

ROMANS

Main Theme: The Righteousness That Comes From God

Primary Reference Source: The McArthur Study Bible

Background: The apostle Paul wrote the epistle entitled Romans toward the end of his third missionary journey in 56 A.D. The epistle was addressed to the members of the church in Rome, the capital of the Roman Empire. Paul wrote Romans from Corinth which can be deduced from the references to Phoebe and Cenchrea (Romans 16:1 – Cenchrea was Corinth’s port), Gaius (Romans 16:23), and Erastus. Gaius was one of Paul’s converts in Corinth. Erastus was the city treasurer in Corinth. Phoebe was a woman who was a member of the church in Cenchrea, Corinth. Phoebe was given the great responsibility of delivering this letter to the Roman believers (Romans 16:1-2). Paul completed his epistle to the Romans as he prepared to leave for Jerusalem with an offering for the poor believers in the Jerusalem church (Romans 15:25).

The book of Romans is the preeminent doctrinal work of the New Testament. The foundational premise of the book is the perpetuation of Adam’s sin (Romans 5:12-21), mankind’s union with Adam, and how Adam’s sin was transferred to the human race. Paul launches from this premise to develop his main thesis which is the righteousness that comes from God; the glorious truth that God justifies guilty, condemned sinners by grace alone through faith in Christ alone. Chapters 1-11 present the theological truths of that doctrine, while chapters 12-16 detail its practical outworking in the lives of individual believers and in the corporate life of the church. Unlike some of Paul’s other epistles, his purpose for writing Romans was not to correct erroneous theology or rebuke ungodly living, instead, it was to provide in depth doctrinal and practical instruction to the Roman church, which Paul considered to be doctrinally sound.

Rome was founded in 753 B.C., but it is not mentioned in Scripture until New Testament times. “Rome is located along the banks of the Tiber River, about fifteen miles from the Mediterranean Sea.” “In Paul’s day, the city had a population of over one million people, many of whom were slaves. Rome boasted magnificent buildings, such as the Emperor’s palace, the Circus Maximus, and the Forum, but its beauty is marred by the slums in which so many lived. According to tradition, Paul was martyred outside Rome on the Ostian Way during Nero’s reign (A.D. 54-68).”

“Some of those converted on the Day of Pentecost probably founded the church at Rome (Acts 2:10). Paul had long sought to visit the Roman church, but had been prevented from doing so (Romans 1:13). In God’s providence, Paul’s inability to visit Rome gave the world this masterpiece gospel doctrine.” Chapter one’s opening verses are as follows:

Romans 1:1-7 “Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you are the called of Jesus Christ;

To all who are in Rome, beloved of God called to be saints:
Grace to you and peace from God our Father and the Lord Jesus Christ.”

SCRIPTURE VERSES AND SCRIPTURE TEXT FROM THE NEW KING JAMES VERSION BIBLE IN BOLD

Romans Chapter 1

1. Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God

Romans 1:1 Paul identifies himself as a bondservant of Jesus Christ. Paul uses the term in this Hebrew sense to describe a servant who willingly commits himself to serve a master he loves and respects. Paul also identifies himself as an apostle, which means “one who is sent.” Paul was called and sent personally by Jesus Christ Himself (Galatians 1:11-17). The teaching of the apostles is the foundation of the church (Ephesians 2:20). The message that Paul was sent to preach was the gospel. The term gospel is a Greek word which means good news, specifically related to favorable news about the emperor or the empire (Roman Empire). Paul’s good news or gospel is not from the emperor but from God. Paul was totally committed to bringing the good news that God forgives sins, delivers from sins power, and freely gives eternal life through Jesus Christ.

2. which He promised before through His prophets in the Holy Scriptures,

Romans 1:2 The Jewish religious leaders accused Paul of preaching a revolutionary new message unrelated to Judaism. Paul points out that the Old Testament prophets spoke clearly of a New Covenant (Jeremiah 31:31-34, Ezekiel 36:25-27) and of the Messiah whose sacrifice would make that New Covenant possible (Isaiah 9:6-7, 53:1-12).

3. concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,

Romans 1:3 Jesus Christ was conceived by the Holy Spirit in the womb of a virgin, whose name was Mary. With regard to Christ’s royal lineage, his mother Mary (Luke 3:23, 31) and his step-father Joseph (Matthew 1:6, 16), were descendants of David. This was prophesied by the Old Testament prophets (2 Samuel 7:12, 13, & Jeremiah 23:5-6).

4. and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Romans 1:4 Christ’s victory over death was the supreme demonstration that He is God the Son. Before His earthly existence, Jesus Christ was eternally the Son in anticipation of His incarnation. When He was born into the world (Incarnation), He was declared to the entire world to be the Son of God. In his humanity, Christ submitted Himself to the will of the Father through the direction, agency, and power of the Holy Spirit.

5. Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

Romans 1:5 Through Christ we have grace, which is the unmerited favor which God shows guilty sinners. Salvation is a gift from God wholly separate from any human effort or achievement. Apostles (sent ones) are sent by God to bring this message of salvation. Obedience to the faith results from receiving the gospel message, and maturing in the faith under the Lordship of Jesus Christ to be a co-laborer for bringing the gospel to all people.

6. among whom you also are the called of Jesus Christ;

7. To all who are in Rome, beloved of God, called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Romans 1:6-7 Those who hear and receive the gospel message through preaching and teaching are called of Jesus Christ. Not everyone who hears the gospel will receive it. Only those who hear and receive the gospel are the called ones, called to be saints, and called of Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Romans 1:8 With the exception of Paul's letter to the Galatians (The Galatians had defected from the true gospel), Paul always expressed his gratitude for those who would receive his letter. Paul's letter to the church of Rome refers to its becoming so strong that in A.D. 49, the emperor Claudius expelled all the Jews because of the gospel influence. The city of Rome was the center of the Roman Empire and the inhabited world. Whatever happened in Rome became known universally.

9. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers,

Romans 1:9 Paul's commitment to the cause of Christ was wholehearted not external and superficial. He served Christ with his whole spirit and he labored in his prayers. (Colossians 1:9-11)

10. making request if, by some means, now at last I may find a way in the will of God to come to you.

Romans 1:10 Paul genuinely wanted to be of any help or assistance possible to help believers to develop spiritually. He recognized that his desire to serve was subject to God's sovereign will.

11. For I long to see you, that I may impart to you some spiritual gift, so that you may be established --

12. that is, that I may be encouraged together with you by the mutual faith both of you and me.

Romans 1:11-12 Through helping believers to develop and reach spiritual maturity through his teaching, Paul says he longs to impart some spiritual gift. The spiritual gift can be Christ Himself (Salvation) for those who have not heard the gospel, general blessings from God, or specific spiritual gifts (Romans 12:6-8) given to the body to minister to the whole.

13. Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

Romans 1:13 Paul expresses his desire to share in some kind of spiritual fruit with the church in Rome. There are three kinds of spiritual fruit, these are:

1. Spiritual attitudes that characterize a Spirit-led believer (Galatians 5:22-23).
2. Righteous actions (Romans 6:22, Philippians 4:16-17).
3. New converts.

Paul's statement "...among you also, just as among the other Gentiles" implies that the church in Rome consisted primarily of non-Jews.

14. I am a debtor both to Greeks and to barbarians, both to wise and to unwise.

15. So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

Romans 1:14-15 Paul states that he is indebted to God to reach all people with the gospel of Jesus Christ. This mandate is applicable from the most highly cultured Greeks to the lowliest of the Barbarians. This mandate is also applicable from the wisest to the most unwise. The word barbarian is a Greek term used to identify foreigners who spoke in another language. Language foreign to the Greeks sounded like "bar-bar-bar," thus the term barbarian. Paul makes the point that God is no respecter of persons. The gospel of Jesus Christ must reach both the world's elite and its outcasts.

16. For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

17. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Romans 1:16-17 Paul is not ashamed of the gospel no matter what happens because it is the power of God. The Greek word for power in this passage is where the English word dynamite is derived. Only God's power is able to overcome man's sinful nature and give him new life. This type of power results from what is known as salvation. Salvation means deliverance or rescue. Salvation delivers people from a life of sin, and ultimately from the penalty of sin, which is eternal separation from God and eternal punishment. Salvation is available to everyone who believes. The term believes is in the present tense which stresses that faith is not simply a one time event, but an ongoing condition which is a supernatural gift of God. There are three elements to saving faith:

1. Mental – the mind understands the gospel and the truth about Christ.

2. Emotional – one embraces the truth with sorrow over sin and joy over God’s mercy and grace.
3. Volitional – submission to the Lordship of Christ and trusting in Him alone for salvation.

Paul wrote that the gospel is to be preached to the Jew first, since God chose Israel to be His witness nation and He gave this nation distinct privilege. Christ’s ministry was first to Israel, and it was through Israel that salvation was to come to the world.

Paul goes on to say that the gospel contains and reveals the righteousness of God. Only God is inherently righteous (Deuteronomy 32:4, Psalm 11:7, Psalm 116:5), and man falls woefully short of the divine standard of moral perfection (Romans 3:23). But on the basis of faith alone, God will impute His righteousness to ungodly sinners from faith to faith (faith to faith means everyone who holds to the true faith of salvation through Jesus Christ). Therefore, Paul concludes that the just shall live by faith.

- 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,
19. because what may be known of God is manifest in them, for God has shown it to them.**

Romans 1:18-19 Although man is a fallen being, he still retains an understanding by God’s design of reason and moral law. This understanding is an inward manifestation of God’s existence and sovereign power. This inward manifestation allows man to recognize the outward manifestation of God’s existence and sovereign power in creation. However, man tends to love his sin rather than to love God due to his fallen nature; therefore, he naturally pursues unrighteousness and ungodliness. In doing this, Paul states that fallen man suppresses the truth in unrighteousness. Pursuit of unrighteousness and ungodliness has constantly revealed the wrath of God throughout human history. Examples of this include the sentence passed on Adam and Eve, the worldwide flood, the fire and brimstone that leveled Sodom, and the Babylonian captivity.

- 20. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,**

Romans 1:20 The visible created order delivers a clear, unmistakable message about God’s person. All that we see around us reveals the Godhead of awesome power, and His sustaining of the creation demonstrates His faithfulness, kindness, and graciousness. If a person will respond to the revelation he has, even if it is solely natural revelation, God will provide some means for that person to hear the gospel (Acts 8:26-39, Acts 10:1-48).

- 21. because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.**

Romans 1:21 Although man knows God by general revelation, man does not give God the glory for all He has given in creation, nor does man thank God for every good thing that He gives; the result is futility of thought and darkened foolish hearts. Man becomes futile in his thinking

because his search for meaning apart from God leads to vain, meaningless conclusions. Man, through futile thinking, reaps a foolish heart, which is darkened when he rejects the truth and spiritual falsehood sets in.

- 22. Professing to be wise, they became fools,**
23. and changed the glory of the incorruptible God into an image made like corruptible man – and birds and four-footed animals and creeping things.

Romans 1:22-23 Man, professing to be wise, shows his utter foolishness by devising his own philosophies about God and the created order. This has repeatedly resulted in the making of and worship of idols. Historians report that many ancient cultures did not originally have idols, this includes Persia (Herodotus; The Histories), Rome (Varro in Augustine; The City Of God), and even Greece and Egypt (Lucian, The Syrian goddess). The fourth century A.D. historian Eusebius reported that the oldest civilizations had no idols. No civilization gets built up based on idolatry, but idolatry will bring it down.

