Romans 3
Righteousness Through The Gospel of God

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Course taught by Pastor Matt Recker
September-December, 2016
Schedule of Class

Text Book: Be Right, Warren Wiersbe (Cost $12.00)

Please do the reading, answer the questions and memorize the three verses:

September 19: First Class
September 26: Read Chapter 9
October 3: Questions, p.132-133
October 10: Read Chapter 10;
   Quiz 1; Memorize Romans 10:9
October 17: Questions, p.145-146
October 24: Read Chapter 11
October 31: Questions, p.158-159
   Quiz 2; Memorize Romans 12:1
November 6: Read Chapter 12
November 13: Questions p. 172-173
November 20: Read Chapter 13
   Quiz 3; Memorize Romans 12:2
November 27: Questions, p. 186-187
December 4: Final Exam
Romans: Righteousness Through
the Gospel of God

Outline of Romans

Key Verse: Romans 1:16,17

Theme: ______________________________________________________

(Introduction, Romans 1:1-17)

1. SIN: The Need for God’s Righteousness, 1:18-3:20
   a. Sin of the HEATHEN, 1:18-32
   b. Sin of the HYPOCRITE, 2:1-16
   c. Sin of the HEBREW, 2:17-3:8
   d. Sin of all HUMANITY, 3:9-20

2. ___________________________: The Provision of God’s Righteousness, 3:21-5:21
   a. Salvation DECLARED, 3:21-31
   b. Salvation ILLUSTRATED (By Abraham), 4:1-25
   c. Salvation SECURED, 5:1-21

3. ___________________________: The Experience of God’s Righteousness, 6:1-8:39
   a. Our VICTORY over the Flesh, 6
   b. Our LIBERTY from the Law, 7
   c. Our SECURITY in the Spirit, 8

   a. Israel's PAST Election, 9
   b. Israel’s PRESENT Rejection, 10
   c. Israel’s FUTURE Salvation, 11

   a. In the Church, 12
   b. In Society, 13
   c. Toward Weaker Brothers, 14-15:7
   d. Reaching the world, 15:8-33

7. Conclusion, 16
### B. Israel’s PRESENT Rejection, Romans 10

#### Reasons for Israel’s Rejection

Romans 10:1-13

- **What do Deuteronomy 30, Isaiah 28, Joel 2, Isaiah 52, Psalm 19, and Isaiah 65 all have in common?** They are all ____________________________ in Romans 10!

#### 1. They had ____________________________, v.1,2

A. Verse one makes clear that Paul is speaking about ____________________________, for they as a nation were not saved.

B. One must guard against having a ____________________________ without ____________________________.

C. The Jews in Paul’s day were known as the “God intoxicated people.” They had a ____________________________, for details in the law and their traditions, and for an external spotlessness, Matthew 23:25-28.

D. Herein lies a common excuse people give when we seek to witness to them: _________________________________________________________________!

#### 2. They had Religion without ____________________________, v.3-5

A. In man-made religion, one seeks to ____________________________

______________________________

B. The only righteousness that fulfills all righteousness: ____________________________.

C. God accepts the one who looks ____________________________ to Christ for righteousness for Christ is the One who has ____________________________ the demands of God’s law.

D. The law said, “do and live.” Because no one did, no one lived, v.5.

E. Another common excuse people give when we witness:

_______________________________________________________________!

#### 3. They had the ____________________________, v.6-13
• The Jewish people had the Word of God, but they did not see by faith the God of the Word.

A. God’s salvation is not ____________________________.

1. Many contend, “I cannot be saved and believe what you believe because I have not seen it with my own eyes.”

2. Unbelief and skepticism begins in __________________________: “say not in thine heart…”


4. The point is that we do not need to bring Christ down __________________________ in order for someone to be saved or for someone to believe. The faith that saves believes without seeing with the physical eyes.

5. We do not need to see Jesus rise again from the dead in order to believe that He is indeed risen.

B. God’s Salvation is not too difficult to __________________________, v.9,10

1. One must __________________________ with their mouth. (“Confess” is an aorist, active subjunctive.)

2. One must __________________________ in their heart. (Believe is an aorist, active subjunctive.)

3. One must confess and believe on the __________________________ (Lord Jesus) and __________________________ (raised from the dead) of Jesus Christ.

C. God’s invitation is __________________________, v.11-13

“Whosoever believeth … Jew and Greek … all … all … whosoever shall call…”

1. Romans 10:11 is a quote from Isaiah 28:16.

2. Romans 10:13 is a quote from Joel 2:32 and is also quoted in Acts 2:21.

• God is not partial, He is Lord of all, and He would have all men to be saved and therefore gives an open invitation to all to call upon Him for salvation.

D. These verses refute these common excuses:

1. I cannot believe unless I __________________________.
2. “No one can ____________________________ of salvation.”

3. I am not _____________________________.

Willing Witnesses
Romans 10:14-21

Although this passage deals primarily with Israel’s responsibility to believe, it applies to all lost souls and our responsibility to bring the Gospel to them.

1. A Necessary Message, Romans 10:14-15a

It is necessary for all to:

A. ____________________________ the Lord, v.14

B. ____________________________ on the Lord, v.14

C. ____________________________ the Gospel, v.14

D. ____________________________ the Gospel, v.14,15

E. ____________________________ with the Gospel, v.15

2. A Positive Message, Romans 10:15b

(Paul quotes from Isaiah 52:7.)

A. A message of ____________________________.

B. A message of ____________________________.

3. An Often Rejected Message, Romans 10:16-21
Paul starts of this segment by quoting Isaiah 53:1 in Romans 10:16. Israel has not believed in God’s Word although they have:

A. _____________________________, v.17,18

(Romans 10:18 is a quote from Psalm 19:4)

B. _____________________________, v.19 (Deut.32:21)

C. _____________________________, v.20,21

(Romans 10:20,21 is a quote from Isaiah 65:1,2)

God stretched out his hand: Isaiah 5:25; 9:12, 17, 21; 10:4
God’s Faithfulness to Israel
Romans 11:1-10

☐ God is not __________________________ with Israel; He is faithful to Israel.

☐ Many interpret the nation of Israel in Romans 11 as the __________________________. This allegorical method of Scripture interpretation leads to many problems. It is clear from Romans 9:3,4; Romans 10:1, and Romans 11:1,2 that Paul is dealing with a literal nation of the physical seed of Abraham. The Jewish people, even though they have presently rejected the Messiah are still a part of God’s eternal plan.

☐ Let’s bring four witnesses to the “stand” to testify of God’s faithfulness to the nation of Israel:

1. __________________________________________, v.1,2a

☐ Paul makes his third reference to himself as an example to prove that God has not rejected His people (also Romans 9:1, 10:1).

☐ Paul was an Israelite in the national sense of the term.

☐ God “foreknew” His people, that is, He had an intimate knowledge of them beforehand, even from the foundation of the world.

1 Samuel 12:22: For the LORD will not forsake his people for his great name’s sake: because it hath pleased the LORD to make you his people.

Psalm 94:14: For the LORD will not cast off His people, neither will He forsake His inheritance.

2. __________________________________________, v.2b-6

A. The Northern Kingdom (Israel) _______________________ God’s prophets and destroyed God’s __________________________.

B. God still had _______________________ who would not bow to the false deity, Baal, v.4

C. God still has a ____________________________ ,v.5

“Remnant” (leimma): that which is left, compared to the whole, a small number.
“Election” (*eklektos*): See separate sheet to see how this word is used throughout the New Testament.

D. Grace and works _______________________________________, v.6.

3. ____________________________________________, v.7,8

A. The word “blinded” (v.7) means to cover with a thick skin, to ____________________________________ by covering with a callous. It speaks of a dulled spiritual perception. See also 2 Cor. 3:14; Romans 11:25; Ephesians 4:18; Mark 3:5.

B. Isaiah says that Israel was a nation asleep to ___________________________. Isaiah 29:10.

C. The hardness of heart was a willful and deliberate rejection of God and His Word. See also Isaiah 29:13, Isaiah 30:10.

4. ___________________________________________, v.9,10

A. David quotes from Psalm 69:22,23.

B. The “table” stands for Israel’s _________________________________.

C. The lesson is that the outward ceremony became the focus rather than who the table of bread pointed to: _________________________________! This passage in Psalm 69:21 was also fulfilled in the death of Jesus Christ,

“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” (Matthew 27:34, Mark 15:23, Luke 23:36, John 19:29).

