

# *Outline Study*

## *Of Romans*



**By Dr. Ronnie W. Wolfe**  
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# **Book of Romans Outline**

## **For Use In Teaching Youth And Young Christians**

By Pastor Dr. Ronnie Wolfe – Starting Date 11-4-2012  
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### **I. INTRODUCTION**

- A. Writer: Paul, a servant of Jesus Christ 1:1
  - 1. Paul used to be called Saul of Tarsus.
  - 2. He was a persecutor of the church at Jerusalem. – Gal. 1:13 *For ye have heard of my conversation (way of life) in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:*
  - 3. He calls himself the chief of sinners – 1 Tim. 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
- B. Romans was written from Corinth
  - 1. Paul wrote two letters to the church at Corinth.
  - 2. In the first letter he rebukes them.
  - 3. In the second letter to the Corinthians he comforts them.
- C. The date of the writing of the book of Romans is about 60 AD.
- D. This is his sixth (6<sup>th</sup>) epistle (letter) to Gentile believers.
- E. The Theme of the book is “the gospel of God” 1:1
- F. The key word of the book is “righteousness” 1:17
  - 1. The word “righteous” or “righteousness” is used a total of 37 times in Romans.

### **II. SHORT OUTLINE OF THE BOOK**

- A. Doctrinal Portion of the Book, Chapters 1-11
  - 1. Introduction, 1:1-17
  - 2. Righteousness Required, 1:18-2:20
  - 3. Righteousness Revealed, 3:21-4:25
  - 4. Righteousness Realized, 5:1-5:21
  - 5. Righteousness Rejected, 9:1-11:36
- B. Practical Portion of the Book, Chapters 12-16
  - 1. Righteousness Reproduced, 12:1-15:33
    - a. Reproduced in Christ, 12:1-16
    - b. Reproduced in the world, 12:17-13:14
    - c. Reproduced toward the brethren, 14:1-15:7
    - d. Reproduced in the gospel, 15:8-33
  - 2. Conclusion, 16:1-27

### **III. CHAPTER ONE**

- A. The Salutation, or Greeting, 1-7
  - 1. Paul, a servant (a bond-slave) 1:1
    - a. A British nobleman once saw the many people brought in from Africa to be sold as

slaves. One slave was to be auctioned off, and the nobleman put in his bid for the slave. He kept bidding higher and higher until his bid finally won the auction, and the slave belonged to him. The black slave came to him and protested that he had made him a slave, but the nobleman said, "Do you know why I purchased you as a slave? To free you." With that, the black slave fell on the ground and said, "Master, I am your slave for life."

- b. That is the kind of slave Paul was to Jesus Christ.
2. Paul was called to be an Apostle, 1
  - a. 1 Cor 15:9 *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*
  - b. 1 Cor 1:1 *Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,*
3. Paul was separated unto the gospel of God, 1
4. The gospel was promised beforehand by the prophets in the scriptures, 2
5. The gospel concerns Jesus Christ
  - a. Made of the seed of David
  - b. Declared to be the Son of God
  - c. With power from the resurrection from the dead, 4
  - d. We received grace from Jesus Christ, 5
  - e. We are his "called ones," 6
6. This letter is written to the "saints" at Rome, 7
- B. Paul Longs To Visit Rome, 8-17
  1. Paul thanks God for the Romans, 8
  2. Paul prays for the saints at Rome, 9
  3. Paul prays to be able to visit them, 10
  4. Paul desires to impart (or give) them a "spiritual gift," 11
  5. Paul longs for a "mutual faith" of them and himself, 12
  6. Paul explains his purpose to come to them, 13
  7. Paul expressed three "I am's."
    - a. I am debtor both to Greeks and Barbarians, 14
    - b. I am ready to preach the gospel at Rome, 15
    - c. I am not ashamed of the gospel of Christ, 16
  8. In the gospel
    - a. The righteousness of God is revealed, 17
    - b. "The just shall live by faith." 17
- C. God's Wrath Against Unrighteousness, 18-32
  1. Because they "hold the truth in unrighteousness." 18
  2. Because God has shown himself to them, 19-20
    - a. In nature
    - b. Invisible things understood by the things that are made, 20
  3. Because they knew God, yet they glorified him not as God, 21
  4. Because they were not thankful to God, 21
  5. Because they became vain in their imaginations, 21
  6. Because their foolish heart was darkened, 21

7. Because they professed themselves to be wise when they were fools, 22
8. Because they changed the glory of God into idols, 23
9. Because God “gave them up to uncleanness,” 24-25
  - a. Through the lusts of their flesh
  - b. To dishonor their own bodies between themselves
  - c. They changed the truth of God into a lie, 25
  - d. Worshiping the creature more than the Creator - Evolution
10. Because God “gave them up to vile affections, 26-28
  - a. Women changed the natural use of their bodies, 26
  - b. Men changed the natural use of their bodies, 27
  - c. They did not like to retain God in their knowledge, 28
11. Because God “gave them over to a reprobate mind,” 28
  - a. A reprobate mind is a mind that is turned from the truth to believe error.
  - b. A reprobate mind is a mind that rejects faith in Christ.
12. Because They are filled with . . .
  - a. All unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, 29
  - b. Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 30
  - c. Without understanding, covenant breakers, without natural affection, implacable, unmerciful, 31
13. Because they not only do these things but have pleasure in them that do them, 32
  - a. They know the judgment of God
  - b. They know that they are worthy of death.

#### IV. CHAPTER TWO

- A. Chapter One Written To Gentiles.
- B. Chapter Two Written To Jews. See Romans 2:17 “Thou art called a Jew”
- C. The Inexcusable Jew, 1-4
  1. When you judge others, you condemn yourselves, 1
  2. God judges according to truth, not according to respect of persons, 2, 11
  3. These inexcusable Jews thought they could escape the judgment of God, 3
  4. They seemed to despise these three things, 4
    - a. The goodness of God, which leads to repentance
    - b. The forbearance of God
    - c. The longsuffering of God
- D. The Hardened Jew, 5-11
  1. Their hardened hearts build up the judgment of God, 5
  2. God will give to everyone individually what is due him from God, 6
  3. Those who continue in patience and well doing will receive glory and eternal life, 7
  4. Those who are contentious and do not obey the truth, receive tribulation and anguish and wrath, 8-9
  5. To the Jew first and also to the Gentile, 10
  6. Because God is not a respecter of persons, 11

- a. God chose his elect (chosen) ones to eternal life
  - b. But God does not choose anyone because he is black or white or yellow or because he belongs to one class or another in society.
  - c. God does not “respect” anyone’s position in life.
  - d. They are all the same to him—every man is a sinner in God’s eyes.
- E. The Jews And The Gentiles, 12-20
- 1. Some people sin “without law” but are responsible before God, 12
  - 2. Some people sin “in the law” (Jews) and will be judged by the law, 12
  - 3. The doers, not just the hearers, of the law are just before God, 13
    - a. James 1:22 *But be ye doers of the word, and not hearers only, deceiving your own selves.*
  - 4. To The Gentiles
    - a. Gentiles are “a law unto themselves,” because they do the things that are in the law, 14
    - b. The work of the law is written in their hearts, and they accuse or else excuse one another, 15
    - c. The day of judgment of God will be “according to my (Paul’s) gospel,” 16  
(1) See 1 Cor. 15:1-5 for a definition of the gospel
  - 5. To The Jews
    - a. Jews make a boast of the law and rest in the law for their salvation, 17
    - b. They approve the things in the law, 18
    - c. They consider themselves to be guides of the blind and a light to the Gentiles (they which are in the darkness), 19 (See Isaiah 42:6; Acts 13:47)
    - d. They consider themselves to be instructors to the foolish, a teacher of babes, because they have the “form of knowledge and of the truth in the law.” 20
- F. The Jews Also Commit Sin, 21-24
- 1. Paul asks the Jews if, when they teach others, do they teach themselves, 21
  - 2. Do you teach you should not steal and then steal? 21
  - 3. You teach adultery is wrong, but do you commit adultery, or do you teach that idols are wrong and then commit “sacrilege”? 22
    - a. Sacrilege literally means “to steal something from a holy place” or to “profane something that is sacred, or holy.”
  - 4. Do you dishonor God by boasting of the law and then breaking the law? 23
  - 5. The name of God is blasphemed (to show contempt or disrespect to God) through you (the Jews) among the Gentiles. 24
    - a. “As it is written” usually means that the words were taken from the Old Testament. Here we have no perfect wording in the OT, but some believe the reference to be Isaiah 52:5.
- G. Circumcision and Uncircumcision, 25-27
- 1. Circumcision (practice of the Jews) profits only if a person keeps the law; and, if the circumcised person breaks the law, his circumcision is made uncircumcision, 25
  - 2. Therefore, if the uncircumcision (Gentiles) keep that which is written in the Jewish law (the law written in the hearts of the Gentiles), then their uncircumcision becomes circumcision. 26