- 24. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,**
25. who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Romans 1:24-25 When man consistently desires to go his own way, forsaking God and abandoning the way of God, God will eventually give up and allow such a person to go his own way (Judges 10:13-14). A life of sin and forsaking God will inevitably reap divine judgment. The specific sin being addressed here is sexual immorality. This sin begins in the heart, and, if not repented of, will eventually lead to the physical act. Often time's illicit sex was a vehicle for worship in a pagan religious setting. Paul seems to be making this connection between idolatry and sexual immorality.

- 26. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.**
27. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Romans 1:26-27 The sexual behavior spoken of in verses 26 and 27 is homosexuality. Homosexuality is a sin that is thoroughly condemned by scripture (Genesis 19:1-29), (Leviticus 18:22-23), (1 Corinthians 6:9-11), (Galatians 5:19-21), (1 Timothy 4:9-10), and (Jude 7). One of the penalties for permissive sex and a homosexual lifestyle is venereal disease.

- 28. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;**

Romans 1:28 Because man suppresses his inner revelation of God by committing sins which are outrageous (Homosexuality), God allows them to have one of the most severe penalties of their error, a debased mind. Outrageous sin is considered to be a normal lifestyle to the debased mind.

The Greek word for the term debased means to not pass the test. Often it is used to describe metals considered useless and worthless because it contains too much impurity.

- 29. being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,**
- 30. backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,**
- 31. undiscerning, untrustworthy, unloving, unforgiving, unmerciful;**
- 32. who knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.**

Romans 1:29-32 The result of having a debased mind is being filled with all unrighteousness, sexual immorality, covetousness, maliciousness, full of envy, murder, strife, deceit, evil mindedness, haters of God, violent, proud, boasters, inventors of evil things..... In verse 32 Paul makes it clear that total giving of oneself over to evil is not ignorance but blatant rebellion (“who knowing the righteous judgment of God that those who practice such things are deserving of death”).

Romans Chapter 2

- 1. Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.**
- 2. But we know that the judgment of God is according to truth against those who practice such things.**
- 3. And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?**

Romans 2:1-3 Beginning in chapter two Paul addresses the Jews and moral Gentiles by telling them that they cannot be the ones to judge the immoral excesses of the pagans, since they have a predisposition toward doing the same things due to having the same sin nature. Self-righteousness exists because of two errors: 1) minimizing God’s moral standard usually by emphasizing externals; and 2) under estimating the depth on one’s own sinfulness (Matthew 5:20-22, 27, &29). Only God is qualified to judge, because only He can do it in truth.

- 4. Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?**

Romans 2:4 This passage refers to God’s common grace to all men. When people sin, God graciously holds back His judgment, thereby saving sinners in a physical and temporal way from what they deserve. In doing this God shows His saving character, that they might come to Him and receive salvation that is spiritual and eternal.

- 5. But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,**
- 6. who “will render to each one according to his deeds”:**

7. **eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;**
8. **but to those who are self-seeking and do not obey the truth, but obey unrighteousness – indignation and wrath,**
9. **tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;**
10. **but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.**

Romans 2:5-10 Spiritual hardness results from refusal to repent and accept God's offer of forgiveness through Jesus Christ. Although our salvation is dependant on Christ's finished work at the cross and not on the basis of our own works, it consistently teaches that God's judgment is always on the basis of man's deeds (John 5:28-29). Paul describes the deeds of two distinct groups: the redeemed and the unredeemed. The good deeds of the redeemed do not form the basis for their salvation but the evidence of it. Although the redeemed are sinners, there is undeniable evidence of righteousness in their lives.

11. For there is no partiality with God.

Romans 2:11 God does not play favorites.

12. **For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law**
13. **(for not the hearers of the law are just in the sight of God, but the doers of the law will be justified;**
14. **for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,**
15. **who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)**

Romans 2:12-15 People in every society value moral straightness, reflecting some form of divine law written on the heart. This internal law has been compromised by the fall of man, but much of it is still there. The practice of some good deeds and aversion to some evil ones demonstrate an innate knowledge of God's law – a knowledge that will actually witness against them on the Day of Judgment.

16. in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Romans 2:16 God will judge the secret motives that lie behind men's actions. "My gospel" refers to the good news of salvation through Christ, given to Paul by Jesus Christ Himself (Galatians 1:11-24).

17. **Indeed you are called a Jew, and rest on the law, and make your boast in God,**
18. **and know His will, and approve the things that are excellent, being instructed out of the law,**

- 19. and are confident that you yourself are a guide to the blind, a light to those who are in darkness,**
- 20. an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.**
- 21. You, therefore, who teach another, do you not teach yourself?**
- 22. You who say, “Do not commit adultery,” do you commit adultery? You who abhor idols, do you rob temples?**
- 23. You who make your boast in the law, do you dishonor God through breaking the law?**
- 24. For “the name of God is blasphemed among the Gentiles because of you,” as it is written.**

Romans 2:17-24 Paul’s attention turns to the Jews in verse 17 in his discourse on law. The Jews prided themselves on keeping and being instructors of the written law of God. However, Paul asks the basic question as to whether the Jews themselves keep the Law of God. Underlying Paul’s question is Paul’s deeper understanding of the law of God compared to the superficial and surface understanding of the Jewish leaders concerning this same law of God. For example, Jesus taught that a man who lusts after a woman in his heart, has already committed adultery with her in his heart (Matthew 5:28). While the Jewish leaders stressed following the law outwardly, they had no understanding of following God’s law with their heart concerning the real issues of life (...“having the form of knowledge and truth in the law”).

In verse 22 Paul’s question, “do you rob temples” references God’s command from Deuteronomy 7:25 which forbids the looting of pagan temples and selling the idols and vessels for profit under the pretext of religion.

- 25. For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.**
- 26. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?**
- 27. And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?**
- 28. For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh;**
- 29. but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.**

Romans 2:25-29 As recorded in Genesis 17:11, circumcision of the male foreskin is obedience and a reminder of the covenant relationship between God and His people. Paul writes that this external circumcision points to a deeper spiritual reality which is circumcision of the heart. Thus, true circumcision is salvation resulting from the work of God’s spirit in the heart, not mere external efforts to conform to His law. A circumcised Jew who continually transgresses God’s law has no more of a saving relationship to God than an uncircumcised Gentile who also transgresses. The outward symbol is nothing without the inner reality.

Romans Chapter 3

- 1. What advantage then has the Jew, or what is the profit of circumcision?**
- 2. Much in every way! Chiefly because to them were committed the oracles of God.**

Romans 3:1-2 Paul's statement that to the Jews were committed the Oracles of God means that the Jews were given the entire Old Testament (John 5:39). The Old Testament contains the basic truth about salvation (2 Timothy 3:15 & Galatians 3:8). Paul taught that to inherit the promised Kingdom of God, one must come by repentance and faith. This contrasted with and denied the Jewish belief that God's promises were guaranteed to every physical descendant of Abraham.

- 3. For what if some did not believe? Will their unbelief make the faithfulness of God without effect?**
- 4. Certainly not! Indeed, let God be true but every man a liar. As it is written:**

**“That You may be justified in Your words,
And may overcome when You are judged.”**

Romans 3:3-4 God will fulfill His promises even if individual Jews do not believe. Those who are unbelieving will be proven to be liars, but God will always be true to all of His purposes.

- 5. But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.)**
- 6. Certainly not! For then how will God judge the world?**

Romans 3:5-6 Paul states that his righteousness and that of the other apostles, even in preaching the gospel, is unrighteousness compared to the righteousness that comes from God. As sinners (unrighteous) Paul and the other apostles have been given the righteousness of God through faith in Jesus Christ, and are ambassadors of God to dispense God's righteousness through preaching the gospel to all who would believe.

Paul then asks is God unjust to punish sinners while at the same time He accepts sinners. Paul's answer is no, otherwise how can He (God) judge the world (the great future day of judgment).

- 7. For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?**

Romans 3:7 Compared to God's awesome truth contained in the gospel which Paul could not verbalize perfectly, Paul believes that his gospel presentation is poor. Paul also notes that even though he made the truth of God to increase (preached to the nations), he is still a sinner.

- 8. And why not say, “Let us do evil that good may come”? – as we are slanderously reported and as some affirm that we say. Their condemnation is just.**

Romans 3:8 The apostle Paul's message of salvation through Jesus Christ had been distorted by his opponents who said that it provided not only a license to sin but also outright encouragement to do so.

9. What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

Romans 3:9 All people regardless of nationality stand guilty before God of sin.

10. As it is written:

“There in none righteous, no, not one;

11. There is none who understands;

There is none who seeks after God.

12. They have all turned aside;

They have together become unprofitable;

There is none who does good, no, not one.”

13. “Their throat is an open tomb;

With their tongues they have practiced deceit”;

“The poison of asps is under their lips”;

14. “Whose mouth is full of cursing and bitterness.”

15. “Their feet are swift to shed blood;

16. Destruction and misery are in their ways;

17. And the way of peace they have not known.”

18. “There is no fear of God before their eyes.”

Romans 3:10-18 Paul cites key Old Testament verses which point out that all people have sinned against the Lord, and their resulting fallenness and depravity is a common theme in their conduct. Man is universally evil. (Verses 10-12 of Romans chapter 3 are quotations from Psalm 14:1-3 & Psalm 53:1-3 and verses 15-17 of Romans chapter 3 are quotations from Isaiah 59:7-8). Man's natural tendency is to not seek after God but rather to go his own way (turn aside). The result of turning away from God is practicing deceit, cursing people and things, having a bitter attitude, and murdering those whom you hate. Such people have no fear of God (Romans 3:18), which means they have no regard for the awesomeness or holiness of God which demands righteousness and justice.

19. Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Romans 3:19 Those who are under the law are those who are not under grace (Galatians 6:4-5). Those who are under the law are under condemnation (James 2:10). The law is not only the written Mosaic Law, but the inner understanding of right and wrong that all people have. Both types of law testify that we fall short and stand guilty before God.

20. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

Romans 3:20 Perfect adherence to God's moral law is impossible, therefore, the law can justify no one. The law makes sin known but it cannot save.

21. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

22. even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

23. for all have sinned and fall short of the glory of God,

Romans 3:21-23 The righteousness of God is unique because God is its source. God's righteousness fulfills both the penalty and the requirements of God's law. Christ's death as a substitute pays the penalty exacted on those who fail to keep God's law, and Christ's comprehensive perfect obedience to every requirement of God's law fulfills God's demand for comprehensive righteousness. Because God's righteousness is eternal, the one who receives it from Him enjoys it forever. This righteousness of God is received by faith, entirely apart from obedience to any law. (Galatians 2:16, 3:10-11; Ephesians 2:8-9; Philippians 3:9; 2 Timothy 1:9; Titus 3:5)

24. being justified freely by His grace through the redemption that is in Christ Jesus,

25. whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

26. to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Romans 3:24-26 The term justified is a legal or forensic term from the Greek word for "righteous" which means "to declare righteous." This verdict comes by imputing Christ's righteousness to the believer's account. This includes His finished work on the cross in which He paid the penalty for sin and for all who would believe, and the perfect life that He led. God declares a sinner righteous solely on the basis of the merits of Christ's righteousness. God imputes a believer's sin to Christ's account in His sacrificial death. The sinner receives the gift of God's grace by faith alone. Sanctification is the visible living out of the Christian faith in which God conforms the believer into the image of Christ whom He has already justified. Sanctification is distinct from justification, but without exception, always follows justification. Redemption is a Greek word which comes from the ancient slave market. It means to pay the necessary price to obtain the prisoner or slaves' release. The term propitiation means appeasement or satisfaction. In this case, Christ's death on the cross satisfied the offended holiness and wrath of God for whom Christ died. The Hebrew equivalent of this word was used to describe the mercy seat – the cover of the Ark of the Covenant – where the High Priest sprinkled the blood of the slaughtered animal on the Day of Atonement to make atonement for the sins of the people. In the past God withheld His judgment of sin. He would have been just to destroy Adam and Eve after they had sinned. However, God, through the substitutionary death of Jesus Christ, punished Jesus Christ in the place of sinners without compromising His justice.

27. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.
28. Therefore we conclude that a man is justified by faith apart from the deeds of the law.
29. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,
30. since there is one God who will justify the circumcised by faith and the uncircumcised through faith.
31. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Romans 3: 27-31 “Salvation by grace though faith does not denigrate the law, but underscores its true importance.” This is done by providing a payment for the penalty of death (Christ’s sacrificial death) which the law required for failing to keep it, fulfilling the law by living a perfect life (Christ’s perfect life), expounding the true meaning and length and breadth of the law.(Christ’s teaching), and applying the perfect life and perfect sacrifice of Christ to believers enabling their obedience to the law.

Antinomianism means being against the law. Paul argued that the true law which justifies is the law of faith. He states that through faith we establish the law.

Romans Chapter 4

1. What then shall we say that Abraham our father has found according to the flesh?
2. For if Abraham was justified by works, he has something to boast about, but not before God.
3. For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”
4. Now to him who works, the wages are not counted as grace but as debt.

Romans 4:1-4 Paul demonstrates that the gospel message of salvation by grace through faith alone has its origin in the book of Genesis. In Genesis 15:6 Abraham, the father of the Jewish nation, believed God and it was accounted to him for righteousness. Abraham was a man of faith. Faith is the channel through which Christ’s meritorious work of salvation is received as a gift. The term “accounted” in the Greek means to take something that belongs to one individual and give it to another individual. In the case of Abraham, God took His own righteousness and credited it to Abraham as if it actually were his.

5. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,
6. just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:
7. “Blessed are those whose lawless deeds are forgiven,
And whose sins are covered;
8. Blessed is the man to whom the Lord shall not impute sin.”

Romans 4:5-8 Paul broadens his statement, applying it to all men by declaring that the forensic act of declaring a man righteous is completely apart from any kind of human work. In verses 6-8

Paul quotes the penitential Psalm of David (Psalm 32:1-2) where David confesses and seeks forgiveness for his adultery with Bathsheba and murdering of her husband (2 Samuel 11).

- 9. Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.**
- 10. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.**
- 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,**
- 12. and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.**

Romans 4:9-12 The Jews put a lot of faith in their religious rituals and ceremonies including circumcision. Paul points out that Abraham was imputed God's righteousness while he was yet uncircumcised. God's promise and declaration was made before Ishmael was born when Abraham was 86 years old. Abraham was 99 years old when he was circumcised. Therefore, God declared Abraham's righteous at least 14 years before Abraham's circumcision. Circumcision, according to Paul, is the sign of God's covenant with Abraham whereby He declared him righteous. Racially, Abraham is the father of all Jews (the circumcised), and spiritually he is the father of both believing Jews and believing Gentiles (Gentiles of Abraham's time were generally uncircumcised).

- 13. For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through righteousness of faith.**
- 14. For if those who are of the law are heirs, faith is made void and the promise made of no effect,**
- 15. because the law brings about wrath; for where there is no law there is no transgression.**

Romans 4:13-15 Paul points out that the promise of God to Abraham was made on the basis of faith. It could not have been made based on the law, because the law was not given until the time of Moses. Therefore, if only those who are of the law will receive the promise, then the promise of Abraham is of no effect because it was made on the basis of faith. Finally, Paul's statement that where there is no law there is no transgression, means that in a perfect world where there is no sin or transgression (For example: Adam and Eve in paradise before their fall to sin) there is no law. The sole purpose for instituting any moral law is due to transgression and sin entering into the world.

- 16. Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all**
- 17. (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed – God, who gives life to the dead and calls those things which do not exist as though they did;**

- 18. who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.”**
- 19. And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb.**
- 20. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,**
- 21. and being fully convinced that what He had promised He was also able to perform.**
- 22. And therefore “it was accounted to him for righteousness.”**

Romans 4:16-22 In spite of the overwhelming evidence and circumstances to the contrary, Abraham believed the promise of God. God declared him to be the father of many nations, yet he had not even one heir. Also, how could he now have a son when he was 100 years old and his wife Sarah was 90? For all practical purposes God’s statements seem absolutely impossible, but Abraham believed God and trusted in Him even to do the impossible which includes giving life to the dead and calling those things which do not exist as though they did. This predicament of Abraham is a picture of our hopeless condition as sinners, an impossible situation that can only be rectified by an act of God.

- 23. Now it was not written for his sake alone that it was imputed to him,**
- 24. but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,**
- 25. who was delivered up because of our offenses, and was raised because of our justification.**

Romans 4:23-25 The resurrection of Jesus Christ from the dead provided the proof that God had accepted the sacrifice of His Son to save fallen humanity. In this saving act, God maintains His justice and yet is the justifier of the ungodly.

Romans Chapter 5

- 1. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**
- 2. through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.**

Romans 5:1-2 Having been justified by faith is an English translation from a Greek construction which underscores a one time act of faith to receive God’s righteousness. Because of Christ’s finished work of salvation at the cross, all believer’s have access to God and His grace. What was unthinkable to the Old Testament Jew is now available through Jesus Christ. This work of Christ is what we stand firm on, for the grace of God is a permanent and secure position. Through saving faith in the finished work of Jesus Christ we have a hope of glory which is certain, although not yet realized. Our hope will be realized because Christ Himself secures it. Without the clear and certain promises of the word of God, the believer would have no basis for hope.

- 3. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance;**
- 4. and perseverance, character; and character, hope.**
- 5. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.**

Romans 5:3-5 Because we are still in the world, although not of the world, tribulations (times of testing) will come. Paul says that we should rejoice in trials and testings because they mature us in our faith in Jesus Christ by producing perseverance, character, and hope. When trials, tribulations, and testings come, God draws near to the believer through the Holy Spirit who empowers us to live the Christian life and to never have to go it alone. Paul's statement that hope does not disappoint is an understatement when considered in light of being glorified with Christ forever. "Eye has not seen, nor ear heard, nor entered into the heart of man the things which God has prepared for those who love Him (2 Corinthians 2:9)."

- 6. For when we were still without strength, in due time Christ died for the ungodly.**
- 7. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.**
- 8. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**
- 9. Much more then, having now been justified by His blood, we shall be saved from wrath through Him.**

Romans 5:6-9 Paul points out that there was nothing inherently worthy or good about us that motivated Christ to give His life for our salvation. On the contrary, while we were spiritually dead God haters, God demonstrated His love for us through the sacrifice of Christ to save us from our sins. Christ's shed blood at His death not only fulfills the Old Testament requirement, but New Testament writers use the term "blood" as a graphic way to describe violent death. References to the Savior's blood points not only to the fluid, but more importantly, to His death and the entire atoning work of salvation.

- 10. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**
- 11. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

Romans 5:10-11 "when we were God's enemies, Christ was able by His death to reconcile us to God. Certainly now that we are God's children, the Savior can keep us by His living power."

- 12. Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned --**
- 13. (For until the law sin was in the world, but sin is not imputed when there is no law.**
- 14. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.**

Romans 5:12-14 The entry of sin into the world does not refer to any particular sin, but the inherent propensity to sin (sin nature). Adam passed on to all his descendants the inherent propensity to sin because of his first disobedience. Because all humanity inherits the sin nature of Adam which is passed along seminally, it can be said that all have sinned in him. People, therefore, are not sinners because they sin, but rather they sin because they are sinners. The result of sin coming into the world is death. Even though the written Mosaic Law did not exist from Adam to Moses, sin was in the world and death was universal. Death proves that we are all sinners, for without sin there is no death. Death has three distinct manifestations:

1. Spiritual Death – Separation from God.
2. Physical Death
3. Eternal Death – Eternal separation from God and eternal torment in the lake of fire.

Paul's statement that Adam was a type of Him who was to come serves as the transition from Paul's discussion of Adam's sin to Christ righteousness, which is imputed to all who believe in Him.

- 15. But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.**
- 16. And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.**
- 17. For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)**
- 18. Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.**
- 19. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.**

Romans 5:15-19 In this passage Paul compares and contrasts Man's condemnation through one man's offense (Adam) with man's justification through one man's obedience (Jesus Christ). Paul notes this similarity in verse 15. In verse 16 Paul notes some critical differences. Here Paul states that one offense of one man (Adam's disobedience) resulted in universal condemnation of the entire human race. But the free gift of God is justification through Jesus Christ, which came from many offenses. Man's salvation was accomplished at the cross, but it took many offenses on the part of fallen man to put Christ there. Paul concludes that the righteous saving work of Jesus Christ far surpasses the condemning of Adam's disobedience. In verses 18 and 19 Paul restates for emphasis that true righteousness and justification before God results from the saving work of one Man, Jesus Christ. Because sinful man in his fallen nature has no righteousness, God through Jesus Christ must give His righteousness as a gift.

- 20. Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,**

21. so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 5:20-21 While the law underscores the existence of sin, and to some extent can help one to avoid some forms of sin, it can never forgive sin or take away sin to make one righteous. But now, for the one who believes in Christ, where there is sin grace abounds even more providing total payment and forgiveness. Just as sin reigns in death, grace reigns through the righteousness of Jesus Christ which leads to eternal life.

Romans Chapter 6

- 1. What shall we say then? Shall we continue in sin that grace may abound?**
- 2. Certainly not! How shall we who died to sin live any longer in it?**
- 3. Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?**
- 4. Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.**
- 5. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,**

Romans 6:1-5 In chapter 6 Paul moves from demonstrating the doctrine of justification on the basis of the finished work of Jesus Christ, to specifically discussing the doctrine of sanctification, which is God producing actual righteousness in the believer. In the first two verses of chapter 6 Paul anticipates the major objections of his critics that by preaching a justification based on the free gift of God with grace abounding more where sin abounds, he was encouraging the people to sin, Paul's answer is certainly not because we died to sin. We are now dead to sin because we are in Christ who died in our place. All Christians, by placing saving faith in the person of Jesus Christ, have been spiritually immersed into the person of Christ and identified with Him. Water baptism pictures this reality. In water baptism being placed under the water symbolizes the believer being buried with Christ (dying to sin), and coming up out of the water symbolizes being raised with Christ to newness of life.