**The Nations Attitude Toward Israel**

**Romans 11:11-24**

- The word “gentile” (v.11,12,13) is *ethnos* (ethnic) which speaks of all the nations of the world. “Gentiles” are the multitudes of ethnic people groups all around the world.

- Paul is afraid the Gentiles will make the same error as Israel did and fall into religious pride.
• In this segment, Paul challenges Gentiles to have a proper attitude toward Israel.
• As in past history, there is always a danger of the world’s nations in despising the Jewish people and forgetting the source and channel of their own spiritual blessing.

Romans 11:13; “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.”

1. Be ____________________________________________, Romans 11:11-16

Romans 11:14; If my an means I may provoke to emulation them which are my flesh, and might save some of them.

• There are three words that speak of Israel’s rejection of the Messiah: “fall,” “diminishing” (defeat), and “casting away” (v.11,12, 15). This has not caused Israel’s final judgment, but has resulted in the nations of the earth receiving the Gospel.

<table>
<thead>
<tr>
<th>A. Israel’s rejection has turned into __________________________ for the Gentiles, v.11-14</th>
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<tbody>
<tr>
<td>1.) Paul went to the Gentiles after the Jews rejected his message (Acts 13:46,47; 18:5, 6)</td>
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<td>2.) Israel’s refusal of the Gospel allowed the salvation message to be made to the Gentiles.</td>
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<td>3.) The Gentiles were to provoke the Jews to jealousy in that they ought to live in such a way so that the Jewish people will ____________ what they have, v.11.</td>
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<td>4.) “Jealousy” and “emulation” (v.11,14) is the same word, parazeloo. The Gentiles should stir among the the Jewish people a ___________ to believe on the Messiah. Gentiles should cause a burning passion for the Jewish people to see their responsibility to turn to Christ.</td>
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<td>5.) Verses 12-14: “Diminishing” speaks of the reality that the failure, loss, or crushing defeat of Israel has led to riches for the Gentiles. The wealth and riches that the Gentiles have experienced should result in the Jewish people wanting what the Gentiles have.</td>
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<td>6.) The phrase “how much more their fulness” (v.12) relates to the fact that the ultimate salvation of Israel during the tribulation and then experienced throughout the Millennium will lead to even greater blessing to the Gentile nations of the world.</td>
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<th>B. Israel’s rejection has turned into __________________________ for the Gentiles, v.15-16.</th>
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<td>1. Reconcile is katallage, a change of attitude from hostility to friendship.</td>
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<td>2. If the casting away of Israel has led to salvation of the Gentiles, how much more will the “receiving” of Israel lead to salvation?</td>
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2. Be ____________________________________________, Romans 11:16-20

Romans 11:18; “Boast not against the branches…"
• Gentiles have nothing in which to boast!

A. The “firstfruit” and the “root” refer to _______________ and the lump the branches refer to the entire _______________.
B. The olive branches: _______________, v.17,18.

• Gentiles “partake” which means share or participate in the blessing of God’s covenant promises, enjoying the wonderful salvation of the Messiah. Just as a branch does not provide food and water for the roots, so the Gentiles have received their spiritual food and water from the nation of Israel.

D. Paul is not teaching that one can _______________.

• Paul is dealing with national Israel and the nations of the world, not individual believers. Paul is dealing with the place of Israel in the overall plan of God.

3. Be ____________________, Romans 11:20-22
Romans 11:20b; Be not highminded, but fear…

A. If God would cast away the Jews because of unbelief, Gentiles had better be careful and maintain an attitude of fear.
B. “Highminded” means to exalt or highly esteem yourself. (Romans 12:16)
C. Two contrasting characteristics of God are mentioned:

1. ____________________: kindness
2. ____________________: Sternness. The word comes from a verb meaning “to cut off, to cut short.” and speaks of a rigidity which does not bend.

4. Be ____________________, Romans 11:23,24

• The olive tree illustrates the relationship between Jews and Gentiles in the eternal plan of God. Paul is not discussing the eternal destiny of individual believers.

A. Usually a good branch is grafted into a wild tree and it shares its life without producing its bad fruit. If a wild branch is grafted into a good tree, the wild branch often conquers the good tree. God has done a miracle, therefore, to graft in wild branches into a good tree.
B. Because God is powerful enough to graft in wild olive branches into a cultivated olive tree, how much easier will it be for Him to re-graft a formerly cultivated olive branch into its own olive tree?
Paul reminds the Gentiles that there is a day of fullness (v.12), of life again (v.15), and of a grafting in again of the Israelite nation (v.23). God is not through with Israel, as the concluding part of Romans 11 makes even more clear.

All Israel Shall be Saved
Romans 11:25-36

• God will turn the prodigal nation back to Himself, for He is not through with Israel. He will bring them to a place of greater fullness (v.12), He will receive them as alive from the dead (v.15), and He will graft them in again (v.23, 24).

• As Paul finishes this long section concerning Israel, Paul describes Israel’s future restoration.

• Two New Testament phrases that refer to the church age:

1.) The ________________________________ (Romans 11:25): This refers to the spiritual privileges and blessings bestowed upon the Gentiles through Jesus Christ. It refers also to the full number of Gentiles who will be saved.

2.) The ________________________________ (Luke 21:24): The period of time when Jerusalem and the Promised Land are under the Gentile control. It began with Nebuchadnezzar will continue until the return of Christ to earth (Revelation 11:2).

• Salvation for Israel will come because of four truths about God:

1. God’s ________________________________, v.25-27

   A. Israel’s present blindness means that a large part, but not all Jewish people, have become callous to the Gospel of Jesus Christ.

   B. All Israel means that a national conversion of Israel will occur. Israelis from ________________________________ will be converted to God.

   C. Israel’s salvation is clearly seen in Revelation 7 in the sealing of 12,000 from each of the twelve tribes who will proclaim Christ during the Tribulation leading to a great revival. Not only will all Israel be saved, but many Gentiles will be saved during the Tribulation as well.

   D. Paul quotes from Isaiah 59:20,21 to show God’s promise of salvation for national Israel.

   E. See also Zechariah 12:9-14.


2. God’s ________________________________, v.28, 29
A. Israel at the present moment is God’s enemy, but they are still God’s __________________________ _______________________ (“fathers” speaks of the Patriarchs). Israel, nationally speaking, demonstrated hostility to the Gospel.

B. Israel has failed, but God’s promises are irrevocable, v.29.

1.) God’s __________________________ : that which is the result of grace.

2.) God’s __________________________ : His invitation to Israel… cannot be taken back!!

3. God’s __________________________ , v.30-32

A. God turned Israel’s unbelief into a blessing for the Gentile, or the nations of the world (v.30, also verse 11).

B. God chose Abraham at the beginning that through him all the families of the world would be blessed (Genesis 12:3)

C. Through God’s mercy to the Gentile, it is also extended to the Jew (v.31).

D. God’s mercy is __________________________ , v.32.

4. God’s __________________________ , v.33-36

• Paul moves from theology to doxology!

A. His __________________________ cannot be exhausted (riches).

B. His __________________________ cannot be searched out.

C. His __________________________ cannot be traced out (This pictures someone trying in vain to follow the footprints of God.)

D. His __________________________ cannot be read.

E. His __________________________ cannot be questioned. He takes counsel or advice from no one.

F. His __________________________ cannot run dry.

G. His __________________________ cannot thwarted.

• For OF Him: He is the Originator or ______________________ of all things.

• And THROUGH Him: He is the Designer or __________________ of all things.
• And TO Him: He is the Ultimate Purpose or ________________ of all things.
16

Surrender Your Life to God
Romans 12:1,2

• Up until now, Paul has focused on doctrine, but now he begins to deal with our _______________ _________________.

• Surrender to God is for _____________________________.

“I beseech you therefore brethren…”

• Surrender to God is on the basis of _______________ _________________.

“…by the mercies of God…”

1. Let God _________________________________, v.1

• Give YOUR ALL to Jesus, Trusting Him to take it

A. God wants _______________ _________________ of our body, 1 Corinthians 6:19,20.

B. Surrender to God is a once and for all dedication that must be remembered and renewed.

C. How does God want your body?
   1.) _________________________________
   2.) _________________________________ Sacrifice
   3.) _________________________________ Sacrifice

D. Why does God want your body? Because it is a ...
   _______________ _________________.

2. Let God _________________________________

• “Transform” means to change the inmost nature of someone.

