

PETE BUMGARNER MINISTRIES

**A NON-PROFIT CORPORATION
FOUNDED OCTOBER, 1984**

ROMANS

STUDY GUIDE



PAUL'S ARGUMENT OF GRACE AND FAITH

- Paul's contrast of law and grace deals exclusively with relationship.
- His contrast of law and grace was given to reveal God's desire for relationship and His method for entering into the relationship.
- Paul argued that relationship is not based upon performance; it solely depends upon faith.
- Relationship with God cannot be obtained through the law.
- The law revealed the importance of relationship with God, but it could not bring one into relationship with God. Grace was given to bring one into relationship with God.
- Salvation is about relationship, not works.
- Works of the law cannot bring one into relationship with God. Relationship with God can only come by grace through faith.
- Works are rewarded, but relationship is not one of the rewards.
- Relationship with God is entered through trust, not works.
- Works that please God are produced because of relationship, not to develop relationship.
- Once relationship is established, works that reveal the relationship should follow.
- Works reveal relationship; they cannot create a relationship.
- Godly works are not independent of Jesus; they are stimulated through our union with Him.
- Works are rewarded; relationship is documented in the book of life.
- One's eternal destiny is determined by relationship, not performance. It is imperative that one distinguish between works and life.
- Relationship is based upon God's unconditional love. Works should be stimulated by love, but they should not be used as a means to pursue love.
- Works should demonstrate what love believes. Behavior should not determine blessing; blessing should determine behavior.

| LAW | GRACE |
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| <p>Given by God through Moses</p> <p>Based on the works of the individual</p> <p>Imposes restrictions on the outward man</p> <p>Commands, but does not empower one to keep the commands</p> <p>Condemns</p> <p>Sentences one to death</p> <p>A minister of death</p> | <p>Given by God through Jesus</p> <p>Based on faith in the works of Jesus</p> <p>Places godly desire in the inward man</p> <p>Reveals God's will and empowers one to do God's will</p> <p>Forgives and acquits</p> <p>Gives the death penalty to a substitute, who, in turn, grants to us eternal life</p> <p>A minister of life</p> |

ROMANS

SCRIPTURE READING

The Book of Romans

THEME

The gospel of Jesus Christ is revealed in the book of Romans. The theme of this book is **righteousness through faith in Jesus Christ**. Righteousness can be obtained only by faith in Jesus Christ. It is faith, not works, that places one in right standing with God. Obeying rules, regulations, and laws will remove neither sin nor the guilt of sin. Doing right will not cause one to “be right,” but being right will cause one to “do right.” Position is the foundation and key for practice. Practice (works) must be the result of position (right standing), not an attempt to gain position.

I. INTRODUCTION

- A. Although Paul is the author of the book of Romans, he dictated this letter to Tertius, who actually wrote it. (Romans 16:22)
- B. The book of Romans is believed to be the sixth epistle (chronologically) written by Paul.
- C. The book of Romans is believed to have been written in Corinth during Paul’s third visit, which would date the epistle around A.D. 57.
- D. It is believed that the letter to the Romans was written in Corinth while Paul was staying with Gaius.

II. CHAPTER ONE

- A. Paul opens his letter to the people in Rome by identifying himself as a slave of Jesus Christ. (Romans 1:1)
 - 1. The Greek word Paul uses is not *diakonos*, which means servant; he uses the word *doulos*, which means slave.

2. A servant is hired to serve; a slave is the property of his master.
- B. Paul was called by God, not men. (Romans 1:1)
1. He was called to be an apostle. This calling was not Paul's decision; it was the divine call of God. (Romans 1:1; Acts 9:15; Acts 13:2)
 2. Paul's life was totally dedicated to God. The Master truly owned the slave.
 3. His life was dedicated to the proclamation of the gospel, which had been promised earlier through the prophetic utterances of the Old Testament prophets. (Romans 1:2)
- C. The gospel which had been prophesied was founded and focused upon Jesus Christ, the Son of God. (Romans 1:3)
1. Although Jesus Christ is the Son of God, He was born into the natural lineage of David.
 2. Jesus was declared to be the Son of God by the power of the Holy Spirit when He was raised from the dead. (Romans 1:4)
- D. Paul received his grace and apostleship **from Jesus** for the purpose of leading people to believe **in Jesus** and producing disciples **for Jesus**. (Romans 1:5)
- E. Paul assures the Romans who believe in Jesus Christ and are becoming disciples of Jesus that they are "selected." (Romans 1:6)
- F. Paul addresses this letter to the people of Rome who are called to be saints. (Romans 1:7)
1. This address includes both Jews and Gentiles.
 2. There is a distinction made between the call of Paul and the call of the people in Rome.
 3. Paul was called to be an apostle; the people in Rome were called to be saints.

- G. Paul commends the Romans for their renowned faith in Jesus Christ. (Romans 1:8)
- H. Although Paul has not visited Rome at the time of this letter, he assures them that he prays for them regularly. (Romans 1:9)
- I. Paul expresses a desire to come to Rome for the purpose of spiritual impartation into the lives of the believers. He wanted to come sooner, but he has been unable to do so. (Romans 1:10-13)
- J. Paul feels an obligation to preach the gospel of Jesus Christ to everyone. (Romans 1:14-15)
- K. Inherent in the gospel of Jesus Christ is God's power to save all who will believe. (Romans 1:16)
 - 1. The proclamation of the gospel of Jesus Christ produces the power for salvation, which includes healing, deliverance, etc.
 - 2. Although the gospel message produces power, the power is dormant until faith is exercised. Receiving salvation is contingent upon believing the gospel of Jesus Christ.
 - 3. We must not be ashamed of the gospel of Jesus Christ.
 - 4. We must clearly present the gospel message of Jesus Christ so that people can be saved, healed, and delivered.
- L. The gospel of Jesus Christ reveals the righteousness of God and how it is obtained. (Romans 1:17)
 - 1. Jesus Christ, the Son of God, is the righteousness of God.
 - 2. Righteousness is obtained by receiving Jesus Christ as our personal Savior.
 - 3. Righteousness is not obtained by works; it is received by faith in Jesus Christ, the Son of God.

4. To become righteous, one must be saved; to receive salvation, one must believe the gospel message of Jesus Christ.
 5. Faith is mandatory for every believer. How can one be a believer without faith? **The just shall live by faith.** (Romans 1:17)
 6. The gospel of Jesus Christ places its emphasis upon being, not doing.
 7. Salvation and righteousness are Jesus **plus nothing**. We must not impose any other requirements upon people who come for salvation. They must hear, believe, and receive.
- M. Man devolved from his position of dominion over the creatures to worshipping the creatures. (Romans 1:18-32)
1. Man began to take pleasure in himself and violated God's intents for his life.
 2. Men became homosexuals, and women became lesbians.
 3. Man began indulging himself in every imaginable sin.
- N. Creation reveals a Creator, so man has no excuse for failing to seek God; however, creation does not reveal Jesus. (Romans 1:20)
1. Believers have the responsibility of carrying the gospel message of Jesus Christ to all the world.
 2. Every nation and tribe knows that there is a Supreme Power, and they devise various methods of worship, but how can they believe in someone they do not know?
 - a. When people recognize a Supreme Power and sincerely cry out to Him, God will move upon the hearts of men and women to carry the message of Jesus to those who desire to know God. We **must** respond to their cry!

- b. There is a difference between crying out to God and fabricating a god from one's imagination.
 - c. We who know the gospel of Jesus are responsible for spreading the gospel of Jesus to the world.
3. People cannot call upon Jesus if they have never heard of Jesus. We must go into all the world and proclaim the gospel message of Jesus Christ. (Mark 16:15)
- O. When men do not know the truth about God, they will seek to produce their own idea of God. This mentality encourages people to worship idols, various creatures, and other aspects of creation. (Romans 1:22-23)
- P. Although God did not approve of man's methods of worship and immorality, He did not immediately destroy the violators.
- Q. God allowed these sinful people to continue in their sin until their sin destroyed them.
- R. God's judgment is not always executed in the manner people expect, but it is executed.
- 1. God does not want anyone to die in his sin; He wants all to repent. (II Peter 3:9)
 - 2. God is merciful! He allows people the opportunity to repent, thereby averting His wrath.

