

CLASS NOTES -- Bible Analysis -- ROMANS

INTRODUCTORY MATERIAL

1A. Definition & description of **analysis**.

1B. Comparisons regarding **synthesis, exposition & analysis**.

- 1C. The word "synthesis" means "to put together." In synthesis the various parts of a passage are put together into one unified whole so you can see the overall teaching of the section.
- 2C. The word "exposition" means "the setting forth of the meaning or purpose of a writing" -- "presentation of subject matter apart from criticism, argument, or development."
- 3C. The word "analysis" means "to take apart" -- "an examination of component parts separately, or in relation to the whole."
- 4C. When words are put together to form a sentence, this is "synthesis." When you read it and understand the thought which is expressed, it is "exposition." When you diagram the sentence to see how it is put together and why it bears the meaning it does, this is "analysis."
- 5C. When a model plane enthusiast puts the parts together and produces a beautiful plane -- this is "**synthesis**." When he goes out into the field and flies it for all to see -- this is "**exposition**." When he takes it apart to see how it works -- or why it won't fly -- this is "**analysis**."

2B. Analysis involves picking the passage apart and examining it piece by piece to better understand its exact meaning. This can be accomplished by:

- 1C. Reading the passage through several times -- **thoughtfully**.
- 2C. Carefully noting any "key" words or expressions, etc.
- 3C. Outlining the passage. Your **OWN** outline.
- 4C. **THINKING!**
 - 1D. What is the main subject of the book, and how do the various sections relate to it?
 - 2D. What is the subject of a section and how does each verse relate to it?
- 5C. **WRITING!** Never read without thinking, and never think without writing! If you fail to think, you will miss the message; if you fail to write, you may forget it.
 - 1D. **MEANINGFUL** marking of your Bible.
 - 2D. Detailed outline of the Scripture portion, in writing.
 - 3D. Careful notes about the passage, from whatever source, in writing.

3B. This is the **METHOD** of Bible study. Don't be satisfied with the teacher's analysis the book under study -- learn the **method** so you can use it the rest of your life for your own study. *Illustration: A woman eats and enjoys a new kind of cake. However, she gets the **recipe** so she can make it for herself whenever she wants some. Don't be satisfied with just tasting the teacher's analysis -- get the recipe!*

2A. Example of analysis (an analysis of 1 John 5:9 - 13 -- King James Version):

1B. **Look for key words** in this passage:

- 1C. "Witness" (meaning "testimony"). This word is found here four times in the K. J. V. If you know how to use Strong's concordance you will find the word "testified" and the word "record" are the same word in the Greek -- all meaning

"testimony." Thus the word occurs **seven** times in only three verses!

2C. "Believe" -- five times.

3C. "God" -- nine times.

4C. "Son" -- eight times.

5C. "Life" -- five times.

2B. **Analyze the thought** of the passage. Try to put the main thoughts in as simple a way as possible -- a paraphrase in your **OWN WORDS**. Such as: *"If we believe what men say, we should even more believe what God says. What He says about His Son is the important thing, and if we don't believe Him we are calling Him a liar. What does He say? He says eternal life is in His Son. We can also **know** that we have life as we **continue** to believe what God says."* (Note -- do **not** use the "Living Bible," or other Bible in modern speech, where the job of paraphrasing has already been done for you! These may be consulted later if you like)

3B. Determine the theme of the passage. In the case of 1 John 5:9 - 13 at least one theme seems to be "Eternal life."

4B. **Outline the passage** (the following is only one possible outline -- make your own).

1A. *How we can **have** eternal life. 5:9 - 13-a.*

1B. *By believing God's testimony. 5:9 - 11.*

1C. *If we believe men we should much more believe God. 5:9.*

2C. *If we do not believe God we are calling Him a liar. 5:10.*

3C. *What is God's testimony? 5:11.*

1D. *Eternal life is a **gift**. 5:11-a.*

2D. *Eternal life is **in Christ**. 5:11-b.*

2B. *By receiving God's Son. 5:12.*

3B. *By believing on the name of God's Son. 5:13-a.*

2A. *How can we **know** we have eternal life? By **continuing** to believe what God says about His Son. 5:13-b.*

5B. **Draw lessons from the passage.**

1C. A definition of faith -- it is a matter of believing **what God says**. 5:10.

2C. A definition of **saving** faith -- it is a matter of believing what God says **about His Son**.

3C. God wants us to **know** we are saved. 5:13.

4C, 5C, etc. -- Other lessons **you** will see as you study the passage and continue to **THINK** about it.

Now study the Epistle to the ROMANS and, as you do, practice the art and science of ANALYSIS.

Note:

This study is based on the King James Version. When other translations are used they

will be noted. One used frequently is The New American Standard Bible (NASB). Kenneth S. Wuest has his own translation of many passages -- taken from his study of the Greek text and found in his series of books, "Word Studies in the Greek New Testament"

When separate notes occur under the same verse the notes are separated by a slash (/).

CLASS NOTES -- ROMANS

OUTLINE of Romans.

1:1 - 17 Introduction.

1:18 -- 3:20 World's guilt proven -- Condemnation

3:21 -- 4:25 God's salvation revealed -- Justification

5:1 -- 8:39 God's salvation able to meet our every need -- Sanctification

9:1 -- 11:36 God's salvation: its relation to Israel as a nation -- Dispensation

12:1 -- 16:27 God's salvation: its relation to our daily walk -- Service

The STRUCTURE of Romans. (Simplified from the Companion Bible)

1A. The **gospel.** Promised and revealed; never hidden. 1:1 - 6

1B. Salutation. 1:7

1C. Prayer concerning Paul's visit to them. 1:8 - 10

1D. Paul's desire to visit them. 1:10 - 13

1E. His ministry of the gospel. 1:13 - 16

1F. Doctrinal. 1:17 -- 8:39

1G. Dispensational. 9:1 -- 11:35

1H. The ascription - as to the **dispensations.** The wisdom of God. 11:36.

2F. Practical. 12:1 -- 15:36.

2G. Dispensational. 15:8 - 12

2E. His ministry of the gospel. 15:13 - 21

2D. Paul's desire to visit them. 15:22 - 29

2C. Prayer concerning Paul's visit to them. 15:30 - 33

2B. Salutations. 16:1 - 24

2A. The **Mystery.** Never promised or revealed, but kept secret. 16:25, 26

2H. The ascription -- as to the **Mystery.** 16:27

"The only hope of Christianity is in the rehabilitating of the Pauline theology. It is back, back, back, to an incarnate Christ and the atoning blood, or it is on, on, on, to atheism and despair." -- Francis Patton, former president of Princeton University.

GENERAL OUTLINE -- Dr. Henry Grube. We see the doctrine of:

-- Sin (chapters 1 -- 3) showing God's righteousness needed.

-- Salvation (4, 5) God's righteousness on us.

-- Self (6, 7) showing the believer's two natures.

- Spirit (8) The work and ministry of the Holy Spirit.
- Sovereignty (9 -- 11) God working for His own.
- Service (12 -- 14) To the State, saints and unsaved.
- Secret (15) Speaking of the distinctive ministry of Paul as contrasted with the other apostles.
- Salutations (16). In this chapter we see the personal touch of the Apostle's heart, and how believers render different services to the Lord.

Another simple outline of Romans

- The **message** of grace -- Rom. 1 -- 8.
- The **dispensation** of grace -- Rom. 9 -- 11.
- The **walk** under grace -- Rom. 12 -- 16.

There are two main sections to Romans

1. Doctrine -- chapters 1 -- 12. What a Christian **believes** (Salvation).
2. Duty -- chapters 13 -- 16. How a Christian should **behave** (Service).

The book of Romans and "Righteousness" (The word "righteousness" is used **36 times** in Romans.)

"Righteousness revealed (1:17); commended (3:5); manifested (3:21); declared (3:25, 26); imputed (4:6, 22); appropriated (justified or made righteous -- 5:1); imparted (5:17); enthroned (6:18)." -- Pastor Percy Stoute.

Questions answered by Romans regarding righteousness:

- "How can men be righteous before God in view of their sin?" (Rom. 1 -- 8)
- In view of Romans chapters one through eight, how can God be righteous when setting Israel aside?" (Rom. 9 -- 11)
- "How can men be righteous before other men in their conduct?" (Rom. 12 -- 16)

CHAPTERS ONE THROUGH EIGHT -- the MESSAGE of grace.

"Paul is himself Christ's apostle unto the Gentiles, the declarer, as here in Romans, of the gospel for this dispensation ... When essential doctrines & directions are being laid down, no one is associated with the apostle in the authority given to him." -- W. R. Newell.

1:1. The Gospel:

- *"The gospel provides the righteousness of God for unrighteous men -- for nothing!" - WPH*
- *"Evangelism is one beggar telling another beggar where to find bread." - Unknown*
- *"The gospel is not good advice -- but good news, not a system of belief -- but a Savior, not a principle of action -- but a Person, not giving up some things -- but taking some One, not a power from without to work within -- but a Person within to work without." - W. Leon Tucker in "Studies in Romans."*

1:2. Contrast the "Gospel of God" with Paul's gospel in 16:25, 26.

-- The "Gospel of God" brings salvation to sinners; Paul's gospel establishes saints, Rom.16:25.

-- The "Gospel of God" was promised by prophets, in the Scriptures, concerning Christ Jesus of the seed of David, Son of God, raised from the dead.

-- Paul's gospel was kept secret since the world began, but now is made known through (Paul's) prophetic writings. It concerns Christ according to the revelation of the mystery.

-- Notice there are many things in common. For instance the relationship of Christ to David, and Christ's resurrection, are part of both. Rom. 1:3, 4 with 2 Tim. 2:8).

1:5. Compare 16:26-b.

1:7. "Saints" -- See Psa. 50:5 for an indication of what a saint is.

1:11. "Spiritual gift" -- but not **miraculous** spiritual gift. / "Established" -- See 16:25.

1:13. See Rom. 1:10; 1 Thess. 2:18; 3:11. Compare also **Rom. 15:22.**

1:14. Notice, the **Jews** are not mentioned here!

Lewis Sperry Chafer said, "*Grace cannot incur a debt.*" In other words, what God has done for us in grace does not put us under legal obligation to "return the favor." This is only a half truth, however. Grace does not put us under **legal** obligation to pass something **back** to **God**, but it **does** put us under **moral** obligation to pass it **on** to **others**.

1:16. "Jew first" -- See Rom. 2:9, 10; Acts 3:26; 13:46; 26; 20. / Compare 1 Cor. 1:18.

1:17. "From faith to faith" -- "*From faith in a Redeemer to faith in a finished redemption.*" -- Pastor Percy Stoute. The word "faith" only occurs twice in the King James Version of the O. T. One of these should be translated "faithfulness." The other one is quoted three times in the N. T. epistles. The emphasis is: "The **just** shall live by faith" (Rom. 1:17); "The just shall **live** by faith" (Gal. 3:11); and "The just shall live by **faith**" (Heb. 10:38).

Notice the **Greek** words, for "saved" or "salvation," used in the following verses -- showing salvation (from the penalty of sin) as a **present possession** of the believer:

-- Rom. 8:24. "Saved by hope" -- *esothaymen* -- first person plural, aorist, indicative, passive. (**Completed in the past**).

-- 1 Cor. 15:2. "By which ye are saved" -- *sodzesthe* -- second person, plural, present indicative, passive. (Are being saved).

-- 2 Cor. 2:15. "By which ye are saved" -- *sodzomenios* -- present participle. (Are being saved).

-- 1 Cor. 1:18. "Us which are saved" -- *sodzomenous* -- present participle. (Are being saved).

-- Eph. 2:5, 8. "By grace are ye saved" -- *sesosmenoi* -- perfect passive participle. (You are in the situation of **having been already saved**).