• Take CHRIST’S ALL to you, trusting Him to give it.

A. Refuse the _________________________________.

B. Renew _________________________________.

C. Respond to _________________________________.

   1.) God’s will is not a _____________________ or a ___________________.

   2.) God’s will is:
      a.) _____________________
      b.) _____________________
      c.) _____________________
3.) Wrong attitudes towards God’s will:
   a.) ___________________________
   b.) ___________________________

4.) Two key principles in finding God’s will:
   a.) ___________________________
   b.) ___________________________

Serving in the Body of Christ
Romans 12:3-8

• Every believer must __________________________, v.3

Soberly (sophreneo) = to think in a sensible way about yourself. To have a sound mind.

• Every believer is __________________________, v.4
• Every believer ought to __________________________, v.5a
• Every believers is __________________________ upon others, v.5b

1. __________________________, v.6
• Prophecy (propheteia) is forth-telling the Word of God.
  A. In the most strict sense of the word, it was the speaking forth of the mind and counsel of God. While a prophet may have received a direct revelation from God and spoke forth God’s truth infallibly (1 Corinthians 12:10, 14:3; 14:6,22; Ephesians 2:20; 3:5; 1 Thess.5:20; 1 Timothy 1:18; 4:14; Revelation 10:11; 11:6), it could also simply be the gift of preaching. (1 Cor.14:3-5, 24-25).
  B. Vine’s Dictionary says, “Prophecy is not necessarily foretelling of the future. It is the declaration of that which cannot be known by natural means, it is the forth-telling of the will of God, whether with reference to the past, the present, or the future.”
2. __________________________, v.7
• Ministry (*diakonia*) is the ability to assist and support others in God’s family in a practical way without any need for recognition, 1 Corinthians 16:15; Ephesians 4:12.

3. ____________________________________________, v.7b

A. The ability to educate God’s people by clearly explaining and applying God’s Word in a way that causes them to learn.
B. The teacher delights to study and research the Word of truth.
C. This one gets others to say, ________________________________!

4. ____________________________________________, v.8a

(*parakaleo*)

A. The ability to motivate God’s people to apply and act on Biblical principles.
B. The one with this gift encourages the discouraged and challenges others to develop themselves to their full potential.
D. This one gets others to say, ________________________________!

5. ____________________________________________, v.8b

(*metadidomi*)

A. The heart to contribute generously and cheerfully to God’s work, workers, and to those in need (Romans 1:11; Ephesians 4:28; 1 Thess.2:8).
B. “With simplicity” means with sincerity and without any _______________________ motive. To give with singleness of heart and desire, a God-glorifying motive.
C. The Macedonian believers had this gift, 2 Corinthians 8,9.

6. ____________________________________________, v.8c

(*proistemi*, to stand before, 1 Timothy 5:17; 1 Timothy 3:4, 12)

A. Leadership is the ability to influence and requires ________________________.
B. Leaders clarify and communicate the purpose and direction of a ministry in a way that attracts others to get involved.

7. ______________________________________________, v.8d
   A. The ability to ____________________ ________________ with a cheerful spirit while caring for those who are suffering in the church body.
   B. Ministers cheer and comfort to the afflicted.

    **High Dimensions of Christ-Like Living**
    
    **Romans 12:9-21**

1. Is our ____________________ ____________________? v.9a
   - Dissimulation is *anupokritos*, or without hypocrisy.

2. Are our moral standards ____________________? v.9b
   A. We are to be ____________________ at evil (*apostugeo*: *apo* = away from, *stugeo* = to be shocked or horrified at something."")
   B. We are to be ____________________ to good.

3. Are our ____________________ ____________________? v.10
   - Kindly affectioned = *philostorgos*; a loyal family kind of devotion toward one another.
   - Brotherly love = *philadelphia*
     A. We need to put others first and esteem others as better than ourselves, Phil.2:3.
     B. We need to show honor to others and not seek personal honor.

4. Is our service ____________________? v.11
   A. We must not be lazy! Laziness is irritating and destructive and leads to poverty (Proverbs 10:6; 18:9; 6:10,11).
   B. “Fervent” (*zeo*) means a boiling passion for God.
5. Is our spirituality ____________________________? v.12
   A. Is our rejoicing ____________________________? v. 12
   B. Is our suffering with ______________________? v. 12a
   C. Is our praying without ______________________? v.12c

6. Is our giving ________________________________? v.13

7. Are our emotions ______________________________? v.14, 15
   A. Can we say a good word to those who curse us?
   B. Can we celebrate with those who rejoice?
   C. Can we feel the hurts of others when they hurt?

8. Is our thinking with __________________________? v.16
   A. Are we without prejudice?
   B. Do we work along (condescend) with people who are considered unimportant in the world’s value system?
   C. Are we proud over our own accomplishments?

9. Are we _________________________________ pleasing to God? v.17-21
   A. Resist revenge (v.17a): “Recompense to no man evil for evil…”
   B. Show __________________________ (v.17b): “provide things honest in the sight of all men.
      • “Provide” = (proneo) this means to plan in advance.
   C. Live peaceably (v.18)
   D. Refuse to do __________________________ (v.19)
   E. Respond with __________________________ (v.20,21)

       1.) Do not merely cease negative reactions, but do something positive!
       2.) The result is a reward: Proverbs 25:22; For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.
3.) If we seek to overcome evil with evil we are the loser overtime. The implication is that when one returns evil for evil, he becomes the casualty and victim.

6. Service 12-16
   
   A. In the Church 12
   B. In Society 13
   C. Toward Weaker Brothers 14-15:7
   D. In Reaching the World 15:8-33

7. Conclusion 16
Good Reasons to Respect Government
Romans 13:1-7

☐ There are many factors that influence or even result in the increase of crime:

1. Mental ________________________________
2. ______________________ pressures (poverty and unemployment)
3. Social and __________________________ influences
4. ________________________________ failures.

☐ While these and other factors do influence crime, ultimately, crime is due to the universal sinfulness of man. Man is responsible for his actions.

☐ This passage of Scripture deals with every person’s relationship & response to governing authorities. Human society cannot exist peacefully without laws. Government is so ordained of God and exists to maintain order with just laws, repress crime, preserve liberty, and protect God-given rights.

☐ In this section, Paul gives a Christian response to governing authority and shares reasons to respect human government:

1. It ________________________________, v.1,2

Romans 13:1a: “Let every soul be subject unto the higher powers.”

☐ “subject” = hupotasso, a present imperative, signifying a continual command. This is a military term which means to place yourself under another,

☐ Higher powers = governing authorities. The word “power” (exousia, “authority”) appears four times in verses 1,2. It means authority or jurisdiction. To resist this authority is to resist the ordinance of God.

God (theou) appears three times in these verses.

A. God is the __________________________ authority.

“There is no power but of God…”

☐ Human governments have a delegated authority from God or govern by divine decree. God, who is the Sovereign Creator, the sole sustainer of the universe, is the ultimate true source of legitimate authority to govern. All authority and dominion proceeds from Him. Human governments derive their authority from God.
Daniel 2:20,21, Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings:

Jesus Himself reminded Pilate from where his power came when Pilate sat in judgement over our Lord Jesus Christ. John 19:11, Jesus answered, “Thou couldest have no power (exousia) at all against me, except it were given thee from above.”

B. God has established the _________________________ of governing authorities.

“There is no power but of God: the powers that be are ordained of God.”

“ordained” = tasso, to arrange in place, to put in order, to assign, or to appoint.

X. The one who resists the authority _________________________.

Δ. Those who resist will be punished.

Romans 13:2; Whosoever therefore resisteth (antitasso) the power (exousia), resisteth (anthistemi) the ordinance (diatage) of God: and they that resist (anthistemi) shall receive to themselves damnation.

“resisteth” = antitasso, to stand against the arrangement or order that God has set up or permitted, to rebel and oppose oneself, Acts 18:6, James 4:6, 5:5, 1 Peter 5:5.

“ordinance” = diatage, the divine arrangement of things or the ordained working of God. This word, used only twice in the New Testament, is also found in Acts 7:53, where Stephen preached that the law was given through the “disposition of angels.”