III. CHAPTER TWO

- A. One who judges another and is guilty of the same offense is inexcusable (indefensible/unpardonable). (Romans 2:1-3)
- B. God's abundant goodness, His tolerance, and His calmness in adversity are extended for the purpose of leading men to repentance; therefore, they should not be disesteemed. (Romans 2:4)
- C. God's judgment is proportional and according to truth. He is not a respecter of persons; He judges fairly. Each person will be judged according to his actions. (Romans 2:5-11)

1. He will give eternal life to those who are persistent in doing good because they are seeking glory, honor, and immortality--things that have eternal value. (Romans 2:7)
 2. Those who are contentious and refuse to believe the truth practice evil; these people will incur indignation and wrath. (Romans 2:8)
 3. Tribulation and anguish will come on every soul that does evil, both Jew and Greek. (Romans 2:9)
 4. Glory, honor, and peace will come upon all those who labor to do good, both Jew and Greek. (Romans 2:10)
 5. There is no partiality with God. (Romans 2:11)
- D. Those who do not know the law will not be judged by the law; they will be judged according to their consciences. (Romans 2:12-15)
1. Where there is no law, man's conscience becomes the law by which he must live. (Romans 2:14)
 2. The actions of man will be justified or condemned by his conscience. (Romans 2:15)
- E. Those who know the law will be judged by the law. (Romans 2:12)
1. Justification does not come through hearing the law. (Romans 2:13)
 2. Justification comes as result of acting upon what one has heard. (Romans 2:13)
- F. God's judgment will be executed by Jesus Christ. (Romans 2:16)
- G. One who knows the law and teaches others to live by the law must abide by the law he teaches. (Romans 2:17-24)
- H. The act of circumcision is not profitable unless one keeps the law. One who violates the law breaks the covenant; therefore, the seal of the covenant is invalid. (Romans 2:25)

- I. The uncircumcised who do not violate their conscience are received as circumcised. (Romans 2:26)
- J. Righteousness is not based upon a physical act.
- K. Those who do not know the law, yet keep it, bring condemnation upon those who know the law and violate it. (Romans 2:27)
- L. The covenant which God made with the Jews is not based upon an external ritual; it is a spiritual covenant. (Romans 2:28)
 - 1. It seems that many people view the Abrahamic covenant as something natural.
 - 2. Natural circumcision testified of the spiritual covenant; it was not the covenant in and of itself. Circumcision was the seal of the covenant.
- M. The only circumcision accepted by God is that of the heart. (Romans 2:29)
 - 1. God's emphasis is not upon the letter of the law, which is works.
 - 2. God's emphasis is upon the spirit of the law, which is faith.
 - 3. Abraham's circumcision came as a result of his faith.

IV. CHAPTER THREE

- A. The law of Moses was given exclusively to the Jews; therefore, they had the first opportunity to accept and receive the gospel message of the Messiah. (Romans 3:1-2)
- B. Even though the Jewish religious leaders rejected the gospel of Jesus, individual Jews still have the opportunity to receive Jesus as the Christ. (Romans 3:3)
 - 1. Rejection and unbelief do not affect God's faithfulness to His Word. (Romans 3:3)

2. God is truthful! When man's message disagrees with God's message, man is always the liar. (Romans 3:4)
- C. Rejection of Jesus Christ incurs God's judgment, regardless of nationality. (Romans 3:5-6)
 - D. If the Jews' unrighteousness confirms the righteousness of God, should God judge and punish the Jews? (Romans 3:5)
 1. Should God be opposed to unrighteousness when it makes Him look more righteous? Yes! If He were not, the world could not be judged. (Romans 3:6)
 2. God is opposed to all unrighteousness. God's integrity is not based upon our beliefs and actions. (Romans 3:7)
 3. Sin is never an asset to righteousness.
 - E. Evil actions are never condoned by God, even if some good thing does take place. (Romans 3:8)
 - F. The Jews are not exempt from sin. (Romans 3:9)
 - G. Both Jews and Gentiles are born into sin and need a Savior. (Romans 3:9)
 - H. No one is born righteous. No one! (Romans 3:10-18; Psalm 53:3)
 - I. The law applies only to those under the law. (Romans 3:19)
 - J. Since no one is capable of fully keeping the law, the law offers no justification. (Romans 3:19)
 - K. Justification cannot be obtained by works. The law reveals sin; it does not justify one from sin. The law blames; it does not acquit. (Romans 3:20)
 - L. The purpose of the law is to make man conscious of sin, not to acquit him of sin. (Romans 3:20)

- M. Although the righteousness of God is revealed apart from the law, it is confirmed by the law and the prophets. (Romans 3:21)
- N. The righteousness of God comes as a result of believing and accepting Jesus Christ. (Romans 3:22)
 - 1. There is only one way to receive righteousness--by faith.
 - 2. Every human being who desires to be in right standing with God must believe that Jesus Christ is the Son of God and the Redeemer of mankind. (Romans 3:22)
- O. All have sinned and lack the glory of God; consequently, no one is in right standing with God. (Romans 3:23)
- P. Only faith in the redemptive work of Jesus Christ can justify and place one in right standing with God. Justification is an act of grace, not works. (Romans 3:24)
- Q. God sent His Son, Jesus, to be the ultimate sacrifice that would bring reconciliation between God and man. (Romans 3:25-26)
 - 1. This reconciliation is accomplished by believing that the blood of Jesus has the power to cleanse us from all unrighteousness.
 - 2. Because of our faith in the blood of Jesus, we also believe that, in the eyes of God, we appear just as though we had never sinned.
- R. Because righteousness can only be received by faith, there is no room for anyone to boast. (Romans 3:27)
- S. Justification comes by faith alone; works **cannot** justify anyone. (Romans 3:28)
- T. God is not only the God of the Jews; He is the God of everyone who will believe in Him. (Romans 3:29)
- U. The circumcised are justified **by faith**, and the uncircumcised are justified **through faith**; consequently, the emphasis is upon faith, not circumcision. (Romans 3:30)

- V. Faith does not nullify the written word of God; it establishes it. (Romans 3:31)

V. CHAPTER FOUR

- A. If Abraham's justification came as a result of works, he earned it and has the right to boast of his works. (Romans 4:1-2)
- B. Abraham's justification did not come as a result of what he did; it came as a result of what he believed. (Romans 4:3)
- C. If justification comes on the basis of works, the worker receives justification as a wage owed to him. (Romans 4:4)
- D. One who does not rely on works, but simply believes, receives righteousness because of his faith. (Romans 4:5)
1. In Psalm 32, David spoke of righteousness which comes as a result of faith and considered the man who received righteousness by faith blessed. (Romans 4:6-8; Psalm 32:1)
 2. Blessed is the man whose sins are forgiven and removed from him. (Romans 4:8; Psalm 32:2)
- E. Was Abraham considered to be in right standing with God before or after circumcision? (Romans 4:9-10)
1. Abraham's faith was not in circumcision; he was circumcised as a result of his faith.
 2. Righteousness was not given to Abraham because of circumcision; Abraham was considered to be righteous before circumcision.
 3. Circumcision was a seal or proof of Abraham's faith, which had obtained righteousness. (Romans 4:11)
 4. Abraham was in right standing with God before and after circumcision; consequently, he is the father of all who believe, both Jew and Gentile, circumcised and uncircumcised. (Romans 4:11-12)

- F. God's promise to Abraham and his seed is not contingent upon keeping the law; it is contingent upon faith. (Romans 4:13)
- G. If works could inherit God's promises, faith would be of no benefit. (Romans 4:14)
- H. The law works against us, not for us. (Romans 4:15)
 - 1. The law emphasizes works, not faith.
 - 2. The law condemns man; it does not justify him.
- I. Without a law, there can be no transgression. (Romans 4:15)
- J. God knew that man was incapable of keeping rules and regulations, so He made His righteousness available to all who will believe. (Romans 4:16)
 - 1. Those who follow Abraham's example of faith will receive righteousness in the same way Abraham received it. (Romans 4:16)
 - 2. Abraham is the father of those who operate by faith, both Jew and Gentile. (Romans 4:16)
- K. God is capable of restoring life to the dead. (Romans 4:17)
- L. **God speaks of the things that are not in existence as though they existed.** God calls things as He desires them to be; He does not call them as they appear. (Romans 4:17)
- M. Hope must be constant and locked into God's promise. (Romans 4:18)
- N. It is vital that we be strong **in** what we believe; otherwise, we can be persuaded to doubt. (Romans 4:19)
- O. Although we are not ignorant of the circumstances, **we must not consider** the circumstances; we must consider God's promises. (Romans 4:19)
- P. **We must not stagger** at the magnitude of God's promises. (Romans 4:20)

- Q. **We must remain strong in faith**, realizing that God is not a man that He can lie, nor the son of man that He should repent. If God says it, He will do it; if God speaks it, He will make it good. (Romans 4:20; Numbers 23:19)
- R. **We must be fully persuaded** that God is capable of keeping His promises. (Romans 4:21)
- S. Abraham followed these principles, which resulted in God crediting him with righteousness. (Romans 4:22)
- T. These principles were not documented for the sake of Abraham; they were recorded for our sakes. (Romans 4:23-24)
- U. If we will follow the same principle of faith that Abraham followed and believe in the Lord Jesus Christ, God will accept our faith as righteousness. (Romans 4:24-25)
 - 1. We must believe that Jesus Christ died for our sins and was raised for our justification.
 - 2. The gospel of Jesus has the power to produce righteousness in everyone who will believe.
 - 3. The gospel of Jesus includes His virgin birth, His sinless life, His powerful ministry (which demonstrated the will of God), His suffering and crucifixion, and His death, burial, resurrection, and ascension.