-- 2 Tim. 1:9. "Who hath saved us" -- *sosontos* -- Aorist active participle. (Action **completely in the past**).

-- Titus 3:5. "He saved us" -- *esose* -- Aorist indicative, active. (Action **completely in the past**).

Ways in which the righteousness of God is revealed in the gospel:

-- As God's gift to the believer. Rom. 3:22; 10:3, 4. This is the **main one**. See Isa. 56:1.

-- In contrast to the sinner's **UN**righteousness, convicting of sin. Rom. 3:23.

-- In refusing to save men by merely ignoring or passing over their sinfulness. Rom. 2:12.

-- In demanding payment for sin and exacting it (from our Substitute). Rom. 5:6 - 8.

-- In having remitted sins of the O. T. saints and in justifying the ungodly. Rom. 3:25, 26.

-- In **keeping** the saved. Rom. 5:9, 10; 8:1, 33. Notice the white fence (representing the righteousness of God) around the Tabernacle kept the outsiders out, but kept the insiders **IN**. *"For the Lord loves justice, and does not forsake His godly ones; they are preserved forever; but the seed of the wicked will be cut off"* (Psa. 37:28 -- NASB).

In producing a righteous life in the believer. What God does "in and through" us **justifies God** for having justified **us** by faith through the gospel. *"Wisdom is justified of [or by] her children"* (Matt. 11:19). Nothing demonstrates the righteousness of a parent's methods of raising children like children who turn out well.

Notice: The reason the gospel is the power of God to save **BOTH** Jews and gentiles (1:16) is that it is not based on a righteousness of man, linked to the Law of Moses, but to **God's** righteousness -- as valid for Gentiles as for Jews!

See Rom. 10:3, 4; Isa. 56:1; 2 Pet. 1:1.

1:17, 18. "Righteousness revealed" -- **His** work. "Wrath ... revealed" -- because of **man's** work (From love to lust; from Spirit to flesh; from revelation of the remedy to diagnosis of the disease.)

1:18. Six things "revealed" in Romans:

1. The righteousness of God, in the gospel. 1:17.

2. The wrath of God against sin. 1:18.

-- In giving up the Gentiles. Rom. 1:21 - 32.

-- In the Cross of Christ (God's wrath against **our** sin -- laid on **Him**). Isa. 53:10-a.

-- In the setting aside of Israel in Acts seven. Rom. 9 -- 11.

-- In the future withdrawal of the offer of amnesty to the Gentiles. Rom. 11:21, 22.

3. The righteous judgment of God. 2:5.

4. The glory of God **in** (not "**to**" in this verse) the believer. 8:18.

5. The sons of God. 8:19.

6. The Mystery. 16:25.

1:20. Those who have not heard the Gospel are "without excuse" -- but, sadly, they are also without salvation.

1:21. Here is the beginning of "Intellectualism" -- *"Became vain in their reasonings"* or

"futile in their speculations" (NASB). Notice where this leads (the rest of the chapter).

1:23. "Uncorruptible" is translated "incorruptible" in 1 Cor. 9:25; 15:52; 1 Pet. 1:4, 23. It is translated "immortal" in 1 Tim. 1:17 and "not corruptible" in 1 Pet. 3:4.

1:23 - 25. Turning from the God who created man, they turn to the man that God created -- and worship him.

1:24. Compare Gen. 20:6!

1:25. Here is the ultimate in **humanism**. Notice that the triumph of humanism during the Tribulation turns out to be Satan worship -- 2 Thess. 2:11. "A lie" should be "**THE** lie" -- Satan's lie to Eve was that they should be **gods** -- thus worthy of worship. **THE** lie was that **any** created being could be equal with God (Isa. 40:25; 46:5).

1:26 - 32. This is the fruit of intellectualism and humanism. Notice that when God concluded all under sin (Gal. 3:22) He put the Jew (and us) side by side with these described here and said, "**There is no difference**"!!

1:28. "Reprobate" is "depraved" in NASB.

1:29 - 32. Compare 2 Tim. 3:2 - 4 where many of these characteristics of fallen mankind have found their place in the **professing church!**

1:30. See Ecc. 7:29; Psa. 106:39; Prov. 8:12.

1:31. "Implacable" is translated "ruthless" in Conybeare, but omitted altogether in other translations.

2:1. "Inexcusable" -- compare "without excuse" in 1:20. This verse is illustrated by David judging himself (when he thought it was someone else he was judging) and Nathan replying, "Thou art the man!" 2 Sam. 12:5 - 7.

2:2. "According to truth" means "*not by their words, but by their deeds*" according to Conybeare. See Jer. 17:9, 10.

2:3. For those outside of Christ there is not only no excuse, but also no **escape!**

2:4. Compare 9:22 - 24; Ecc. 8:11; Isa. 30:18; 2 Pet. 3:9, 15; 1 Tim. 1:16.

To think all will eventually be saved, is to think lightly of His goodness, forbearance, and longsuffering. It would be saying, in effect, "*It is not enough that God seeks to lead men to repentance. God is not vindicated in His handling of the lost unless, after all, He saves them all -- repentance or no repentance!*"

2:7. "... *glory and honor incorruptible*" -- according to Conybeare. This way of

obtaining eternal life (like the justification of v. 13) is purely academic, for there are no takers. See 3:10, 11.

2:8. The word translated "contentious" is from a verb denoting to undertake a work for hire. Does this indicate those who want to "work for what they get" are in view here?

2:10. See verses 7 & 13.

2:11. See 2 Chron. 19:7.

2:13. **BUT** there are **none** that are "doers of the law" -- see v. 7, note. See Rom. 3:20, 28.

2:14. Compare Gen. 26:5. Abraham lived and died before the Law of Moses was given.

2:15. "Accusing" or "excusing" but **not** "commending." The Greek word translated "excusing" is a word from which we get our word "apologetics" and has the idea of making a defense.

2:16. See John 5:22; 2 Cor. 5:10 with Rom. 14:10.

2:17 - 20. This passage delineates what the Jew thought of himself. The verses following indicate how inconsistent his life was with his profession. See Isa. 65:2 - 5; Micah 3:11.

2:18. "Distinguish between the things which differ" -- NASB margin. See Phil. 1:10 where, in the Greek, the same expression is used.

2:25. See Gal. 5:3.

2:28, 29. This is not saying a Gentile may become a "spiritual Jew" or that the believers today are "spiritual Israel," but that a Jew by birth is not a real Jew in God's sight (Rom. 9:6, 8; Gal. 6:16) unless he is circumcised in **heart**. See Jer. 4:4; 9:25, 26.

3:2 Compare the "deposit" of truth committed to Paul (2 Tim. 1:12 - 14) and to us (2 Tim. 2:20).

3:3. "Faith" should be "faithfulness" as in the NASB.

3:4. See Num. 23:19 & Job 40:8. "- overcome when Thou [God] art judged [by men]."

3:6. See Gen. 18:25.

3:10 - 18. General accusations (vs. 10 - 12) and specific accusations (vs. 13 - 18).

3:14. "Cursing" is a prayer for evil, in the Greek, just as it is in English. "God #@**# [condemn] him!" etc.

3:19. "Them who are under the Law," i.e. the **JEWISH** race. "Every mouth" -- i.e. the **HUMAN** race. / See Ezek. 16:62, 63. Israel opened their mouths wide in Ex. 19:8 when they said, "*All that the Lord hath spoken we will do.*" The Law was given to close their mouths (Rom. 3:19) but they still had not learned the lesson at Rom. 10:3. They will finally close their mouths at Rom. 11:26. See Zech. 12:10.

3:20. See Ex. 34:7; Job 4:17; 9:2; 14:4; **25:4**; Ecc. 7:20; Rom. 7:18; Gal. 2:16.

3:21. "Witnessed by the law and the prophets" -- See the sacrificial system pointing to Christ and Gen. 15:6; Psa. 36:10; 51:14; 71:15, 16; 85:10; 98:2; Isa. 45:24, 25; 51:6, 8; 56:1; 61:10; Jer. 23:6; 33:16; Micah 7:9. (Salvation is linked with **GOD'S** righteousness in these verses)

3:23. Notice the Bible's statements as to what sin is:

- Self will. Isa. 14:13, 14 (Satan's sin); 53:6 ("his **own way**" -- **our** sin)
- Lawlessness. 1 John 3:4 (Adam's sin). He had only **one** commandment and he broke it. Following Adam men had no commandments to break (under a **legal** arrangement) until the giving of the Law by Moses (see Rom. 5:13, 14).
- Ungodliness (anything which is not like God). Rom. 1:18; 3:23.
- Unrighteousness (anything which is not **right**). 1 John 5:17; Rom. 1:18 (Cain's sin. Cain had no law to break -- Rom. 5:13, 14 -- but what he did was **wrong**).
- Evil thoughts (everyone's sin) -- Matt. 5:21, 22, 28.
- Partiality in dealing with people -- James 2:9.
- Failure to do good (sin of the priest and Levite in Luke 10:31, 32) -- James 4:17.
- **Unbelief** (the only sin which can assign a soul to hell forever) -- Rom. 14:23.
- Even the **thought of foolishness** is sin -- Prov. 24:9 (see also Prov. 23:7)

3:24. "Freely" is translated the same way in Matt. 10:8; 2 Cor. 11:7; Rev. 21:6; 22:17. It is translated "without a cause" in John 15:25; "in vain" in Gal. 2:21; "for nought" in 2 Thess. 3:8.

3:25. "Propitiation" is the Greek word translated "Mercy Seat" in Heb. 9:5. "To declare" -- "A declaration" (noun) of God's righteousness. Same word is translated elsewhere "proof" (not merely an **announcement** of His righteousness, but a **demonstration** of it -- legal evidence).

3:26. **NOW** God is shown to have been righteous in His treatment of David (2 Sam. 12:13) and the woman taken in adultery (John 8:1 - 11). / Cp. Prov. 24:24; Exodus 23:9; Job 25:4.

3:27. That is, not on the **principle of works**, but on the **principle of faith**. (v. 28 is the

setting forth of the "law of faith")

3:28. Here is the final word. See Acts 13:39. / Examples of justification in the OT -- Israel as a nation (Num. 23:21); Abraham (Gen. 15:6); Lot (2 Pet. 2:7); David (2 Sam. 12:13 with Rom. 4:6). See also Heb. 11:2 with Heb. 12:23 ("*spirits of just [justified] men*").

3:29. Jehovah is never looked upon in the OT as a mere "tribal deity." See Dan. 4:34 - 37. He is the "God of Israel" in the sense that **the God of all the earth CHOSE** Israel to be His special people. Deut. 32:8 - 10.

3:31. "*Not a bit of it! We put the Law in its proper place.*" -- Phillips. / See Matt. 5:17; Rom. 8:14; Gal. 2:19. See also the footnote on page 76 of "A City of Two Tales" -- W. P. Heath, pub. by Grace Publications, Inc., Grand Rapids, Michigan.

The following note on Daniel 6:23 is helpful here: "*Once Daniel is on the 'resurrection side' of the death sentence set by the king's decree, he is free from it! Not because it has been changed, but because it has been honored and satisfied! So the death penalty on sinners has been carried out against me, as I was represented by my Substitute, and I am free from the Law without changing or dishonoring the Law. See Rom. 3:31.*" -- W.P.H.

4:4, 5. "Worketh and believeth not" would be **Modernism**. "Worketh and believeth" would be **Legalism**. "Worketh not but believeth" (as it is here) is **Grace**. "Believeth but worketh not" would be **Antinomianism (DISgrace)**. How very carefully this verse is worded to avoid giving the wrong relationship between these two words!

4:5. Illustrated at Luke 23:42, 43. Contrast 2 Chron. 6:23.