- 6. knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.**
- 7. For he who has died has been freed for sin.**
- 8. Now if we died with Christ, we believe that we shall also live with Him,**
- 9. knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.**
- 10. For the death that He died, He died to sin once and for all; but the life that He lives, He lives to God.**
- 11. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.**

Romans 6:6-11 Our old self died with Christ, and the life we now enjoy is a new divinely given life that is the life of Christ Himself. Paul uses body of sin and flesh to refer to sinful

propensities. Although the old spiritual self is dead, sin retains a foothold in our temporal flesh or our unredeemed humanness. The believer does not have two competing spiritual natures, the old and the new, but one new nature that is incarcerated in unredeemed flesh. From the justification standpoint this concept of the old man being dead and the new man being alive is clear, but practically as we live out the rest of our lives in this body of death as Paul calls it, we are still sinners and far from the perfect nature of Christ. God, however, works to conform us to the image of Christ through the Holy Spirit given to believers at salvation. This is called sanctification. Our sanctification will be complete when we are glorified, that is when we physically die and are raised to eternal life with Christ. In this life, however, Paul instructs believers that Christ died to sin once and for all; and the eternal life that He lives now in His glorified state He lives to God. Paul says that this is our model in this life. We are to practically consider ourselves dead to sin, but alive to God in Christ Jesus our Lord.

- 12. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.**
- 13. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.**
- 14. For sin shall not have dominion over you, for you are not under law but under grace.**

Romans 6:12-14 Part of rendering oneself dead to sin is not allowing sin to reign in your mortal body, and not presenting the members of your body as instruments of unrighteousness. Rather, present the members of your body (especially the heart and mind) to God for righteousness. The mortal body is the only remaining repository where sin finds the believer vulnerable. The brain and its thinking processes are part of the body and tempts the soul with its sinful lusts. Since we are under God's grace, sin can no longer dominate our lives.

- 15. What then? Shall we sin because we are not under law but under grace? Certainly not!**
- 16. Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?**
- 17. But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.**
- 18. And having been set free from sin, you became slaves of righteousness.**
- 19. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.**

Romans 6:15-19 If you present yourself to God to obey God, especially to receive the gospel message for the first time, you will desire God and His word. If you present yourself to sin, you will desire to follow in a sinful pattern. That which you expose yourself to is that which you become a slave to. Like a vicious animal, sin's appetite only grows when it is fed (Romans 6:19)

- 20. For when you were slaves of sin, you were free in regard to righteousness.**
- 21. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.**

22. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

Romans 6:20-22 Before any person hears the gospel through preaching, such a person is a slave to sin. This is because men and women are born with an innate knowledge of sin, rebellion, and going ones own way. The fruit of sin and rebellion leads to death, but the fruit of believing and being obedient to the preached gospel message produces holiness and leads to everlasting life.

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

Romans 6:23 This verse summarizes two absolute truths:

1. Spiritual death is the paycheck for every man's slavery to sin.
2. Eternal life is a free gift God gives undeserving sinners who believe in His Son.

Romans Chapter 7

- 1. Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?**
- 2. For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.**
- 3. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she in no adulteress, though she has married another man.**
- 4. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another – to Him who was raised from the dead, that we should bear fruit to God.**

Romans 7:1-4 Paul uses the analogy of a woman and her husband, while he lives and when he dies, to demonstrate the relationship of Christians and non-Christians to the law. Paul says that while a woman's husband lives she is subject to the law of her husband. If she marries another while her husband lives, she shall be called an adulteress. But if her husband dies she is free from the law of her husband, and if she has married another she is no longer called an adulteress. Likewise, those who are in Christ have participated in His death in which He died to the law and fulfilled the law. We are then raised with Him from the dead free to live a transformed life in the strength and power of the resurrected Jesus Christ but are dead to the law.

- 5. For when we were in the flesh, the sinful passions which we aroused by the law were at work in our members to bear fruit to death.**

Romans 7:5 In our own flesh, without the Holy Spirit, the law served only to arouse sinful passions which bear the fruit of sin that leads to death.

6. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

Romans 7:6 Because we died in Christ when He died, the law with its condemnation and penalties no longer has jurisdiction over us. Christ took the penalty and condemnation of the law for our transgressions, and we are one in Christ. Believers are one with Christ through the Holy Spirit who indwells us. The Holy Spirit produces a new state of mind with the desire to keep the law of God.

- 7. What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet.”**
- 8. But sin taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.**

Romans 7:7-8 The natural tendency of fallen man is to sin. Therefore, when the law of God specifically lists sins to avoid, the result is that man’s unregenerate fallen nature desires to commit the sin or sins that are expressly forbidden.

9. I was alive once without the law, but when the commandment came, sin revived and I died.

Romans 7:9 A very young child who has not reached the age of accountability does not know the law and can be considered alive because he or she cannot comprehend sin or evil. He or she is innocent. However, upon reaching the age of accountability, more and more one comprehends the requirements of God’s moral law, and more and more one realizes his true condition as a desperately wicked sinner.

- 10. And the commandment, which was to bring life, I found to bring death.**
- 11. For sin, taking occasion by the commandment, deceived me, and by it killed me.**

Romans 7:10-11 “Theoretically, perfect obedience to the law could bring eternal life, and with it happiness and holiness.” “But no one except Christ has or could ever fully obey it.” This is why the law brings death to everyone.

12. Therefore the law is holy, and the commandment holy and just and good.

Romans 7:12 “The law is a perfect reflection of God’s holy character and the standard for believers to please Him.”

- 13. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.**
- 14. For we know that the law is spiritual, but I am carnal, sold under sin.**

Romans 7:13-14 Paul continues his discourse on the law stating that through what is good (the law) sin was producing death in him. Verse 14 clarifies the matter of this seeming contradiction. Paul states that he is carnal and controlled by a sinful nature, whereas the law is spiritual and reveals God's holy standard. As a natural consequence, the spiritual law arouses rebellion in sinful flesh to indulge in that which is sinful and evil. The law says thou shall not covet, but the natural desire of man is to covet and be greedy.

15. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

Romans 7:15 Paul desires to serve Christ perfectly without sinful tendencies, but serving Christ perfectly is something Paul can never do because of his sinful carnal nature.

16. If, then, I do what I will not to do, I agree with the law that it is good.

Romans 7:16 Paul's new nature defends the divine standard (the law) since this divine standard is not responsible for his sin.

17. But now, it is no longer I who do it, but sin that dwells in me.

Romans 7:17 Paul states that his sin does not flow out of his new redeemed innermost self, but from his unredeemed humanness, his flesh.

18. For I know that in me (that is in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.

19. For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

20. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

Romans 7:18-20 The flesh is the part of the believer's being that remains unredeemed. The flesh is our fallen nature that is still subject to sin and is thoroughly contaminated. The will of our fallen nature is contrary to the law of God.

21. I find then a law, that evil is present with me, the one who wills to do good.

22. For I delight in the law of God according to the inward man.

Romans 7:21-22 Unlike the unredeemed spiritual inner self, the redeemed, spiritual, inner self of the believer no longer sides with sin, but joyfully agrees with the law of God.

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Romans 7:23 Paul identifies a law of sin operating in the members of his own fleshly body. The members of the fleshly body wage war against the redeemed, spiritual, inner self that wants to obey God's law. Paul's use of the word mind is synonymous with the spiritual inner man.

24. O wretched man that I am! Who will deliver me from this body of death?

Romans 7:24 In frustration and grief Paul laments his sin so strongly that he refers to himself as wretched. A believer perceives his own sinfulness in direct proportion to how clearly he sees the holiness of God and the perfect standard contained in His law. Paul refers to his fleshly unredeemed humanness as a body of death, and asks the question who will save him from this body of death.

25. I thank God – through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Romans 7:25 In verse 25 Paul answers his own question by stating that Christ alone will rescue him from his body of death, but, in the meantime, he serves the law of God with his redeemed spiritual, inner self, and the law of sin through his unredeemed flesh.

Romans Chapter 8

1. There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit.

Romans 8:1 Based on the teachings in chapter 7, Paul concludes that there is therefore no condemnation for those who are in Christ. Condemnation refers to a guilty verdict and the penalty that verdict demands. Those who are in Christ are delivered from condemnation through the work of the Holy Spirit.

2. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

Romans 8:2 The reason that there is no condemnation for the believer is due to replacing the law with saving faith which comes through the message of the gospel. The Mosaic Law could not be kept thus it produces in the sinner sin and death. The new law, saving faith, produces righteousness and life because it depends on the perfect sinless life of Jesus Christ and His perfect sacrifice for sin.

3. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

Romans 8:3 Because of the sinful corruption of unregenerate man, the law could never be followed perfectly, therefore, righteousness before God can never result by following the law. At His incarnation, Christ who was completely without sin took on the outward appearance of sinful flesh. Christ took upon Himself the sins of the world at the cross, and the full force of the wrath of God against sin to pay the price for man's redemption.

4. that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Romans 8:4 Because of the finished work of Jesus Christ (His perfect life and sacrificial death) it is now possible for the believer to fulfill the righteous requirements of the law through faith in Jesus Christ.

5. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

Romans 8:5 Those who believe the gospel message receive also the one who communicates and convicts the heart of the truth of the gospel, namely the Holy Spirit. Those who believe the gospel, receive the Holy Spirit, and set the basic orientation of their mind on the things of the Spirit. Those who do not believe the gospel, and do not receive the Holy Spirit, automatically have the basic orientation of their mind set on the cravings of their unredeemed flesh.

6. For to be carnally minded is death, but to be spiritually minded is life and peace.

Romans 8:6 Having a mindset on satisfying the cravings of unredeemed flesh is to be carnally minded. To be carnally minded is death, but to be spiritually minded is life and peace.

7. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

8. So then, those who are in the flesh cannot please God.

Romans 8:7-8 The carnal mind or unregenerate spirit of man is directly hostile to God because it is bent on satisfying its own sinful desires. This is true however outwardly religious or moral a person may appear. Even good deeds produced in the flesh are rebellious against God since they are for selfish reasons or the wrong reasons.

9. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

10. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

Romans 8:9-10 The Spirit of God is life because it is of righteousness. Apart from the Spirit of God is death because of sin and unrighteousness. Those who receive the gospel and the Holy Spirit receive life and God's righteousness.

11. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Romans 8:11 Just as the Spirit of God gave life to Jesus Christ by raising Him from the dead, so will the Spirit of God give life to our mortal bodies through His indwelling within us.

12. Therefore, brethren, we are debtors – not to the flesh, to live according to the flesh.

13. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

14. For as many as are led by the Spirit of God, these are sons of God.

Romans 8:12-14 Paul states that the Spirit of God gives us insight and ability to continually repent of and remove sin from our lives. Being led by the Spirit means to study and obey Scripture, since all of Scripture was divinely inspired by the Spirit of God.

15. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

Romans 8:15 The spirit of bondage to fear describes those people who live apart from the gospel producing the inevitable fruit of unrighteousness. Unbelief always generates a fear of death and final punishment. Through receiving the gospel, we receive the Spirit of adoption. This Spirit is the Holy Spirit which adopts us into God’s family. We can now address the Father as Abba (Daddy or Papa). We are part of God’s family and He is Daddy, which means that He is tender toward us, we can depend on Him, and we have no reason to fear Him.

16. The Spirit Himself bears witness with our spirit that we are children of God,

Romans 8:16 The Holy Spirit confirms the validity of our adoption by faith and the fruit He produces in us.

17. and if children, then heirs – heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Romans 8:17 God has appointed His Son to be heir of all things (Hebrews 1:2). Every adopted child is a joint heir or beneficiary of the full inheritance Christ receives by divine right. Proof of the believer’s ultimate glory is that he suffers, through persecution or sacrifice, for the cause of the gospel.