VI. CHAPTER FIVE

- A. Justification means “just as though one never sinned.”
- B. Justification comes as a result of believing and accepting the redemptive work of Jesus Christ.
- C. One who can stand before God with the confidence of one who has never sinned has peace with God. (Romans 5:1)
- D. Jesus Christ is our peace. When we identify with Him, we are at peace with God. (Romans 5:1)
- E. We have access to God’s grace through faith in Jesus Christ. (Romans 5:2)

- F. The righteous are not exempt from tribulation, which is pressure. (Romans 5:3)
 - 1. Some teach that right standing with God exempts one from tribulation, but the Scriptures teach that it is through much tribulation that we enter into the Kingdom of God. (Acts 14:22)
 - a. We must realize that tribulation is pressure that comes as a result of our obedience to God's Word. (Mark 4:17)
 - (1) Paul's beatings and imprisonments serve as an excellent example of tribulation.
 - (2) The tribulation that Paul experienced was directly related to the Word of God that he preached.
 - b. Tribulation is not limited to accidents, diseases, or other maladies that happen to people. It also includes opposition to one's testimony or ministry.
 - c. With tribulation comes the temptation to blame or accuse God; therefore, we must remember that God is not our enemy! He is for us, not against us!
 - 2. We are to rejoice **in** the midst of tribulation. This statement does not mean that we should rejoice **for** the tribulation; it means that we do not allow the circumstances to control us. (James 1:2-4)
- G. Tribulation (pressure) puts patience to work. (Romans 5:3)
- H. Patience tests and proves our character. (Romans 5:4)
 - I. Proven character grants us a hope of which we will not be ashamed or disappointed. (Romans 5:5)
- J. The love of God has been poured into our hearts by the Holy Spirit. (Romans 5:5)
- K. When we were ungodly and helpless, God sent His Son, Jesus, to die for our sins. He came at the proper time. (Romans 5:6)

1. It is difficult for one to give his life for a just person, yet there have been occasions when a person has died helping a good person. (Romans 5:7)
 2. God demonstrated His love for us while we were still sinners, by sending Jesus Christ to pay the penalty of sin through His death. (Romans 5:8)
- L. Now that we have been justified by the blood of Jesus, the wrath of God will not be poured out upon us. (Romans 5:9)
- M. When we were still enemies of God, Jesus reconciled us through His death. (Romans 5:10)
1. Jesus represented both God and man united in one person that He might bring about reconciliation between God and man.
 2. The prophet Isaiah foretold this reconciliation. (Isaiah 53:4-5)
 3. Jesus was beaten and crucified as our substitute; the innocent took the place of the guilty.
 4. The punishment borne by Jesus restored peace between God and man.
 5. Man's sin could not go unpunished; therefore, Jesus took our punishment when Pilate had Him beaten and crucified, at which time He fulfilled both the Lord's goat and the scapegoat of Leviticus 16. (Matthew 27:24-26; Leviticus 16:21-22; Hebrews 2:9)
- N. Now we rejoice in God because of the redemptive work of Jesus Christ. (Romans 5:11)
- O. Sin entered the world through the disobedience of one man, Adam. (Romans 5:12)
- P. Adam's sin brought death to the entire human race. (Romans 5:12; I Corinthians 15:21-22)
- Q. Sin was in the world before the law was given, but God did not charge man with sin; nevertheless, death still reigned from Adam to Moses. Even those who were not disobedient died. (Romans 5:13-14)

- R. Adam was the type and shadow of that which was to come.
 - 1. God chose to produce a godly offspring through one man.
 - 2. Adam failed to carry out God's plan. He produced an ungodly offspring.
 - 3. Jesus fulfilled God's intent, and a godly offspring is being produced.

- S. Adam's offense produced death for the entire human race; Jesus' obedience has made life available to the whole human race. (Romans 5:15)

- T. Adam's sin brought condemnation upon the entire human race; Jesus' sacrifice has justified all who will believe and receive Him as Savior. (Romans 5:16)

- U. Because of Adam's disobedience, death ruled over the entire human race, but through the grace of God and our identification with Jesus Christ, the believers rule in life. Death does not have power over the believer. (Romans 5:17; John 5:24)
 - 1. This statement does not mean that believers will not die a physical death.
 - 2. Both physical and spiritual death ruled over the lives of everyone until Jesus fulfilled redemption.
 - a. The entire human race lost its right standing with God as a result of Adam's sin.
 - b. One who loses right standing with God is separated from God.
 - c. This separation is referred to as spiritual death.
 - d. The day Adam sinned he was removed from the Garden of Eden, where he had communed with God. This act separated Adam from the tree of life. Later, Adam died physically.

- e. Those who accept Jesus Christ as their personal Savior are born again; they are immediately united with God. Once they are united with God, they are no longer spiritually dead.
 - f. Physical death is no longer a threat to those who have been made alive spiritually. We have the assurance that, even though we die physically, we will rise again, victorious over death and the grave.
- V. Adam's sin condemned the entire human race, but Jesus' righteousness justified all who will believe in Him. (Romans 5:18)
 - W. Adam's disobedience produced a sinful seed; Jesus' obedience is bringing many into right standing with God. (Romans 5:19)
 - X. The law was given to reveal and condemn man's sinfulness. (Romans 5:20)
 - Y. God's grace has been given unto us that we might overcome sin and its condemnation through Jesus Christ. (Romans 5:20)
 - Z. The dominion of sin consummated in death, but the dominion of grace, which comes as a result of right standing with God, produces eternal life through Jesus Christ our Lord. (Romans 5:21)

VII. CHAPTER SIX

- A. Grace is not given that we might remain in sin. (Romans 6:1)
- B. One who has received Jesus Christ is dead to the dictates of sin; consequently, he no longer remains in sin. (Romans 6:2)
- C. When we receive Jesus Christ as our Savior and Lord, we are baptized into Him. (Romans 6:3-4)
 - 1. This statement means that we are immersed in Jesus Christ, the righteous Son of God. We now identify with Jesus, not Adam, or the world.

2. One who is baptized into Christ should follow the doctrines of Christ and imitate His lifestyle.
 3. One who is baptized into Christ must identify with all aspects of His life.
 4. We must identify with the death of Jesus, realizing that through His death, we have died to sin and condemnation.
 5. We must identify with the burial of Jesus, realizing that the **body of sin** (body dominance) has been destroyed and the debt of sin has been paid.
 6. We must identify with the resurrection of Jesus, realizing that we have been raised as a new creature that never before existed. This creature is in right standing with God.
 7. Those who become one with Jesus in His death will enjoy oneness with Him in resurrection. (Romans 6:5; I Corinthians 15:20-23)
- D. Sin dominance is destroyed when we identify with the crucifixion of Jesus. (Romans 6:6)
1. Sin dominates the life of every individual who has not accepted Jesus Christ as his Savior and Lord.
 2. One who accepts the death of Jesus as the substitutionary work done on his behalf releases himself from the dominance of sin, if he follows the Spirit.
- E. One who accepts the death of Jesus and the release from sin dominance must also believe that his resurrected life will be lived under the control of God's nature, not sin. Sin will no longer have the ability to **control** him. (Romans 6:6-8; Galatians 2:20)
- F. Christ died one time, but He rose again, thereby proving that death did not have dominion over Him. (Romans 6:9; Revelation 1:18)
1. Not only did Christ die **for** sin, but He also died **to** sin, for the benefit of all humanity. (Romans 6:10)

2. When Christ arose from the dead, the relationship between the believer and sin was broken, and a new unbroken relationship with God began.
- G. We must follow the pattern of Jesus and consider ourselves dead to sin. We must now live our lives in union with Jesus Christ our Lord. (Romans 6:11)
- H. One who accepts Jesus Christ as his Lord and Savior should no longer yield to sin but rule over sin. (Romans 6:12)
1. Our bodies must not be used to carry out the desires of sin. (Romans 6:13)
 2. Our bodies must be submitted to God so that His desire may be fulfilled in our lives. (Romans 6:13)
- I. Sin **does not** have dominion over the believer. (Romans 6:14)
1. The believer is not bound by a law of rules and regulations; therefore, he cannot be accused of violating the law. Remember! Where no law exists, there cannot be a transgression of the law.
 2. The believer is under God's grace, which allows him to grow spiritually without condemning him of imperfections.
- J. Does this freedom encourage the believer to sin? Absolutely not! (Romans 6:15)
1. Grace does not encourage the believer to sin; it delivers him from sin.
 2. Every believer must pattern his life after the sinless life of Jesus.
- K. To whomever or whatever one submits, he or it becomes the master of that individual. (Romans 6:16)
1. One who submits to sin becomes the slave of sin.
 2. One who obeys God serves God.