4:6. That man is justified by faith **without GOOD works**, is shown by Abraham -- who was justified by faith long before his "work of faith" referred to in James 2:21. But also it is by faith **in spite of EVIL works**, as shown by David. The verses quoted are from Psalm 32 -- written **after** and **in view of** his great sin!

4:7. Even more blessed than having one's sins "covered" (the OT "atonement") is to have them **taken away!** Contrast Heb. 10:4 with John 1:29.

4:9 - 12. Apply the logic of these verses to James 2:21 and it will show that Abraham's justification by works is of **full** significance to Israel only, for he offered up Isaac long after he was circumcised.

4:11. Abraham had both the faith and the righteousness before he was circumcised. Only the **seal** of the righteousness which he **already had** came at circumcision. The **demonstration** of it (in offering Isaac) came later still. See James 2.

4:12. The circumcised Jew had to be saved, **essentially**, like Abraham. But this was not clearly taught or understood until Paul. Compare Acts 15:11 and see Exodus 12:48, 49.

4:13. Does this verse, with verse 16, indicate that we, too, are to inherit the earth? (Compare Matt. 5:5) This is what the Acts 28 people (those who teach that the church began after Acts 28) get from this passage -- and use it to try to prove that Paul at this time was still following the kingdom program. See 1 Cor. 3:21 - 23. If, after Acts 28, these same people no longer owned these things (including "the world") then they must have been disinherited. (See Gal. 3:16, 17 - 29. Cp. Eph. 3:6 with Rom. 8:7 -- "joint heirs.")

4:16-a. Therefore faith **cannot** be a work, or meritorious. As far as has been revealed, faith is the only thing God could foresee about us, on which election could be based (1 Pet. 1:2), without our salvation proceeding from a merit foreseen in us -- and therefore not gracious.

4:17. "And calls into being that which does not exist." -- NASB.

4:21. Here is the essence of faith. See Gen. 21:1.

4:25. "Raised **BECAUSE OF** our justification" (NASB). The death of Christ is the **BASIS** and the **CAUSE** of our justification: His resurrection is the **PROOF** of it.

5:1. "Justified" is translated "acquitted" by Weymouth.

5:2. "Rejoice" is the same word as "glory" in v. 3 and "Joy" in v. 11 (*kaukaomai*). It is translated "boast" in 2 Cor. 10:8, 13, 15, 16 and in Rom. 2:17, 23; 4:12. It is translated "exult" here in the NASB. See the use of this word ("boast") in Eph. 2:9. / "**Glory** of God" -- Here it is a different word (*doxa*) than the one translated "rejoice" and noted above.

5:3. See 2 Cor. 12:9; 4:17; 7:10.

5:6. The thief on the cross illustrates this. At the very time Christ was dying (for the thief as well as for the rest of us) this ungodly man was completely helpless ("without strength"). He could not help himself, for both hands and both feet were nailed down. His fellow thief couldn't come to his aid, for his hands and feet were nailed down also. (Luke 23:39 - 43).

5:6, 9, 10. As **enemies**, Christ offers **reconciliation**; as **sinners**, He provides **redemption & justification**; our **ungodliness** is met by **sanctification**; and in our **weakness & helplessness** He is our **sufficiency**.

5:8. "Love" here is *agape*. It is greater love than man's (John 15:13) for Christ died for His **enemies!** In this verse the God who loves is equated with **CHRIST**. It is not the Father who loves and gives His Son, as in John 3:16, but God the **SON** who loves and gives **Himself!** "God demonstrated **His own** love ... " -- NASB.

5:9. We are justified by: **GRACE** (3:24), His **BLOOD** (5:9), **FAITH** (5:1), **CHRIST** (4:5 & Gal. 2:17), and by **WORKS** (4:2 & James 2:21, 24, 25). / "**THE** wrath" in NASB. The same expression is used in 4:15; 1 Thess. 1:10; 2:16; 5:9; Rev. 6:17; 11:18; etc. / Notice the expression "**much more**" in vs. 9, 10, 15, 20. If He **saved** us when we were ungodly enemies, how **much more** He will **keep** us now that we are saints and His friends!

5:10. "Saved by His life" -- See Heb. 7:25. See 2 Chron. 24:17. Joash was good only as long as the High Priest lived. So our "goodness," whatever it may be, is because our High Priest counsels us and prays for us. Praise the Lord, **our High Priest will never die!**

5:11. It should read "reconciliation" instead of "atonement." The Biblical word "atonement" is an OT word and is never used (in Scripture) concerning the work of Christ. "Atonement" has to do with the **covering** of sin by the blood of the animal sacrifices. Christ did not merely cover sin, **He took it away!** (See Heb. 10:4 & John 1:29. Theologians use the word "atonement" in a way it is not used in Scripture -- to refer to the complete work of Christ on the Cross. We must be careful to distinguish between the two ways this English word is used.)

5:12. "By one **MAN**" -- **NOT** by one **woman**, or by **Satan**, or by **God**.

"Entered into the world." Sin existed before Adam. It originated in Heaven, when Satan sinned (see Isa. 14 & Ezek. 28). However it did not enter into the world (the restored earth), i.e. into Adam's race, until the sin of Adam. "Death by sin." Not the absolute origin of **all** death, but death enters into the renewed earth, and into Adam's race. "Upon all men." It does not say anything here about death in plants or animals. "All have sinned" or, better, "all sinned" (i.e. **when Adam sinned**).

5:13. "Until the Law ... no Law" records a time when there was **NO LAW**. This time is specified in v. 14 as being from Adam to Moses. Here is an answer to the Seventh Day Adventists, who claim man has **always** been under the Law. See "Law and Grace -- an Outline Study" in "Help in Hard Places." -- W. P. Heath, published by Things to Come Mission. / "Sin was in the world." Sin is more than the transgression of the Law, for here there is "no Law" yet sin and death are present. Compare Gen. 26:5 with this verse and Rom. 2:14, 15. See John 15:22 - 24. / "Sin is not imputed" -- Compare Rom. 4:8, 15; 2 Cor. 5:19.

5:14. "Nevertheless ..." Death reigned even though there was no Law, even though sin was not imputed, even though they had not sinned as Adam had. Sin is not imputed today either (2 Cor. 5:19) yet death reigns until its reign is broken by the imputation of righteousness to the sinner (2 Cor. 5:21). Link 2 Cor. 8:9 with 2 Cor. 5:21.

"From Adam to Moses" -- This period was characterized by:

- No Law.
- No imputation of sin.
- The reign of death.
- At least two great universal judgments -- the flood and Babel.

Adam broke a specific law **with a judgment attached**. Until Moses, no one else had such a law to break. Therefore their sin did not have the character of **transgression** as did Adam's sin. Another way in which **NO ONE** had sinned as Adam did: *"His sin was as the federal head of the race and affected the whole race. It is this which makes him a type of Christ (the federal headship -- not the sin). Adam's transgression was a willful violation of a direct command of a revealed God."* -- William R. Newell.

5:18. *"As by the offence of one [Adam] judgment came upon **all men** [of Adam's race] to condemnation; even so by the righteousness of One [Christ] the free gift came upon all men [of Christ's new creation -- **'They which receive abundance of grace and the gift of righteousness'** -- 5:17] unto justification of life."* The verse does **not** teach Universal Reconciliation! The "even so" does not mean the same "all men" are in view, but that the principle of federal headship is involved in both cases. I.e. men are lost because of **one man's disobedience**, and those who are saved are, "even so," saved by **one Man's obedience**.

Chapter six -- outline:

-- 6:1 - 10. God's part in deliverance from sin, and **our knowledge** of it. This is God working **for** us.

-- 6:11 - 23. Our part in claiming what God has done, and **our experience** in it. God working **in** us. We are to realize **by faith** what God has accomplished **in fact**. (**Chapter six** -- the **power** of sin; chapter seven -- the **presence** of sin.)

6:1. Abounding grace (5:20) is the **provision** for abounding sin -- not the **excuse** for it, or the **justification** for it! See v. 2 and following. There is no antinomianism here! / *"In Romans 6:1, 'Shall we continue to persist **habitually** in sin?' In 6:15 the thought is, 'Shall we commit an **act** of sin?'"* -- Kenneth Wuest.

6:2. "God forbid" is paraphrased as *"What a ghastly thought!"* by Phillips.

6:4. Buried **with** Him, not buried **"Like** Him" centuries later. I.e. we were buried when He was buried, because our identification with Christ puts us (retroactively) **IN HIS TOMB**. There is not one drop of water in this verse.

6:5. The word "likeness" is used of the union of Christ with humanity in His incarnation. See Rom. 8:3 & Phil. 2:7. Also v. 5 is translated, "- for if we have **become united with Him** by the likeness of His death ..." (See the Scofield marginal note here).

6:6. "Destroyed" is "make powerless" in NASB margin. "- **was** crucified ... **hath** died" (Scofield margin). "Our old self" (NASB) is personal enemy number one!

6:8. Paul is not, here, speaking of physical resurrection, but of a resurrection type of life **now**. See v. 13 and note there.

6:11. "Reckon" is *"logizomai"* in the Greek. It is translated "impute," "account," "think," "conclude," etc.

6:12. *"'It' refers back to the word 'body' (neuter gender). It is not lusts of sin, but lusts of the body."* -- Wuest

6:13. *"- put yourselves once for all at the service of God as those who are living ones out from among the dead."* -- Wuest. See Rom. 8:11; 13:11; 1 Cor. 15:34; 2 Cor. 4:10, 11; Eph. 1:19, 20; 5:14; Phil. 3:11; 1 Thess. 5:6.

6:14. The fact that we are "**not under law**" is not the basis for loose living, but the basis for **freedom from sin's dominion**.

6:20, 22. Notice the direct contrast between these verses.

6:23. **Death** is referred to **38 times** in chapters 5 through 7. Resurrection is referred to 8 times. There are additional references to both in chapter 8.

Chapter seven.

Note: The believer is liberated from **death** (cp. 6:14, 17), looked at as being **king** over him, in chapter 5; from **sin**, as being his **master**, in chapter 6; and from the **Mosaic law**, as his **husband**, in chapter 7.

7:4. We are not only "dead to the Law" because we were, in Christ, nailed to the Cross (Gal. 2:20) -- but the Law is dead to us, for it was nailed there also! (Rom. 7:6 & Col. 2:14).

As believers we are "married to another, even to Him who is raised from the dead ." So every return to legalism, and the rule of the old nature, is a matter of spiritual adultery! In this new marriage the new Husband will not die -- and neither will we!

7:6. *"Having died to that wherewith we were held-"* (Scofield margin). It was not the Law that died (here -- compare note above on verse 4), it was **US!** / *"Law would say that we must keep up the conflict of 7:7 - 25 until we die! But grace replies (and faith responds), 'You need endure the conflict no longer, for you have **already died!**' (Gal. 2:20). The answer to the conflict with the flesh is not **our** death, but **Christ's** death -- and our share in it." -- Wm. R. Newell.*

7:7. "I had not known sin." Not that he would not have known what sin **was**, but that he would not have known it was in his own heart, unless the Law had stirred it to **life!** See v. 8. / The thought is, "If we are delivered from sin (6:14) and also from the Law (7:6), then is the Law as evil as sin, since we have to be delivered from both? Compare the question in 3:31.

7:7 - 25. This passage is summarized in Gal. 5:17. Rom. 8:1 - 14 is summarized in Gal. 5:18. "I" occurs 28 times (Paul was having "I" trouble!), "me" 12 times & "my" 4 times. A total of 44 references to **self** in only 18 verses! Contrast the emphasis on the **Holy Spirit** in chapter 8.