3. You be the judge: who is breaking the law? Is it the Gentile who fulfills the law, or is it the Jew who breaks the law? 27
  - a. Rom. 3:30 *Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*
  - b. Phil. 3:3 *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

#### H. Who Is A Jew? 28-29

1. Not a person who is a Jew outwardly (Circumcision, physically, materially).
2. True circumcision is not in the flesh, 28
3. A Jew is one who is a Jew inwardly and has circumcision of the heart, in the spirit, and not in the letter. 29
4. Then is the praise not of men but of God.
  - a. Gal. 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

### V. CHAPTER THREE

#### A. Righteousness and Unrighteousness, 3:1-8 –This chapter written to Jews.

1. What advantage has the Jew, or what profit in circumcision? 1-2
  - a. Their advantage is that they have the oracles of God. The word “oracle” is the Greek word logos, and it means “a short word” or “a divine oracle.” In other words, the word of God, the Bible.
2. Faith without effect, 3-4
  - a. The Jews have an advantage: the word of God.
  - b. But what if some did not believe?
  - c. Does this make the faith of God ineffective?
  - d. Just because they have the word of God does not mean that they all believe it.
  - e. God forbid, 4
  - f. Then Paul says, “Let God be true, but every man a liar.” 4
    - (1) This does not mean that God is true but every man is a liar. It means that God is completely true in all things and that man comes short of that divine truth.
    - (2) If man gives an “oracle,” he is wrong, because he has no authority from God to do so. Only God can give oracles, true commandments. Man comes short of that perfection, which we shall see in this chapter.
    - (3) Refer to Psalm 116:11
  - g. Refer to Psalm 51:4 for the rest of verse 4
3. Our unrighteousness commends (approves) the righteousness of God, 5
  - a. We are sinners only because we have a perfect God to compare ourselves to.
  - b. God is the standard, and his word is the standard for us.
  - c. When we transgress his law, then it proves that we are sinners; thus, his righteousness shows our sinfulness always.
  - d. When King David committed adultery, he confessed to God and said, in Psalm 51:4, “Against thee, and thee only, have I sinned.”
  - e. So, is God unrighteous when he takes vengeance against sinners? 5
4. God forbid, 6

- a. If God were unrighteous for taking vengeance, then how can he judge the world, which he says he will do. Psalm 9:8 *And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.*
  5. The Truth of God and Judgment of the Sinner, 7-8
    - a. God's truth is illustrated through man's lie.
    - b. Therefore, why should we be judged for our sins if it illustrates the truth of God?
    - c. For not understanding this, some say that Paul was teaching "Let us do evil, that good may come."
- B. Are We (Jews) Better Than They (Gentiles)? 3:9-19
  1. The simple answer is NO, 9, for it has already been shown that all are under sin (see 2:25-29).
  2. There is none righteous, 10
  3. There is none that understands, 11
  4. There is none that seeks after God, 11 (Psalm 17:11)
  5. They are all gone out of the way (God's true way), 12 (Psalm 21:16)
  6. All have become unprofitable, 12 (Eccl. 2:11; Jer. 16:19)
  7. There is none that doeth good, no, not one, 12 (Psalm 14:3)
  8. Their throat is an open grave (sepulchre), 13 (Psalm 5:9)
  9. They have used deceit (trickery), 13 (Prov. 12:20)
  10. The poison of asps (snakes) is under their lips, 13
  11. Their mouth is full of cursing and bitterness, 14 (Psalm 10:7)
  12. Their feet are swift (quick) to shed blood, 15 (Prov. 1:16)
  13. Destruction and misery are in their ways, 16
  14. They have not known the way of peace, 17 (Isaiah 59:8)
  15. There is no fear of God in their eyes, 18 (Psalm 36:1)
  16. The law speaks (Moses' law) so that every mouth may be stopped and all the world may become guilty before God, 19
- C. All Have Sinned, 3:20-26
  1. We cannot be justified (saved) by the deeds of the law, 20
  2. The law gives us only the knowledge of sin, 20
    - a. Romans 7:7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*
    - b. Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
  3. We are saved "without the law" 21
  4. God's righteousness is "by faith of Jesus Christ" 22, to everyone that believes.
  5. There is, then, no difference between the Jew and the Greek (Romans 10:12; Acts 15:9; Gal. 3:22).
  6. "For all have sinned and come short of the glory of God." 23
  7. Three good theology words:
    - a. We are JUSTIFIED freely by his grace, 24
      - (1) Justification means to be made "right" before God.
    - b. Through the REDEMPTION that is in Christ, 24

- (1) Redemption is APOLUTROS and means “to release.”
- c. Christ became our PROPITIATION through faith in his blood, 25 (1 John 4:10)
  - (1) Propitiation means “satisfaction.”
- 8. The sins that are past, 25
  - a. These are the sins of the Old Testament saints.
  - b. This shows that those who grew up under the Old Testament law and shadows were not saved by these laws and shadows.
  - c. Only the blood of Christ can save from sin, so their sins (which are past) were paid for by Christ’s blood on the cross, his death, burial, and resurrection.
- 9. The forbearance of God, 25
  - a. This was God’s pushing the sins of the Old Testament saints forward without punishment until their sins could be paid for in Christ’s own blood.
  - b. God *deferred* (or pushed forward) their sins until Christ came.
  - c. Gal. 4:4-5 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.*
- 10. Thus, God declared his righteousness (by the sacrifice of Christ) that Christ might be just (righteous) and the justifier (to make righteous) of him which believes in Jesus, 26
- D. Where Is Boasting Then? 27-28
  - 1. If we were saved by the law, then we could boast that we had done something to earn our salvation, but salvation is a free gift (Eph. 2:8-10)
  - 2. So boasting is excluded—we cannot boast of our own salvation. We must be thankful for it, since we received it from God (Eph. 2:9).
  - 3. So we must conclude that we are saved by faith without the deeds of the law.
    - a. Gal. 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
    - b. Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
- E. God Saves Both Jews And Gentiles Alike, 29-31
  - 1. He is the God of both Jews and Gentiles, 29
  - 2. They are both saved by and through faith, 30
  - 3. So, does this destroy the law? 31
  - 4. No, it establishes the law as our schoolmaster, 31

## VI. CHAPTER FOUR - What Abraham Found

- A. Abraham Found Glory Without Honor, 1-2
  - 1. James 2:21 *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?*
  - 2. Romans 4:2 *For if Abraham were justified by works, he hath whereof to glory; but not before God.*
- B. Abraham Found Scriptural Vindication, 3

1. He found that the scriptures (Old Testament) made it clear that a person is justified by faith, not by works.
  2. Gen. 15:6 *And he believed in the LORD; and he counted it to him for righteousness.*
- C. Abraham Found Righteousness Without Works, 4-8
1. Romans 11:6 *And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*
- D. Abraham Found Righteousness Without Respect of Persons, 9-12
1. Circumcision or Uncircumcision?
  2. If the promise was given in circumcision (to the Jews only), then salvation would be to the Jew only; but it is given to the Jew first, not to the Jew only.
  3. So, Abraham is the father of us all, Rom. 4:16 (both Jew and Greek). See vss 11-12
- E. Abraham Found That Righteousness Is Not Through The Law, 13-16
1. The law is a curse
    - a. Gal. 3:10 *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*
    - b. Gal. 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
  2. The law is not sin
    - a. Rom. 7:7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*
    - b. Gal. 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
  3. So, we are saved by grace through faith.
    - a. Eph. 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
- F. Abraham Found Hope In His Faith, 17-25
1. Verse 20 says that Abraham “staggered not” at the promise of God.
  2. His hope was in his faith, not in his works.
  3. Many Bible verses tell us that we are saved by faith alone – *Sola Fida*.
    - a. Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
    - b. Gal. 3:26 *For ye are all the children of God by faith in Christ Jesus.*
    - c. Acts 15:9 *And put no difference between us and them, purifying their hearts by faith.*
    - d. Rom. 3:22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
    - e. Rom. 3:28 *Therefore we conclude that a man is justified by faith without the deeds of the law.*
    - f. Rom. 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
    - g. Gal. 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