- L. At one time, we all served sin, but those who have accepted Jesus Christ as their Lord and Savior have been released from the bondage of sin. (Romans 6:17-18)
- M. We who have been released from sin must no longer subject our bodies to uncleanness and sin. We must submit ourselves to righteousness and holiness. (Romans 6:19)
- N. Those who **serve** sin are not in right standing with God. (Romans 6:20)
- O. Those who serve sin produce bad fruit, which ends in death. (Romans 6:21)
- P. Those who serve God produce fruit that is holy and culminates in eternal life. (Romans 6:22)
- Q. Those who serve sin earn death, but those who serve God receive eternal life through Jesus Christ. (Romans 6:23)

VIII. CHAPTER SEVEN

- A. A law of rules and regulations dominates a man as long as he lives. (Romans 7:1)
- B. According to the law, a woman who is married is bound to her husband as long as he lives, but if the husband of the woman dies, she is freed from all marital obligations. (Romans 7:2)
- C. According to the law, a woman who marries another man while her husband is still living is called an adulteress, but if she marries after her husband dies, she is not called an adulteress because she is free from all marital obligations. (Romans 7:3)
- D. Those who are under the law are married to the law, but those who receive Jesus Christ are freed from the law by identifying with His death. (Romans 7:4)
 - 1. The law, which is righteous and holy, did not die, but those who believe in Jesus Christ die to the law. The law does not have dominion over the dead.

2. One cannot be married to Jesus and the law; this act would be considered spiritual adultery; therefore, it is mandatory that we die to the law.
 3. We die to the law when we identify with the death of Jesus Christ. We are married to Jesus when we identify with His resurrection. (Romans 7:4)
 4. The law governs the outward or natural man; Jesus governs the inward or spirit man.
 5. One cannot be governed by both the outward and inward man; consequently, the outward man has to die so that the inward man can rule.
 - a. Death of the outward man does not refer to physical death; it refers to dying to the dictates of the flesh.
 - b. Flesh dominance must be put to death.
 6. The purpose of this legal union with Jesus is to produce fruit for God. (Romans 7:4)
- E. Those who are dominated by the flesh yield to the passions of sin, which are condemned by the law; consequently, the fruit produced by the sinful nature leads to death. (Romans 7:5)
- F. Through the redemptive work of Jesus Christ, we have been freed from the control and condemnation of the law. The life we now live is motivated by the spirit rather than external laws. (Romans 7:6)
- G. The purpose of the law is to reveal the sinfulness of man. (Romans 7:7)
- H. Where there is no law there can be no violation, but when the law is given, it reveals and condemns the violator. (Romans 7:8)
1. Sin is missing the mark; one cannot miss the mark unless a mark is given.
 2. Man was not condemned by sin until the law was given. (Romans 7:8)

3. Before the law was given, man felt no condemnation, but when the law was revealed, man was condemned to death as a result of his sin. (Romans 7:9)
- I. The law, which is given for the preservation of life, actually produces condemnation, which results in death. (Romans 7:10)
- J. Sin receives its strength from the law by exposing the violator as sinful. (Romans 7:11)
- K. The law and commandments, which are holy, just, and good, work against sinful man. (Romans 7:12)
 1. It is sin, not the law, that produces death. (Romans 7:13)
 2. The law exposes sin and its detrimental effect upon man. (Romans 7:13)
- L. Although the law deals with the natural (physical) man, it is a spiritual law. (Romans 7:14)
- M. Carnal man cannot keep this spiritual law. (Romans 7:15)
 1. The domination of sin causes man to violate the law continually.
 2. Paul makes this fact very clear when he says the things which he does are not the things he wants to do. (Romans 7:15)
 3. He further states that the things that he hates and does not want to do are the very things that he does. (Romans 7:15)
- N. By doing the opposite of what he desires to do, Paul is recognizing the righteousness of the law and his inability to keep it. (Romans 7:16)
- O. Paul comes to the conclusion that it is not he who is against the law, but the domination of sin that causes him to violate the law. (Romans 7:17)
 1. He recognizes that the carnal (natural) man contains nothing good. (Romans 7:18)

2. He desires to do good, but he does not have the power to overcome the sin which is dominating the carnal man.
 3. The good he wants to produce never comes forth, but the evil that he does not want to produce always comes forth. (Romans 7:19)
 4. Paul surmises that, if he wants to do good and does not do good, sin is controlling his life. The natural man is in control. (Romans 7:20)
 5. He becomes aware of the sin principle which is working in him. (Romans 7:21)
 6. The inward man desires to keep the law, but the carnal (natural) man will not submit to the desires of the inward man. (Romans 7:22-23)
 7. This conflict brings forth from the inward man a cry for deliverance. (Romans 7:24)
- P. Jesus Christ is the only One Who can deliver us from the domination of sin. (Romans 7:25)
- Q. Identifying with Jesus in His death, burial, and resurrection delivers one from this sin dominance.
- R. Chapter seven concludes with this revelation: the inward man desires to serve God, but the outward man desires to serve sin. (Romans 7:25)
- S. It is imperative that the carnal man be put to death so that the spirit man can be manifested; therefore, we must identify with Jesus.

IX. CHAPTER EIGHT

- A. One who accepts Jesus as His Lord and Savior **and** follows the Spirit is free from condemnation. (Romans 8:1)
1. One who follows the inward man (spirit) will not yield to the outward man (body).
 2. One who follows the outward man will not yield to the inward man.

3. We will never walk in obedience and be free from condemnation until we give the inward man our undivided attention.
 4. The outward man, which is carnal, has not yet been redeemed; therefore, we must follow the inward man.
- B. The law of the Spirit, which produces life through Jesus Christ, has liberated us from the law of sin, which produces death. (Romans 8:2)
- C. The law of Moses could not make man righteous because of man's sinful nature. (Romans 8:3)
- D. Jesus came to earth in a physical body when the virgin Mary conceived and gave birth to Him. With this body, sin was defeated, condemned, judged, and punished. (Romans 8:3)
- E. Jesus fulfilled the law of Moses by refusing to sin; thus, He defeated the dominating power of sin in the physical man. (Romans 8:3)
- F. Jesus' victory over sin dominance allows the righteousness of the law to be fulfilled in all who will identify in the death, burial, and resurrection of Jesus Christ. (Romans 8:4)
1. Those who follow the natural man and walk carnally will be dominated by sin. (Romans 8:5)
 2. Those who follow the Spirit will not be under the control of sin. (Romans 8:5)
 3. Thinking carnally (naturally) produces sin, which results in death, but thinking spiritually produces life and peace. (Romans 8:6)
- G. The carnal mind, which is opposed to God, focuses on pleasing the natural man. (Romans 8:7)
1. The carnal mind is not submissive to God. (Romans 8:7)

2. The carnal mind will never become subject to God because of the sin principle which is at work in the natural man. Remember! The natural man has not yet been redeemed. (Romans 8:7)
- H. Those who place their attention on the flesh **will not** please God. (Romans 8:8)
- I. Those who have accepted Jesus as their Lord and Savior should not follow the dictates of the natural man (body). (Romans 8:9)
- J. Those who have not accepted Jesus are not submissive to Him; consequently, their focus is on the natural man. (Romans 8:9)
- K. Those who accept Christ must identify with His death, burial, and resurrection, which frees them from sin dominance. (Romans 8:10)
1. The natural man is not acceptable to God because it is dominated by sin.
 2. It is imperative that we recognize the death of the natural man by identifying with the physical death of Jesus.
 3. The natural body of Jesus was buried, but a glorified body was resurrected.
- L. The resurrected life pursues righteousness, not sin. (Romans 8:10)
- M. If the Spirit of God, Who raised Jesus from the dead, dwells in us, He will give life to our mortal bodies. (Romans 8:11)
1. The natural body is classified as dead (separated from God) because of sin.
 2. The Spirit of God, which dwells within us, makes the body acceptable until adoption.
 3. The physical body is presently waiting for its promised redemption.