It is thought by some that this section of Romans is a record of the struggle Paul had as the unsaved Saul of Tarsus. That it is, rather, a record of the struggle he had as a new believer is shown by the following considerations:

-- This passage is found in the wrong part of Romans to be an account of Saul's struggle with sin as an unbeliever. Chapter one through the first part of chapter three deals with **condemnation**, and **salvation** is the broad theme of chapters three through five. But in chapters six, **seven** and eight Paul turns to the matter of the believer's life -- his sanctification.

-- There is a transition from "when we were in the flesh" [when we were unbelievers --

see 8:8, 9] (7:5) to "now" (7: 6) being delivered from the law because we are believers

-- The only time Paul (a devout and fanatical Pharisee) was "alive without the Law" was when he was first saved, before he had turned to the Law for sanctification (7: 9). Paul was neither alive nor without the Law as an unsaved Pharisee! At his conversion -- which had no connection with the Law at all -- he was gloriously and consciously "alive." But when he faced the problem of how to live this life (with his background as a Jew and a Pharisee) he turned to the Law for the answer -- and it "killed" him. See 2 Cor. 3:6, 7.

-- The "death" of verse nine, and on through the rest of chapter seven, is that living death of longing to do the will of God (because of the new nature) but unable to do it (because of the old nature). It is referred to as "**This** death" in 7:24.

-- "The commandment" of verses 8, 9, 10, 11, 13 is not the whole Decalog, but the one commandment (the tenth) mentioned in verse seven. Those commandments dealing with outward conduct were easier to handle (at least superficially) than the one covering the thoughts and intents of the heart! That one "slew" him!

-- Paul came to "know sin" not when he studied the Law under Gamaliel, but when, indwelt by the Holy Spirit, he went to the Law for deliverance from sin in his own life!

-- Paul needed to learn that even as salvation is not by the Law -- so sanctification is not by the Law either. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? (Gal. 3:3). "The blood of Christ shall purge your conscience from dead works to serve the living God" (Heb. 9:14). Having turned from self righteousness and received imputed righteousness for our salvation, we must go on to fully avail ourselves of **engendered righteousness for our sanctification**. (According to the dictionary, the meaning of the word "*Engender*" is "to cause to exist or develop; produce." Engendered righteousness is that righteousness which God produces and develops in the believer who is yielded to His Holy Spirit -- see Phil. 2:13)

7:8, 9. Without Law, I am alive and sin is dead. Under Law, sin is alive and I am dead! Compare the note on verse four concerning our relationship to the Law.

7:9. Notice: Dead **under** the Law (Eph. 2:1); dead **by** the Law (Rom. 7:9 - 11); and dead **to** the Law (Rom. 7:4, 6; **Gal. 2:19**).

7:10 - 14. Was the Law evil, since it brought "death" instead of life to Paul when he went to it for his sanctification? No, it was not the Law that was evil, but Paul's flesh. The Law revealed to him the exceeding sinfulness of sin and the carnality of his old nature. God let him go through this time of defeat that he might learn the truth of verse 18: "I know [now] that in me (that is in my flesh) dwelleth no good thing!" He must learn that self righteousness cannot avail to please God, even in the believer. Only then can he, in desperate defeat, turn to God, expecting Him to produce that engendered righteousness which alone satisfies His holiness. See Gal. 2:20; Eph. 2:10; Phil. 2:13; Heb. 13:20, 21. This is what the writer of Hebrews had in mind when he wrote, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

7:15 - 24. My note at 1 Sam. 15:14 reads: *To those teaching that the old nature has been eradicated -- or that the believer has only one nature, the new nature -- this question should be asked, "What meaneth then the bleating of the sheep?" From what source comes that delight in sin which is in such contrast with the delight in the will of God that we experience when we walk in the Spirit? See Rom. 7:15 - 24; James 4:1; etc.*

7:22 - 25.

Delight. "I delight in the Law of God -" (v. 22).

Discovery. "But I see another law -" (v. 23).

Defeat. "Bringing me into captivity -" (v. 23-b).

Despair. (v. 24).

Deliverance. (v. 25-a).

7:24. Notice the short "Who's who" of Rom 7 & 8: **Deliverer** -- 7:24, 25; **Accuser** -- 8:31, 33 - 35. Compare "Who art **thou** -" in 9:20 & 14:4. See 11:34, 35.

CHAPTER EIGHT

WHERE IS THE GOOD?-- (A tract written by W. P. Heath)

"There be many that say, Who will show us any good?" Psa. 4:6.

"And we know that **all things** work together for **good** to them that love God, to them who are the called according to His purpose." Rom. 8:28.

We who know the Lord as personal Savior believe Romans 8:28. Yet, in the midst of our trials, we would like to see some of the "good" which is promised. Sometimes we do see the good God is able to bring out of our trials, but what about the times when all seems only heart-ache, suffering and darkness? A look at the context of Romans 8:28 will be instructive and helpful. The one who "KNOWS" that all things work together for good is, at the same time:

-- Suffering. Rom. 8:18, 23.

-- Compassed with infirmities. Rom. 8:26.

-- So desperate in his need that he doesn't even know what to pray for! Rom. 8:26.

Verses 26 and 28 should be connected together in this way, "- we do not know what we should pray for as we ought ... but we do know that all things work together for good --." The good is there, but if we could always **see** it, it would not be part of our walk by **faith**.

Notice also the situation of the believer, who knows that "all things work together for good," in the verses following Romans 8:28.

-- Many (perhaps everyone) against him -- but **GOD** is **FOR** him (verses 31, 32).

-- Accused and condemned by men and by Satan, the accuser of the brethren, -- but **JUSTIFIED** by **GOD** (verses 33, 34).

-- Greatly in need of prayer -- but constantly prayed for by both the Holy Spirit and Christ Himself (verses 26, 34).

-- Undergoing tribulation, distress, persecution, famine, nakedness, peril and sword -- but assured that this is all for the sake of our **Lord** (verses 35, 36).

-- Opposed by death, life, angels, principalities, powers, things present (where our trials are), things to come (where our worries are) -- but **not separated** from the **love of Christ** (verses 38, 39).

Have we too long taught only the security of our salvation from these verses? They do teach this, but they teach much more than this. They teach us to expect little but trouble from the world, and infinite love and understanding (in the very midst of our troubles) from **HIM**.

We, here in the United States at least, are used to living in comparative luxury. We need to hear anew the cry of the writer of the epistle to the Hebrews, "*For consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood, striving against sin*" (Heb. 12:3, 4). It is almost certain that trials and testings will increase for the believer as this age draws to its close. Many of us are somewhat spoiled by soft living, and I wonder how we will fare if we are called upon to lay down our very lives, and the lives of our children, for Him.

When the early Christians were thrown to the lions (and not delivered as Daniel was), or burned at the stake (and not rescued as the three Hebrew children were), how much good could they see being worked out for them? Yet they **knew** that the good was there, and died with songs of praise on their lips. He may show us some of the good even now. He may deliver us dramatically tomorrow. "But **IF NOT**" (see Dan. 3:18) then may we rest **by faith** on Romans 8:28 and expect that "whether by life or by death," whether by deliverance from trials or by joyous victory in the midst of them, we may glorify Him.

When we are burdened and distressed because of the **things** the Lord allows to come into our lives, we can **know**, by faith, that He is working **all things** together for our good. We can also rejoice that "in **all these things** we are more than conquerors through Him that loved us" (Rom. 8:37).

"These little troubles (which really are so transitory) are winning for us a permanent and glorious reward out of all proportion to our pain. For we are looking all the time not at the visible things but at the invisible. The visible things are transitory: it is the invisible things that are really permanent." 2 Cor. 4:17, 18 (Phillips).

So praise the Lord for the good we do **not** see, it is **lasting** goodness!

Chapter eight -- a simplified structure from the above study.

- A No condemnation (v. 1).
- B In a context of warfare with the flesh and the world (here on earth) the Holy Spirit prays for us (here in our hearts) -- (vs. 26, 27).
- C **GOD** is working all things together for our good (v. 28).
- B' In a context of warfare with Satan (in heaven) the Lord Jesus Christ prays for us (in heaven) -- (v. 34).
- A' No separation (vs. 35 - 39).

8:1 - 14. This section of Romans can only be understood when it is seen as God's answer to Rom. 7:24 and context. The "life" of 8:6, 10, 11, 13 is a **quality of living** in contrast to the "living death" of 7:24; 8:6, 10 and 13. The remarks on the body in 8:10 - 13 are in answer to the mention of the body in 7:14. The place of the "law" in both chapter seven and chapter eight is in connection with living for the Lord -- not salvation. (Paul's "Romans seven experience" was not when he was unsaved, but when he was a believer) To bring the theme of Romans three into Romans eight is to destroy the force of both chapters! "The Law of sin and death" refers to the sins of Romans seven and the death of 7:24. The "law of the Spirit of life in Christ" is the life of 8:6, 10, 11, 13, not eternal life, in **this** context.

8:1. There is no **condemnation** (compare John 5:24) -- but there should be a **demonstration** of the new life in Christ! The verse ends with "- Christ Jesus." See NASB and the Scofield margin.

8:2. In traffic, the "go" **light** does not "make void" (3:31) the "stop" **sign**. It supercedes it and delivers from it. It is a **higher law** of the same Lawgiver.

8:3. "Like" because it **WAS FLESH** -- but **ONLY** "like" because it was **NOT SINFUL**.

8:4. See Gal. 3:3. The Law was fulfilled **IN** us (not "**BY** us") by the Holy Spirit. It was not fulfilled **FOR** us either. It is speaking of engendered, not imputed, righteousness here.

8:5. "After" is "according to" in NASB. The believer is not **IN** the flesh (v. 8), yet may walk **AFTER** the flesh (i.e. the believer **MAY** not please God -- the unbeliever **CANNOT** please Him).

8:6. "Death" is "**this death**" of 7:24 -- the "death" of not being able to live the life which, because of the new nature in us, we want desperately to live. "Death" all through the first part of Romans eight looks back to 7:24! See note at 8:1 - 14.

8:9. In this verse the Holy Spirit is called both the "Spirit of God" and the "Spirit of Christ." Therefore Christ must be God.

8:10. The "**death**" here is that spoken of in Rom. 6:6 - 8 and is due to the crucifixion because of **OUR** sin. The "**life**" is that spoken of in 6:4, 13 and is resurrection life due to **HIS** righteousness. Probably "spirit" in this verse is speaking of man's spirit, not the Holy Spirit. The NASB does not capitalize the word "spirit" here.

8:11. This quickening is not resurrection of the physically dead (dead bodies are not "**mortal**" -- subject to **death**, but "**corruptible**" -- subject to **decay**), but giving a resurrection kind of life to our bodies **now**. (See note at 6:13).

8:13. *"To live according to the flesh is to be in the way of death, and to live according*

to the Spirit is to be in the way of life, with its victory over the flesh. It is not asserted that Christians are in danger of spiritual death, but it is nevertheless true that they may live in the realms in which those who are spiritually dead live." -- Lewis Sperry Chafer, vol. 2, page 190 of his Systematic Theology. Eph. 5:14; Rom. 13:11; Phil. 3:10 and Col. 3:5 substantiate this.

8:14. That is, "led by the Spirit of God" to mortify the deeds of the body (v. 12). / *"By the new birth we are **children** of God, -- when we are led by the Spirit we are **sons**. Sonship connotes what children ought to be ... believers in Christ are never (as **such**) designated **sons**."* -- Sir Robert Anderson, "The Lord from Heaven," page 25.

8:16. "Beareth witness with" is one word in the Greek. Our spirit and God's Spirit are "joint witnesses" or "co-witnesses" (*summartureo*). So in v. 17 three Greek words contain the prefix "sun" or "sum" which designates a joint condition or action. "Joint-heirs" is *sunkleeronomos*; "suffer with" is *sumpasko*; "glorified together" is *sundoxazomai*. V. 17 could be translated, "We are joint-heirs with Christ if we joint-suffer that we may be joint-glorified." Compare Eph. 3:6 where there are also three words with this prefix. The word for "Joint- heirs" is the same one translated "fellow heirs" in Eph. 3:6.