- h. Eph. 3:17 *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

## VII. CHAPTER V

### A. Justification's Benefits, 5:1-11

1. Peace with God through Christ Jesus, 1
  - a. See also the "peace of God" – Phil. 4:7 *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*
2. Access into grace, 2
3. Rejoicing in hope, 2
4. Glory in tribulations, for tribulation works patience, 3
  - a. Tribulation produces patience
  - b. Patience produces experience
  - c. Experience produces hope
5. Hope, 4, which makes not ashamed
6. Love of God shed in our hearts, 5
7. Holy Ghost, 5
  - a. Rom. 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
8. Strength, 6-8
9. Saved from wrath, 9
10. Reconciled to God, 10
11. Saved by his life, 10
12. Joy in God, 11
13. Atonement, 11

### B. One man, many results, 5:12-14

1. Sin entered into the world by one man, Adam, 12, and death by that one man.
2. Death passed upon all men, because all have sinned, 12. Adam gave us our sin nature, so it is our nature to sin.
3. Sin was in the world before Moses' law, 13
4. But there was a law before Moses' law, the law of nature.
5. Therefore, death reigned from Adam to Moses, even to them who had not sinned in the same way that Adam sinned. Some believe these are babies and small children, who have no knowledge of sin.

### C. Comparison between Adam and Christ, 5:15-21 – 1 Cor. 15:45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

1. Offence and free gift, 15
  - a. The one offence (sin) of Adam was given over to his offspring by natural means (Traducianism), from father to son, and has made many sinners.
  - b. But the free gift, which comes through Christ, is given by a gift of grace and has abounded to many.
2. Judgment and free gift, 16
  - a. When Adam sinned, the judgment was the corruption of the world, "by one that sinned." Thus condemnation came (judgment).

- b. But the free gift (salvation) comes to those same people who have fallen through Adam and, by a gift and through faith, brings justification.
- 3. Death by one, life by one, 17
  - a. If death reigns by the sin of one man, Adam, and it does,
  - b. Then these same ones over which death reigns who receive abundance of grace and the gift of righteousness shall reign by one, Jesus Christ.
- 4. All men, and all men compared, 18
  - a. The offence of one (Adam) caused judgment to come upon all men; that is, all men who are affected by this sin—which includes everyone.
  - b. The righteousness of one (Christ) brought justification of life to all men; that is, all men who were affected by Christ death (his obedience).
- 5. Disobedience and Obedience, 19
  - a. By Adam's disobedience many were made sinners.
  - b. By Christ's obedience many were made righteous.
- 6. Law vs grace, 20
  - a. Law was given so that sin might abound
  - b. Grace, however, did much more abound.
- 7. Sin vs grace, 21
  - a. Sin reigns unto death
  - b. Grace reigns (rules) unto eternal life through righteousness by Jesus Christ.

### Key Verses

**Chapter 1** – Rom. 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

**Chapter 2** – Rom. 2:28-29 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

**Chapter 3** – Rom. 3:23 For all have sinned, and come short of the glory of God;

**Chapter 4** – Rom. 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

**Chapter 5** – Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

| Adam          | Jesus         |
|---------------|---------------|
| One man       | One man       |
| Death reigned | Life Reign    |
| Offence       | Righteousness |
| Condemnation  | Justification |
| All men       | All men       |
| Disobedience  | Obedience     |
| Law           | Grace         |
| Sin reigned   | Grace reigned |
| First man     | Last man      |

## VIII. CHAPTER SIX

### A. Theme Verse: Romans 6:23

### B. Shall We Continue in Sin? 6:1-6

1. Shall we continue in sin that grace may abound? 1
2. God forbid! God has never in his word taught that people can be saved, sin with pleasure and enjoyment and then die and go to heaven, 2.
3. We are dead to sin, 2. The word “dead” used 7 times in this chapter.
  - a. Dead to sin, 6:2
  - b. Christ is raised from the dead, 6:4
  - c. He that is dead is freed from sin, 6:7
  - d. We are “dead with Christ,” 6:8
  - e. Christ “dieth no more,” 6:9
  - f. We are dead to sin and alive unto God, 6:11
  - g. We are alive from the dead, 6:13
4. We were baptized (in water) in (in relation to) his (Christ’s) death, 6:3.
5. We are buried with him (in water baptism) and raised out of the water to walk in newness of life. We are dead to our sins and, as it were, buried with Christ, as he was dead from the sins that he carried up to the cross, 6:4.
  - a. When you are baptized to become a member of a local church, you are telling the church that you are saved (dead from sins) and that you are now willing to walk in newness of life.
  - b. *2 Cor 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*
6. We were planted in the likeness of his death (through the symbolism of baptism); and we shall be in the likeness of his resurrection: a new life, 6:5
7. The old man is crucified that our body of sin may be destroyed and we should not serve sin, 6:6.

### C. We Are Freed From Sin, 6:7-14

1. Freed from sin, 6:7
2. Dead with Christ; live with Him, 8
3. Christ, being raised, “dieth no more.” Death has no more dominion (rule) over him, 9
4. Christ died unto sin once – so we die unto sin once (once saved, always saved; once in grace, always in grace), 10
5. Now Christ lives unto God, as we should, 10-11
6. Sin should not reign (rule) in our mortal (dying) body to obey the lusts of this mortal body, 12
7. We are not to yield (or give in) to these lusts or use our instruments (hands, arms, legs, eyes, ears, brain, etc.) unto sin, 13
8. But we are to yield (or give) our members as instruments of righteousness unto God, 13.
9. Sin shall not reign (rule) over we who are saved, because we are “under grace,” not “under the law.” 14

### D. Obedience To Grace, 6:15-22

1. We are servants to whom we obey: (1) sin unto death, or (2) obedience unto

- righteousness, 16
2. We WERE servants of sin, not we ARE servants of sin, 17, and have obeyed the Gospel (doctrine) by believing in God's Son, Jesus Christ.
    - a. Rom. 10:16 *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*
    - b. Acts 6:7 *And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.*
    - c. Gal. 5:7 *Ye did run well; who did hinder you that ye should not obey the truth?*
  3. We are free from sin and servants of righteousness, 18
  4. All of us have yielded our members servants of unrighteousness, 19
  5. Now we are to yield our members as servants of righteousness unto holiness, 19
    - a. Titus 2:11-12 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*
  6. When we served sin, we were FREE from righteousness, 20
  7. The fruit of our service to sin was death, 21, and we should be ashamed of that.
  8. Now we have our fruit unto holiness and everlasting life, 22
- E. Summary Of This Chapter
1. Rom. 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
  2. The wages of sin: the sin that we lived in when we were lost was unto death.
    - a. Luke 13:3 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
    - b. Rom. 7:5 *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*
  3. The gift of God: eternal life through Christ.
    - a. John 4:10 *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*
    - b. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

## IX. CHAPTER SEVEN

- A. Theme Verse: Rom. 7:12 *Wherefore the law is holy, and the commandment holy, and just, and good.*
- B. Married To Law – Married To Another, 1-6
  1. Example of marriage
  2. As long as a husband lives, his wife is bound to him—until he dies.
  3. “Till death do us part” is what bride and groom say in a wedding. She cannot marry another man until her husband is dead, 3
  4. We are dead to the law by the body of Christ (his real body dying on the cross for our sins) so that we may be married to another: Christ himself, 4
  5. Being under the law is being “in the flesh” and we brought forth fruit unto death, 5.
  6. Now that we are dead to the law, we are free to marry Christ and “serve in newness of