4. Those who physically die in Christ have the assurance that their bodies will be resurrected.
- N. Believers are not indebted to the flesh; we are dead to the flesh. (Romans 8:12)
1. Although we are dead to the flesh, we must realize that our physical bodies are still very much alive.
 2. Our bodies must remain under the control of our redeemed spirit man; otherwise, we will be disobedient to God.
- O. Those who live according to the fleshly desires of the natural man will die; however, those who refuse to follow the fleshly desires of the body will live. (Romans 8:13)
- P. The sons of God are led by the Spirit of God, not by the flesh. (Romans 8:14)
- Q. God's Spirit does not bring us into captivity; He brings us into the family of God. (Romans 8:15)
1. The Spirit of God bears witness with our spirits that we are the sons of God. (Romans 8:16)
 2. Not only are we children, but we have also become heirs of God through our unity with Jesus. (Romans 8:17)
- R. Those who suffer with Jesus will share in His glory. (Romans 8:17)
- S. The hardships of this present time cannot be compared to the glory that will be revealed. (Romans 8:18)
- T. Even creation is expecting and waiting for God's sons to be manifested through adoption. (Romans 8:19)
- U. Creation, which has been in bondage because of Adam's sin, is waiting for its liberation. (Romans 8:20-21)
1. Creation is groaning and travailing, waiting for deliverance. (Romans 8:22)

2. The physical man is also groaning and awaiting adoption, which is the redemption of the body. (Romans 8:23)
 - a. The physical body will not be born again; it will be changed. This transformation will consummate in redemption.
 - b. When the physical body is changed from mortal to immortal and from corruptible to incorruptible, it will be adopted by God.
 - c. God gave birth to the spirit man; He will adopt the physical man.
 - d. The new birth of the inward man (spirit) is the firstfruits of the Spirit. Adoption of the physical body is the harvest.
 3. We already have the new birth, which is the firstfruits of the Spirit. We are now awaiting adoption. (Romans 8:23; Ephesians 4:30)
- V. We are saved as a result of expectation and confidence. (Romans 8:24)
1. Hope is our expectation; faith is our confidence.
 2. We hope for that which we have not yet obtained, adoption.
 3. We have already experienced the new birth of the inward man, but we are still waiting for the redemption of the physical man.
 4. If the physical man had already been redeemed, there would be no further need for hope.
- W. We must patiently wait and expect the completion of salvation for all creation, including redemption of the physical body. (Romans 8:25)
- X. The Holy Spirit assists us in our weaknesses. (Romans 8:26)

1. Often, we are limited in our ability to pray for situations because we do not know how to pray.
 2. The Holy Spirit in and through us will come to our rescue, interceding with groanings which cannot be uttered.
 3. This intercession will be according to the will of God. (Romans 8:27)
- Y. The intercession made by the Holy Spirit will work in our best interest because we love God and are called to fulfill His purpose. (Romans 8:28)
- Z. God, through His foreknowledge, knew who would receive Jesus.
- AA. He predetermined that those who would receive Jesus would also conform to His image. (Romans 8:29)
- BB. Jesus was the **firstborn son**, not the only son. (Romans 8:29)
- CC. Those who were predestined to conform to Jesus were called by God. (Romans 8:30)
1. Those whom God called He justified.
 2. Those whom God justified He glorified.
- DD. God is for the believers; therefore, no one can successfully be against us. (Romans 8:31)
- EE. God loved us so much that He did not withhold Jesus from us; He gave Him for us. (Romans 8:32)
- FF. Through Jesus, God freely gives unto us all things that pertain to life and godliness. (Romans 8:32; II Peter 1:3)
- GG. God does not accuse us; He justified us. (Romans 8:33)
- HH. God does not condemn us; He sent Jesus to die and live again for us. (Romans 8:34)
- II. Jesus is at God's right hand interceding for us. (Romans 8:34)

- JJ. No one can separate us from the love of Christ. (Romans 8:35)
- KK. The situations and circumstances that confront us cannot defeat us because we are more than conquerors through Jesus Christ. (Romans 8:36-37)
1. Weapons may be formed against us, but they will not prosper. (Isaiah 54:17)
 2. Surrender is the only thing that can defeat the believer.
- LL. Nothing is capable of separating us from the love of God. (Romans 8:38-39)

X. CHAPTER NINE

- A. Paul seems to have an insatiable desire for the Jews to receive salvation through Jesus Christ. (Romans 9:1-2)
- B. Paul is willing to give himself, just as Jesus had done, if it would bring about the salvation of his people, the Jews. (Romans 9:3)
- C. Paul reminds the Jews of their covenant and all that pertains to the covenant. (Romans 9:4)
- D. He also reminds them that Jesus Christ came through the Israelite lineage. (Romans 9:5)
- E. Paul unveils a new revelation concerning Israel: not all of the descendants of Israel are natural; some are spiritual. (Romans 9:6)
- F. He reveals this truth through the two sons of Abraham, Isaac and Ishmael. (Romans 9:7-9)
1. Ishmael's birth was natural; Hagar was his mother, and Abraham was his father. (Genesis 16:1-4)
 2. Isaac's birth was supernatural; Sarah, a barren woman who had passed the age of childbearing, gave birth to Isaac as a result of God's promise to Abraham. (Genesis 21:1-3)

3. Ishmael was born as a result of natural thinking; Isaac was born contrary to natural thinking.
 4. Ishmael and his descendants can be compared to law; Isaac and his descendants can be compared to grace.
 5. Abraham had six more sons by Keturah. (Genesis 25:1-6)
 6. Abraham gave gifts to the sons of his concubines, but he gave his inheritance to Isaac. (Genesis 25:5-6)
- G. The births of Jacob and Esau reveal that spiritual ways are contrary to natural ways. (Romans 9:10-13)
1. Esau was born first. Naturally speaking, Abraham's promise should flow through him.
 2. Before these twins were born, God told Rebecca that the older son would serve the younger son. This concept violates natural thinking. (Genesis 25:20-23)
 3. Through this circumstance, God revealed His sovereignty by making His choice according to selection, not merit. (Foreknowledge influences selection.)
- H. Does this principle of selection make God unrighteous? Certainly not! (Romans 9:14-15)
1. The Creator has power over His creation. He can choose and do as He pleases; however, we must remember that He is just.
 2. The mercy and compassion of God are given to whomsoever He desires, but it is imperative to realize that the foreknowledge of God influences His actions.
 3. The blessings of God are not earned or deserved; they come as a result of mercy and grace. (Romans 9:16)
- I. Pharaoh came to power for the purpose of executing God's plan. (Romans 9:17)
1. We must not forget about the foreknowledge of God. He knows who will accept and who will reject Him. (Romans 9:18)

2. God knew the heart of Pharaoh, so He used him to execute His will and purpose.
 3. God can extend mercy, or He can cause the heart of an individual to become more stubborn.
- J. We do not have the right to question God's judgment. (Romans 9:19-21)
1. The potter has power over the clay.
 2. The function of the vessel made by the potter is determined by the potter, not the clay.
 3. God's slow reaction to the mistreatment of His people was for the purpose of revealing His power and executing His wrath upon the Egyptians. (Romans 9:22)
- K. God demonstrated His compassion and mercy for Israel when He executed His wrath against Egypt. (Romans 9:23)
- L. Not only is the mercy of God given to the Jews, but also He extends His mercy to all who will respond favorably to His invitation. (Romans 9:24)
1. This truth is realized in the scripture quoted from Hosea 2:23: "I will have mercy on her who had not obtained mercy; then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!' " (Romans 9:25)
 2. Through mercy and grace, God reaches out to the undeserving. (Romans 9:26)
- M. Although God's mercy is extended to many, only a few respond favorably. (Romans 9:27-28; Isaiah 10:22)
- N. Not only did God's mercy keep the nation of Israel from becoming as Sodom and Gomorrha, but it has kept us from being destroyed as well. (Romans 9:29; Isaiah 1:9)
- O. The Gentiles, who did not follow after righteousness, received righteousness. (Romans 9:30)

1. The law was not given to Gentiles; therefore, they were ignorant of righteousness.
 2. The Gentiles received righteousness because they believed the gospel of Jesus Christ.
- P. Israel followed after the law of righteousness, but did not receive righteousness. (Romans 9:31)
1. Israel tried to obtain righteousness by doing the works of the law without exercising faith in the God of the law. (Romans 9:32)
 2. Israel refused to accept Jesus Christ as the Messiah, Who alone could grant unto her righteousness.
 3. The Cornerstone (Jesus) became a stumbling block for the Jews because they would not believe and receive Jesus as the Messiah. (Romans 9:33)

XI. CHAPTER TEN

- A. Paul expressed his desire for the salvation of Israel. (Romans 10:1)
- B. Israel had a zeal for God, but the zeal was not according to knowledge. (Romans 10:2)
1. Israel tried to establish righteousness by its own strength. (Romans 10:3)
 2. Israel did not submit to the righteousness of God.
 3. Israel's zeal produced works, not faith.
- C. Jesus consummated the law by fulfilling the law. Faith in Jesus produces righteousness. (Romans 10:4)
- D. Violation of the law made righteousness through the law impossible because everyone violated the law in some way, either deliberately or ignorantly. (Romans 10:5)
- E. The righteousness that comes by faith does not need a visible appearance of Jesus. (Romans 10:6-7)