8:18 - 25. The glory is to be revealed **"IN"** us, not **"TO"** us, as in some translations. In v. 19 it does not speak of the believer longing for the first sight of heaven, but of the creation anxiously awaiting the revealing of the believers. *"For the anxious longing of creation waits eagerly for the revealing of the sons of God"* (NASB). Compare 2 Thess. 1:10 where, speaking of this same time, it says, *"He shall come to be glorified **IN** His saints, and to be admired **IN** all them that believe."* It is not that I will look around and marvel at the glories of heaven. Rather, those on earth, at the beginning of the millennial kingdom, will look at **me** (brought back to earth for the very purpose of displaying God's work in me) and marvel at what **He** was able to do for and in such a worthless, hopeless sinner! They will look at me, without spot or blemish or any such thing (Eph. 5:27), with a body like the body of His glory (Phil. 3:20), and exclaim, "What a **wonderful SAVIOR!**"

Even the inanimate creation is waiting for the sight. The creation was brought under the curse, not because **it** sinned (for it was not made subject to vanity by its own will), but because **Adam** sinned. It will be delivered from that curse, automatically, when we are displayed as His handiwork. Not when the Rapture takes place, but when, after we have rested (2 Thess. 1:7-a), and after Christ has returned with His holy angels to set up His kingdom (2 Thess. 1:7-b - 9), we will have our "coming out party," the **manifestation** of the sons of God (Rom. 8:19). **WE** are waiting for the **adoption** (Rom. 8:23), the redemption of our body which takes place at the Rapture. It is not until at least seven years later that the curse is lifted from the creation (as described in Isa. 11:6 - 10; 35:1; etc.). **CREATION** is waiting for the **manifestation** of those who will already have received their adoption. Though we are not a part of the millennial kingdom, we will be displayed to those in that kingdom that they might see what God has been doing during the past 2,000 years. As they at last understand the long delay in establishing the kingdom, they will echo Paul's words of praise as found in Rom. 11:33 - 36!

8:22. In this verse the creation is groaning; in v. 23 the believer is groaning; in v. 26 it is the Holy Spirit who groans. Compare 2 Cor. 5:2, 4. / "Groan ... together" is one word --

sustenazo. "Travaileth ...together" is *sunodino*. (The same prefix that is used in the Greek words noted above, in vs. 16, 17)

8:23. In this verse we groan, waiting for the adoption. In v. 26 the Spirit of adoption (v. 15) groans.

8:28. See NASB -- "*And we know that God causes all things to work together for good.*" See "these things," "all things," "all these things" in Rom. 8:31, 32, 37. See Eph. 5:20; 1 Thess. 5:18. / It is not "**our** good" in this verse, but the good of all who love God, as **God** sees that good. See Deut. 8:16, "- to do thee **good** at thy **latter end**." / See Ezra 8:22. Notice Psa. 119:91, "- for all things are Thy servants" (NASB).

8:28 - 39. Compare these verses with Eph. 3:17 - 21, particularly verse 18.

| Eph. 3:17 - 21 | Rom. 8:28 - 39 |
|---|---|
| Rooted & grounded in love (3:17); love passes understanding (3:18). Breadth of His love (3:18). Length of His love (3:18). death, things to come (8:38). Depth and height of His love (3:18). (8:39). "Able to do exceedingly abundantly above all ..." (3:20). | Rom. 8:35, 37, 39. So broad that it takes in all He foreknew (8:29). Length (in time) includes both life & things present & Neither depth nor height can separate us from His love Note what He is able to do-- yea, what He has already done -- in this whole <u>passage</u> . |

8:31. Contrast Nahum 2:13; 3:5. There God told the city of Nineveh, "Behold I am **against thee!**" If God be for us, who can be against us? But if God Himself be **against** us, who can be **for** us? That God is not against us is due to His work of reconciliation (2 Cor. 5:19) and is proved by the gift of His Son (Rom. 8:32). Compare Psa. 56:9; 118:6; Jer. 51:25; Ezek. 21:3; 36:9; 38:3; 39:1.

8:31, 33 - 35. What instructive and unanswerable questions!
 -- Who can be our adversary (successfully)? v. 31.
 -- Who can take us to court and prefer charges? v. 33.
 -- Who will judge the case? v. 34 ("What judge can doom us?" -- Conybeare's translation).
 -- Who can exact a penalty? v. 35.

8:32. Compare 5:8 and 1 John 4:10. / "He that **even** spared not His own Son -" (Greek).

8:34. For that one who dares to bring the believer into court: God, the Judge, has already justified him; Christ, the Prosecuting Attorney (the **only** one who has the **right** to condemn -- John 8:7) has died for him, and is now the Attorney for the **Defense!** (1 John 2:10). Compare Heb. 7:25 and Rom. 5:10.

8:35 - 39. Contrast Micah 3:11.

8:36. See Psa. 44:22, 23.

8:39. The word "other" is *heteros* in the Greek. It means "another of a different kind." The thought is, "None of these things we have been talking about, nor any **different** thing will be able to separate us from the love of Christ." **What a wonderful security!**

CHAPTERS NINE THROUGH ELEVEN -- The DISPENSATION of grace ¹

NOTE -- This whole section, especially chapter nine, will be better understood if one has access to "Explore the Book" by J. Sidlow Baxter, Volume 6, pages 86 through 90. It is an excellent, though brief, commentary on Romans nine. The following are excerpts from those pages (*emphases are the author's*):

"As to the *scope* of the passage, it will by now have become obvious that it is all about God's dealings with men and nations historically and dispensationally, and is **not** about individual salvation and destiny beyond the grave. Now *that* is the absolutely *vital* fact to remember in reading the problem-verses of these chapters, especially the paragraph 9:14 - 22. Calvin is wrong when he reads into these verses election either to salvation or to damnation in the eternal sense. ... [Pharaoh's] will was already set. The heart was already hard. God **overruled** Pharaoh's will, but did not **override** it. The hardening process developed inasmuch as the plagues forced Pharaoh to an issue which **crystallized** his sin. ... God foreknows everything that every man will do; but He does not **predetermine** everything that every man does. Nay, that would make God the author of sin! ... God foreknew that Esau would despise his birthright; that Pharaoh would be wicked; that Moses would sin at Meribah; that the Israelites would rebel at Kadesh Barnea; that Judas would betray our Lord; that the Jews would crucify their Messiah; but not one of these things did God **predetermine**. ... Let us say two things emphatically of Pharaoh in particular: (1) God did not create him to be a wicked man; (2) God did not create him to be a damned soul. And, with mental relief, let us further say that God could never create **any** man either to be wicked or to be eternally damned. 'Is there unrighteousness with God? God forbid!'"

There are two major passages in Paul's epistles regarding this Age of Grace: Rom. 9 -- 11 and Eph. 3:2 - 13. Each is an illustration of the parenthetical character of this age. Rom. 9 -- 11

¹These notes on chapters 9 - 11 are available separately -- Bible Study # 61). See also Bible Studies, "Balance of Truth" (#51) and Calvinism examined briefly" (#58).

breaks into the logical connection between Rom. 8:35 - 39 and Rom. 12:1, 2. Eph. 3:2 - 13 breaks into the sentence begun in Eph. 3:1 and continued in Eph. 3:14. Compare Daniel chapters 2 through 7 which tell of another parenthetical period (the "Times of the Gentiles") and notice that these chapters, being written in Aramaic, break into the rest of the book which is written in Hebrew. (See Class Notes on Daniel).

The **SCOPE** of chapters 9 -- 11 is **historical** and **dispensational**, not **personal**:

The "Israel" in view is **lost** (9:2, 3; 10:1) -- yet at this time there were **many** individual Israelites who were believers. Acts 21:20, "Thou seest, brother, **how many thousands** of Jews there are who **believe** -."

The "Israel" in view is blinded, and has been cast away (11:7, 15). However, the elect **individuals** are not blinded (11:7), and the fall of Israel (as a nation) is not only that the Gentiles might have opportunity for salvation, but that **individual Jews** might be brought to salvation also (11:1).

The wild olive branches grafted in are not **individuals** being **saved**, but Gentiledom brought into a place of spiritual privilege (see 11:17 - 23 and notes there in this study). The wild olive branches will be **cut off** when the natural branches are grafted back in. **Individual believers** of this age will "**be come in**" (the Body of Christ **completed** -11:25), so that all Israel can be saved (11:26), and then be **caught away** (1 Thess. 4:17) to meet the Lord in the air.

The **SOVEREIGNTY** of **GOD** and the **RESPONSIBILITY** of **MAN**.

This problem begins back in Romans eight. If God is able, for us **Gentiles**, to work all things together for our good; if the chain from foreknowledge goes through predestination to glorification without a break; if **nothing** can separate us **Gentiles** from the love of God (Rom. 8:28 - 39) -- then what happened to the **nation of Israel**? They had all of the advantages His love could bestow, and were even chosen as the human instrument in the incarnation, yet they are the source of deep sorrow and grief to Paul (9:1 - 3), lost (10:1), and rejected (11:15)!

The answer is found in Romans 9 - 11:

- 1A.** God's **sovereignty** has been exercised in regard to **Israel** (9:6 - 13). This brings forth some objections from the heart of most men:
 - 1B.** The first quibble -- "This robs God of His justice" (9:14).
 - 1C.** He chooses, not in order to judge, but in order to have mercy (9:14-b - 16). Notice it was when Israel deserved to be **totally destroyed** (Ex. 32:9, 10) that God "retreated behind His sovereignty" in order to be gracious (Ex. 32:14; 33:19).
 - 2C.** When He chooses to harden, it is to bring a testimony of His power to all the earth (9:17). See the section following on "Who hardened Pharaoh's heart?"
 - 3C.** He is just, whether in mercy or in hardening (9:18).
 - 2B.** The second quibble -- "This relieves man of responsibility" (9:19).
 - 1C.** Man is in no position to find fault, even **IF** this quibble seems well founded, which it is **not** (9:20, 21).
 - 2C.** God's choice doesn't **make** a man worthy of judgment (**all** are worthy of it to begin with), but determines the **time** of the judgment. Notice -- if it weren't for the sovereign choice of God, in 9:22, 23, Israel would have

been in her **Tribulation** soon after Acts seven and the unbelieving Jews at the time of the writing of Romans would long ago have been "purged" (Ezek. 20:38) and become **dead** Jews (9:22).

3C. God's sovereign choice is for a **gracious purpose** (9:23 - 29).