- spirit,” 6. Notice “spirit” instead of “flesh.”
- a. Rom. 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
- C. Work Of The Law, 7-13
1. The law is not sin, 7 (see verse 12 also)
  2. The law was good in that it made me know that I am a sinner. It condemned me.
  3. Ga 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*
  4. Without the law, sin was dead, 8
  5. The action of the law
    - a. I was alive without the law once. This is when I was an infant, too young to know right from wrong. I was mentally blind – John 9:41 *Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*
    - b. The law, doing its righteous work, killed me, 11. That is its job.
    - c. Therefore, the law is holy, and just, and good, 12
    - d. This so that sin might become exceeding sinful, 13
- D. How Does This Affect Me?, 14-25
1. The law is spiritual, 14
    - a. The law is doing a spiritual thing when it charges me and condemns me as a sinner. It is my school master, bringing me to Christ.
  2. But I am carnal, sold under sin, 14-21
    - a. We see this in the truth that I do not do what I should even as a believer, 15-16
    - b. It is sin that makes me do that which is evil, 17
    - c. In my flesh is no good thing, 18
    - d. This sinful nature is still present with me, 19-21
      - (1) Eph 4:22 *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*
      - (2) Col 3:9 *Lie not one to another, seeing that ye have put off the old man with his deeds;*
      - (3) See also Rom. 7:21 in our text.
  3. I still have that old nature, 22-25
    - a. 2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
    - b. I delight in the law of God after the inward man. This is the saved man, the new nature that God put within us when he saved us.
    - c. But I have another law working against the law of God in the inward man. Sin wants me to live in the world, lust after the world, and get involved in worldly things. This is a very strong influence in every Christian’s life.
    - d. Paul concludes this chapter by asking a question: “Who will deliver me from the body of this death?” The body of this death is the sin that overcomes us in our Christian lives. How will we ever come to a place where we can serve God completely? It is through Jesus Christ, our Lord, 25.

- e. Until then I will continue to serve the law of God with my mind, but I will serve sin with my flesh.
- f. Our deliverance comes when the Lord takes us out of this world through death or the Rapture and takes us to be with him in eternity.

## X. CHAPTER EIGHT: “No Condemnation”

### A. Two Laws, 8:1-9

1. Paul begins this chapter by affirming to us that we cannot be lost after we are saved. He closes the chapter with the affirmation, vss 38-39.
2. Then he speaks of two laws that are within us:
  - a. The law of the Spirit of life, 2
  - b. The law of sin and death, 2
3. The law (of Moses) and of good works could not condemn sin, 3
4. But God DID condemn sin in the flesh, 3
5. That is why there is “no condemnation” to those of us who are in Christ, who walk not after the flesh, but after the spirit.
6. The righteousness of the law is met in Christ, or fulfilled in Christ, 4
7. We cannot please God in the flesh, 5-8
8. But the Spirit of God must dwell in us by grace through faith, 9

### B. Christ In Us, 8:10-16

1. If Christ is in us, the body is dead (to sin), but the Spirit gives us life, 10
2. Even so, Christ will quicken (make alive) our mortal (dying) bodies, 11
3. So, then, at that time (after the resurrection and change of the body) we shall be completely without sin, 11
4. So, we are debtors (we owe something), not to the flesh and sin, 12
5. If we live after the flesh, we will die, 13
6. If we live and mortify (kill) the deeds of the body, we will live (or be alive), 13
7. This is because Christ is in us.
8. Everyone who is led by the Spirit of God is a child of God, 14
9. We have received the Spirit of adoption, 15
10. Then the Spirit of God bears witness to our spirit that we are the sons of God, 16
11. Additional Scriptures – Christ In Us
  - a. Col. 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*
  - b. John 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

### C. We Are God’s Children, 8:17-25

1. If we are children, then we are heirs of God and joint-heirs with Christ.
2. We suffer with him, and we are glorified with him, 17
3. Paul compares our sufferings now with the glory that shall follow, 18
4. We also “wait” for the manifestation of the sons of God, our resurrection and change.
  - a. 1 Cor 15:52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be*

*changed.*

- b. Phil 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
- 5. We wait and look for the redemption of the body: the resurrection and change, 19-23
- 6. We are saved by hope, 24-25
- D. The Work of the Holy Spirit, 8:26-30
  - 1. Helps our infirmities (weaknesses), 26
  - 2. Makes intercession (talks to God for us), 27b-27
  - 3. By this we know that all things work together for us, 28
  - 4. How does God do this? We see his order of work in verses 29-30
    - a. He glorifies (resurrects and changes) everyone whom he justifies (saves)
    - b. He justifies (saves) everyone whom he calls (by the gospel)
    - c. He calls (by the gospel) everyone he predestinates (chooses beforehand)
    - d. He predestinates (chooses before) everyone whom he foreknows (intimately).
- E. The Security of the Believers, 8:31-39
  - 1. If God is for us, who can be against us? 31-32
  - 2. Who can lay anything to the charge of God's elect? 33-34
  - 3. Who shall separate us from the love of God? 35-39
    - a. We are more than conquerors, 37
    - b. Nothing can separate us from God's love, 38-39

## XI. CHAPTER NINE: God's Mercy

- A. Paul's Concern For Israel, 1-5
  - 1. Paul seems to be willing to give his own life, his eternal life, separated from Christ in order for his brethren to be saved, 1-3
  - 2. These brethren are of Israel; that is, they are of the Jewish nation, 4
  - 3. Israel is specially chosen of God with these benefits:
    - a. The adoption
    - b. The glory
    - c. The covenants
    - d. The giving of the law
    - e. The service of God
    - f. The promises
    - g. Israel also belongs to "the fathers," which indicates the patriarchs and prophets.
    - h. To Israel Christ came. "He came unto his own, and his own received him not" (John 1:11).
    - i. Christ is "over all," 5
    - j. Christ is "God blessed for ever," 5
- B. They Are Not All Israel Who Are Of Israel, 6-13
  - 1. This is not true because God's word is of no effect. We have seen the effect of God's law in Chapter 7.
  - 2. Neither are they Israel who are the seed of Abraham, 7
  - 3. They who are in the flesh are not the children of God – Rom. 8:8 *So then they that are*

- in the flesh cannot please God.*
4. We must be blessed through Isaac: verse 7 says, ... *in Isaac shall they seed be called.*
  5. The Promise
    - a. The children of the promise are counted for the seed, 8
    - b. The promise is given in Gen. 18:10 *And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son . . .*
    - c. The birth of this son was a miracle from God. Isaac was born by promise.
    - d. Also Isaac and Rebekah, his wife, had twins, 10
      - (1) Esau was the first, from which the Arab nation comes.
      - (2) Jacob was born second, from which the Jewish nation comes.
      - (3) But the elder (Esau) shall serve the younger (Jacob), 12
      - (4) This is by God's election, 11
        - (a) Only those who were chosen (elected) were of true Israel. Those in the flesh as Israel were not the real Israel (Jew).
        - (b) Rom. 2:28 *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:*
        - (c) We are chosen in Christ, so we are part of the true Israel (Jew). See Eph. 1:4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
      - (5) Then one of the hardest verses in the Bible to believe is verse 13: *As it is written, Jacob have I loved, but Esau have I hated.* This is written in Malachi 1:2 *I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,*
      - (6) This hate is not positive hate but passive hate. See Luke 14:26 *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* This word "hate" means more at "to neglect, to leave alone, not to bless."
- C. Is God Unfair? 14-18
  1. Is there unrighteousness with God? God forbid, 14
  2. Moses said in Exodus 33:19 *And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*
  3. In other words, God does what he wants, and no one can stop him: Daniel 4:35.
  4. Where does salvation come from?
    - a. Not of him that willeth (man's free will), 16
    - b. Not of him that runneth (man's works), 16
    - c. But of God that showeth mercy.
    - d. All salvation comes from God. It originates with him. It cannot come from man.
    - e. Our will is not sufficient: John 5:40 *And ye will not come to me, that ye might have life.*
    - f. Our works are not sufficient: Eph. 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*
  5. Pharaoh as an example

- a. God raised up Pharaoh for the purpose of declaring his name throughout the earth, 17
  - b. So God has mercy on whom he will, and whom he will he hardeneth, 18
- D. Why Do We Find Fault? 19-23
  - 1. This is a natural question for us, 19
  - 2. We must remember that God is the one who forms us, and we cannot say “Why hast thou made me thus?” 20
  - 3. Potter and clay. Some pottery is of honor; some is of dishonor, 21; some is for destruction. After the clay has been used to make a vessel, sometimes the vessel gets broken. Then the vessel is destroyed. Man is broken by sin, and we all deserve destruction, but God has mercy on some—whom he will. This is a hard truth.
  - 4. God shows the riches of his glory on vessels of mercy, which he before prepared unto glory. This simply means that God saves us because he wants to, and he does not have to bow to our wishes—they are his wishes instead, 23.
- E. Not Just To The Jews, 24-29
  - 1. He calls both Jews and Gentiles, 24, which make up the true Israel.
  - 2. Paul here quotes Hosea 2:23 *And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*
  - 3. He also quotes Hosea 1:10 *Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.* Verse 26
  - 4. He also quotes Isaiah 10:22 *For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.*
  - 5. God will do a “short” work 28
    - a. The word short here means a part, a cut portion.
    - b. He will not save all Jews but will save a remnant.
    - c. He will not save all Gentiles but will save a remnant.
  - 6. Then Paul quotes Isaiah 1:9 *Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*
    - a. If God does not save a remnant, then no one will be saved.
    - b. In Matthew 19:25-26 we read, *When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.*
- F. The Rock of Offense, 30-33
  - 1. Gentiles did not follow after the national righteousness of Israel, yet they attained (gained) righteousness, 30
  - 2. But Israel followed the national righteousness of God’s chosen nation, but they sought true righteousness through the “works of the law,” 32
  - 3. So, their Messiah, Jesus Christ, became a stumbling stone and a rock of offense to those who tried to get righteousness by the works of the law, 33

4. But those who believe on this Rock of Offense shall not be ashamed.
  - a. Romans 10:11 quotes Isaiah 28:16 *Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*
  - b. Our part is only to believe. Through faith we can have eternal life.