18. For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Romans 8:18 The sufferings of this life cannot be compared with the glory of God’s Kingdom which all believers will share in.

19. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

20. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

21. because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groans and labors with birth pangs together until now.

Romans 8:19-22 All creation longs for the transformation from the curse of sin and its effects. Because of man's sin, even the physical universe is in a fallen and imperfect state. When Christ's Kingdom comes, the perfect order of God will be restored.

Romans 8:23 Believers receive as a deposit for the future life to come, the Holy Spirit, who indwells us and lives in us and through us when we received Jesus Christ as Lord and Savior. This foretaste makes us groan over our current condition and eagerly await our adoption into God's Kingdom when death is swallowed up and there is no more sorrow, but all is made perfect.

23. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

24. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

25. But if we hope for what we do not see, we eagerly wait for it with perseverance.

Romans 8:23-26 "Just as the first pieces of produce to appear on a tree provide hope of a future harvest, the fruit which the Spirit produces in us now provides hope that we will one day be like Christ." While the Kingdom of God has not been presently revealed to us in all its glory and the full revelation of the eternal life to come so that we can clearly see it, the work of the Spirit of God in the lives of believers provides strong evidence of this future hope. This future hope is a sure hope.

26. Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Romans 8:26 The Holy Spirit is constantly in prayer to God interceding for the believer. The Spirit's intercession expresses such deep things concerning what is needed for individual believers that this intercession cannot be expressed in words.

27. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

Romans 8:27 Both God the Father and God the Holy Spirit share the same Divine Essence (Godhead), therefore, they are in complete agreement.

28. And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Romans 8:28 God causes every life event, even sin, to accomplish both our eternal and temporal benefit.

29. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

30. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Romans 8:29-30 Everyone who puts saving faith in Jesus Christ was predestined and called by God. Although God desires that all men should come to the knowledge of the truth, God knows who will truly receive the gospel. This foreknowledge of God speaks of a predetermined choice to set His love on us and establish an intimate relationship. To predestine means to mark out, appoint, or determine beforehand. “Those God chooses He destines for His chosen end – that is, likeness to His Son.”

- 31. What then shall we say to these things? If God is for us, who can be against us?**
- 32. He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?**
- 33. Who shall bring a charge against God’s elect? It is God who justifies.**

Romans 8:31-33 Paul asks the rhetorical question; how could God not freely give us all things, when He did not hold back giving us His own Son who was delivered up to death for our salvation.

- 34. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.**

Romans 8:34 The only true judge is the person of Jesus Christ. Christ is the only one who can condemn anyone, and He is qualified to judge because He died for the sins of the world offering forgiveness to all sinners. For those who believe in Jesus Christ through saving faith, there is no condemnation.

- 35. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?**
- 36. As it is written:
“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”**
- 37. Yet in all these things we are more than conquerors through Him who loved us.**
- 38. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,**
- 39. nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.**

Romans 8:35-39 Paul states that absolutely nothing can separate us from the love of Jesus Christ. This love will not be voided by angels, death, principalities (fallen angels or demons), powers (miracles or persons in authority), height or depth (all or space from top to bottom), or any other created thing. It is the love of Christ which makes us more than conquerors.

Romans Chapter 9

- 1. I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,**
- 2. that I have great sorrow and continual grief in my heart.**

Romans 9:1-2 Paul states that he is in continual grief in his heart for his unsaved countrymen, and that his conscience bears witness to this fact in the Holy Spirit.

3. For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

Romans 9:3 The Greek word for accursed is anathema which means to devote to destruction in eternal hell. Paul's statement that he desired to go to hell in place of his unsaved Jewish brethren reveals his deep love for the Jewish nation. However, as Paul knows, this is clearly impossible (John 10:28). It is interesting to note that Paul's statement was similar to a statement made by Moses (Exodus 32:10-15).

4. who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;

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

Romans 9:4-5 Paul lists the qualifications of the Jews to receive salvation:

1. Israelites – The Jews are Israelites, descendants from Abraham, Isaac, and Jacob. God changed Jacob's name to Israel.
2. Adoption – God had sovereignly selected the entire nation of Israel to receive his special calling to serve as His witness nation.
3. Glory – Reference to the Shekinah glory of God's presence. This glory was manifested before Moses and the people of Mount Sinai, and in the Jerusalem Temple (Exodus 24:16-17, Exodus 40:34-35, and 1 Kings 8:11).
4. Covenants – A covenant is a legally binding promise, agreement, or contract. The six covenants of scripture are as follows:
 - a. Noahic Covenant
 - b. Abrahamic Covenant
 - c. Mosaic Covenant (The Law)
 - d. Levitical Covenant (The Priests)
 - e. Davidic Covenant
 - f. New Covenant (Hebrews 8:6-13)
5. Service – This refers to the Temple service in Jerusalem which represents the entire sacrificial and ceremonial system that God revealed through Moses.
6. Promises – This refers to the many promises given by the Old Testament prophets concerning the coming of Messiah.
7. Fathers – This references the patriarchs Abraham, Isaac, and Jacob (Israel).

Paul summarizes by stating that from all of this (Items 1-7 listed above) Christ came in the flesh (True Man), and that He is the eternally blessed God (True God).

6. But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,

- 7. nor are they all children because they are the seed of Abraham; but, “In Isaac your seed shall be called.”**
- 8. That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.**

Romans 9:6-8 Not all physical descendants of Abraham are true heirs of the promise.

- 9. For this is the word of promise: “At this time I will come and Sarah shall have a son.”**
- 10. And not only this, but when Rebecca also had conceived by one man, even by our father Isaac**
- 11. (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),**
- 12. it was said to her, “The older shall serve the younger.”**
- 13. As it is written, “Jacob I have loved, but Esau I have hated.”**

Romans 9:9-13 Paul illustrates this point by stating that Abraham had children by Hagar and Keturah, but only Isaac (Abraham’s son by Sarah) was the heir of God’s promise. Also, when Isaac had two sons by his wife Rebecca, God made a sovereign choice choosing the younger twin (Jacob) over the older twin (Esau). Apart from any personal merit that these boys had done, God sovereignly chose Jacob to be the promised seed while both boys were still in the womb (Genesis 25:23). This Old Testament illustration demonstrates that election unto spiritual life is unrelated to any human effort, and is based only on the prerogative of God who makes His selection (1 Timothy 2:3-4, 2 Peter 3:9).

- 14. What shall we say then? Is there unrighteousness with God? Certainly not!**
- 15. For He says to Moses, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”**
- 16. So then it is not of him who wills, nor of him who runs, but of God who shows mercy.**
- 17. For the Scripture says to the Pharaoh, “For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”**
- 18. Therefore He has mercy on whom He wills, and whom He wills He hardens.**

Romans 9:14-18 Paul anticipates that many would object to the concept that there is no absolute free choice, and that God’s will reigns supreme. Salvation, Paul says, is not initiated by human choice, even our faith is a gift from God. It is impossible, actually, for anyone to make a free will choice for God, since we are all born with the innate knowledge of sin, but not the innate knowledge of salvation through Jesus Christ. This knowledge must be taught and studied based on the word of God (The Scriptures). The gospel was taught originally by God Himself (Jesus Christ), and salvation was paid for through Christ.

Although God loved Pharaoh, Pharaoh did not love God, but hardened his heart toward God. Therefore, God allowed Pharaoh to go his own way and allowed Pharaoh’s wicked heart to pursue sin unabated. This caused Pharaoh’s heart to get even harder.

- 19. You will say to me then, “Why does He still find fault? For who has resisted His will?**
- 20. But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?”**

21. Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

Romans 9:19-21 In this passage Paul is not addressing those with honest questions about doctrine, but those who seek to use it for their own sin and unbelief.

22. What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

23. and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

24. even us whom He called, not of the Jews only, but also of the Gentiles?

Romans 9:22-24 Paul points out that God endures this evil world with much patience and longsuffering so that the unsaved (vessels of wrath) might see the riches and glory of God through the saved (vessels of mercy). The saved (vessels of mercy) are not only Jews but also Gentiles.

25. And He says also in Hosea:

**“I will call them My people, who were not My people,
And her beloved, who was not beloved.”**

26. “And it shall come to pass in the place where it said to them,

**‘You are not My people,’
There they shall be called sons of the living God.”**

Romans 9:25-26 In verse 25 Paul quotes Hosea 2:3. In verse 26 Paul quotes Hosea 1:9-10. Paul points out that Israel’s unbelief and rejection is consistent with Old Testament revelation concerning the coming Kingdom of God.

27. Isaiah also cries out concerning Israel:

**“Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.**

**28. For He will finish the work and cut it short in righteousness,
Because the Lord will make a short work upon the earth.”**

Romans 9:27-28 Paul quotes Isaiah 10:22-23. Paul points out that Isaiah’s prophecy concerning the scattering of Israel (Judah) by the Babylonians with only a remnant returning was only a preview of Israel’s rejection of the Messiah and her subsequent destruction and scattering. Only a remnant will come into God’s Kingdom.

29. And as Isaiah said before:

**“Unless the Lord of the Sabaoth had left us a seed,
We would have become like Sodom,
And we would have been made like Gomorrah.”**

Romans 9:29 Again, only a remnant of Israel will survive God's wrath, solely because of His mercy. Lord Sabaoth is an Old Testament title for God which is translated "Lord of hosts" and refers to His all encompassing sovereignty.

- 30. What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;**
31. but Israel pursuing the law of righteousness, has not attained to the law of righteousness.
32. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they have stumbled at that stumbling stone.

Romans 9:30-32 Paul states that those who receive mercy or wrath is based solely on their willingness or unwillingness to believe the gospel. "Sinners are condemned for their personal sins, the supreme one being rejection of God and Christ."

This passage deals with two types of righteousness, these are:

1. Righteousness Of Faith – True righteousness which comes from God on the basis of faith (The Gospel).
2. Law Of Righteousness – Righteousness earned by keeping the law which no one can do perfectly.

33. As it is written:

**"Behold, I lay in Zion a stumbling stone and a rock of offense,
And whoever believes on Him will not be put to shame."**

Romans 9:33 Over 700 years before, the prophet Isaiah (Isaiah 8:14 & 28:16) predicted that Israel would reject the source of salvation (The Messiah). Therefore, Israel's actual rejection in Paul's time is consistent with Isaiah's Old Testament prophecy.

Romans Chapter 10

1. Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

Romans 10:1 Although Paul was God's chosen vessel to go to the gentiles (Acts 9:15), Paul continued to pray for Israel's salvation and conduct evangelistic efforts toward the Jews.

- 2. For I bear them witness that they have a zeal for God, but not according to knowledge.**
3. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

Romans 10:2-3 Paul acknowledges that the Jews have a great zeal for God, but their zeal is not according to knowledge because they do not understand the gospel. The unbelieving Jews' zeal for God was based on pursuing their own righteousness rather than the righteousness of Christ (God).

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

Romans 10:4 The Greek word translated end can mean either fulfillment or termination. Paul states that belief in Christ as Lord and Savior ends the sinner's futile quest for righteousness through his imperfect efforts to save himself by obeying the law.

5. For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them.'

Romans 10:5 Paul's quotation of Moses' statement means that to keep the law means never ever disobeying the law at any time, that is to keep it perfectly. Both Paul (Galatians 3:10) and the James (James 2:10) state that righteousness based on obedience to the law requires conformity in every detail, which is absolutely impossible.