“resisteth, resist” = anthistemi, to set oneself against, oppose

“damnation” = krima, used twenty eight times in the New Testament, the sentence of a judge, the punishment judicially decided by a court. The judgment in view here is earthly and temporal, decided by the ordained authority of God.

1) What about civil disobedience?

Certain forms of civil disobedience are sins against God. Certain forms of civil disobedience are right when man’s law conflicts with God’s laws: when human government interferes with your prayer life, worship, witnesses. We ought to obey God rather than men, Acts 5:29.

2) God has ordained first the _________________________, secondly human _________________________, and thirdly the _________________________ to guide, guard, and govern man.
2. To Receive __________________________ from the government, v.3

Romans 13:3; For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

A. Government exists to restrain evil.

☐ “evil” = kakos, of a bad nature, destructive.

B. Government exists to promote good. Citizens of a nation should be motivated to do good and to receive praise from the delegated authorities. This praise comes ultimately from God who has allowed those human powers.

☐ “do” = poieo, This word is used 579 times in the New Testament. Our words “poem,” something done, and “poet,” one who makes, comes from this word. It means to practice. In this verse, Paul commands the citizens of a nation to do good.

☐ “praise” = epainos, commendation, praise, or acclaim.

3. To Avoid __________________________ from the government, v.4

“For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.”

A. A government official or law enforcement officer is a minister (diakonos) of God for good. Those who practice good should be able to do their works in peace.

B. Those who rebel should live in terror of the law enforcement officers.

X. Governmental authority has the power to punish the offender in accordance with his or her crime.

Δ. Does this give human government the divine right to practice corporal punishment?

1) Does an officer of the law have the legal obligation to protect the victims of crime and him or herself when encountering criminals who are a legitimate threat to someone’s life? A police officer carries a gun to demonstrate this authority openly. In Bible times, the law enforcers wore a sword. They did not wear a sword in vain. They wear these weapons of vengeance under the authority of governing officials who also have the same authority to take life.

☐ “vain” = eike, without a purpose or without a just cause.

2) Human government has an obligation to be a minister of divine justice, or to be the revenger, or exacter (ekdikos) of God’s righteousness (See also Acts 25:11, John 19:10,11).
“revenger” = *ekdikos*, *ek* = out of, *dike* = justice or righteousness. This is the same word used in Romans 12:19-21. In that passage, personal revenge is forbidden.

In this passage, human government is the servant of God, acting under His authority, that is a minister of divine justice to bring about the vengeance of God against evil.

“wrath” = *orge*, anger.

3) God ordains the _____________________________ for sin. God Himself sent His Son to die for our sin. If a person does not repent and believe in Christ, he or she will die in the lake of fire for all eternity. God has clearly set death as the punishment for sin.

4) God authorized capital punishment after the days of the _____________________________ for the overall good of society. Genesis 9:6, “Whoso sheddeth man’s blood, by man shall his blood be shed.” This command pre-dates the Mosaic Law. It is instituted for all of mankind who descended from Noah and his family. It upholds the value, dignity, and superiority of human life.

Note: Biblical jurisprudence (the science of law) carries at least these three principles:

Retribution: the criminal must be punished in accordance with his or her crime.

Restitution: The repayment by the offender for loss to the victim of crime.

Restoration: The offender is returned to society.

E. Arguments cited against the death penalty:

The Social architects influencing the thought of our culture reject entirely any form of capital punishment. Many arguments are set forth, such as: it is unjustly applied to particular minorities, it is not a deterrent to crime, and criminals should be cured not killed. To deal with all of these is beyond the scope of this study, but let me cite two arguments from the Bible people often try to use in order to oppose the death penalty:

1) The Sixth _____________________________: The word “kill” means to murder, slay, or kill. It relates to personal vengeance or angry self-will. The law gave the delegated political powers of the land to enact the death penalty for numerous offenses.

2) The Woman caught in _____________________________: Many reason, “Because none of us are sinless, none of us have the right to ‘cast a stone’ or impose capital punishment against any criminal.” Jesus did not revoke capital punishment, he simply realized that their motive was to tempt him and accuse him of wrongdoing, for Jesus was not in the human position as a ruler or governing official to adjudicate this proceeding.

4. To Maintain a _____________________________, v.5

Romans 13:5; Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
A. Paul continues his argument for our submission to human governments, using the same word his used in verse one, *hupotasso*. We must be submissive not only because of potential wrath for our disobedience, but for the sake of our conscience.

B. “conscience” = *suneidesis*, a knowing of yourself, what you and God know yourself to be. Many people have legally gotten away with their crime, only to turn themselves in because they did not get away with it in their conscience.

C. We must not violate our conscience or it will become _______________________, 1 Timothy 4:2

D. We must maintain a good (1 Timothy 1:5) and a pure conscience (1 Timothy 3:9).

5. To Fulfill our __________________________________, v.6,7
Romans 13:6,7: For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

- “tribute” = *phoros*, used five times in the New Testament. Taxes levied upon houses, land, or persons.
- “ministers” = *leitourgos*, a word used for a public form of service or worship. This word is applied to Christ (Hebrews 8:2), angels, the apostle Paul (Romans 15:16). Earthly rulers discharge functions which carry out the will and order of God.
- “custom” = tolls.
- “honor” = time, respect and value. They should be paid for their services.


The Christian Conscience
Romans 13:8-14

- Here are two ways to retain a clear conscience.

1. ________________: Keep His Commandments, v.8-10

A. It is not a sin to go into debt for any reason whatsoever. To borrow money for items that appreciate in value is often a good investment.

1) It is a sin to go into debt and not _________________________.

Psalm 37:21, “The wicked borroweth and payeth not again.”

2) It is at best unwise, and perhaps it is a sin to go into debt and pay exorbitant interest. This is being a poor steward of that which God has blessed you (credit cards, personal loans, etc.)
3) It is a sin to not pay your taxes (compare verse 6,7).

B. Love is the ___________________________ of God’s Law, v.9

☐ “briefly comprehended” = anakephalaiomai, ana, "up," kephale, "a head," to head all things up, the one commandment summarizes all that the law enjoins. See also Ephesians 1:10 where all things will come under the headship of Christ.

1) Love does not commit adultery.
2) Love does not kill.
3) Love does not steal.
4) Love does not lust (covet).

C. Love is the ___________________________ of God’s Law, v.8,10

☐ “fulfilled,” in verse 8 = pleroo, to make full, to complete or consummate.
☐ “fulfilling,” in verse 10 = pleroma, that which fills or with which a thing is filled, completeness or fullness of time, a fulfilling.

This continues Paul’s thought to overcome evil with good (Romans 12:20,21), and being one who does that which is good (Romans 13:3,4).

2. ___________________________: For the Coming of Christ, v.11-14

• “The day is at hand!” Yes, His coming is nearer today than ever before.

A. ___________________________ up! Romans 13:11

1) Do you know what ___________________________?

☐ “time” = kairos, points to a point of time. It’s like the alarm has already gone off and you are still in bed!

2) The day of meeting our Savior is nearer now than when we first believed.

B. ___________________________ On! Romans 13:12

The night is over and the day is upon us!

1) Cast off: ___________________________

☐ “cast off” = apotithemi, put off, lay aside. Discard the old, dirty rags that are so filthy they will never be worth wearing again.
2) Put on: __________________________________________

☐ “put on” = enduo, cloth oneself. Used in Romans 13:14, to put on the Lord Jesus Christ. Also used in Ephesians 4:24, Colossians 3:10 of putting on the new man, and putting on the whole armor of God, Ephesians 6:11.

☐ “armor” = hoplon, armor of righteousness, 2 Cor. 6:7, weapons of our warfare, 2 Cor. 10:4.

X. __________________________________ Honey! Romans 13:13,14

1) Sin often comes in pairs. Notice the word order goes from __________________________ to the cause. The second word in each case leads to the first word mentioned.

α) _____________________________: “rioting and drunkenness”

☐ “rioting” = komos, Mardi Gras, a nighttime riotous procession of half drunken revelers who parade through the streets with torches and music in honour of some other deity.

☐ “drunkenness”, intoxication.

β) _____________________________: chambering and wantonness, or bedding in adulterous situations, and unbridled lust out of control.

☐ “chambering” = koite, a place for lying down, sexual intercourse in illicit relationships.