## XII. CHAPTER TEN

### A. Christ Is The End Of The Law, 1-4

1. Paul reiterates (restates) his love for Israel and his desire to see them saved.
2. Then he explains the problem with Israel
  - a. They have a zeal of God but not according to knowledge.
  - b. They go about to establish their own righteousness.
  - c. They have not submitted themselves to the righteousness of God.
3. They do not realize that Christ (the promised Messiah) is the end of the law for righteousness.

### B. Two Kinds Of Righteousness, 5-11

1. The righteousness of the law
  - a. Moses, the man to whom God gave the law, explained the righteousness of the law by saying “That the man which doeth those things shall live by them,” 5.
  - b. Leviticus 18:5 *Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.*
2. The righteousness of faith
  - a. Paul, the writer of Romans, explains the righteousness of faith.
  - b. We have already learned that Christ is the end of the law for righteousness.
    - (1) So the law does not bring righteousness.
    - (2) We learned in Chapter 7 that the law is our schoolmaster to bring us to Christ; it is not given to save us.
3. What is the righteousness of faith?
  - a. What it is not, vss 6-7
    - (1) Paul quotes here Deuteronomy 30:11-14
    - (2) This word is not in Heaven that we must go up to Heaven to bring it down.
    - (3) The word is not in the grave with the Lord so that we must go into the grave and bring it up from the grave, or bring Christ up from the grave.
  - b. What is it? 8
    - (1) It is a word, 8
    - (2) It is near, in their mouth (the Jews) and in their heart.
    - (3) It is the “word of faith” which Paul has been preaching to them.
4. How does this “righteousness of faith” work? 9-10
  - a. One must confess with the mouth the Lord Jesus.
  - b. One must believe that God has raised him from the dead.
  - c. With this faith, a person is saved, 9
  - d. Paul again mentions the mouth and the heart, 10
    - (1) With the heart man believes unto righteousness
    - (2) With the mouth confession is made unto salvation

- C. Who Can Be Saved By This Righteousness of Faith? 11-13
  - 1. Whosoever believes can be saved by this righteousness, 11
  - 2. There is no difference between the Jew and the Greek (Gentiles), 12
  - 3. Whosoever calls on the name of the Lord shall be saved, 13
- D. What Is God's Plan For Salvation Through Faith? 14-17
  - 1. How can they call on one in whom they have not believed?
  - 2. How can they believe in someone of whom they have not heard?
  - 3. How can they hear without a preacher?
  - 4. How can they preach except they be sent?
  - 5. So here is the order: A preacher is sent, a preacher preaches the gospel, a person hears the gospel, that person believes on Jesus Christ and calls upon his name, and he is saved in this way. It is the only way for sinners to be saved.
  - 6. So faith comes by hearing, 17
  - 7. If one part of this is left out, then salvation does not come.
- E. Questions For Paul, 18-21
  - 1. Has Israel not heard?
    - a. Of course they have heard the gospel; their sound went out into all the earth.
    - b. Psalm 19:4 *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*
  - 2. Did not Israel know?
    - a. Yes, because Moses said in Deut. 32:21 *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*
    - b. And Isaiah said in Isa 65:1 *I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.*
  - 3. What did God say to Israel?
    - a. Isaiah 65:2 *I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;*
    - b. Are we like the Jewish people? Has God stretched out his hand with the preaching of the gospel, and we have not heard it in rebellion?
    - c. Notice John 8:43 *Why do ye not understand my speech? even because ye cannot hear my word.*

### XIII. CHAPTER ELEVEN

- A. Has God Cast Away His People? 1-4
  - 1. This is a question that naturally comes after what Paul has just said in Chapter 10.
  - 2. The Jews are wondering, if they are a rebellious gainsaying people and do not hear God's word, whether God has cast them away.
  - 3. Paul says "no" in his expressions "God forbid."
  - 4. Paul uses himself as an example: "I am an Israelite." God saved Paul, the chief of sinners; so this proves that God has not cast Israel away.
  - 5. God has not cast away his people "which he foreknew."

- a. We came upon this word “foreknew” in Chapter 8:29-30
  - b. He foreknew his people; he predestinated his people; he called his people; he justified his people; and he glorified his people.
  - c. We are reminded of Mt 1:21 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*
6. Paul now refers to Elias (Elijah) and his story in 1 Kings Chapter 19:10, 14, 18
- a. 1 Kings 19:10 *And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.* See also verses 14 and 18.
- B. There Is A Remnant According To The Election of Grace, 5-10
- 1. A Remnant, 5
    - a. A remnant is “a small surviving group of people,” in other words, not all of the people but a few of the people.
    - b. Grace does not save all people; it saves a remnant of people – Matt 7:14 *Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*
    - c. Here Paul is speaking of his kinsmen according to the flesh—the Jews. God will save a remnant of them just as he saves a remnant of Gentiles.
  - 2. Of Grace, 6
    - a. Grace plus works is not grace
    - b. Works plus grace is not work
    - c. These cannot be mixed together. It must be all of grace.
  - 3. This grace is given according to election.
    - a. Israel has not obtained salvation, because they sought it by works, 7
    - b. But those in Israel who are saved have obtained it by grace, 7
    - c. The rest were blinded to the truth of the gospel, 7. God allowed them to remain in their blinded condition. God did not blind them, but he left them in their blind condition, 8-10
- C. Why Israel’s Fall? 11-32
- 1. Salvation is come to the Gentiles by their fall.
  - 2. Israel is provoked to jealousy by their fall.
  - 3. Their **fall** and their **fulness**, 12
  - 4. Paul now speaks to the Gentiles
    - a. He is an apostle to the Gentiles, 13
    - b. That some of the Jews might be saved, 14
    - c. Casting away the Jews (partially) is the reconciling of the world (Gentiles), 15
    - d. Receiving them is life from the dead, 15
    - e. If the firstfruits (Jews) be holy, then the branches (Gentiles) are holy, 16
      - (1) The firstfruits and the root are the same, and they refer to Jesus Christ – 1 Cor 15:20 *But now is Christ risen from the dead, and become the **firstfruits** of them that slept.*
      - (2) John 15:5 *I am the **vine**, ye are the **branches**: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

- (3) Rev. 22:16 *I Jesus have sent mine angel to testify unto you these things in the churches. I am the **root** and the offspring of David, and the bright and morning star.*
- (4) So those Israelites who have faith in Jesus Christ are holy as branches of the true vine, Jesus Christ – John 15:1 *I am the **true vine**, and my Father is the husbandman.*
- 5. Branches broken off, grafted in again, 17-20
  - a. Branches from Israel were broken off, and Gentiles were grafted in, 17
  - b. Gentiles are branches from a wild olive tree; Jews are natural branches (21)
  - c. Israel's branches were broken off because of **unbelief**. (20)
- 6. Warning to the Gentiles, 21-29
  - a. If God did not spare the natural branches, be careful that he may not spare you (Gentiles). He will cast away all who are in **unbelief**.
  - b. It would be natural for God to graft back into the natural olive tree the natural branches (Israel), 24
  - c. So, then, all Israel shall be saved, all of God's elect or chosen Israel, all those Jews whom God has elected to be his children: "there is a remnant according to the election of grace." 26
  - d. Jesus Christ is the Deliverer in verse 26.
  - e. Through faith God will take away their sins, 27
  - f. God's gift of grace and calling are without repentance, 27. In other words, God does not save someone and then change his mind. We are saved unto the uttermost (Heb. 7:25).
- 7. Why have some been broken off? 30-32
  - a. That we (Gentiles) may obtain mercy, 30-31
  - b. God has mercy upon all (Jews and Gentiles, not all men in the world), 32
- D. It Is All To The Praise Of God, 33-36
  - 1. Wisdom and knowledge are deep, 33
  - 2. Judgments are unsearchable, 33
  - 3. Ways past finding out, 33
  - 4. Who has ever really known God? 34-35
  - 5. To God be the glory forever, 36