- F. God's Word has been given unto us. His Word is the word of faith, not works. (Romans 10:8)
- G. One who believes in his heart that God has raised Jesus from the dead and confesses with his mouth that Jesus is Lord will be saved. (Romans 10:9)
- H. Righteousness is achieved through faith, which issues from the heart; the mouth speaks what the heart believes. (Romans 10:10; II Corinthians 4:13)
- I. Anyone who believes in Jesus will not be ashamed. (Romans 10:11)
- J. Righteousness, which comes through faith, treats both Jews and Gentiles the same. (Romans 10:12)
- K. Everyone who calls on the name of Jesus will be saved. (Romans 10:13)
 - 1. One cannot call upon someone in whom he does not believe. (Romans 10:14)
 - 2. One cannot believe in someone about whom he has not heard. (Romans 10:14)
 - 3. One cannot hear unless someone proclaims. (Romans 10:14)
 - 4. One cannot proclaim until he is sent. (Romans 10:15)
 - 5. When Paul declares the beauty of the feet of those who proclaim the gospel, he is quoting from Isaiah 52:7. (Romans 10:15)
- L. Not all who hear the salvation message believe and receive the message. (Romans 10:16; Isaiah 53:1)
- M. Faith comes by hearing. (Romans 10:17)
- N. Hearing comes by the word of God. (Romans 10:17)
- O. The nation of Israel heard prophecies concerning the Messiah; therefore, it had a basis for faith, but it refused to believe. (Romans 10:18-21)

XII. CHAPTER ELEVEN

- A. God has not abandoned Israel. (Romans 11:1)
- B. Paul declares that, even in that time period, there is a remnant in Israel who have accepted Jesus. (Romans 11:2-5)
- C. Like any other nation or nationality, Israel must receive righteousness by faith, not works. (Romans 11:6)
 - 1. Receiving righteousness as a result of grace eliminates righteousness by works.
 - 2. One who attempts to obtain righteousness by works rejects grace.
 - 3. One cannot earn a gift. Anything earned ceases to be a gift and becomes a wage.
 - 4. Righteousness is obtained internally, not externally.
- D. National Israel did not obtain the righteousness it was seeking, but those whom God had chosen did receive righteousness. (Romans 11:7-10)
 - 1. Religion blinded Israel to the reality of righteousness through Jesus.
 - 2. Israel's attitude toward God brought upon the nation a "spirit of slumber." (Romans 11:8)
 - 3. Israel saw and heard Jesus, but she did not recognize Him as the Messiah.
 - 4. God spoke through David and said, "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway." (Romans 11:9-10; Psalm 69:22-23)
 - a. The table spoken of refers to the religion by which Israel lived.
 - b. Israel's religious approach to the "law" became a stumbling block to grace.

- c. Israel's blindness caused the nation to become a slave to the "law."
- E. God does not intend for Israel to remain blind. (Romans 11:11)
- F. God is using the time of Israel's blindness to allow all nations the opportunity to receive salvation through Jesus Christ. (Romans 11:11)
- G. Salvation to the Gentiles should stimulate Israel to receive Jesus as the Messiah. (Romans 11:11)
- H. Israel's rejection of righteousness through Jesus resulted in Jesus Christ being presented to all nationalities; Israel's acceptance of Jesus will also be of great benefit. (Romans 11:12)
- I. Paul identifies himself as an apostle to the Gentiles, a **service** which he highly esteems. (Romans 11:13)
- J. Paul hopes that his ministry to the Gentiles will incite fellow Jews to seek and accept Jesus as the Christ. (Romans 11:14)
- K. Israel's rejection of Jesus resulted in God rejecting Israel. This rejection resulted in salvation being presented to the rest of the world. (Romans 11:15)
- L. When Israel accepts Jesus, God will accept Israel. This acceptance will be like a resurrection from the dead. (Romans 11:15)
- M. Jesus, the firstfruit of Israel, is holy; therefore, all Israel is holy. (Romans 11:16)
- N. Jesus, the root, is holy; therefore, all the branches are holy. (Romans 11:16)
- O. Although Israel was set apart for God, her rejection of Jesus caused her to be severed from God. (Romans 11:17)
- P. Gentiles are not the natural offspring of Israel, but through their acceptance of Jesus, they have been grafted into God. (Romans 11:17)

- Q. Paul warns the Gentiles against having a wrong attitude toward Israel because of her rejection. (Romans 11:18)
- R. He further reminds the Gentiles that they did not produce God; He produced them. (Romans 11:18)
- S. As Gentiles, we must realize that Israel's rejection resulted in our salvation. (Romans 11:19)
- T. Israel was rejected because of unbelief. (Romans 11:20)
- U. The Gentiles are cautioned about pride. (Romans 11:20)
- V. If the natural branch (Israel) was not secure, the grafted branch (Gentiles) must take heed lest he fall. (Romans 11:21)
- W. Paul contrasts the goodness and severity of God. (Romans 11:22)
 - 1. Those who reject Jesus are severed from God.
 - 2. Those who accept Jesus experience God's goodness by being grafted into Him.
 - 3. Paul warns against complacency and reminds the Gentiles that they, too, can be severed from God.
- X. Israel still has hope of being grafted into God, but this graft will not take place until Israel receives Jesus Christ as the Messiah. (Romans 11:23)
- Y. The Gentiles, who did not know God, were made one with God when they accepted Jesus. (Romans 11:24)
- Z. The Israelites, who knew God but were severed from Him when they rejected Jesus, can once again be united with Him through faith in Jesus Christ. (Romans 11:24)
- AA. Paul calls his discourse a "mystery." (Romans 11:25)
- BB. Paul's reason for explaining this mystery is to protect the Gentiles from falling through pride. (Romans 11:25)

- CC. One of the reasons for Israel's blindness is to give the Gentiles opportunity to receive salvation through Jesus. (Romans 11:25)
- DD. Whenever the invitation to the Gentiles is consummated, God will once again turn to Israel. (Romans 11:25-26)
- EE. According to Psalm 14:7 and Isaiah 59:20-21, Israel has hope for salvation. (Romans 11:26-27)
- FF. Although Israel is opposed to the gospel of Jesus, the nation is God's chosen, and He still loves Israel. (Romans 11:28)
- GG. The gifts and call of God are irrevocable. (Romans 11:29)
1. God originally called Israel, and His call is still extended to her.
 2. God does not take back what He has given.
- HH. The Gentiles, who did not know God, came to know Him because of Israel's unbelief.
- II. The mercy which God has extended to the Gentiles will also be given unto Israel. (Romans 11:31)
- JJ. By declaring all men lost, God can reach out to all men with the same salvation. (Romans 11:32)
- KK. God's wisdom, knowledge, and resources are inconceivable. (Romans 11:33)
- LL. God's judgments and ways exceed those of all other beings. (Romans 11:33)
- MM. Who knows God's thoughts? Who has been God's counselor? (Romans 11:34)
- NN. To whom is God indebted? (Romans 11:35)
- OO. All things come from God, they are created for God, and they will return unto God. (Romans 11:36)
- PP. God is to receive glory eternally. (Romans 11:36)

XIII. CHAPTER TWELVE

- A. Paul exhorts the believers to present their bodies as living sacrifices unto God. (Romans 12:1)
 - 1. The physical body in which we live is to be presented to the Lord just as the animal sacrifices of the Old Testament were presented to the priest.
 - 2. Like the sacrificial animals of the Old Testament, the body must be holy and acceptable to God.
 - 3. The presentation of our bodies unto the Lord is not an unreasonable request; it is the logical thing to do.
- B. The believer must not conform to the standards and ways of this age. (Romans 12:2)
- C. The believer is to be transformed by renewing the mind. (Romans 12:2)
 - 1. This transformation is a process; it is not instantaneous.
 - 2. The mind must be renewed by the Word of God.
 - 3. Renewing the mind grants us the ability to know and prove the good, acceptable, and complete will of God. (Romans 12:2)
- D. Paul warns the believers against thinking too highly of themselves and encourages them to think moderately and intelligently. (Romans 12:3)
 - 1. We are what we are by the grace of God.
 - 2. The faith that we exercised to receive Jesus was given unto us by God.
- E. Paul compares the Body of Christ to the physical body, which has many members with different functions. (Romans 12:4)
- F. Just as the physical body unites and functions as one, the Body of Christ must unite and function as one. (Romans 12:5)