☐ “wantonness,” = aselgeia, “shameless greed, animal lust, sheer self-indulgence which is such a slave to its so-called pleasures that it is lost to shame. It is one who acknowledges no restraints, who dares whatsoever his caprice and wanton petulance may suggest” (Reinecker, p.379).

χ) _____________________________: strife and envying, sins of the spirit here are included and put next to the very grossest of the sins of the flesh.

☐ “strife” = eris, contention, strife, wrangling.

☐ “envy” = zelos, a fierce spirit that leads to rivalry.

2) Put on the Lord Jesus Christ!

Put on the new man, Christ Jesus. The Christian life is a constant and daily renewal of the mind as we yield ourselves to God and replace the old with something so much better!
When Christians Disagree
Romans 14:1-12

☐ As believers in one Lord and one faith, we have a common fight and future, but there are ________________________________ among each one of us!

☐ There are doctrines essential to our faith that we must be willing to separate for. Paul in this chapter is not dealing with non-negotiable doctrine but with strongly held personal preferences that often becomes a source of irritation, controversy, and unnecessary division, especially in relation to areas formerly prohibited under the ceremonial law.

☐ The point Paul discusses in this passage is not whether the thing itself was ________________________________ but rather whether doing a particular thing rendered a man ceremonially unclean (Romans 12:1,2).

☐ We can be sure about many areas in Scripture that are clearly ________________________________, for God commands some actions. Other areas that are clearly ________________________________, for God condemns other actions.

☐ There are other areas that we may disagree, but we must not be disagreeable. We must not waste our time and energy arguing and separating over opinions, speculations, differences of interpretations, and areas of Christian liberty. Each believer must fulfill his duty in seeking to maintain Biblical unity among the family of God.

☐ Christian liberty is the freedom of a Christian to follow his conscience in those areas or practices of the Christian life that the Scriptures do not categorically or implicitly prohibit as negative actions nor command as positive ones.

☐ Christian liberty is also the power to limit one’s activity if it offends the conscience of another believer (1 Corinthians 8:7-13)

☐ Augustine put the matter well: “In essentials, unity; in nonessentials, liberty; in all things, ________________________________.”

☐ The Roman church, a mixture of Jew and Gentile, was divided especially over ________________________________ and ________________________________. Whereas the Jews had a tradition of following a strict code dealing with special days and specific foods (clean and unclean), the Gentiles who were saved out of pagan influences often had eaten meat sacrificed to idols and had no issue with having a special diet or keeping certain days as holy.

☐ Paul’s main emphasis is that we ________________________________, Romans 14:1, Romans 15:7.

“receive ye” = (Romans 14:1, 15:7), proselambano, in both verses is a present imperative, or a command, to take the “weak” brother into the fellowship.
We must not think that the early New Testament church was a perfect picture of unity. The Corinthians were divided over ____________________________, the Galatians were divided over legalistic ____________________________, the Ephesians were being tested with false doctrine. The seven churches in Asia (Revelation 2,3) had all sorts of problems where the counsel to them was “repent!”

- In areas of disagreement, let’s follow these principles:

1. **Don’t be his ____________________________, v.1-3**
   A. He that is ____________________________ in the faith.

   - “Weak” = *astheneo*, to lack strength, also used in Romans 4:19; 8:3; 14:2; 1 Cor.8:9. The adjectival form is used in 1 Corinthians 8:7,10; 9:22.

   1 Corinthians 8:7: conscience being weak, is defiled.

   - The “weak” in the Roman church were those who did not enjoy their liberty in the Lord.

   - “doubtful disputations” = *diakrisis dialogismos*, Do not receive someone in order to engage in self-opinionated quarrels or disagreeable dialogue with them.

   v.2:
   “For one believeth he may eat all things”: that is, he did not have any hang-ups from his past to keep him from enjoying his liberty in the present.

   - The “weak” person is not wicked or worldly but “immature …who felt obligated to obey legalistic rules concerning what they ate and when they worshiped” (Wiersbe, page 558).

   - The one who understood his Christian liberty could easily look down upon those who lived under a few more regulations than they did. The “stronger” believer must not allow pride to puff him up (1 Corinthians 8:1-6). Those with pride may have a tendency to go to the opposite extreme of using their liberty for “an occasion to the flesh” (Galatians 5:13).

   v.3:
   “despise” = *exoutheneo*, a present imperative, or command, to consider of no account, to regard as nothing or as a nobody (Romans 14:10, “set at nought” Luke 18:9, 1 Cor. 1:28). The one who ate anything, the stronger, despised the one eating only vegetables.

   “judge” = *krino*, a present imperative, or command, to criticize or condemn. The one eating vegetable, the weaker brother, judged the one who ate anything. We are not to assume the office of a judge in areas of liberty (see also verse 5, 10, 13).
1.) The one who eats can look down upon the one who does not eat and say, “You ____________________________!”

2.) The one who does not eat can criticize or condemn he who eats and say, “You ____________________________!”

• Paul clearly demonstrates the high regard with which we are to have for a brother with which we have differences.

B. We are to receive those who may practice different standards than us, because ____________________________ has received them.

2. Don’t be his ______________________________, v.4-9

The word, “Lord” (kurios) appears nine times in these verses, and “God” (theos) appears three times. The last usage of the title, “Lord,” is in reference to Jesus being Lord of the dead and the living. This is a very strong passage to prove the deity of Christ.

A. The General Principles (v.4): Every believer belongs __________________________.

• Paul makes his argument based on the “servant” – “master” relationship. Every believer is a servant and God is the “master” of every believer.

• “servant” = oiketes, a household servant. Oikos, “a house.”

• “master” = kurios, Lord.

B. The Specific Problems (v.5-6):

1. __________________________: Special Jewish feast days, Sabbath days, and the Lord’s Day.

2. __________________________:
   • This is not to be applied to music, social drinking, smoking marijuana, immodest dress, or other worldly behavior. Issues like celebrating Christmas, using the term Easter, certain dress standards, divorce & remarriage, election & free will, translation issues.

3. Note the emphasis: ____________________________ (four times in verse 6; two times in v.8)

• “fully persuaded in his own mind” : be fully assured that what you are doing is for the Lord and His glory and not to satisfy your preconceived whim or prejudice.
1 Corinthians 10:31, Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

• In areas of liberty, God’s rewards are based on the heart motive of each individual. We must live according to what God has written and how He has taught us His Word in our conscience.

C. The Conclusion (v.7-9)

1. We __________________________ others by our life and death, v.7.

2. We should live to __________________________ God whether by life or by death, for ultimately we belong to God v.8

3. By the power of His work, Jesus was declared to be the Son of God and therefore He is ___________________________ (the living and the dead).
   • Whatever I _________________, I ought to be able to say, Jesus is Lord.
   • Whatever I _________________, I ought to be able to say, Jesus is Lord.
   • Wherever I _________________, I ought to be able to say, Jesus is Lord.

3. Don’t be his ________________________________, v.10-12.

A. The Piercing Questions (v.10a):

1. Question to the WEAK: Why do you __________________________ your brother? (remember that the weak judges the strong for eating…)

2. Question to the STRONG: Why do you __________________________ your brother? (remember that the stronger holds the weak in contempt for not eating…)

B. The Undeniable Facts (v.10b):

1. Christ the Lord is __________________________.

2. __________________________ will be judged, v.11
   • This is a quote from Isaiah 45:23 and also quoted in Philippians 2:10.

3. You will be judged for __________________________
   __________________________ and not the actions of your brother, v.12
   • I will be accountable for me; you will be accountable for you.
   • I will not be judged for your failings; you will not be judged for mine.
Caring for Your Christian Brother
Romans 14:13-15:7

☐ This passage from Romans 14:13-15:7 contains seven commands. We will use these commands to form the main points of this passage.

☐ Another prominent aspect of this passage is the use of the negative. Paul challenges the believers to godliness by telling them what NOT to do!

☐ Whereas the Romans 14:1-12 challenged the conduct of both the weak and the strong Christian, Paul here directs his words to the more mature, or stronger believer, in his relationship to the weaker Christian.

☐ The strong believer must fulfill his obligation to protect and preserve the weak or differing brother.

1. _________________________________________________________! V.13

“Let us therefore judge one another any more…” = stop an action that was presently in progress.