#### XIV. CHAPTER TWELVE

- A. Transformed, Not Conformed, 1-2
  - 1. Conformed
    - a. One dictionary gives this definition to *conform*: "bring into harmony or accord."
    - b. Paul is beseeching us (begging us) not to be conformed to the world.
      - (1) 1 John 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*
      - (2) Mark 4:19 *And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.*
      - (3) 2 Cor 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of*

*God, should shine unto them.*

(4) 1 Tim. 6:7 *For we brought nothing into this world, and it is certain we can carry nothing out.*

(5) John 14:30 *Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*

2. Transformed

a. One dictionary gives this definition to *transform*: “to change in character or condition.”

b. Paul beseeches us (begs us) to be *transformed* rather than conformed

c. To be conformed takes no effort or change.

d. To be transformed means that a change must take place.

(1) John 11:25 *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

(2) Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

(3) 1 Peter 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness . . . into his marvellous light:*

e. Transformation happens by the renewing of the mind.

(1) Luke 8:35 *Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.*

(2) Romans 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

(3) Ro 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*

(4) Phil. 2:5 *Let this mind be in you, which was also in Christ Jesus:*

(5) Heb 8:10 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

(6) 1 Peter 1:13 *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

3. The perfect will of God

a. Verse 2 ends like this: ... *that ye may prove what is that good, and acceptable, and perfect, will of God.*

b. The word *perfect* here means *mature, full grown.*

c. Each believer should desire to be full grown in the mind of Christ.

d. 1 Cor 2:16 *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

e. Matt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

f. Col 4:12 *Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*

- (1) To be made mature (perfect), we must be under someone's teaching and prayer.
- (2) The word *perfect* means mature; the word *complete* means to be filled to the top.
- (3) We should do everything we can to learn as much as we can about the Lord.
- (4) Church attendance is one of these things. God has ordained pastors to be teachers of the word of God.
- (5) 1 Cor 14:19 *Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*
- (6) Personal study is important, also.
  - (a) 2 Tim. 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*
  - (b) This was spoken to a young preacher, but it is good advice for all of us.
  - (c) Acts 17:10-11 *And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

B. How We Are To Think Of Ourselves, 3

1. Instead of the word *mind*, the word *think* is used here.
2. Thinking more highly than we should
  - a. Phil. 2:4 *Look not every man on his own things, but every man also on the things of others.*
  - b. The following verses read thus:
  - c. Phil. 2:5-8 *Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
3. Thinking soberly
  - a. Tit 2:11-12 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*
  - b. Remember the man who had the demon cast out? He was found clothed and in his right mind. That's what *sober* means. You might say it means "thinking right."
  - c. Phil. 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

C. Members In One Body, 12:4-8

1. Many members, one body. This is the local church and members in particular (1 Cor. 12:27).
2. All members do not have the same office (or purpose in operation of the church).
3. We are many members, but we are one body; so we must work together in harmony,

- members one of another, 5
4. Differing gifts according to grace given to us, 6
    - a. Prophecy. This is the preaching of the word of God. This must be done according to the proportion of our faith.
    - b. Ministry. This is serving others. “Let us wait” is added for meaning. It is not in the Greek language, but it is a good addition. The Greek says something like, “as to serving, serve.”
    - c. Teaching. Instruction from God’s word.
      - (1) Jesus was “wont” to teach (Mark 10:1)
        - (a) To be wont means to be prone to or to have the habit of something.
        - (b) Jesus made it a habit to teach.
      - (2) A preacher is to be “apt to teach” (1 Tim. 3:2; 2 Tim. 2:24)
        - (a) To be apt to teach means to be prone to teach, but it also means to have the preparation, the ability, and the willingness to teach.
    - d. Exhortation. This means to build up or encourage a person. We should always be doing this, but some have the gift of exhortation. This is a very special gift.
    - e. Giving. We all know what this means, but we do not always do it correctly.
      - (1) Here in Romans Paul tells us to give “in simplicity,” 8.
      - (2) See 2 Cor. 9:6-8
    - f. Ruling. This means caring for or giving attention to. It also means “to be over.” Pastors are set over the congregation to lead them as an elder.
      - (1) Ruling is to be done with diligence.
      - (2) Diligence means to have a watchful eye and to care over people with faithfulness – 1 Cor. 4:2 *Moreover it is required in stewards, that a man be found faithful.*
    - g. Showing Mercy. This is a very special gift.
      - (1) This is to be done with cheerfulness, not with a grudge.
      - (2) This is forgiveness with no ill feelings.
      - (3) Example: Rom. 14:1 *Him that is weak in the faith receive ye, but not to doubtful disputations.*
- D. Our General Character In Church, 12:9-21
1. 1 Tim. 3:15 *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
  2. Love without dissimulation. We are to love without hypocrisy. Another place calls this “unfeigned love,” (1 Peter 1:22 - same Greek word).
  3. Abhor evil. “Abhor” means to hate. Hate evil; love good. Cleave to good. Cleave means to glue together, to join. It can also mean “to join to one’s self.”
    - a. An advertisement on TV used to have a kid saying “Pals stick together with Scotch brand cellophane tape.”
  4. Affection. The phrase “kindly affectioned” is from one Greek word PHILOSTORGOS, and it means “to love as you would love your parents, children, wives, husbands.” In other words, this is a familial (family) love. This is how we are to love one another in the church: as a family.

5. Not slothful. (11) Not lazy. Be faithful to your work whatever it is.
6. Fervent in spirit. (11) This is having a zeal (literally being hot) for work.
  - a. Rev. 3:15 *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.* John in Revelation was speaking to a local church here.
  - b. Again he mentions the family relationship with “with brotherly love.”
7. Serving the Lord. (11) Serving means submitting and obeying.
  - a. Acts 20:19 *Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:*
8. Rejoicing in hope. (12) Our hope is what keeps us faithful to the Lord.
  - a. 1 Thess. 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*
  - b. 1 Tim. 1:1 *Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;*
  - c. We are to rejoice because of the hope that we have in Christ Jesus.
9. Patient in tribulation. (12) We know what patience means, but we are not much familiar with the idea of being patient in tribulation: hardship, burdens, suffering, persecution.
  - a. Be patient toward all men - 1 Thess. 5:14
  - b. 2 Thess. 3:5 speaks of the “patient waiting for Christ.”
  - c. “Be patient therefore, brethren, unto the coming of the Lord.” James 5:7
  - d. James 5:8 *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*
10. Continuing instant in prayer. (12) Prayer is so important.
  - a. Eph. 6:18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
  - b. 1 Thess. 5:17 *Pray without ceasing.*
11. Distributing to the necessity of the saints (13)
  - a. We have already noticed giving. The same scriptures apply here except this is for the necessity of the saints (believers). This is giving above your tithe and offering to the church to help Christian people and churches who are having a hard time.
  - b. Notice 1 Cor. 16:1-4
12. Given to hospitality. (13) The Greek word for “hospitality” is a strange one. It is PHILOZENIA, and it means “the love of strangers.”
  - a. Today sometimes we say, “Don’t be a stranger.”
  - b. We also say, “He never met a stranger.”
  - c. This is hospitality.
13. Bless them that persecute you. (14) This is really hard to do.
  - a. No vengeance: Notice verse 19 – Rom. 12:19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*
  - b. Curse them not, it says. Be careful little tongue what you say.
14. Rejoice with them that rejoice. (15) Not so hard to do
15. Weep with them that weep. (15) This is very hard to do sometimes.
16. Be of the same mind. (16) This means to get along in harmony.