- 2A.** Israel's **free will** was exercised in regard to **God** (The nation was set aside not because of the sovereign choice of God, but through **their** "free will" choice) 9:30 -- 10:21.
- 1B.** It was not God's choice of Gentile above Jew, but the Jew's choice of **works** instead of **faith**, which was the problem (9:30 -- 10:3).
- 2B.** God's sovereign decision was to throw the choice between law and grace open to all men (10:4 - 13).
- 3B.** Israel is without excuse.
- 1C.** One must hear in order to choose (10:14 - 17).
- 2C.** But Israel **did hear** (10:18 - 21).
- 3A.** God's **sovereign** over-ruling of man's "free will" (11:1 - 32).
- 1B.** Israel's setting aside not complete -- He has **chosen**, in grace, a present remnant (11:1 - 7).
- 2B.** Israel's setting aside opens the door of salvation to the Gentiles (11:11).
- 3B.** Saved Gentiles reach back to save some of the individual Jews (11:14).
- 4B.** Gentiles will not all believe either, but the **full number** (as God foreknew them) will be brought in (11:25).
- 5B.** Gentiledom will eventually turn away from Grace. This will be the occasion for God to usher Israel back into His gracious dealings -- resulting in all Israel (as He foreknew them) being saved (11:26).
- 6B.** The re-establishment of Israel will result in the salvation of many more Gentiles, during the Tribulation and the Kingdom (11:12). See Matt. 25:32, 34; Rev. 7:9.
- 4A.** Praise **freely** given concerning God's **sovereignty**. How wonderful is our God (11:33 - 26)!
- 5A.** Some observations on **sovereignty** and **free will**:
- 1B.** It is the sovereignty of God that has made salvation **possible** today. **NO ONE** will ever be able to say **truthfully**, "I am not saved because I was not chosen."
- 2B.** God's sovereignty initiated and finished redemption. Also, through Christ lifted up, He has drawn men by His word. Man's free will **initiates** only the resistance to God and rejection of His Son. God, by His sovereign choice, has allowed men to thus resist His work of redemption.
- 3B.** The saved in heaven will look back and say, "The sovereign God has done it all!" The lost man in hell will look back and be forced to admit, "It's all my fault, I freely chose the way I took." Notice that in Luke 16 the rich man did not blame God for where he was, nor did Abraham. Also, Abraham did not say the rich man's brothers could not be saved because they were not elect -- even if one went back to tell them. Instead, he pointed out their responsibility to believe the Scriptures (Luke 16:29 - 31).
- 4B.** Though we cannot reconcile God's sovereignty with man's "free will," there is no problem in God's mind about it. We must not reject nor over emphasize either one. **Our** responsibility is to **believe** what God has revealed about them both.

CHAPTER NINE -- Israel's setting aside not COMPLETE, there is a remnant.

9:2, 3. Notice the opening verses of chapters 9, 10, 11 in regard to Paul's relationship to Israel:

-- 9:2, 3. Paul's "Calvary love" for Israel. His concern for their salvation.

-- 10:1. Paul's prayer for Israel "that they might be saved."

-- 11:1. Paul's assurance for Israel. His own salvation a token and pledge that God will again deal with Israel, and that Israel will yet be saved (11:26). Paul's salvation is a type of their coming salvation. This is one reason why he speaks of himself and his new birth as one "born out of due season" (ahead of time -- 1 Cor. 15:8).

Also: the burden for souls (chap. 9) leads to prayer (chap. 10), which results in their salvation (chap. 11). If we do not see souls saved, it may be because we do not pray; we do not pray because we have little or no burden for souls; we have no burden because we are not filled to overflowing with the wondrous truths of Romans chapters one through eight.

9:3. Compare Exodus 32:32. See Acts 20:22 - 24; 21:13.

9:5. "- From them, in human lineage, sprang the Christ, **He who is GOD OVER ALL**, blessed forever, amen." -- Berkeley Bible. (The punctuation in the RSV is misleading -- denying the deity of Christ set forth here). See the comment on this verse in the notes in the Companion Bible, on page 1,680.

9:14 - 24. WHO HARDENED PHARAOH'S HEART?

Notice what is said about it in Exodus:

| Pharaoh's part in it | God's part in it |
|----------------------|----------------------|
| Exodus 3:19 ----- | -----Exodus 4:21 |
| " 5:2 ----- | ----- " 7:3 |
| " 7:24 ----- | |
| " 8:15 ----- | |
| " 8:32 ----- | ----- " 9:12 |
| " 9:34 ----- | ----- " 10:1, 20, 27 |
| | ----- " 11:10 |
| | ----- " 14:4 |
| " 14:5 ----- | ----- " 14:8, 17 |

Notice God did not make Pharaoh's heart hard initially, Pharaoh didn't get his hard heart from God, he got it from Adam. Before ever the contest between Moses and Pharaoh began, Pharaoh's heart was already so hard that the children of Israel were crying, groaning and sighing because of their bondage (Ex. 2:23, 24; 3:7; etc.). God chose a man who had a hard heart and

raised him up to a place of authority in Egypt so He could use that hard heart to accomplish His purpose.

In what sense did God harden Pharaoh's heart? As Pharaoh rejected the revelation of God's power, hardening his heart against it, God revealed more and more of His power so that Pharaoh had to harden his heart more and more to resist it. When a river begins to rise, you may build a dike to keep it from flooding your house. As the water rises higher and higher you are forced to build the protective wall higher. In a sense you are building up the dike, but in another sense the river is doing it -- for if the river did not rise you would be content with the protection you had already built up.

Pharaoh set the direction he would take, and God pushed him on. It is not the wind alone which sends the ship into the rocks, it is also the set of the sails.

Purposes for hardening Pharaoh's heart:

1. To make the Israelites more aware of their slavery, so they would be willing to leave Egypt.
2. To teach Israel the power of God (Ex. 10:2; Deut. 4:33 - 35).
3. To demonstrate that Moses was the appointed and empowered leader of his people.
4. To weld the Israelites into a nation -- willing and ready to act together.
5. To make it impossible for them to turn back once they had left Egypt.
6. To bring judgment on the Egyptians for the way they had treated Israel (Ex. 4:22, 23).
7. To judge the gods of Egypt (Ex. 12:12; 18:11; Num. 33:4).
8. To demonstrate to Pharaoh (Ex. 5:2), his magicians (Ex. 8:18, 19), the rest of the Egyptians, and all the earth (Ex. 9:14, 16), the existence and power of the one true God (Ex. 7:5; 8:10, 22; 9:20, 29; 10:1, 7; 14:4, 18, 25). According to some archeologists and historians **there was a revival of monotheism in Egypt following the Exodus.**
9. Possibly to bring about the salvation of some Egyptians. Were some (at least) of the "mixed multitude" which went with them, Egyptians who had become proselytes?
10. To make it impossible for the Egyptians to go after them and fight them in the desert, or come to the aid of the Palestinians later. Archeologists have found an ancient letter to Egypt from Palestine asking for help against invading hosts (evidently the Israelites). Pharaoh could not help them as he could have if he still had his army. See Ex. 14:4, 28.
11. To weaken the nations in the land by news of what God had done in bringing Israel out of Egypt (Ex. 15:14; Josh. 2:9 - 11; 1 Sam. 4:8).

9:16. "It is not of him that willeth, nor of him that runneth, but of God which showeth mercy."

The source of salvation is not man's "decision" nor his "holding out" but rather **God's mercy.**

*"Human responsibility is not at all denied here: man **ought** to will and **ought** to run. But we are all nothing but sinners, and can do, -- will do, neither, unless God comes forth to us in sovereign mercy. God **has come forth** at Calvary! Therefore in the gospel is power to turn men's hearts, for it is the **goodness of God** that leads us to repentance."* -- William R. Newell.

What awful responsibility for man to resist and reject the salvation that the **sovereignty of God** has provided and made available!

9:20. "Thing formed" is "*plasma*" in the Greek and "formed" is "*plasso*." We get our English words "plasma" and "plastic" from these words.

9:21. *"The Potter can take a lump of clay and form out of it two vessels, one unto honor and one unto dishonor. It is His right. God can do according to His sovereign will, and none can say, 'What doest Thou?' However, while it is God's right, that He **can** do it, there is nothing said that He **has done so**."* Annotated Bible, Vol. 11, page 60, Arno C. Gaebelin.

9:22, 23. Here we have God's working today -- postponing His wrath in order to display His grace. See also Psa. 4:2; Ecc. 8:11; Isa. 30:18; Rom. 2:4 and 2 Pet. 3:15. The "vessels of mercy" in v. 23 are those in the "joint Body" who are described in v. 24. See Eph. 3:6 and Gal. 3:27, 28.

9:25, 26. Here he is speaking about the salvation of Israel -- not the salvation of men today. Notice the "also ... **Israel** -" in v. 27. Refer to Hosea 1:10 and 2:23.

9:27, 28. See Isa. 10:22, 23.

9:33. He who **believes** in Him (not he who **works**) is not disappointed.

CHAPTER TEN -- Israel's setting aside not ARBITRARY, there is a reason.

10:1. It is not that Paul is more gracious here than Christ, who is speaking in Psa. 69:27 (see v. 21). There He says, "- let them **not** come into Thy righteousness." Paul is speaking of Israel **as a nation -- ignorant** of God's righteousness, while Christ (through the psalmist) has the **leaders** of Israel in mind; those who, being "once for all enlightened" (Heb. 6:4), having "received the knowledge of the truth," have sinned **willfully** (Heb. 10:26). See how Paul speaks of such **willful opposition** to truth in Gal. 1:8, 9; 1 Thess. 2:15, 16; 2 Thess. 2:10 - 12; etc.

10:1, 2. At this point, Israel was like Dorcas in Acts 9:36, 37: full of good works, but **dead!** The day will come when, like Dorcas, Israel will again live (Rom. 11:26).

10:2. Compare Rom. 2:17 & Jer. 9:24. Israel had zeal without knowledge. Too often, sadly, we have knowledge without zeal.

10:2, 3. This description fits Saul of Tarsus, before his conversion, like a glove! See Acts 22:3.

10:3. See Isa. 56:1; Hosea 4:6; Matt. 5:20; 6:33. / "Their own righteousness" -- See Psa. 4:1; 5:8; Isa. 45:25; 53:11; 54:17 (last phrase); 57:12; 64:6; Jer. 23:6; Ezek. 33:13.

10:4. Christ is the "end of the Law," not for **lawlessness**, but for **righteousness**.

10:5. Compare Gal. 3:11, 12.

10:6 - 13. Paul is not "quoting" Moses, but drawing a contrast in the form of a paraphrase.

In Deut. 30:11 - 15 we have an epitome of the **Law** (v. 11 introduces the following verses):

1. The revelation of God's Law has been made (v. 12).
2. The revelation has been made **available** (v. 14).
3. The responsibility is **clear -- DO!** (v. 14).
4. The results are **vital** -- life and death (v. 15).

In Rom. 10:6 - 13 we have the epitome of **grace**:

1. The sacrifice has been provided (v. 6) -- Christ has already been brought down from above to pay for our sins: -- the holiness of God has been fully satisfied (v. 7). Christ has fully met all of God's requirements for our sin and has already been raised from the dead.
2. The salvation is **accessible** (v. 8).
3. The responsibility is **clear --BELIEVE!** (v. 9).
4. The results are **vital** -- salvation and righteousness (v. 10).
- (5). Results are **guaranteed** (vs. 11 - 13).

10:9. "God hath raised Him from the dead." See John 2:19, 21; 10:18, where it is **Christ** who is held responsible for His own resurrection and Rom. 1:4 where the **Holy Spirit** is involved. The resurrection is the joint work of the Trinity.

10:12. "There is no difference" -- See 3:22, 23. Compare Gal. 3:27, 28; 6:15.

10:13. Joel 2:32, the verse quoted here, is not speaking of spiritual salvation, but of physical deliverance from captivity for Judah and Jerusalem (see Joel 3:1). Paul is pointing out that, in a day characterized by deliverance for Israel, God does not limit the scope to Israel alone. While "believeth" is Paul's emphasis in Rom. 10:11, the "whosoever" is his emphasis here. This is used to teach two things: (1) That God's grace extends to **anyone** who calls upon Him (v. 12); (2) That the "chosen nation" will not experience deliverance **without** "calling upon the Lord" (vs. 18- 21). The deliverance mentioned in Joel 2:32 is tied down to a certain people (Joel 3:1), a certain time (Joel 3:1-a), and a certain situation (the whole context of the passage). Paul quotes this, not as a prophecy of salvation in this present age, but to point out a **principle** illustrated by events in **another** age. Notice the use of this verse in Acts 2:21.

10:14. Jonah knew this train of cause and effect and, though sent (v. 15), determined to break the chain (which he feared might result in Nineveh calling on the Lord) by depriving them of a preacher. See pages 8 - 10 in "A City of Two Tales" -- William P Heath

10:17. This is similar to what happened in Nineveh: they heard the word of the Lord and believed; they called on the name of the Lord and were "saved" (v. 13).