“judge this rather…” = judge is an imperative command (krino is used twice in this verse)

We should not judge one another to condemn or criticize. If you are prone to judge, judge yourself! Rather than putting time and energy into scrutinizing someone else’s life, pour your energy into making sure we do not live and cause someone else to stumble.

A. Is my behavior a stepping stone or a stumbling stone?

“stumbling block” = proskopto, to strike against, a stone that causes someone to trip and fall. Jesus is a stumbling stone, however. If the Gospel causes someone to stumble, that is one thing. If my proud, judgmental spirit causes someone to stumble, or if I am unwilling to limit my liberty for the good of someone else, that is another. The same word is used twice later on in this section, Romans 14:20,21.

“occasion to fall” = skandalon, that which trips up, the stick or part of a trap to which the bait is attached, hence the trap itself. Revelation 2:14, Balaam’s ministry was a trap for Israel.

B. We must ask, “How will my behavior affect a younger Christian or those around me?”

2. Do not _________________________________________________________!, v.14-16

The imperative is in verse 16, “Destroy not him with thy meat, for whom Christ died.”
“Destroy” = apollumi, is a strong form of ollumi. It means to utterly ruin and destroy the well being of something.

Verse 14:

“There is nothing unclean of itself” = unclean is literally the word, “common,” (koinos). It is used in Mark 7:2, Acts 10:14, 28; 11:8. It is not the word used in reference to sinful things, akathartos, (Ephesians 5:5, Acts 5:16, 2 Corinthians 6:17). This word, “common,” is a technical term to express customs and habits which although normal to the world, were forbidden by the religious Jews (wearing certain kinds of garments, eating certain kinds of foods, observing special days). Paul is not saying that there is nothing that is sinful! One can easily misinterpret this verse and try to make it say, “Nothing is unclean! Go ahead, smoke pot, drink beer and vodka, and do what you want!” In this context Paul is relating it especially to eating certain kinds of foods which the Jews considered unclean.

Verse 15:

A. It Ruins their JOY.

“Grieved” = lupeo, to cause pain, grief, distress, or sorrow. In this context, Paul is saying that if my behavior, although not sinful in itself, causes painful and bitter feelings in the heart of the weaker believer, I should be willing to limit my liberty for their good. Used in Ephesians 4:30, “Grieve not the Holy Spirit of God.”

“Meat” can be applied to any potential activity that could cause another believer to be offended (TV, reading material, music, dress, social activities, eating habits). An offended brother is a soul for whom Christ died. Since Jesus was willing to die for them, is it too much for God to ask us to abstain from certain practices so that we do not ruin a believer’s joy?

B. It Ruins the relationship of loving others.

“Charitably” = agape, If I cause another believer to stumble, I am not walking in a way that demonstrates the love of God.

3. Do not allow your good to be _________________________________.

Verse 16:

“evil spoken of…” = blasphemia, to slander to speak evil of. Used in a similar way in the context of Christian liberty in 1 Corinthians 10:30.

If I grieve others by my unloving behavior, the good things that I do will ultimately not be recognized or remembered, but I will be known for the negative impact my behavior caused. Even the good things that you do will be blasphemed if I live in a manner that causes others to stumble. People will curse our good efforts by judging our motives and blaming our character if our behavior causes others to stumble or be offended.
4. Do not __________________________________________________________, v.17-20

The imperative in this section is in verse 20, “For meat destroy not the work of God.” Do not tear down the work of God by your lifestyle that is causing disunity and offense.

“destroy” = kataluo, to utterly destroy, overthrow.

A. Remember what is eternally important, v.17,18.

The Kingdom of God is not primarily food and drink. Food and drink are secondary matters in relation to the eternal kingdom of God. We must not selfishly satisfy carnal appetites at the expense of another person’s faith. We must know what is eternally important. Wiersbe says, “Not the externals, but the eternals must be first in our lives.”

1. Righteousness by the Holy Spirit
2. Peace by the Holy Spirit
3. Joy by the Holy Spirit

B. Keep a servant’s heart, v.18

“Serveth” = doueuos, a present, active participle, a slave bound with chains, in bondage. This is the most common and general word for a servant. (Romans 12:11, 16:18; Ephesians 6:7; Colossians 3:24; Galatians 5:13)

1. This pleases God.

“acceptable” = euarestos, well-pleasing, Also in Romans 12:1,2, Ephesians 5:10; Colossians 3:20.

2. You will be regarded as the real deal by men.

“approved” = dokimos, to find something genuine after examination. This is the opposite of “reprobate” which is adokimos. In serving God, ultimately we serve to please only the Lord, but in our service to God, man is looking to see if we are authentic.

C. Seek to build up one another, v.19-20a, “edify another”

“follow after” = dioko, pursue after with zeal, to hunt for.

1. Maintain peaceful relationships.
   The way to build up others is to zealously pursue peace and do not make it your place to condemn and judge others.

2. Build strong relationships.
“edify” = oikodome, the act of building a house, building up others so that they can be a place where Jesus can dwell in them and be at home (Ephesians 3:17).

Verse 20b, even though all things are pure, it is evil for the person whose eating becomes a stumbling block to someone else. Remember Paul addresses the stronger person whose behavior is a stumbling block to the weaker brother. If a stronger person eats something and causes a weaker brother to eat against his own conscience, he will cause that person to sin.

“offense” = proskomma, an obstacle against which one may dash his foot, to cause to stumble.

5. Live out your ______________________________ before God, v.20-23

The imperative here is “have it (faith) to thyself before God.”

The application is this: if you have full confidence that you can participate in a certain practice which others question, then keep it between you and God.

A. By limiting your liberty, v.21

We should not do anything out of love that causes:
1. Stumble, proskpto
2. Offended, skandalizo, (see verse 13)
3. Made weak, asthenes,(see verse 1,2)

Our attitude should not be, “Well, I can do what I want because I have Christian liberty. If you don’t like it, lump it or go live in a monastery!”

B. By living out your convictions, v.22,23

Happy is the Christian who does not feel guilty about the practices that he views are fine for him to do. If you can do something that does not violate Scripture with a clear conscience, then do it. If it bothers you and you do it anyway, you have sinned and have judged himself as guilty.

“condemneth” = krino,

“alloweth” = dokimazo, to approve of after testing and examination. This word is used in Romans 1:28, that the people did not like to retain God in their knowledge, or they refused to approve of the truthfulness of God, then God gave them over to a reprobate mind, adokimos.

Verse 23:
“doubts” = diakrino, a present middle participle, it means if a person judges or decides something to be wrong, and then does it, he will be judged more strongly.
“damned” = katakrino, a perfect passive indicative verb, a strengthened form of the verb, to judge. It means to pass sentence.
Whatever is not of faith misses the mark of God’s standard.

6. Seek to _____________________________, 15:1-7

This does not mean that we please men at the expense of obedience to God. Galatians 1:10 puts this verse into balance that we must never compromise truth in order to please men. When it comes to pleasing ourselves or pleasing men, however, we “ought” (have an obligation) to please men. In a family, one must not live to please their own selfish lusts. This kind of selfishness and self-centeredness will destroy the unity and love of a family, and of a church. The “pleasing” God speaks of is doing what is for the spiritual well being of another brother or sister in Christ.

Paul is saying that we have an obligation to please others.

“ought” = opheilo, a moral obligation, a debt. The same root word is translated debtor in Romans 1:15 and 15:27.

1) The strong bear the infirmities of the weak.
2) The strong do not live to please themselves.

A. Our purpose in pleasing others: their edification, v.2b.

“good” = agathaton, for the benefit and absolute good of another.

B. Our pattern in pleasing others: the LORD Jesus Christ, v.3

In Romans 15:3, Paul quotes from the oft-quoted Psalm 69, from verse 9.

Psalm 69:9, For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

(Note: The first part of this verse is quoted in John 2:17 when Jesus cleansed the temple.)

The reviling and insults heaped upon the Father all came upon Jesus. When Jesus was rejected, it was the Father who also was being rejected and scorned.

C. Our power in pleasing others: the Word of God, v.4

What does the Scripture always give to us?

1) Instruction, “learning”
2) Patience (hupomeno)
3) **Encouragement**, “comfort”

4) **Hope**.

D. We have a **peace** in pleasing others: Our Oneness in Christ, v.5-7

God’s people ought to be heading in the same direction and saying the same thing.