- a. This includes not thinking too highly of yourself, that you are better than others.
  - b. We are to condescend (or lower ourselves) to men of low estate; in other word, we are to hob-nob with the people who may not be blessed as much as we are, those who are in need, and those who are not as knowledgeable of the Bible, etc.
  - c. “Be of the same mind” also means to agree on the same truth.
    - (1) There is only one gospel (Gal. 1:6-8)
    - (2) There is only one mediator between God and men (1 Tim. 2:5)
    - (3) There is only one way (John 14:6)
    - (4) There is only one Bible (Isaiah 8:20)
    - (5) Amos 3:3 *Can two walk together, except they be agreed?*
  - d. Be not wise in your own conceit. If you think you are wiser than anyone, then you are deceiving yourself.
17. Don’t pay evil for evil. (17-19)
18. Feed our enemy (20), heaping coals on his head.
19. Conclusion: “Overcome evil with good.” (21)

## XV. CHAPTER THIRTEEN

### A. Power of Law, 13:1-7

- 1. We are to subject ourselves to civil government, 1-5
  - a. The word “subject” means “to put in order under.”
  - b. We are to think of government as over us as an institution that God has placed in its proper position for our good.
  - c. Neither are we to resist government power, 2
  - d. If we resist, we shall receive damnation (judgment).
  - e. Rulers are for good, not for evil.
  - f. We should be afraid of the power; that is, we are to highly respect this power of government that God has set down for us.
  - g. People within this institution of government are “ministers of God,” 4
  - h. We need to be subject for wrath, or the harsh judgment may come to us as evildoers.
  - i. But we also need to be subject for conscience sake, 5
  - j. We know in our own minds that government rulers are for our good, so we think of them as such with a good conscience, knowing we have done the right thing.
- 2. We are to give what is due to the government, 6-7
  - a. Pay taxes, 6-7a
    - (1) Someone said that the only things that we can be sure of are death and taxes.
    - (2) The law has incorporated taxes in our government system in order that the government might protect us against enemies and against extreme poverty.
    - (3) Matt 22:21 *They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.*
    - (4) Something we have belongs to Caesar (the government).
    - (5) Something we have belongs to God (our tithes and offerings).
  - b. Pay our respect, 7b

- (1) Tribute to whom tribute. This tribute can be taxes or property, or it can simply mean to give dignity where needed.
- (2) Custom to whom custom. Customs are taxes that are levied on things exported and imported from other countries.
- (3) Fear to whom fear. This is a fear of reverence to those who rule over us or are our tutors and guides.
- (4) Honor to whom honor. 1 Peter 2:17 *Honour all men. Love the brotherhood. Fear God. Honour the king.*

B. Power of Love, 13:8-14

1. Responsible to love, 8-10

- a. The only thing we are to owe to other people is our love, 8
- b. When we love, we fulfill the law.
- c. Scriptures: Leviticus 19:18; Matthew 22:36-40
- d. Love does no harm to others but is a fulfilling of the law, 10

2. Responsible to be morally pure, 11-14

- a. Take off and put on, 11-12
  - (1) Awake out of sleep, 11. This indicates that believers and churches are too complacent, too carnal and drowsy; thus, we do not accomplish our duty. We take too much for granted. Churches need revival. We are getting closer and closer to our salvation, our total, completed salvation of both body and soul in heaven. If we are going to do anything, we must do it now and not sleep.
  - (2) We are to cast off the works of darkness, sin, that which hides us from the great blessing of God, being sanctified by the Holy Spirit in the inner man.
  - (3) We are to put on the armor of light, 12. Eph 6:11 *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*
- b. Make no provision for the flesh, 13-14
  - (1) We are to walk honestly, as in the day.
  - (2) We are not to walk as believers as though we live in the darkness
    - (a) And participate in late-night rioting (dancing, screaming, have a festival-like life).
    - (b) Not in drunkenness.
    - (c) Not in chambering. This word “chambering” simply means “to lie down,” and it implies the marriage bed, and in this context, most likely indicates an ungodly act.
    - (d) Not in wantonness. This word means “selflessness.” It means “filthiness.”
  - (3) We are to put on the Lord, Jesus Christ and not make provision for the lusts of the flesh, 14.

XVI. CHAPTER FOURTEEN

A. This chapter will be considered in two thoughts: (1) We Are Free, but (2) We Are Accountable.

B. We Are Free, 1-11

1. To receive new members into the church, 1-3

- a. Some who come into the membership of a church are weak in the faith.

- b. They do not realize the true freedom that we have in Christ and in salvation.
  - c. Paul is here talking about Jew and Gentile believers. He is not speaking of being free to do anything that a person wants under any condition.
  - d. Jews have restrictions in their diet as a matter of their religion.
  - e. These Jews who came into the local church were weak in the faith, not realizing that now they may eat things that they were restricted in the Jewish religion.
  - f. We are not to receive them with “doubtful disputations,” arguing with them and belittling them because they do not understand their new-found freedom.
  - g. We are not to despise them who do not eat, and those who do not eat are not to judge those who do eat what is forbidden under the Jewish religion.
  - h. God has received them both through faith, 3
2. But not to judge another man’s servant, 4-8
- a. We would not dare judge another man’s servant, so why do we judge someone else among our own brethren, who belong to God; for God is the Judge?
  - b. God is able to make him stand correct in God’s sight.
  - c. Each person should be persuaded, according to his measure of knowledge, what he should and should not eat, or what day he should keep special.
  - d. These Jews were raised up under the auspices of the Jewish law, and they had kept the tenets of the law all their lives, so it was very hard for them to accept the fact that the law need no longer to be kept in the same way as before.
  - e. The weak keep special days, and they do it unto the Lord.
  - f. The stronger ones know they do not need to keep the shadow of the law, so they do not keep these special days, but what they do is also unto the Lord.
  - g. They both give God thanks, 6
  - h. No one lives unto himself, and no one dies unto himself, 7
    - (1) Man’s life is not sustained of himself. He must depend upon the Lord for that.
    - (2) Man’s death comes according to God’s judgment, not his own judgment.
    - (3) We live unto the Lord as believers, and we die unto the Lord as believers; but the main thing to know is “we are the Lord’s.”
3. Then why do we judge our brother? 9-11
- a. If we all belong to the Lord, why are we, then, judges of our brothers?
  - b. Christ died and arose from the dead so that he would be the Lord of both the dead and the living. Whether we live or die, we are the Lord’s.
  - c. We shall all strand before the judgment seat of Christ. This is the judgment of the saved as opposed to judgment of the lost at another time—the Great White Throne judgment.
  - d. Every believer will bow his knee, and every believer will confess with his tongue to Christ and God.
  - e. Of course, eventually every knee of every man, believer or unbeliever, will bow to the Lord, but this verse does not teach that. Here he is speaking of believers.
- C. But We Are Accountable, 12-23
- 1. So each of us will give an account of himself to God, 12
  - 2. Because of this accountability, let us NOT judge one another any more, as seemed to be the wont in this church.

3. This is the true judgment that we should have: that we NOT put a stumbling block in the way of our brothers, 13
4. We cannot judge things, because there is nothing unclean in itself.
5. Things are unclean only if our conscience judges us of that thing, 14
6. So, let us not judge our brother in these Jewish shadows lest we destroy the assurance of the man who will eat no meat. Christ died for both believers: those who eat meat, and those who do not eat meat, 15
7. The good, or right thing, that we do may be evil spoken of if we do it just to prove that we have freedom to do it—eating meat, or refraining from a special day, 16
8. The kingdom of God is not meat and drink.
9. The kingdom of God is made up of these things rather:
  - a. Righteousness
  - b. Peace
  - c. Joy in the Holy Ghost
10. If we put our minds on things such as meats and days, then we miss the real blessing of righteousness, peace, and joy.
11. The whole purpose in the membership of a church is to edify one another, 19.
12. Should we be so fickle as to destroy the work of God for meat? No! 20
13. “All things are pure;” that is, there is nothing evil in a thing itself, 20
14. The evil comes when we eat with offense; that is, if we eat just to show others that we have the liberty to eat any meat.
15. To offend means to make our brother to stumble: to make him think that he can do pretty much what he wants to do without judgment.
16. Our arrogance in eating may cause a brother to remain weak or to stumble and hinder that good thing that a church is for: righteousness, peace, and joy in the Holy Ghost.
17. So, it is good neither to eat or drink that which our brother believes is forbidden than to cause our brother to stumble, 21
18. If we who are stronger in the faith want to exercise that faith to eat what we desire, then let us do it to ourselves, in our own homes, not in public to make a show of our liberty to others, 22
19. If a person who is weak eats that which he believes he should not eat, he is damned, or he is self-condemned. This also squelches righteousness, peace and joy.
20. He must eat of faith, being stronger in faith than he once was, having learned that he may eat whatever is set before him with thanksgiving. (See 1 Cor. 10:27).
21. If he eats without that stronger faith, he sins.
22. Faith is the most important principle in this situation.