10:18. The revelation referred to here is that found in nature -- quoted from Psa. 19:4. Further revelation was extended to Israel, however, as Rom. 10:21 indicates, and they rejected that also.

10:19. See Deut. 32:21.

10:20, 21. See Isa. 65:1, 2.

CHAPTER ELEVEN -- Israel's setting aside not FINAL, a national salvation is coming.

11:1. See Jer. 31:35 - 37.

11:2. "Which" is "whom" in the NASB. "Foreknow" is the Greek word "*proginosko*" -- from which we get the English word "prognosis." See Acts 2:23; 26:5; Rom. 8:29; 1 Pet. 1:2, 20 and 2 Pet. 3:17 where this Greek word is used.

11:4. "I have reserved" -- God's sovereignty. "Have not bowed the knee -" -- man's responsibility. Notice the illustration of these two concepts in Judges 7:6, 7. ("[**You**] go ... with ten thousand men ... **I** will deliver.") Notice Gen. 18:19 on the relationship between the foreknowledge and sovereignty of God, on the one hand, and the responsibility of man on the other. See also Acts 2:23; 3:17, 18; 4:27, 28.

11:6. Compare 4:16-a.

11:7. What was Israel seeking in this context? According to 9:30 - 32 they were seeking righteousness.

11:9, 10. See Isa. 63:17.

11:10. Israel's setting aside:

- Not **complete**, there is a remnant. 11:1 - 10 (cp. chap. 9)
- Not **arbitrary**, there is a purpose. 11:11 - 22 (cp. chap. 10)
- Not **final**, there will be a reinstatement. 11:23 - 32 (cp. chap. 11)

11:11. The thought here -- "Is there no purpose to their stumbling except their falling?" The answer is in vs. 11-b, 12, 15. Through their stumbling and fall:

- Salvation has come to the Gentiles.
- The salvation of Gentiles is meant to make the Jews jealous of them so they will long for such blessings themselves. They will see what they are missing and, hopefully, avail themselves individually of the salvation offered to **all**.

-- Riches have come to the world, which intimates that even greater riches will come when (not **IF**) Israel is restored to favor. If the casting away of Jonah (a type of Israel in this connection) meant the salvation of a boatload of Gentiles (Jonah 1:15, 16), the raising of Jonah from the dead meant the salvation of a whole city of Gentiles. See pages 60 - 64 in "A City of Two Tales" -- William P Heath. Published by Grace Publications, Grand Rapids, Michigan.

11:14. "Emulation" should be "jealousy" as in 10:19; 11:11.

11:16. "Firstfruits" is translated "first piece of dough" in the NASB. This is the

remnant from among Israel during the Age of Grace. The "lump" is the harvest of v. 26, which comes after the Age of Grace is over. If, during a time when Israel is set aside and the distinction between Jew and Gentile is no longer in force, Jews are nevertheless being saved, how much more will they be saved when God has turned back to Israel and is holding out His arms to them again!

11:19 - 21. See Deut. 9:4; Jer. 11:16-b.

11:20. NOT because of "blasphemy" or because they tried to keep the message from going to the Gentiles. Hence they were broken off by the pronouncement of Acts 7:51 - 53. It was at this point that the way opened for the beginning of the Body of Christ. So why should God wait some **twelve years** to begin it in Acts 13? The "wrath to the uttermost" of 1 Thess. 2:16 is not just the setting aside of Israel for the beginning of the Body of Christ -- but the subsequent destruction of Jerusalem and the dispersion which, by the time of the writing of First Thessalonians, had been determined, though not carried out.

11:20, 21. *"If those in the 'joint Body' of Eph. 3:6 were branches in the Olive Tree before the end of Acts, and were not in it afterwards, it must be because of their **unbelief**, not a change of dispensation."* -- Joseph Watkins. (See the entire article on the Acts 28 view in "Help in Hard Places" by William P Heath, published by T.C.M. in the Philippines.

11:22. "Thou shalt be cut off." That is, the day of grace will be concluded and Gentiles deprived of the amnesty we enjoy today. Many Gentiles will be saved during the Tribulation (Rev. 7:9, 13, 14) but they will not become members of the Body of Christ -- they will become Jewish proselytes (Isa. 5:6, 7).

11:25. It is **NOT** that Israel is **partly hardened** but, rather, that **part** of Israel is **totally** hardened (11:7). A total hardening (going beyond this verse) at Acts 28 would necessitate the believing remnant, who were chosen from among Israel, being hardened also!

11:26. See Deut. 4:30; Psa. 66:10 - 12; Isa. 4:3; 10:20 - 23; 28:18 (with context); 45:25; 66:17 - 19; Jer. 31:1, 2, 34; 33:8; Ezek. 20:34 - 38, 40 - 44; Dan. 12:1; Hosea 2:20; Zeph. 3:11 - 13; Zech. 3:9; 12:10; 13:8, 9; Mal. 3:2 - 4; 4:1, 2; Matt. 24:13.

Notice that in Jer. 31:1, 5, 6, 9 all Israel (in the sense of Rom. 11:26) includes all twelve tribes. Ephraim and Samaria were in the Northern Kingdom and are representative here of all ten tribes in that kingdom.

11:27. See Jer. 11:16; Rev. 11:4 -- the only other significant references to the Olive Tree which seem to cast light on this passage. (See "The testimony of Romans -- the Olive Tree" in "Help in Hard Places," pages 133 - 137 in the first printing and 122 - 126 in the second one).

The covenant referred to here is the "New Covenant" -- and **all** Israel **will** be saved when it is entered into, as Jer. 31:34 makes clear. See the chapter on "The salvation of all Israel" in "Help in Hard Places," beginning on page 25 in the first printing and page 22 in the second.

11:32. The motive behind God's sovereign dealings is "That He might have **mercy** upon **ALL**." See Gal. 3:22, 23. Only in these verses and Luke 5:6 is the word translated "concluded" found. See pages 17 - 24 (first printing) or 14 - 21 (second printing) in the author's book, "Help in Hard Places."

11:33 - 36. A consideration, in depth, of the dispensational changes involved in introducing this Age of Grace does not distress Paul as it often does men today. He is not concerned lest the "simplicity" of the New Testament revelation become impaired, or the "unity" of God's New Testament purposes be compromised; He is rejoicing in the superb wisdom shown by God in these things.

While this would constitute a rather long "doxology," it is a magnificent one! With this passage, Romans 16:25 - 27; 1 Cor. 16:22, 23; Heb. 13:20, 21; etc. available -- why do we almost always use only 2 Cor. 13:14 to close our services? By using these passages (and others we should always be on the watch for as we read His word) we would be made aware of the many reasons for which to praise Him, and the "doxology" would no longer be merely a ritual, as it too often is.

11:33. "Wisdom and knowledge" -- See Col. 2:3. "Past finding out" is one word in the Greek. It occurs only here and in Eph. 3:8 -- where it is translated "unsearchable."

11:34. Compare Isa. 40:13 where it is, "Who hath directed the **Spirit** of the Lord?" Notice Isa. 40:15 - 17 and marvel that He has turned from Israel and is working **among** and **through Gentiles!** No wonder we have the exclamation at Rom. 11:33.

CHAPTERS TWELVE THROUGH SIXTEEN -- The WALK under grace.

12:1. "Beseech" is *parakaleo* (often translated "comfort"). This word is also found in 15:30 and 16:17. / "Present your bodies" (see 1 Cor. 6:20; Dan. 3:28) is asking us to say in our hearts, "Lord, here are my eyes, use them for your glory. May they read that which edifies, may they see the fields white unto harvest, may they see the lost condition of my neighbors, the needs of the brethren, --" etc. This principle should also be applied to our ears, mind, hands, feet and life itself. See Rom 6:13 where "yield" is the same Greek word as "present" here. The same word is used also in Rom 6:19. / "Reasonable" is the Greek word *logikos*. It is used only here and in 1 Pet. 2:2, where it is translated "of the word." Couldn't it be translated here "**Scriptural**"? Our service is not to be worldly but WORDly!

12:1, 2. "Present" is an active verb, not a passive one. We are the ones doing the acting. "Be not conformed" is either passive or middle voice. If it is passive it is saying we are not to allow the world to conform us to itself. If it is middle voice (to act on our selves) it would be translated "not fashioning yourselves" to the world. "Be transformed" or "be transfigured" is passive -- we are to be acted upon by God.

12:2. What are the things in my life which indicate I am just like the "good" unsaved man? What is there which demonstrates the transforming power of Christ? / "*Stop assuming an outward expression that does not come from within your innermost beings, but is assumed*"

from the outside, an expression patterned after this age." Kenneth S. Wuest, from the Greek. / "Transformed" is the same Greek word used in 2 Cor. 3:18 ("changed") and translated "transfigured" in the accounts of the transfiguration. The Greek word is the one from which we get the English word "metamorphosis" -- describing the change from a lowly caterpillar to a beautiful moth.

12:3. See Prov. 25:14; Eph. 4:7.

12:4, 5. Compare 1 Cor. 12:12 - 27 and Eph. 4:4, 16. In all three passages we have the Body of Christ in view, and in all three we have instruction about spiritual gifts in the immediate context. However, the miraculous element in the gifts, so prominent in 1 Cor. 12 where the transition period is in view, is missing in both Romans and Ephesians, where the normal course for this age is addressed. While 1 Cor. 12 lists both gifts given to individuals (12:8 - 10) and gifted individuals given to the church (12:28 - 30), Romans gives only gifts given to individuals (12:6 - 10). Though Ephesians **refers** to gifts to individuals (4:8), it **lists** only gifted individuals given to the church (4:11). See the chapter on miraculous gifts in "Help in Hard Places" -- William P Heath.

12:6. We must either recognize this gift as non-miraculous or lose the following gifts for today, including the gift of love which "never faileth" (1 Cor. 13:8). Who would insist that the gifts of giving, showing mercy, etc. are miraculous?

12:8. "Exhorteth" and "exhortation" are forms of the Greek word "*parakaleo*" related to the word "comforter" (*parakletos*).

12:9. "Love" is *agapao*. "Without dissimulation" is "*ANhupokritos*." It is a form of the word "*hupokritos*," from which we get our word "hypocrite" (see Gal. 2:13 where "dissimulation" is translated "hypocrisy" in the NASB -- the same word). The prefix "*an*" negates the Greek word here so it means "**NOT** hypocrites." See Gal. 2:13. "That which is good" -- see v. 21.

12:15. "Weep" is a word that means "to wail." It is in contrast with the word used in John 11:35 which means simply to shed tears.

12:16. See Phil. 2:2 - 5.

12:17. See 1 Sam. 24:12.

12:19. See Gen. 50:19. If we take vengeance we are assuming God's responsibility.

12:20. See Prov. 24:17, 18; 25:21, 22; **Psa. 140:9, 10.**

13:4. "Minister (twice in this verse) is "*diakonos*." See Acts 6:1.

13:6. "Ministers" here is a different word -- "*leitourgon*" from which we get the English

word "liturgy." It is the same word used in 15:16.

13:8. "Love" here and in vs. 9, 10 is "*agapao*" or "*agape*" (verb and noun), love of devotion.

13:10. This verse shows that the Law was not imposed on a man only for the sake of the man himself, but to protect his neighbor also (compare 8:4).

13:11. See Phil. 3:10. We need to know **HIM** and know the **TIME** -- that it is growing nearer and nearer to His coming. Prov. 10:5. At Luke 24:31 I have a note which reads:

The span of three days, that seemed to make the situation hopeless, was the very span of time which was the signal for His resurrection! Are we discouraged because "So many years have gone by and He hasn't come!" (Compare 2 Pet. 3:4)? Those very years have brought His coming closer (Rom. 13:11). The lateness of the time should not discourage us -- it should thrill us with an ever growing expectancy and put us on tip-toe with our eyes on the skies from whence also we wait for the Savior (Phil. 3:20).