We have peace because:

1) God gives us **patience and comfort**.

2) Our overriding purpose: **the glory of God**.

3) Remember: **God has received you!**

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**Paul’s Dedication to Ministry**

*Romans 15:8-21*

Before Paul was saved he was a Pharisee of Pharisees. Once he was converted, he became a Christian of Christians, dedicated to serve the Lord Jesus Christ who so perfectly served the world. Paul was dedicated in his ministry to bring the Gospel to Jews and Gentiles, for at least these two reasons:

1. **To See the Nations of the World Glorify God for His Mercy**, v.8-14

   A. Jesus Christ **CONFIRMED** the promises of the prophets, v.8-12

   Jesus Christ was a servant, he was Jewish, and he came to stand and fulfill the truth of God. Paul quotes four passages from Tenach that all have the word, Gentile, or nations in it. He does a “word study” on Gentiles:

   1) Jews and Gentiles will **WORSHIP TOGETHER**, v.9 (Psalm 18:49). All people share a common song.

   2) Jews and Gentiles will **REJOICE TOGETHER**, v.10 (Deut. 32:43). All people share a common joy.

   3) Jews and Gentiles will **PRAISE TOGETHER**, v.11 (Psalm 117:1). All people share a common Lord.
4) Jews and Gentiles will **BELIEVE TOGETHER**, v.12 (Isaiah 11:10). All people share a common faith.

B. Jesus Christ uses us to **LOVINGLY CONFRONT** the nations of the world, v.13,14

“admonish” = *noutheteo* (v.14), is a loving confrontation of another person with Scripture in order to bring about a change in behavior for God’s glory. It has a duel meaning of to rebuke and instruct. This word is also used in Colossians 1:28, 1 Thess.5:12,14.

When we are full of the following character traits we will be able to bring the Gospel to others in a loving and bold manner:

1) Full of **joy and peace**  
(Stable emotions)

2) Full of **goodness**  
(Steadfast morals)

3) Full of **Bible knowledge**  
(Spiritual understanding)

2. **To see the Nations of the World Glorify God as LIVING SACRIFICES**, v.15-21

The words, “ministering...offering up...acceptable...sanctified” form a picture of a Jewish priest offering up a sacrifice to god. Paul, a New Testament priest (as all believers are!) ministered the Gospel to the Gentiles that they might be a people totally “set apart” (sanctified) as a well pleasing offering and living sacrifice to the Lord.

A. The Motive that enlivened Paul: **the GRACE of God**, v.15

Paul was driven by the grace of God (1 Corinthians 15:10). The grace of God put a flame in Paul’s heart to boldly live for the Lord. The grace of God working in us is divine motivation that is mightier than any human persuasion.

B. The Subject that excited Paul: **the GOSPEL of God**, v.16

C. The Power that equipped Paul: **the HOLY SPIRIT of God**, v.17-19a

v.17
Paul could take pride, or boast, not in himself or in what he did, but in what was accomplished by Jesus Christ working through him. We can only glory in the Lord (Jeremiah 9:23,24).
Paul would not boast in what did not happen. He did not make up success stories like Charles Taze Russell did while establishing the Jehovah’s Witnesses. Paul also did not want to boast in what did take place, as if it was his power. Paul knew that without Christ, he could do nothing (John 15:5).

v.19
Paul’s ministry was by the power of the Holy Spirit, and as an apostle, his ministry was accompanied by signs and wonders (2 Corinthians 12:12).

“signs” = simeion, miracles that point men to God and drew man’s attention to what God was doing. That which distinguished a person or thing from others.

“wonders” = teras, miracles that caused men to wonder and stand in awe (Acts 2:22, 43, 6:8.

D. The Vision that energized Paul: the REGIONS Beyond, v.19b-21

Paul outlines a great region of over 1500 miles from Jerusalem to Illyricum where he “fully preached the gospel of Christ.” The regions beyond motivated Paul to bring the Gospel where Christ had not been heard. This does not mean that every person in that region was personally witnessed to by Paul, but that there were churches throughout that region that were in strategic areas that could continue reaching that entire territory with the Gospel.

“strived” = philotimeomai, to have as one’s ambition, literally the word means, to love honor.

v.21
Paul was challenged and stirred by the promise of Isaiah 52:15 that those who had not heard of Christ would see and understand.

What Made Paul Great
Romans 15:22-33

Time and again Paul had plans to visit Rome; time and again the Holy Spirit postponed those plans until it was His time for Paul to make it to Rome. Paul began this epistle expressing his desire to visit Rome. Now, as this letter comes to a close, he states this desire once again.

In this passage of Scripture we see Paul’s dedication (v.22-29) to other believers and his dependence upon them also (v.30-32).

1. A Great DESIRE to Minister in ROME v.22-24

v.22
“hindered” = to cut in, to hinder, an imperfect tense, signifying an ongoing action. Paul was hindered providentially many times in going to Rome.
Paul was hindered in going to Rome but this did not quench his desire to go, v.22,23. Notice the phrases, “hindered from coming…” and “great desire these many years to come…”

v.23
“place” = *topos*, opportunity, condition, occasion, used in Ephesians 4:27.

“parts” = *klima*, a region, our word, climate, comes from this root, 2 Cor. 11:10; Gal. 1:21.

There were no areas to preach Christ to those who have had an opportunity to hear of him. Paul could say that he was “free from the blood of all men,” Acts 20:26.

“great desire” = *epipothesis*, a vehement, earnest desire.

v.24
Paul expresses his hope that when he visited Rome on the way to Spain, that he would be “brought on my thitherward by you.”

“brought on my way” = *propempo*, to send forward, to help on one’s journey with food, money, arranging companions, and means of travel (Acts 15:3, 20:38, 21:5; 1 Cor. 16:6,11). Paul was expecting the Roman Christians to help him with provisions for the journey he would make to Spain from Rome.

“filled with your company” = enjoying your company and provided for the journey. Christians ought to rejoice in meeting one another, and we ought to encourage one another as we meet, filling one another with good things for our journey.

2. A Great DEBT to Minister in JERUSALEM
v.25-29

v.25
“to minister” = *diakonia*, to serve in mundane matters, in this case, to be a carrier of their financial gift that he had collected from various churches.

v.26
“contribution” = *koinonia*, the common word used for fellowship and communion. In 2 Corinthians 9:13 it is translated “distribution.”

Paul makes reference to the offering he had collected from the saints of Macedonia and Achaia for the poor saints in Jerusalem.

Because of persecution and famine, the believers in Jerusalem suffered great poverty, Acts 11:27-30; 1 Corinthians 16:1-3; 2 Corinthians 8,9. Notice this was not an offering for the general masses of the poor, but for the poor “saints.”

v.27
The Macedonians were pleased with giving to the Jerusalem saints because of the debt of gratitude they had in serving God in the spiritual areas, 1 Corinthians 9:11; Galatians 6:6.

“debtor” = opheiletes, debt relates to that which is owed, a debtor is one who owes anything to another, Romans 1:14; 8:12; 15:27.

“partakers” = koinonos, The nations fellowshipped with the spiritual things on account of the Jerusalem church, the Jerusalem church could fellowship in the material things. The nations of the earth share in the spiritual blessings that came through Israel.

v.28
“having sealed” = sphragizo, this indicates security and honesty of giving his offering in a formal way. Paul sought to faithfully deliver the gifts given to him for the Jerusalem saints, and this material help was the fruit of his spiritual ministry to the Gentiles, who on their part were bringing forth the fruit of their having shared with them in spiritual things. This word stresses the sacred formalities of the transaction, that Paul made formal proof that the full amount collected was delivered to the needy saints (Vines, p.553).

□ “…to them this fruit” relates to the offering. Paul planned to deliver the offering and then begin his trip for Spain.

3. A Great DEPENDENCE to Minister in Prayer, v.30-33

A. The urgency of prayer,
“I beseech you, brethren…”

B. The reason for prayer,
“for the Lord Jesus Christ’s sake, and for the love of the Spirit…”

1) By the NAME of Jesus.

2) By the LOVE of the Spirit.

C. The struggle of prayer,
“that ye strive together with me in your prayers to God for me…”

“strive together” = sunagonizomai, to struggle against, contend, 1 Cor. 9:25, Col. 1:29. This word describes the intensity and struggle of an athletic contest.