## XVII. CHAPTER FIFTEEN

### A. The Strong Should Help The Weak, 1-4

1. Help the weak, and do not please ourselves. This is a great work but a difficult one.
2. We are to work to edify (build up) our neighbor.
  - a. Leviticus 19:18 *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*
  - b. Proverbs 11:12 *He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.*

### B. We are to be like neighbors in the Lord's churches, 5-6

1. To be like-minded one toward another
2. We are to all have the same opinion of Jesus Christ and all glorify him together with the same mind.
3. Romans 12:16 *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*
4. See also 1 Cor. 1:10; 1 Peter 4:1

### C. Jews and Gentiles Are To Receive One Another, 7-13

1. Christ received us, 7
  - a. Luke 15:2 *And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*
2. So should we receive one another, Jew or Gentile.
3. Jesus was a minister (servant) to the circumcision (Jews) to confirm the promises made to Abraham, Isaac, and Jacob (the fathers).
4. Jesus was also a servant to Gentiles that they might glorify God for his mercy, and the Gentiles are to rejoice, 9-11
5. Isaiah spoke of this in Isaiah 11:10 (verse 12)
6. In this neighborly love, these members in the Roman church can be filled with joy and peace in believing, and abound in hope through the Holy Ghost, 13

### D. Paul A Minister (servant) To The Gentiles, 14-16

1. The members must be filled with goodness and knowledge in order to admonish one another, 14
2. The "offering up of the Gentiles" speaks of their being saved through Paul's preaching to them, 16

### E. Paul Glories In Christ In Preaching The Gospel, 17-21

1. Paul can glory only in Christ, 17
2. He will not speak anything that Christ has not either taught him personally or has worked (wrought) in him to make the Gentiles obedient to the gospel of Christ.
  - a. In other words, Paul did not seek to trick the Gentiles by his own words or entice them by his philosophy, but would preach only the gospel of Christ, the one and only true gospel.
  - b. Galatians 1:6-8 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

3. God used mighty signs and wonders in the lives of the apostles to verify that their words were from God, 19
4. Paul wanted to preach the gospel where it had never been heard, 20
5. See Isaiah 52:5 on verse 21.
- F. Paul has not been able to visit the churches in Rome because of his busy schedule of preaching the gospel to the Gentiles, but he desires to see them, 22-24
- G. Now Paul must go to Jerusalem to deliver a gift to them, a gift that was collected from the churches to help them in their time of need, 25-29
- H. Paul asks prayer for his journey to Jerusalem, because men are there who would like to see him dead, 29-32
- I. Then he prays for the peace of the church in Rome, 33

## XVIII. CHAPTER SIXTEEN

### A. Greetings And Salutations

1. Letters of Recommendation
  - a. It was customary for churches in Bible times to write letters of recommendation to one another.
  - b. See Romans 16:1 with 2 Corinthians 3:1
2. Phebe, which was a Grecian name, was a popular one then. She may have been a Jewess, but we cannot be sure of that, 1-2
  - a. In Heathen poetry, Pheobus was the sun, and Phoebe was the moon.
  - b. Phebe was a member at the church at Cenchrea.
  - c. She was a servant of the church. The word “servant” here can be translated or considered “deaconess,” which is the same word as “servant.”
  - d. She was not to speak in the church, so she could not be a preacher (1 Cor. 14:34).
  - e. Some suggest that she may have been a helper of the poor saints in Cenchrea.
  - f. Paul encouraged the people at Rome to give her whatever she needed to help her in the work that she did.
  - g. She is a “succourer,” which word means “helper.”
3. Priscella And Aquila, verse 3-5
  - a. Aquila was a man who had a wife named Priscella. They had left the city of Rome by a command of the Roman Emperor, Claudius.
  - b. The couple became friends with the Apostle Paul, and they made tents together for a way of living, Acts. 18:2-3
  - c. This couple laid down their necks (or hazarded their lives) for the Apostle Paul and for all the churches of Christ.
  - d. This couple also had a church in their house. There were many house churches in those days, and even today there are house churches—churches that begin with people’s gathering in a house to have services.
4. Mary, verse 6
  - a. We do not know anything else about this woman but that she bestowed much labor on “us.” The “us” includes the people at the Roman church as well as the Apostle Paul.

5. Andronicus and Junia, 7
  - a. Some think these were husband and wife.
  - b. Others seem to think that they are two men, Junia actually being Junias, the masculine name.
  - c. Either way, they were Paul's kinsman.
    - (1) This could mean that they were simply Jews of the same tribe as Paul, or they could actually be among his relatives or family. Some even think they could be his brothers.
    - (2) These were prisoners with Paul, and they were known and loved among the apostles. They were saved before Paul was.
6. Amplias, 8
  - a. Nothing else is said about this man except that he was beloved by Paul in the Lord.
  - b. He was a brother in the Lord, and a very close brother in the Lord.
7. Urbane and Stachys, 9
  - a. Urbane -- A Roman name. Some believe that this man, Urbane, may have been the pastor of the church at Rome. No one knows for sure; but he was definitely a helper in Christ, a helper to Paul and to the church at Rome.
  - b. Stachys -- A Greek name. Some say that he may have been one of the 70 disciples sent out by the Lord (Luke 10), but we do know that he was a good friend of Paul.
8. Apelles, 10 -- This man was evidently a humble man, since he was approved of Christ. No one who is self-important is approved of Christ.
9. Aristobulus' Household, 10
  - a. This is a Greek name, and only his household is spoken of; so it is guessed that Aristobulus was not saved but his household was, or he may have died.
  - b. This is not proven, so this could refer to both this man and his household, which may have been a church in his house.
10. Herodian, 11
  - a. This is another kinsman of Paul. He may also have been one of the 70 sent out by Christ while he was here on earth, Luke 10.
11. Household of Narcissus, 11
  - a. Either Narcissus was gone abroad, or he was dead, or he was an unbeliever.
  - b. Only the household who were "in the Lord" are greeted, so that some may not be "in the Lord."
12. Tryphena and Tryphosa, 12
  - a. These are two Jewish women, who labored in the Lord so much that Paul found it necessary to greet them in this letter.
13. Persis, 12
  - a. Not only did this woman labor in the Lord, but she labored MUCH in the Lord.
14. Rufus and his mother, 13
  - a. Rufus may have been one of the 70 disciples sent out by Jesus in Luke 10.
  - b. Also Rufus' mother, who, no doubt, was gracious to believers.
  - c. Paul also calls this woman his mother, which does not mean his real mother, but his spiritual mother, meaning that she was an older woman. Older women were sometimes called mothers by believers.

15. Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them, 14
    - a. These were men who are mentioned among the 70 disciples the Lord sent out, Luke 10
  16. Philologus, Julia, Nereus and sister, Olympas, 15
    - a. Philologus and Julia may have been husband and wife. Philologus means “lover of learning.”
    - b. The other names are servants of Christ. Olympas may have been one of the 70 the Lord sent out, Luke 10.
    - c. Notice here that Peter is not mentioned in this whole list, so Peter was never bishop of Rome, therefore never pope, and especially not the first pope as the Roman Catholic Church claims.
  17. Salute One Another, 16
    - a. ... with an holy kiss. This was a fond custom to the people in those days and is still a custom in many middle eastern countries.
    - b. All the local churches of Christ salute the Roman churches along with Paul
- B. Church Discipline, 17-20
1. Mark them which cause divisions, 17
  2. Avoid them which cause divisions, 17
  3. They do not serve the Lord, 18
  4. They deceive the hearts of the simple, 18
  5. Paul encourages them to do that which is good, 19
  6. God will bless and give grace to those who are obedient, 20
- C. Paul’s Final Words
1. Those with Paul greet the church of Rome, 21-23
  2. Paul desires the grace of God upon the church at Rome, 24
  3. Paul describes the work of Christ that makes our work possible to his glory, 25-27