13:13. "Rioting" is carousing; "chambering" is sexual promiscuity; "wantonness" is sensuality; "envying" is jealousy.

13:14. Compare Col. 3:10.

14:1. *"-But not to pass sentence on his doubts."* -- Wuest.

14:1, 2. *"- One is weak in respect of faith who does not understand that salvation is of faith from first to last, and that faith is secured by its own entireness and intensity, not by a timorous (fearful) scrupulosity of conscience."* -- Godey (from "Romans in the Greek NT" by Wuest).

14:2. The "vegetarian" here is such, not for health reasons, but for religious reasons. He is the "weak" brother.

14:3. "Despise" is to treat as nothing, and so with contempt -- the action of the "strong" brother. "Judge" is to criticize -- the action of the "weak brother. *"The weak brother is the biggest bully in the universe"* -- anonymous.

14:4. *"As for you, who are you who are judging another's household slave?"* (Addressed to the weak brother). *"It is easy to lapse from scrupulousness about one's own conduct into Pharisaism about the conduct of others."* -- Wuest. See 1 Cor. 4:5; Prov. 30:10.

14:5. Omit "alike" (it is in Italics in most Bibles).

14:10. Notice that at the judgment Seat of **Christ** we all give account of ourselves to **God** (vs. 11, 12). Thus Christ **IS GOD** in these verses. See 1 Cor. 4:4, 5; 2 Cor. 5:9, 10; Col. 3:23 - 25; 4:1.

14:14. Notice Paul's principles regarding eating meats:

- **Forbidding** to eat meats is **condemned**. 1 Tim. 4:1 - 5.
- Our **right** to eat is **upheld**. Rom. 14:14; 1 Tim. 4:3-b - 5; Col. 2:16.
- The **importance** of eating meat is **denied**. 1 Cor. 8:8; Rom. 14:17; Heb. 13:9.
- The **harm** of "**demanding our rights**" is pointed out. Rom. 14:15, 20; 1 Cor. 8:9 - 13.
- It is the **basis** upon which one eats meat that is **all-important**. Rom. 14:20-b - 23.
- **Paul** (a "strong" brother) sets us an **example**. 1 Cor. 8:13.

14:20. "Eateth with offense" -- one who, by eating, causes his brother to stumble, to be offended.

15:1 - 3. These verses continue the topic of chapter 14. *"The principle established goes beyond 'doubtful things.' We should be seeking the spiritual good of our brothers and neighbors rather than our own physical and material good!"* -- Vernon A. Anderson.

15:4, 5. "Comfort" in v. 4 and "consolation" in v. 5 are "*paraklasis*" -- encouragement.

15:7. The word "receive" means "take to yourself." In looking at the many technical matters touched on in chapters 14 and 15 we may miss the main point -- **receive one another**. Notice the way the section opens, "Him that is weak in the faith **receive ye**" (14:1). This full fellowship should not be broken over meats (14:2 - 4) or days (14:5, 6) or over the Jew-Gentile problem (15:8 - 12). The key is here in 15:7: if Christ has received us, we should receive one another.

15:8. Christ was a minister of the Law. Compare Rom. 15:16 and our ministry in 2 Cor. 3:6.

15:8, 9. *"The hope of Israel is based on God's faithfulness to His promises: the hope of the Gentiles is based on God's **mercy**."* -- Pastor Lyman Wendt.

15:16. The word for "minister" is "*leitourgon*" in the Greek. It is used only here and in Rom. 13:6; Phil. 2:25; Heb. 1:7 and 8:2. In Heb. 1:14 another form of the word is found -- "*leitourgikos*," from which we get the English word "liturgical."

15:19. See Acts 22:21.

15:20. Too many of us are more interested in a "welfare program" than in preaching where Christ is not named. We are involved in a program to ensure our **OWN** welfare! See note at Rom. 15:1 - 3.

15:22. The reason (cause) for Paul being hindered in his desire to come to Rome is given in v. 20. He was too busy preaching the gospel. Compare Rom. 1:13. Think of God's wisdom in allowing Paul to face the following problems in his ministry:

- If Paul had not been "much hindered" from going to Rome, we would not have this

epistle to the Romans.

-- If he had not been hindered from going to Thessalonica we would not have the First Thessalonians (1 Thess. 2:18).

-- If he had not been thrown into prison in Philippi, he would not have won the Jailer to Christ (Acts 16).

-- If he had not been imprisoned in Rome: we probably would not have the "prison epistles." Also Caesar's household would not have been reached for Christ (Phil 1:12, 13; 4:22); Onesimus would not have been reached (Philemon 10); and the preaching would not have been "fully known that all the Gentiles might hear" (2 Tim. 4:17).

15:24. "Brought on my way" -- See 1 Cor. 16:6; 2 Cor. 1:16. Contrast Jonah's attempted trip to Spain (Tarshish). Jonah tried to go to Spain to avoid preaching to Gentiles: Paul planned such a trip for the very purpose of preaching to them.

15:27. "To minister" is "*diakoneo*." See Acts 6:1.

It was because Israel fell and was set aside that this Age of Grace was brought into existence (Rom. 11:12, 15). The believers among Israel had sold all they had to help finance the all-out effort to win the nation and bring in the kingdom (Acts 4:32 - 37). If the kingdom had come, they would have been more than recompensed for their sacrifice (**Luke 18:28 - 30**). But the postponement of the kingdom, and introduction of the Age of Grace, left them destitute. Since their physical poverty resulted from the event that brought us our spiritual riches, the Gentile Christians of the day were used to meet the physical needs of the Jewish believers.

"Gentiles ... made partakers of their spiritual things -." This fits with the interpretation of 2 Cor. 3:6 which sees the "new covenant" of that verse as the one of Jer. 31:31 -- not a **NEW** "new covenant" made with the Body of Christ (as L. S. Chafer teaches in his Theology). **Some** of the things Israel will one day have because of the covenant, we have today (ahead of time and apart from a covenant) just because God, in His grace, **wants** to give them to us.

15:30. "*Strive together*" is a phrase which determines the team-work of athletes in a contest where one team is striving against another -- as in basketball." -- Wuest

15:31. "Service" is "*diakonia*."

15:32. The prayer request of vs. 30 - 32 was answered! Acts chapters 21 - 28.

15:33. There are four places in Rom. 15:33 -- 16:27 which seem to bring the epistle to a close (15:33; 16:20, 24, 27). Notice also the benediction and amen at the close of chapter 11 (If not a benediction, it is at least a doxology). Is it possible that Paul originally intended to close the letter at 15:33 but, when the time for the departure of Phebe was delayed, he added, one after another, three "postscripts"? If so, how good of God to have delayed Phebe!

16:1. "Phebe" means "moon" -- "servant" is "*diakonos*." She probably carried the letter to Rome for Paul. See pages 15, 16 in "Women's Ministries" -- W. P. Heath (pub. by Things to Come Mission in the Philipppines).

16:3. Priscilla and Aquilla -- a summary (pages 16, 17 in "Women's Ministries"):

- They were won to Christ by their employee (Paul) -- Acts 18:2, 3.
- They were able to "set the preacher straight," but in such a diplomatic and kind way that he was not offended. -- Acts 18:24 - 28.
- They helped Paul -- Rom. 16:3.
- They put their very lives in danger for Paul -- Rom. 16:4.
- They were a blessing "to all the churches" -- Rom. 16:4.
- Priscilla was possibly the more outstanding of the two. She is usually mentioned first.
- Wherever they went they had a "church in their house" -- Rom. 16:5; 1 Cor. 16:19.

16:4. See Phil. 2:30; Judges 5:18; 2 Sam. 23:15 - 17.

16:5. "Epaenetus" means "commendable." It is praiseworthy to courageously be the **first** one in an area to take a stand for Christ.

16:7. When and where were Andronicus and Junia in prison with Paul? They were Jews ("my kinsmen"); were saved before Paul was ("in Christ before me"). They were not apostles themselves, but were associated with them (the 12 apostles evidently) and were held in high esteem by them. / **IF** "in Christ" is the equivalent of "in the **BODY**" -- then the Body must have begun before Paul's salvation. However, being "in Christ" is by **birth** (as being "in Adam" is by birth -- see 1 Cor. 15:22), but being in the **Body** is by the **Spirit's baptism** (1 Cor. 12:13). Since, in this Age of Grace, everyone who is in Christ by the new birth is also in the Body by the baptism of the Spirit, Paul uses the two terms interchangeably in some instances.

16:8. "Amplias" means "enlarged."

Notice the following comments about some of Paul's friends:

- "Beloved in the Lord" -- v. 8.
- "Approved in Christ" -- v. 10.
- "In the Lord" -- v. 11.
- "Chosen in the Lord" -- v. 13.

Do these only refer to their standing (which is true of all believers) or was there something about each one individually which made the statement particularly fitting?

16:9. "Urbane" means "pleasant" and "Stychys" means "an ear of corn."

16:10. "Aristobulus" means "best counselor." It only mentions the household of Aristobulus. What about Aristobulus himself? Was he dead, or not a believer? The same question could be asked concerning "Narcissus" in v. 11.

16:11. "Narcissus" means "benumbing."

16:11, 12. Notice the progression: "**IN** the Lord" (v. 11); "**LABOR** in the Lord" (v. 12); and "labor **MUCH** in the Lord" (v. 12).

16:12. "Tryphena" & Tryphosa" -- both mean "delicate." Were they twins?

16:13. "Rufus" means "red." Esau was called "Edom" which means "the red" - Gen. 25:30.

16:14. "Phlegon" means "zealous" or "burning."

16:15. "Philologus" means "lover of the word" or "lover of words."

16:17, 18. Here is a description of many of the cults today.

16:19. Contrast Jer. 4:22.

16:20. The "God of **PEACE** is at **WAR** against Satan!

16:22. Tertius was the amanuensis (the one who wrote down the epistle for Paul).

16:25. Compare Acts 3:21 and Prov. 25:2. "Stablish" -- see 1:11. This links these verses (16:25, 26) to the **ORIGINAL WRITING** of the epistle. These two verses were not added to the letter by Paul after he arrived in Rome, as the "Acts 28" group sometimes claim. See Deut. 29:29.

"My gospel" -- *"The expression implies not only that Paul's gospel was his own, in the sense that he was not taught it by any man (Gal. 1:11), but also that it had something characteristic of himself about it. The characteristic feature, to judge by this epistle, was his sense of the absolute freeness of salvation and of its absolute universality."* -- Denny, cited by Wuest in "Romans in the Greek New Testament."

16:25, 26. Contrast with 1:2. See note there.

16:26. *"But now has made known through **PROPHETIC WRITINGS** according to the mandate of the eternal God, having been made known with a view to the obedience to the faith among all nations."* -- Wuest. Notice -- this is how the "apostles and prophets" came to know the mystery (Eph. 3:4, 5). Peter acknowledged this in 2 Pet. 3:15, 16.

Read "Help in Hard Places" -- pages 131 through 142 (original printing) / 122 - 131 (second printing). Special treatment is given to the Olive Tree of Romans 11 in the same book -- pages 133 - 137 / 122 - 126, and the doxologies of Romans 16 -- pages 137 - 142 / 126 - 131. There is also an in-depth study of the meaning of Romans 11:26 -- see pages 25 - 32 / 22 - 29.

(The above book is out of print, but the studies referred to in these notes can be obtained as Bible Studies from W. P. Heath, 423 Burke Ave, Leavenworth, WA 98826, U.S.A.)

----- William P. Heath <My Documents\Class Notes\New Testament\Romans-1> on Microsoft Word.

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