- 6. But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above)**
- 7. or, "Who will descend into the abyss?" (that is, to bring Christ up from the dead).**
- 8. But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):**

Romans 10:6-8 Through quoting Deuteronomy 30:12-13, Paul states that the righteousness of faith does not require a super natural event or journey into some unknown spiritual plain to find Christ. Rather, God has clearly revealed the way of salvation which is by faith.

9. 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.

Romans 10:9 Paul defines the nearness of eternal life and its absolute availability. Salvation includes repenting of sin, trusting in Jesus Christ as Savior from sin, and submitting to Him as Lord. Paul strongly emphasizes the importance of believing from the heart in the resurrection, because Christ's resurrection proves that Christ is who He claimed to be, and that the Father had accepted His sacrifice in the place of sinners. Without the resurrection there is no salvation.

10. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Romans 10:10 The Greek word for confession means to say the same thing, or to be in agreement with someone. "The person who confesses Jesus as Lord agrees with the Father's declaration that Jesus is Savior and Lord."

11. For the Scripture says, "Whoever believes on Him will not be put to shame."

Romans 10:11 Paul quotes Isaiah 28:16 and Isaiah 49:23 to reinforce his points in verses 1-10.

12. For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

Romans 10:12 God's salvation plan is for everyone including Gentiles (2 Peter 3:9, Jonah 3:5, Ephesians 2:11-13).

13. For "whoever calls on the name of the Lord shall be saved."

Romans 10:13 Paul's quote from Joel 2:32 further emphasizes that salvation is available for all people, all nations, and all races.

14. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

**15. And how shall they preach unless they are sent? As it is written:
"How beautiful are the feet of those who preach the gospel of peace,
Who bring glad tidings of good things!"**

Romans 10:14-15 A clear presentation of the gospel message always precedes saving faith. Paul's quotations from Isaiah 52:7 and Nahum 1:15 make this point clear.

16. But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

Romans 10:16 Paul points out that just as in Isaiah's time, people are hard of hearing concerning the word of God. In Isaiah 53:1, Isaiah said, "Lord who has believed our report." This first verse opens chapter 53 of Isaiah which describes the suffering Messiah who takes upon Himself the sins of the world to once and for all die in the place of sinners and be the only means of salvation.

17. So then faith comes by hearing, and hearing by the word of God.

Romans 10:17 Saving faith can only be received by hearing the word of God.

**18. But I say, have they not heard? Yes indeed:
"Their sound has gone out to all the earth,
And their words to the ends of the world."**

Romans 10:18 Paul cites Psalm 19:4 quoting David as saying that the glory and revelation of God is manifest in all the earth.

**19. But I say, did Israel not know? First Moses says:
"I will provoke you to jealousy by those who are not a nation,
I will move you to anger by a foolish nation."**

**20. But Isaiah is very bold and says:
"I was found by those who did not seek Me;**

I was made manifest to those who did not ask for Me.”

Romans 10:19-20 Paul cites Deuteronomy 32:21 quoting Moses as saying that the Gentiles who are not God’s chosen people will receive the gospel, provoking the Jews to anger. Paul reinforces his point by quoting Isaiah 65:1 in verse 20 of Romans chapter 10.

21. But to Israel he says:

**“All day long I have stretched out my hands
To a disobedient and contrary people.”**

Romans 10:21 In reference to Isaiah 65:1. Paul points out that in addition to the general revelation of God referred to in verse 18, Israel had specific revelation through the Old Testament prophets and lawgivers, and yet the nation was and is disobedient.

Romans Chapter 11

1. I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Romans 11:1 Despite Israel’s disobedience God has not rejected His people. This is a key issue because God made specific promises to Israel concerning their involvement in the coming Kingdom of God.

- 2. God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,**
- 3. “Lord, they have killed your prophets and torn down Your altars, and I alone am left, and they seek my life”?**
- 4. But what does the divine response say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”**
- 5. Even so then, at this present time there is a remnant according to the election of grace.**

Romans 11:2-5 Paul uses Elijah as an example by using his statement in 1 Kings 19:10 and God’s response to Elijah in 1 Kings 19:18 to demonstrate that God has preserved for Himself a remnant in Israel. Although the nation of Israel rejected Christ, thousands of individual Jews had come to faith in Him and would serve Him in His coming Kingdom. This remnant like all believers, are chosen solely by God’s grace.

6. And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

Romans 11:6 Salvation is by grace, if it were by works then grace is void.

- 7. What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.**

Romans 11:7 In spite of their intense religious zeal, the Jews of Paul's day had failed to obtain God's righteousness through their own righteousness. The elect are those who are chosen of God because they have received God's righteousness through believing on the Lord Jesus Christ.

- 8. Just as it is written:**

**“God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day.”**

- 9. And David says:**

**“Let their table become a snare and a trap,
A stumbling block and a recompense to them.**

- 10. Let their eyes be darkened, so that they do not see,
And bow down their back always.”**

Romans 11:8-10 Paul quotes Isaiah 6:9 and David in Psalm 69:22-23 to illustrate that when people harden themselves in unbelief toward the gospel, God gives them up and lets them go their own way. This results in having the spirit of a stupor, spiritual ears that do not hear, falling into spiritual traps and snares, and being spiritually blind or in darkness.

- 11. I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.**

Romans 11:11 Paul writes that Israel's rejection of the gospel is not necessarily permanent or irreversible. God has brought salvation to the Gentiles to show mighty works through them in order to draw Israel to this New Covenant of salvation through faith in Jesus Christ.

- 12. Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!**

- 13. For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,**

- 14. if by any means I may provoke to jealousy those who are my flesh and save some of them.**

- 15. For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?**

Romans 11:12-15 Israel's rejection of the gospel has not made the finished work of Jesus Christ null and void. The good news of salvation is bearing fruit by bringing Gentiles to repentance through the preaching of the gospel. Paul asks the question, if Israel's rejection still results in people being saved through faith in Christ, what will their acceptance be but more people experiencing life from the dead (being saved). Although Paul is an apostle to the Gentiles, he hopes that the light of the gospel shining through Gentile converts will draw the Jews to Christ.

- 16. For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.**
- 17. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,**
- 18. do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.**

Romans 11:16-18 Gentiles are not the source of blessing, but have been grafted into the covenant of salvation that God made with Abraham. The branches of Israel broken off the olive tree, represents the nation of Israel who rejected their Messiah. Paul uses the illustration of the olive tree because these trees provided an important crop and lived for hundreds of years. When individual branches stopped producing olives, branches from younger trees were grafted in to restore productivity. Paul's point is that the Gentiles have been grafted in to the spiritual heritage of Abraham (The Father or Patriarch of Israel). This is the place of divine blessing because Jesus Christ did not come in a vacuum, but in fulfillment of all the law and the prophets (the root) in the Old Testament.

- 19. You will say then, "Branches were broken off that I might be grafted in."**
- 20. Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.**

Romans 11:19-20 Inclusion or exclusion from the Kingdom of God is solely a matter of faith. Because of unbelief, the Jewish nation excluded itself from the coming Kingdom. Because of believing the gospel, the Gentiles have been included in the Kingdom of God.

- 21. For if God did not spare the natural branches, He may not spare you either.**

Romans 11:21 Paul warns the Gentile believers that if they do not continue in faith, they can also be excluded from the Kingdom of God. If God did not spare His covenant nation Israel from condemnation for unbelief, He will not spare anyone else for their unbelief. Genuine saving faith perseveres.

- 22. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.**

Romans 11:22 Those who reject God's offer of salvation fall. To fall in the Greek means to come to total spiritual ruin. Those who accept God's gracious gift of salvation experience His goodness.

- 23. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.**
- 24. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?**

Romans 11:23-24 In the future Israel will repent of unbelief and embrace the Messiah. God will at that time gladly include them in His Kingdom, because they were covenanted with God in the first place to receive the Kingdom.

25. For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

Romans 11:25 Paul states that Israel's blindness as a nation toward the gospel is only temporary. They will turn to Christ when the Great Tribulation occurs and the Antichrist reigns (Fullness of the Gentiles).

26. And so all Israel will be saved, as it is written:

**“The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;**

**27. For this is My covenant with them,
When I take away their sins.”**

Romans 11:26-27 All of Israel will be saved refers to the elect Jewish people who are alive at the end of the Tribulation and see the Second Advent of Jesus Christ. This will begin the millennial rule of Jesus Christ which will be associated with Mount Zion. Paul quotes Isaiah 59:20-21 and Isaiah 27:9 as the basis for his statement.

28. Concerning the gospel, they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

Romans 11:28 Israel at this present time is in rejection of the gospel and are enemies of God. However, in terms of God's eternal election, Israel, through the believing remnant, will always be His covenant people.

29. For the gifts and the calling of God are irrevocable.

Romans 11:29 “God's sovereign election of Israel like that of individual believers is unconditional and unchangeable, because it is rooted in His immutable nature and expressed in the unilateral, eternal Abrahamic Covenant.”

30. For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

31. even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

Romans 11:30-31 God extends His grace to unbelieving Jews and Gentiles. This is through His mercy.

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

Romans 11:32 God allows man to pursue his sinful inclinations so that He can receive glory by demonstrating that His grace and mercy is available to all sinners.

33. 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!

**34. “For who has known the mind of the Lord?
Or who has become His counselor?”**

**35. “Or who has first given to Him
And it shall be repaid to him?”**

Romans 11:33-35 God’s purposes, decrees, and methods for accomplishing His purposes are beyond human understanding. In verse 34 Paul quotes Isaiah 40:13, and in verse 35 Paul quotes Job 41:11.

**36. For of Him and through Him and to Him are all things, to whom be glory forever.
Amen.**

Romans 11:36 “God is the source, the sustainer, and the rightful end of everything that exists.”

Romans Chapter 12

1. 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.

Romans 12:1 Under the Old Testament covenant, animals were offered to God as sacrifices to atone for sin. Under the New Testament covenant Christ was offered once and for all to take away sins, fulfilling the Old Testament sacrificial system. Old Testament sacrifices no longer have any effect. For those in Christ, the only acceptable worship (sacrifice) is to offer one’s self completely to the Lord. Under God’s control, the believer’s yet-unredeemed body can and must be yielded to God as an instrument of righteousness. Use of the term sacrifice underscores the idea of priestly spiritual service.

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

Romans 12:2 Paul admonishes believers not to follow the system of beliefs or values in the world. Contemporary thinking and lack of morals in the world is always dominated by Satan. Conforming to the world does not reflect what our spiritual nature is due to conversion to Christ. Paul calls his readers to transformation by daily manifesting outwardly their inner redeemed natures. Outward transformation begins with the renewing of your mind. The Holy Spirit changes our thinking through consistent study and meditation of Scripture. The renewed mind is one saturated with and controlled by the word of God. The terms “good”, “acceptable”, and “perfect” describe a sacrifice that is spotless. Paul uses these terms to refer to a spiritually and morally spotless life.

- 3. For I say, through the grace given to me, to everyone who is among you, not to think more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.**

Romans 12:3 Paul recognizes that his apostleship and his accomplishments for the Kingdom of God are based on the grace of God. Paul calls all believers to look at themselves with the same sobriety. In ourselves we are nothing, but God has given us a measure of faith to be faithful in whatever He has called us to.

- 4. For as we have many members in one body, but all the members do not have the same function,**
- 5. so we, being many, are one body in Christ, and individually members of one another.**

Romans 12:4-5 God lets His glory shine though the diversity of gifts that he gives to believers.

