done for us, learning to live in a way that honors and glorifies God, and a continual focus upon our End Times preparations for our coming King.

Looking back now over the years that led us to this place in life, we are amazed at the Sovereignty of God and how he has orchestrated the events that have brought us to this place in this time. His loving and merciful hand has been seen time and again as he has opened doors and brought us quickly to where He wants us to be. He is, without question, an awesome God.

The background of the slide is a painting of a three-masted sailing ship on a turbulent sea under a dramatic, cloudy sky. A semi-transparent white rectangular box is centered over the image, containing the text.

**OTHER STUDIES  
BY THIS AUTHOR**

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