D. The content of Prayer, v.31,32
“That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed.”

1) For protection, v.31
“delivered” = rescued
“disobedient” = the unbelieving and disobedient.

2) For effective ministry, v.31

3) For joyous movement in God’s will, v.32

4) For spiritual refreshment, v.32

“refreshed” = sunanapauomai, the only use of this word in the New Testament, it means to lie down, to rest with, to cease from labor. It is close to the word used in 2 Timothy 1:16, where Onesiphorus is said to be a breath of fresh air to Paul.

E. The result of Prayer, v.33
“Now the God of peace be with you all. Amen.”

In the midst of our struggle, we can have peace in the center of the storm because of prayer.

God Uses Ordinary People
Romans 16:1-16

Paul was a man with many friends. In a day without telephone, faxes, and email, Paul maintained a great host of friendships. In these verses Paul mentions 29 specific people and refers to others indirectly.

1. Phebe: A Helpful Servant in God’s Work, v.1,2

   The word diakonon is often used to refer to a servant in a general sense, and all Christians who serve. Remember that government officials were called diakonias.


   • How did they help Paul?

   A. They maintained a Strong Marriage

   This dynamic couple is mentioned six times in four different books (Acts 18:2, 18, 26; Romans 16:3; 1 Cor. 16:19 and 2 Timothy 4:19). All six times they are mentioned together. The first time Aquila is mentioned first. The next time Priscilla is mentioned first, and it alternates each time they appear in Scripture.

   B. They manifested a Sacrificial Ministry
In this text, this couple willingly places their necks under the axe of the executioner, risking their life for the Apostle Paul.

C. They cultivated a Spiritual Mindedness

They were pilgrims for Christ, wise in counsel to Paul, and faithful to the end.

3. Epaenetus and Apelles: Men who were Faithful to God’s Work, v.5,10

A. Epaenetus was a first convert who stood fast, v.5
   “...the firstfruits of Achaia unto Christ.”

B. Apelles was a man who passed the test, v.10.
   “Salute Apelles approved in Christ.”

- “approved” = dokimos, approved after trial.

4. Mary, Tryphena, Tryphora & Persis: Women who Labored in God’s work, v.6-12

Romans 16:6, Salute Mary, who bestowed much labor on us…

They worked with much effort to the point of weariness.

5. Andronicus and Junia: Men of Outstanding Testimony, v.7

These men were not apostles. One can look at this in at least two ways. First, the word “apostle” is used in a general sense, that they were ones “sent forth” by the church. Or, the apostles regarded these men as outstanding men who suffered, stood strong, and maintained their testimony. Or, in the opinion of the apostles, these men were of note.

6. Urbane: A Man with a Team Spirit, v.9

“helper” = a fellow-worker

7. Rufus’ Mother: A Mother to Many in God’s Work, v.13

“his mother and mine.” Paul says that Rufus’ mother was like a mother to Paul. She was the mother of Rufus by birth, but a spiritual mother of Paul by the Christian birth.

Beware of False Teachers
Romans 16:17-20
Paul tells us to **MARK** false teachers (*skopeo*, which means to watch them in order to point them out). He also tells us to **AVOID** false teachers, which means to turn away and separate from them. We must be on guard against false teaching that can destroy the effectiveness of the church. We are not called to debate them or dialogue with them, but to avoid them.

One may ask, is it right to Name the Names of false teachers? Paul called out by name many false teachers: 2 Timothy 1:15; 2:17; 3:8; 4:10,14). John the Apostle warned of Diotrophes in the church (3 John 9). Jesus warned of religious groups in his day: scribes, Pharisees, and Sad-ducees. The Scripture uses many different terms to describe the character of false teachers and their teaching: false prophets (Matt. 7:15), ravening wolves, blind leaders of the blind (Matt.15:14), hypocrites, serpents, a generation of vipers (Matt. 23:3), wells without water (2 Peter 2:17), ungodly men (Jude 4), filthy dreamers (Jude 8), spots and blemishes (Jude 12), wandering stars (Jude 13), murmurers and complainers (Jude 16), mockers (Jude 18) and deceivers (Titus 1:10). It is right, in balance with the whole counsel of God and with a broken heart, to “mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them.”

1. **WHO is a False Teacher?** V.17
   
   A. One who causes divisions contrary to sound doctrine.
   
   “divisions” = *dichostasia*, those who divide themselves and form clique-ish and sectarian groups. This word is also used in 1 Cor.3:3,4; Galatians 5:20.
   
   B. One who causes offences contrary to sound doctrine.
   
   “offenses” = *skandala*,

2. **WHY Separate from False Teachers?** V.18
   
   A. They have selfish motives.
   
   These false teachers are not devoted to Christ but their own stomachs (Philippians 3:19; 1 Timothy 6:3-5; Titus 1:10,11)
   
   B. They are persuasive.
   
   They use smooth words that beguile. They distort the truth but they are highly compelling in their words (Colossians 2:3,4; 2 Peter 2:1-3).
   
   C. They deceive the spiritually immature.

3. **HOW Can I Discern False Teachers?** V.19
A. Be Obedient to the truth
B. Be Wise to the good
C. Be Pure to the evil

4. What is the Result of having Spiritual Discernment? V.20

Satan is crushed and conquered from the church. This will maintain doctrinal purity so that the message of the Gospel can be preserved and propagated.

Here are some of the labels we need to understand:

1) **Modernist or Apostate:** This one rejects the fundamental truths of the faith once delivered unto the saints. The modernist says there is no infallibility in the Bible, no divinity in Christ, no atonement in the cross, no fire in hell, and no glory in heaven.

2) **Neo-orthodoxy:** This is a movement that replaced the liberalism and became the dominant theology in America from 1930-1960. Karl Barth was the main spokeman for neo-orthodoxy. He believed God was eternal and man was sinful, but the Bible was a human book subject to criticism like any other book. The Bible is a subjective record of divine revelation rather than an inspired, inerrant, and objective revelation. The Bible becomes the Word of God when it speaks to you. The Bible becomes relevant to the individual in the moment of crisis. For this reason, neo-orthodoxy is often called a theology of crisis. Other well-known neo-orthodox theologians were Reinhold Niebuhr, Emil Brunner, and Paul Tillich.

3) **New Evangelicalism:** A movement that repudiated Biblical separation from modernism or other false teachings. The term was coined by Harold Ockenga in 1948, when he pastored the well-known Park Street Church in Boston. Billy Graham has been the most influential neo-evangelical in our generation. New-evangelicalism differs from modernism in its acceptance of the supernatural; it differs from neo-orthodoxy in its emphasis upon the inspiration of the Word of God; it differs from fundamentalism in its repudiation of separation. Billy Graham has received an honorary degree from a Roman Catholic college and met with the Pope. He routinely unites with modernists, Catholics, and charismatics in his evangelistic meetings.

4) **Ecumenism:** The goal of the Roman Catholic Church to bring all churches back under the authority of the Vatican. The document, “Evangelicals and Catholics Together” (ECT), was endorsed by Bill Bright, Pat Robertson, Chuck Colson, and several Roman Catholics.

Other Scriptures that relate to Biblical separation:

2 Corinthians 6:14-17; 1 Timothy 6:3-5; 2 Timothy 2:16,17; 2 Timothy 3:5; 1 John 4:1; Ephesians 5:11)

*To God Be the Glory!*

*Romans 16:21-27*
Tertius was Paul’s secretary.

While men “wrote” the Bible, God authored it!

1. Glorify God for the POWER HE Gives, v.25

   A. We are established through the Gospel

   B. We are established through the preaching of Christ

2. Glorify God for the REVELATION of His Secrets, v.26

   • “revelation” : God revealing objective truth.

   • “mystery”: This is an important NT word appearing 27 times, 20 times by the Apostle Paul. It is a divine secret, something hidden, but now revealed, that requires the illumination of the Holy Spirit to make it clear to our soul. something previously unknown, but now revealed, but the Holy Spirit

   A. HOW does God give spiritual understanding? By the Scriptures written by the apostles and prophets.

   B. To Whom does God give spiritual understanding? To all nations

   C. Why does God give spiritual understanding? for the obedience of faith

3. Glorify God for his WISDOM, v.27a

4. Glorify God through JESUS CHRIST, v.27b

5. Glorify God FOREVER!, v.27c

THE END