- G. We do not all have the same gifts; consequently, we must minister in the gift(s) given unto us. (Romans 12:6)
 - 1. Prophecy should be administered according to the faith of the speaker. (Romans 12:6)
 - 2. Those whose are gifted in serving should serve. (Romans 12:7)
 - 3. The teachers should teach according to the gift given unto them. They should always be prepared to take advantage of each teaching opportunity. (Romans 12:7)
 - 4. Those who exhort should exhort, according to their gift. (Romans 12:8)
 - 5. Those who are gifted as givers should give in simplicity, being cautious not to draw attention to themselves. (Romans 12:8)
 - 6. Those who are gifted in leadership should earnestly execute their duties. (Romans 12:8)
 - 7. Those who are gifted in compassion should administer compassion with cheerfulness.
- H. Love must be without hypocrisy. (Romans 12:9)
- I. The believer must detest that which is evil and cling to that which is good. (Romans 12:9)
- J. The believer is to be affectionate toward his Christian family, demonstrating brotherly love.
- K. The believers must honor one another, recognizing and respecting each one's position in the Body of Christ. (Romans 12:10)
- L. The believer must not be lazy or careless in carrying out his purposeful intent. (Romans 12:11)
- M. The believer must serve the Lord with zeal and motivation, stimulated by the Spirit. (Romans 12:11)

- N. The believer must endure trouble by being cheerful in hope and persevering in prayer. (Romans 12:12)
- O. The believer must take an active role in meeting the needs of the saints, thereby demonstrating hospitality. (Romans 12:13)
- P. The believer must bless those who persecute him; he must not curse them. (Romans 12:14)
- Q. The believer should be cheerful with those who are cheerful and weep with those who are weeping. (Romans 12:15)
- R. The believer must treat all people with respect, being cautious not to think too highly of himself. (Romans 12:16)
- S. The believer must not be vengeful. (Romans 12:17)
- T. The believer must operate with integrity at all times. (Romans 12:17)
- U. The believer must discipline himself to maintain peaceable relationships with everyone. (Romans 12:18)
- V. The believer must never avenge himself; vengeance belongs to the Lord. (Romans 12:19)
- W. Ministering to the enemy will accomplish much more than fighting with him. (Romans 12:20)
- X. The believer should not be overcome with evil but should overcome evil with good. (Romans 12:21)
- Y. Evil can be controlled by doing good. (Romans 12:21)

XIV. CHAPTER THIRTEEN

- A. God is the source of all authorities; consequently, all existing authorities are appointed by God. (Romans 13:1)
 - 1. God ordains positions of authority; the positions are filled by men.

2. Too often, these positions are filled through the desires of men instead of the selection of God.
- B. One who resists God-ordained authority indirectly resists God. (Romans 13:2)
 - C. Those who resist God-ordained authority will incur judgment. (Romans 13:2)
 - D. Rulers are not a threat to those who do good; they are a threat to those who do evil. (Romans 13:3)
 - E. One who does good has no reason to fear God-ordained authority. (Romans 13:3)
 - F. The existing authorities are servants of God, placed in a position to look out for the welfare of the people. (Romans 13:4)
 - G. If we disobey authority, we must suffer the consequences. The authority's power will be exercised against us. (Romans 13:4)
 - H. Believers must submit to God-ordained authority with a pure heart and a clear conscience, not out of fear. (Romans 13:5)
 - I. The believer is obligated to pay taxes and any other tribute imposed upon him by the government. (Matthew 17:24-27; Romans 13:6)
 1. Civil authorities are God's ministers; tribute is God's method of paying them.
 2. Authorities have daily duties that must be performed.
 3. As believers, we must fear God-ordained authorities with a godly fear, thereby granting them respect and honor. (Romans 13:7)
 - J. The believer should not be indebted to anyone, except to love him; every bill should be paid on time. (Romans 13:8)
 - K. Love should be the motivating factor that causes the believer to treat others as he wants to be treated. (Romans 13:9)

- L. One who operates in love fulfills the “law.” (Romans 13:9-10)
 - 1. One who loves his neighbor as himself will not violate the “law.”
 - 2. Love will not work evil toward its neighbor; therefore, one who loves fulfills the requirements of the “law.”
- M. Believers should know the time; **it is the last days**. (Romans 13:11)
- N. This is not the time to sleep; **it is the time to be active**.
 - 1. Believers must be about the Father’s business.
 - 2. The salvation spoken of in verse eleven refers to the redemption of the body.
- O. The phrase “the night is far spent” appears to refer to where we are in the last days. The days of darkness (sin dominance) are almost over. (Romans 13:12)
- P. The believer must free himself of carnal things and place his attention upon spiritual things.
 - 1. The believer must live his life above reproach as a “child of the day.” (Romans 13:13)
 - 2. The believer must always exercise restraint against the flesh. (Romans 13:13)
- Q. The believer is to clothe himself with Jesus. (Romans 13:14)
- R. The believer must not make any provision for carnal things. (Romans 13:14)
- S. The believer’s passion must be to Jesus, not to the things of the world. (Romans 13:14)

XV. CHAPTER FOURTEEN

- A. Believers should receive those who are weak in faith into their assemblies, but not for the purpose of judging them. (Romans 14:1)

- B. Different people operate at different levels of faith. (Romans 14:2)
1. One may have the faith to eat anything; another may not have the liberty to eat things that have been offered to idols. He may choose to be a vegetarian.
 2. The one who has the liberty to eat all things must not despise the one who does not have the same liberty. (Romans 14:3)
 3. The one who does not have the liberty to eat all things must not judge the one who does. (Romans 14:3)
 4. God receives men according to their faith, not according to their works. (Romans 14:3)
 5. We do not have the right or responsibility to judge one another. (Romans 14:4)
 6. Judgment is reserved for the Master to Whom the servant is accountable. (Romans 14:4)
 7. God works with His servants, not against them. He gives them the ability to stand. (Romans 14:4)
 8. One may recognize one day more holy than another, yet someone else may recognize all days as the Lord's. Each one must be established in his conviction. (Romans 14:5)
 9. Each individual must act upon his faith; he cannot expect others to do as he does. (Romans 14:6)
 - a. One who regards a certain day as holy is giving honor to the Lord. (Romans 14:6)
 - b. One who recognizes all days as the same is exercising his faith toward the Lord. (Romans 14:6)
 10. One who eats honors the Lord; one who abstains from eating also honors the Lord. (Romans 14:6)
 11. The emphasis is upon what one believes, not what one does.

- C. Although some may think they live and die to themselves, God is involved in everyone's life to some degree. (Romans 14:7)
 - 1. If we live, we live to the Lord; if we die, we die to the Lord. (Romans 14:8)
 - 2. Whether one lives or dies, he belongs to the Lord. (Romans 14:8)
- D. Christ died and rose for the purpose of being Lord, both of the living and the dead. (Romans 14:9)
- E. We must not judge one another; we must realize that we will all stand before the judgment seat of Christ. (Romans 14:10)
- F. Every knee shall bow and every tongue shall confess to God. (Romans 14:11)
- G. Everyone of us will give an account of himself to God. (Romans 14:12)
- H. We must no longer judge one another. (Romans 14:13)
- I. We must not be a hindrance to anyone's walk with the Lord. (Romans 14:13)
- J. Nothing is defiled of itself. (Romans 14:14)
 - 1. One's perspective makes things defiled or undefiled.
 - 2. Peter's perspective of the Gentiles changed after seeing the vision of unclean animals and hearing God speak. (Acts 10:9-23)
 - a. Prior to his vision, Peter thought all Gentiles were unclean.
 - b. When Peter heard God speak, faith arose in his heart, and he went to the Gentiles.
 - c. The Gentiles did not change; Peter's perspective of the Gentiles changed.

- K. A believer should not offend other brothers with his liberty. (Romans 14:15)
1. One who has the liberty to eat all things must be considerate of those who do not have the faith to eat all things.
 2. We must not persuade others to violate their consciences.
 3. We must never allow our faith to become a stumbling block to anyone. (Romans 14:16)
- L. The Kingdom of God does not revolve around the things we eat and drink or ceremonial rites. (Romans 14:17)
1. God's kingdom focuses on righteousness, peace, and joy in the Holy Spirit. (Romans 14:17)
 2. One who serves Christ through righteousness, peace, and joy is acceptable to God, and men will receive him also. (Romans 14:17-18)
 3. Dogmatism is unacceptable to God and uninviting to men.
 4. We must not create divisions in the Body of Christ, and we must not follow those who do.
- M. The believer must pursue things conducive to peace. (Romans 14:19)
- N. The objective of the believer should be to edify, not destroy. (Romans 14:19)
- O. Doctrinal issues are destructive in nature.
1. All things are pure, but without faith, the conscience will be violated, and the pure will become defiled. (Romans 14:20)
 2. We must all live and act according to our faith.
 3. If our faith or liberty is a hindrance to anyone, we must consider the conscience of that individual and conduct ourselves accordingly. (Romans 14:21)