- 6. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;**
- 7. or ministry, let us use it in our ministering; he who teaches, in teaching;**
- 8. he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.**

Romans 12:6-8

Prophecy – This word may have revelatory and non-revelatory facets. Before the word of God was complete in the first century, the gift of prophecy made predictions of future events. In the non-revelatory sense, the word “prophecy” simply identifies the skill of public proclamation of the word of God.

Ministry – Comes from the same Greek word as deacon or deaconess, meaning to serve. This gift, similar to the gift of helps, has broad application to include every kind of practical help.

Teaching – The ability to interpret, clarify, systematize, and explain God’s truth clearly. Pastor’s must have the gift of teaching, but many mature qualified laymen also have this gift.

Gives – Sacrificial sharing and giving of one’s resources and self to meet the needs of others. Giving should be done with liberality that is with simplicity, single-mindedness, and open hearted generosity for the glory of God.

Leads – Refers to administration, meaning to guide as a person steers a ship. The usage in this context is leadership in the home and in the church.

Mercy – One who actively shows sympathy and sensitivity to those suffering and in sorrow. Cheerfulness is a crucial attitude to the gift of mercy.

9. Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

Romans 12:9 “Love without hypocrisy” – Christian love is to be shown purely and sincerely without self-centeredness or guile.

10. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;

Romans 12:10 “Kindly affectionate” – To be devoted to helping others not based on personal attraction or desirability.

“In honor giving preference” – genuine appreciation and admiration for fellow believers by putting them first.

11. not lagging in diligence, fervent in spirit, serving the Lord;

Romans 12:11 “fervent in spirit” – Whatever is done for the Lord should be done conscientiously and with care. Sloth and indifference have no place in Christian service.

12. rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

Romans 12:12 “rejoicing in hope” – looking forward to our ultimate redemption.

“Patient in tribulation, continuing steadfastly in prayer” – Persevering in the faith even when persecutions come. Prayer is the main staple for the believer alongside study of Scripture.

13. distributing to the needs of the saints, given to hospitality.

Romans 12:13 “distributing” – Means commonality, partnership, or mutual sharing.

“given to hospitality” – In New Testament times travel was dangerous and inns were evil, scarce, and expensive. Early believers often opened their homes to travelers, especially to fellow believers. (2 Timothy 1:16-18, 3 John 5-8, and Titus 1:8) Titus 1:8 – Church leaders are to be role models in the virtue of hospitality.

14. Bless those who persecute you; bless and do not curse.

Romans 12:14 “Bless those who persecute you” – treat enemies as if they were your friends.

15. Rejoice with those who rejoice, and weep with those who weep.

Romans 12:15 “To be glad in the blessings, honor, and welfare of others – no matter what one’s own situation, and to be sensitive or compassionate to the hardships and sorrows of others.”

16. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

Romans 12:16 “same mind toward one another” – To be impartial.

“...set your mind” – Have a mindset that seeks the welfare of others; do not allow your mind to pursue that which is haughty or self seeking.

“Do not be wise in your own opinion” – We are not to have conceit or feelings of superiority toward others.

17. Repay no one evil for evil. Have regard for good things in the sight of all men.

18. If it is possible, as much as depends on you, live peaceably with all men.

19. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord.

Romans 12:17-19 Be a seeker for that which is good. This will allow you to do everything possible to live at peace with others. As far as sin and evil is concerned, God alone is the Judge and Avenger.

20. Therefore

“If your enemy is hungry, feed him;

If he is thirsty, give him a drink;

For in so doing you will heap coals of fire on his head.”

21. Do not be overcome by evil, but overcome evil with good.

Romans 12:20-21 When believer’s lovingly help their enemies, it should bring shame to such people for their hate and animosity. Paul quotes Proverbs 25:21-22 to reinforce this point. Paul’s statement is a reference to an ancient Egyptian custom of showing public contrition by carrying burning coals on ones head. The burning coals represent the burning pain of shame and guilt.

SUMMARY:

Romans 12:9-21 This passage provides a comprehensive and mandatory list of traits that characterize the Spirit-filled life. All of these traits relate back to Paul’s opening statement in verse 9 that love should be without hypocrisy.

Romans Chapter 13

1. Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

Romans 13:1 God alone is Sovereign Ruler of the universe (Psalm 62:11, 1-3:19, & 1 Timothy 6:15). Every authority that exists exists because it is allowed to exist by God. God allows for and placed it within man’s understanding to institute human government to reward good and restrain evil in a sinful and fallen world.

- 2. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.**

Romans 13:2 Since all government is God-ordained, disobedience is rebellion against God Himself. Those who break the law will bring judgment on themselves by the governmental authorities.

- 3. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.**

Romans 13:3 Even the most wicked and godless governments act as a deterrent to crime. Few governments will bring harm to those who obey their laws; to the contrary, such individuals are commended.

- 4. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.**

Romans 13:4 The government has been given authority to enforce that which is good through bearing the sword. The sword symbolizes the government's right to inflict punishment on wrongdoers, even capital punishment.

- 5. Therefore you must be subject, not only because of wrath but also for conscience sake.**

Romans 13:5 Paul admonishes believers to obey the civil authorities not just to avoid punishment, but because they are God's representatives and believers are accountable to God.

- 6. For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.**
- 7. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.**

Romans 13:6-7 Part of being in submission to the governmental authorities is the paying of taxes. Carrying out the ministry of executing justice in the land costs money, and this requires funding through taxation. The term render comes from a Greek word meaning the payment of something owed. The payment of all forms of taxation is mandatory not voluntary.

- 8. Owe no one anything except to love one another, for he who loves another has fulfilled the law.**

Romans 13:8 Believers owe a debt of love not only to believers but also to unbelievers. The debt that we owe the unbelieving world is getting the gospel message out to them. Paul's admonition that believers are to owe no man anything means that we pay our debts when they come due.

9. For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”

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

Romans 13:9-10 Paul uses four of the Ten Commandments to demonstrate that love is the fulfillment of the law. Even in the Old Testament in Leviticus 19:18, we are commanded to love our neighbor as ourselves. One of the primary teachings of Christ was that we are to love the Lord our God with all our heart, soul, and mind. This is the first and greatest commandment (Deuteronomy 6:5). “On these two commandments hang all the Law and the Prophets.” (Matthew 22:40)

11. And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

12. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

Romans 13:11-12

“Knowing the time” – This refers to a period, era, or age.

“The night is far spent” – This refers to the current age in which fallen man rules this world.

“The day is at hand” – This refers to the dawn of the new era when the Son of God will rise and set up His Kingdom.

“For our salvation is nearer than when we first believed” – This means that our glorification, the final feature of our redemption, is at hand.

“Armor of light” – We are to practically live out the Christian principles of love, charity, and holding fast to what is good in our everyday lives.

13. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

Romans 13:13 Again Paul states “let us walk properly”, even as we will walk in the Kingdom of God avoiding such things as:

1. Revelry – Wild parties, sexual orgies, brawls, and riots.
2. Lewdness and lust – Sexual immorality.
3. Strife & Envy – One upmanship and jealousies.

14. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

Romans 13:14 This phrase summarizes sanctification, the continuing process in which those who have been saved by faith are transformed into Christ's image and likeness. While we are in this fallen flesh, we need to continually take off that which is sinful and put on that which is righteous. Righteousness will be natural when we are glorified with Christ. Paul says that we are to make no provision (plan or forethought) to fulfill sinful tendencies.

Romans Chapter 14

- 1. Receive one who is weak in the faith, but not to disputes over doubtful things.**
- 2. For one believes he may eat all things, but he who is weak eats only vegetables.**
- 3. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.**

Romans 14:1-3 Weak in the faith characterizes those believers who are unable to let go of the religious ceremonies and rituals of their past. "The weak Jewish believer had difficulty abandoning the rites and prohibitions of the Old Covenant; he felt compelled to adhere to dietary laws, observe the Sabbath, and offer sacrifices in the temple. The weak Gentile believer had been steeped in pagan idolatry and its rituals; he felt that any contact with anything remotely related to his past, including eating meat that had been offered to a pagan deity and then sold in the marketplace, tainted him with sin. Both had very sensitive consciences in these areas, and were not yet mature enough to be free of these convictions." Paul instructs that mature believers should not sit in judgment of weaker believers over these types of activities.

- 4. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.**

Romans 14:4 Paul reminds his readers that there is only one who judges (Jesus Christ).

- 5. One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.**
- 6. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.**

Romans 14:5-6 Weak Jewish believers desired to observe Jewish Sabbaths and holy days, whereas weak Gentile converts wanted to completely separate themselves from pagan holidays and festivities because of its association with immorality and idolatry. Paul writes that each person must be fully convinced in his or her own mind, meaning that one is to follow his or her own conscience. The conscience is not perfect, but as a person learns more and more and matures in the Christian faith, the mind does not alert you to those things that are not essential.

- 7. For none of us lives to himself, and no one dies to himself.**
- 8. 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.**

Romans 14:7-8 The focus of Christian living is never for oneself, but it is to serve and please our Sovereign Lord.

- 9. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.**
- 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.**
- 11. For it is written:
“As I live, says the Lord,
Every knee shall bow to Me,
And every tongue shall confess to God.”**

Romans 14:9-11 We do not live for ourselves because Christ died and rose again to be Lord over both the dead and the living. The living refers to those who have come to faith in Christ during their lifetime and submit to Him. The dead refers to those who never received Christ but they will confess Him as Lord (Philippians 2:9-11, Isaiah 45:23).

- 12. So then each of us shall give account of himself to God.**
- 13. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way.**

Romans 14:12-13 All of us will be required to give an account of himself to God, therefore, we are not to pass judgment, rather we are to use our best judgment to help fellow believers. In verse 13, Paul summarizes by stating that he wants to resolve the issues of eating or not eating, drinking or not drinking, etc to remove all stumbling blocks in the spiritual lives and interrelationships of believers.

- 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.**
- 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.**
- 16. Therefore do not let your good be spoken of as evil;**
- 17. for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**
- 18. For he who serves Christ in these things is acceptable to God and approved by men.**

Romans 14:14-18 All food was created by God and therefore is clean. However, if your brother believes something to be unclean, do not partake of that food because you could cause offense. Do not destroy with food the one whom Christ died for. The Kingdom of God is not food and drink, but is righteousness, peace, and joy. Food and drink in this life should be utilized to promote this, not destroy it.

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

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.

21. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.

Romans 14:19-21 Paul again states for emphasis to pursue those things that make for peace and edification. It does no good to practice a Christian liberty, if it offends a weaker brother.

22. Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves.

23. But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.

Romans 14:22-23 Whatever a believer does that does not result from faith is sin. If a weak Christian violates his conscience and eats what he considers wrong, even though it is not, he is not eating from faith or practicing what he knows to be right. Getting in the habit of violating one's conscience leads to other sinful problems. Paul indicates that weak believers should be handled with care. The objective of stronger believers is to give gentle and understanding instruction to those weaker in the faith.

Romans Chapter 15

1. We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

2. Let each of us please his neighbor for his good, leading to edification.

Romans 15:1-2 Those who are strong in the faith are to help the weak in the faith shoulder their burdens. This type of help comes through teaching them the truth in love so that they can be strengthened in the faith. In verse 2 to edify means to build up and strengthen.

3. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

Romans 15:3 Paul quotes Psalm 69:9 to describe Christ, whose ultimate purpose was to please God and accomplish His will. In doing so He bore insults, threats, and attempts to undermine His ministry.

4. For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

Romans 15:4 Paul's reference to "Scripture" refers to the Old Testament. The Old Testament provides the moral law which is still applicable to us today, and it provides a historical perspective concerning God's dealings with His chosen nation Israel which can now be read about and benefited from. Key ideas from the Old Testament writings include admonitions to be patient, that God will comfort His people, and that there is a true hope for the future.

- 5. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,**
- 6. that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.**

Romans 15:5-6 Just as Christ was patient with us, so those who are strong and weak in the faith need to be patient with one another. Through being truly one in Christ, strong and weak in the faith can with one mind and one mouth glorify God together.

- 7. Therefore receive one another, just as Christ also received us, to the glory of God.**

Romans 15:7 Since the perfect, sinless Jesus Christ was willing to bring sinners into God's family, forgiven believers should be willing to embrace and accept each other in spite of disagreements over food, drink, or other matters that are not specifically addressed by Scripture.

- 8. Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers,**

Romans 15:8 Jesus was born a child, the son of Jewish parents, to fulfill current promises and confirm future promises made to the fathers (Abraham, Isaac, and Jacob) because He was the Messiah. Jesus was circumcised which identified Him with the covenant God made with Abraham.

- 9. and that the Gentiles might glorify God for His mercy, as it is written:**

**“For this reason I will confess to
You among the Gentiles,
And sing to Your name.”**

- 10. And again he says:**

“Rejoice, O Gentiles, with His people!”

- 11. And again:**

**“Praise the Lord, all you Gentiles!
Laud Him, all you peoples!”**

- 12. And again, Isaiah says:**

**“There shall be a root of Jesse;
And He who shall rise to reign over the Gentiles,
In Him the Gentiles shall hope.”**

Romans 15:9-12 Paul quotes from the Old Testament to prove that Gentile salvation has always been a part of God's plan. The Old Testament quotation in verse 9 comes from 2 Samuel 22:50 and Psalm 18:49. In verse 10 the Old Testament quotation comes from Deuteronomy 32:43. In verse 11 the Old Testament quotation comes from Psalm 117:1. In verse 12 the Old Testament quotation comes from Isaiah 11:10.

All the above Old Testament quotations from the Law, the Prophets, and the Psalms clearly and unmistakably point to Gentile salvation.

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

Romans 15:13 Paul closes with a benediction that God would fill the believers with all joy and peace in believing in Jesus Christ through the Old Testament Scripture he just shared. Scripture was not written by men only, but by men as they were inspired by the Holy Spirit (2 Timothy 3:16).

14. Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

Romans 15:14 The Roman believers of Paul's day clearly displayed a high moral character (full of goodness). The Roman believers were also doctrinally sound (filled with all knowledge). Finally, these believers were able to encourage, warn, or advise (able to admonish).

**15. Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God,
16. that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.**

Romans 15:15-16 Paul reminds the Roman Christians of key spiritual truths to enable them in their evangelistic efforts to the Gentiles, in order to present acceptable Gentile believers to God.

**17. Therefore I have reason to glory in Christ Jesus in the things which pertain to God.
18. For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient--**

Romans 15:17-18 Paul always gave glory to God for what He accomplished through him. He never boasted in himself.

19. in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

Romans 15:19 Signs and wonders refer to miracles or various supernatural acts of God. Illyricum is a country which corresponds to the present day country of Yugoslavia. Paul preached the gospel from Jerusalem to Illyricum, which was a span of approximately 1,400 miles.

20. And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation,

Romans 15:20 Paul's primary function was that of an evangelist, that is bringing the gospel where it had not been heard before. He did not function as a Pastor, which is building on the foundation of faith in Christ preached by an evangelist.

21. but as it is written:

**“To whom He was not announced, they shall see;
And those who have not heard shall understand.”**

Romans 15:21 Paul quotes Isaiah 53:15 which has evangelistic overtones. Paul deeply desires to reach those to whom Christ was not announced to, and those who have not heard about Christ to understand.

22. For this reason I also have been much hindered from coming to you.

23. But now no longer having a place in these parts, and having a great desire these many years to come to you,

24. whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

Romans 15:22-24 Paul has been hindered from coming to Rome in the past by more pressing obligations, but he has always desired to see the believers in Rome. Spain is the city and region known as Tarshish in the Old Testament. It was located on the far western end of the European continent, accessible by the vast network of Roman roads. It had become a center of commerce and culture. Paul desired to see the Roman church on his way to Spain.

25. But now I am going to Jerusalem to minister to the saints.

26. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.

27. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

28. Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

29. But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

Romans 15:25-29 At the present time Paul was going to Jerusalem bringing assistance for those who are the poor among the believers in Jerusalem from the believers in Macedonia and Achaia. After delivering this assistance (this fruit), he (Paul) would go to Spain through Rome.

30. Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,

31. that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,

32. that I may come to you with joy by the will of God, and may be refreshed together with you.

33. Now the God of peace be with you all. Amen.

Romans 15:30-33 Concerning his mission to Jerusalem, Paul urgently requests prayer from the Roman believers. Many Jews in Judea rejected the gospel and were prepared to attack Paul when he returned. Their prayers were answered because he accomplished his mission and was

not killed, although he was imprisoned (Acts 21:26-36). In spite of the entire calamity, Paul desires to share both the joy of being in the will of God and the God of peace Himself with the Roman believers.

Romans Chapter 16

- 1. I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,**
- 2. that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.**

Romans 16:1-2 The name Phoebe means bright and radiant. Phoebe had the great responsibility of delivering Paul's letter (Book of Romans) to the Roman church. Phoebe was from Cenchrea, a port city of Corinth, where Paul wrote his letter to the Roman church.

- 3. Greet Priscilla and Aquila, my fellow workers in Christ Jesus,**
- 4. who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.**

Romans 16:3-4 Priscilla & Aquila (Acts 18:1-3) – This husband and wife team were tent makers by profession and had become close friends with Paul. Paul records that they risked their lives for his sake.

- 5. Likewise greet the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.**
- 6. Greet Mary, who labored much for us.**

Romans 16:5-6 Epaenetus was probably saved through Paul's preaching. He was one of the first converts in Asia Minor (Modern Turkey). The context suggests that Mary might have ministered in the church at Rome since its founding and been mentioned to Paul by others (possibly Priscilla and Aquila).

- 7. Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.**

Romans 16:7 Andronicus and Junia were probably a married couple since Junia can be a woman's name. These believers probably shared the same prison cell or had adjacent cells with Paul. Before their ministry with Paul, they probably served in ministry with Peter and some of the other apostles in Jerusalem before Paul was converted.

- 8. Greet Amplias, my beloved in the Lord.**
- 9. Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.**
- 10. Greet Appelles, approved in Christ. Greet those who are of the household of Aristobulus.**
- 11. Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in the Lord.**

12. Greet Trypehena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.

Romans 16:8-12

Amplias – “A common name among the emperors household slaves at that time; he may have been one of those in ‘Caesars household’.”

Aristobulus – “Since Paul does not greet him personally, he was probably not a believer, although some relatives and household servants apparently were. One noted biblical scholar believes that he was the brother of Herod Agrippa I and the grandson of Herod the Great.”

Herodion – “Related to the Herod family, and so perhaps associated with the household of Aristobulus.”

Narcissus – “Some scholars believe that this was the Emperor Claudius’ secretary. If so, two households within the palace had Christians in them.”

Tryphena and Tryphosa – “Possibly twin sisters, whose names mean ‘delicate’ and ‘dainty’.”

Persis – “Named after her native Persia; since her work is spoken of in the past tense, she was probably older than the other two women in this verse.

13. Greet Rufus, chosen in the Lord, and his mother and mine.

Romans 16:13 Rufus – “Biblical scholars generally agree that he was one of the sons of Simon of Cyrene, the man enlisted to carry Jesus cross (Mark5:21) and was likely saved through that contact with Christ.” Paul refers to Rufus as chosen in the Lord which means elected to salvation. Rufus’ mother, the wife of Simon of Cyrene, at some time had cared for Paul during his ministry travels.

14. Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15. Greet Philogus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

Romans 16:14-15 “Brethren in this context probably refers to both men and women, which indicates that these names represent the outstanding leaders of two of the assemblies in Rome.”

16. Greet one another with a holy kiss. The churches of Christ greet you.

Romans 16:16 Kissing of friends on the cheek, forehead, or beard was a common Old Testament practice which was carried on into the New Testament. The act of kissing friends signified spiritual kinship. This was especially beneficial to new believers because they were outcasts from their own families.

17. Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

18. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

Romans 16:17-18 Paul warned believers to avoid those who believe doctrinal falsehood and engage in unrighteous practices. Such people are motivated by self-interest and self gratification, often seen in their pretentious, extravagant, and immoral lifestyles. Their goal is to build their own empire by deceiving unsuspecting and unknowledgeable people.

- 19. For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.**
20. And the God of peace will crush Satan under your feet shortly.
The grace of our Lord Jesus Christ be with you. Amen.

Romans 16:19-20 Paul desires the believers in Rome to be wise in what is good, namely the gospel of Jesus Christ and the resulting lifestyle of Christian living which is the spiritual fruit of believing the gospel. When God is at work through believers Satan is crushed (Genesis 3:15).

- 21. Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.**

Romans 16:21 Lucius, another form of Luke, was the author of the gospel of Luke and the book of Acts. Luke was a native of Antioch and he was a Gentile. He was the only Gentile to pen any of the books of Scripture. Jason was one of the first converts in Thessalonica. He let Paul stay in his home for a short time before Paul and Silas were sent to Berea.

- 22. I, Tertius, who wrote this epistle, greet you in the Lord.**

Romans 16:22 Tertius was Paul's secretary and he wrote this epistle. Tertius inserts a personal greeting.

- 23. Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.**

Romans 16:23

Gaius – “One of Paul's converts at Corinth.”

Erastus – “A common name in New Testament times, but probably not the same man referred to in Acts 19:22 or 2 Timothy 4:20.

Quartus – “May have been a physical brother of Erastus, but more likely just the final brother in Christ listed here.”

- 24. The grace of our Lord Jesus Christ be with you all. Amen.**

Romans 16:24 “This verse is not found in the earliest Greek manuscripts of Romans which is understandable in view of the longer, more explicit benediction that follows.” This benediction is contained in verses 25 through 27.

SUMMARY:

Romans 16:3-16 & 21-24 These scripture passages contain a comprehensive listing of mostly unknown people demonstrating Paul's love and affection for the believers and co-workers not found anywhere else in his New Testament letters. Paul's statements concerning these first-century Christians provides an inside look at the nature and character of the early church. Some highlights concerning these contemporaries of the apostle Paul are as follows:

- 25. Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began**
- 26. 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 --**
- 27. to God, alone wise, be glory through Jesus Christ forever. Amen.**

Romans 16:25-27 Paul's closing doxology appropriately praises God for His work through Jesus Christ in providing so great a salvation to all who would believe. This salvation was kept secret (a mystery) since the world began, but has now been plainly revealed through the Scriptures to all nations. The revelation of God's salvation through Jesus Christ and obedience to the faith came by the commandment of God. Paul closes his epistle giving the glory to God through Jesus Christ who alone is wise. The glory of God is eternal.