- P. Faith is to be exercised before God, not flaunted before men. (Romans 14:22)
- Q. Happy is the man who does not violate his conscience. (Romans 14:22)
- R. One who violates his conscience brings judgment upon himself; our choices and actions must be stimulated by faith. (Romans 14:23)
- S. One who acts beyond his faith sins against his conscience. **Whatever is not of faith is sin.** (Romans 14:23)

XVI. CHAPTER FIFTEEN

- A. The believers who are strong in faith should respect those who are weak in faith, being cautious not to offend. (Romans 15:1)
- B. The believers must be agreeable with one another for the purpose of building the Body of Christ. (Romans 15:2)
- C. Christ did not seek to please Himself; He bore our reproaches so that the will of the Father could be accomplished. (Romans 15:3)
- D. The Scriptures, which were previously written, were written so that we could learn from them. (Romans 15:4)
- E. The Scriptures grant unto us hope. (Romans 15:4)
- F. Paul asks the God of patience and consolation to grant unto the believers a unity of mind. Jesus is our example. (Romans 15:5)
- G. The purpose for believers coming together in unity is to glorify God, the Father, with oneness of mind and speech. (Romans 15:6)
- H. Just as Christ has received us, we should receive one another. (Romans 15:7)
- I. Jesus was a servant to the Jews so that God's promises to the patriarchs might be confirmed. (Romans 15:8)

- J. Jesus extended mercy to the Gentiles so that they, too, could come to God. (Romans 15:9-12)
- K. Paul requests that the God of hope fill the believers with joy and peace in faith so that they might have an excess of hope. (Romans 15:13)
- L. This request is to be accomplished through the power of the Holy Spirit. (Romans 15:13)
- M. Paul declares that the believers are properly equipped to admonish one another. (Romans 15:14)
- N. Although the believers are qualified to admonish one another, Paul's objective for writing is to remind them to utilize their gifts and abilities. (Romans 15:15)
- O. Paul declares himself to be a minister of Jesus Christ to the Gentiles. (Romans 15:16)
- P. The Gentiles who receive Jesus are compared to a sacrifice presented to God. (Romans 15:16)
- Q. Paul refuses to take credit for any ministry for which he has not been responsible. (Romans 15:17-20)
 - 1. Paul made mention of the mighty signs and wonders wrought by him through the power of the Holy Spirit. (Romans 15:19)
 - 2. From Jerusalem to Ilyricum, Paul preached the gospel of Jesus Christ. (Romans 15:19)
 - 3. Paul did his best to preach the gospel where it had not been preached. (Romans 15:20)
 - 4. Paul declared that he was not interested in building upon another's foundation. (Romans 15:20)
 - 5. He was interested in fulfilling the prophecy of Isaiah 52:15, "So shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider." (Romans 15:21)

- R. Paul stated that sharing the gospel to the unreached had hindered him from going to Rome. (Romans 15:22)
- S. Paul felt he had completed his work where he was; he was now ready to go to Rome. (Romans 15:23)
 - 1. Paul planned to take a trip to Spain.
 - 2. He hoped to visit Rome when he made this trip.
 - 3. Paul was looking forward to meeting the believers in Rome. (Romans 15:24)
- T. Before coming to Spain, Paul planned to minister to the Jews in Jerusalem. (Romans 15:25; Acts 24:17)
 - 1. The saints in Macedonia and Achaia had given a contribution for the believers in Jerusalem. (Romans 15:26)
 - 2. The Gentiles were pleased to contribute to the needs of the Jews. (Romans 15:27)
 - 3. Paul declared that the Gentiles were indebted to the Jews because of the gospel of Jesus Christ. (Romans 15:27)
 - 4. The Gentiles who were ministered to spiritually ministered to the physical needs of the Jews at Jerusalem. (Romans 15:27)
 - 5. Paul told the believers in Rome that after he carried the contribution to Jerusalem, he would come and visit them. (Romans 15:28)
- U. Paul told the believers in Rome that when he came, he would share with them the full blessing of the gospel of Jesus Christ. (Romans 15:29)
- V. Paul requested that the believers in Rome pray for him. (Romans 15:30)
 - 1. He asked them to pray that he would be delivered from the unbelieving Jews in Jerusalem. (Romans 15:31)

2. He also asked them to pray that his contribution would be accepted by the saints. (Romans 15:31)
 3. This prayer request is interesting. Paul had been warned several times not to go to Jerusalem; now, he is asking the Roman believers to pray for his deliverance.
 4. Paul knew that his trip to Spain and Rome was contingent upon what took place in Jerusalem. (Romans 15:32)
- W. Paul closed this chapter with a benediction of peace. (Romans 15:33)

XVII. CHAPTER SIXTEEN

- A. Paul introduced Phebe to the believers in Rome. (Romans 16:1-2)
1. Phebe was a servant of the Lord in the church at Cenchrea. (Romans 16:1)
 2. The Roman believers were instructed to receive and assist her. (Romans 16:2)
 3. Phebe had established a reputation for helping others. (Romans 16:2)
- B. Paul told the Roman believers to greet Priscilla and Aquila, who had helped him in ministry. (Romans 16:3)
1. Priscilla and Aquila had risked their lives for Paul.
 2. Not only was Paul thankful for Priscilla and Aquila, but all the churches of the Gentiles were also thankful for them. (Romans 16:4)
 3. It appears that Priscilla and Aquila had a church in their home. (Romans 16:5)
- C. Paul requested that the believers greet Epaentus, who was one of the first converts in Achaia. (Romans 16:5)
- D. Mary was to be greeted. She was one who had done much work for Paul. (Romans 16:6)

- E. Andronicus and Junia were to be greeted also. (Romans 16:7)
 - 1. These men were related to Paul and had been prisoners with him. (Romans 16:7)
 - 2. These men were respected by the apostles. (Romans 16:7)
 - 3. These men received Jesus before Paul's conversion. (Romans 16:7)
- F. Paul sent greetings to Amplias, whom he loved. (Romans 16:8)
- G. Paul asked the believers to greet Urbane, who was one of Paul's helpers, and Stachys, another whom he loved. (Romans 16:9)
- H. Paul sent his greeting to Apelles and those of Aristobulus' household. (Romans 16:10)
- I. Paul greeted another kinsman, Herodion, and the household of Narcissus. (Romans 16:11)
- J. Paul continued with his greetings and named several people who had been a blessing in his life.
 - 1. Tryphena and Tryphosa were fellow laborers with Paul. (Romans 16:12)
 - 2. Persis, another believer whom Paul loved, had worked hard for the Lord. (Romans 16:12)
 - 3. Paul greeted Rufus and Rufus' mother, whom Paul declared to be his mother also. (Romans 16:13)
 - 4. Greetings were also sent to Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. (Romans 16:14)
 - 5. Greetings were sent to Philologus, Julia, Nereus and his sister, Olympas, and all the saints who were with them. (Romans 16:15)

6. Paul ended his greetings by commending the believers to greet one another with a holy kiss. (Romans 16:16)
 - a. Holy means pure, sacred, and blameless.
 - b. In the eastern culture, it was (and still is) common to be greeted with a kiss.
 - c. Paul was not promoting perverted fellowship; he was promoting unity and holiness.
 7. Paul, speaking in behalf of all the churches, greeted the believers in Rome.
- K. Paul gave the command to mark those who caused division and offense which was contrary to the sound doctrine already established. (Romans 16:17)
- L. Not only were these people to be marked, but they were also to be avoided. (Romans 16:17)
- M. Those who bring division and offense contrary to the Scriptures are not of God. (Romans 16:18)
1. These people are not serving Jesus; they are serving themselves.
 2. Through deception, they capture the hearts of the innocent. (Romans 16:18)
- N. Paul commended the believers for their obedience, but he thought it necessary to remind them to pursue good and abstain from evil. (Romans 16:19)
- O. Paul encouraged the believers with the statement, “The God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.” (Romans 16:20)
- P. Timotheus, Lucius, Jason, and Sosipater sent their greetings to the believers in Rome. (Romans 16:21)
- Q. Tertius, who actually wrote the letter for Paul, sent his greetings also. (Romans 16:22)

- R. Gaius, who was host to Tertius as well as the whole church, sent his greetings. (Romans 16:23)
- S. Erastus, the overseer of the city, sent his greetings. (Romans 16:23)
- T. Quartus, a brother, sent his greetings. (Romans 16:23)
- U. Tertius closes the greetings with the usual benediction: “The grace of our Lord Jesus Christ be with you all.” (Romans 16:24)
- V. The closing remarks focus on Jesus. (Romans 16:25)
 - 1. “Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ forever, Amen.” (Romans 16:25-27)
 - 2. Paul is determined to get the believers focused on the role of Jesus Christ.
 - 3. He assured them that God was able to establish them.
- W. Paul did not end this letter with attention upon himself; he completed his message to the Romans with the attention upon Jesus Christ and God the Father.

