

TO ROMANS



Introduction

I. The book's importance

- A. The Gospel foundation (see also Galatians)
- B. The refutation of false doctrines
(Faith only, works only, original sin, etc.)

II. The author: **Paul (written by Teritus-emanusus) 16:22**

III. The Date: **58-59 AD ¹**

IV. The place of writing: **Corinth ²**

V. The purpose

- A. Related to Paul
 - 1. To strengthen the tie that binds 1:8-15; 15:15ff.
 - 2. To prepare the Roman church for his coming 15:23-32
- B. Related to the church
 - 1. To strengthen them in the faith 1:11
 - 2. To explain the problem of Jewish national unbelief (9-11)
 - 3. To instruct the church in the doctrine of salvation on the basis of faith alone (not faith only)

VI. The recipients: **The church at Rome 16:5, 14, 15**

VII. The theme:

Justification by faith, apart from works of the Law:

The righteousness of God revealed 1:16-17

- A. God ALONE is righteous.
- B. Men enter into the righteousness of God by faith **alone**³
- C. Faith must be in CHRIST ALONE. 10:3-13; 1:16-17; 3:21-26

¹

Date: Rom 15:19ff; Acts 24; 1 Cor. 16

²

Place of writing:

Acts 20:2-3 with 1 Cor 16:5ff Rom 16:1, 23 with 1 Cor 1:14; 2 Tim 4:20

³

Faith alone 1:17; 4:3; 5:1; 9:30-32

VIII. **An overview of Righteousness: (one thought from each chapter)**⁴

Righteousness: From faith to Faith	1:16-17
Righteousness: Seen in actions	2: 1-14
Righteousness: Only in Jesus	3: 9-26

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Author: Wiersbe, Warren W.

ROMANS

A Suggested Outline of Romans

Introduction (1:1-17)

- A. Salutation (1:1-7)
- B. Explanation (1:8-17)
- I. Sin (1:18-3:20—Righteousness Needed)
 - A. The Gentiles under sin (1:18-32)
 - B. The Jews under sin (2:1-3:8)
 - C. The whole world under sin (3:9-20)
- II. Salvation (3:21-5:21—Righteousness Imputed)
 - A. Justification explained (3:21-31)
 - B. Justification expressed: the example of Abraham (4:1-25)
 - C. Justification experienced (5:1-21)
- III. Sanctification (6-8—Righteousness Imparted)
 - A. Our new position in Christ (6)
 - B. Our new problem in the flesh (7)
 - C. Our new power in the Spirit (8)
- IV. Sovereignty (9-11—Righteousness Rejected)
 - A. Israel's past election (9)
 - B. Israel's present rejection (10)
 - C. Israel's future redemption (11)
- V. Service (12:1-15:13—Righteousness Practiced)
 - A. Consecration to God (12)
 - B. Subjection to authority (13)
 - C. Consideration for the weak (14:1-15:13)
- VI. Conclusion (15:14-16:27)
 - A. Paul's faithfulness in the ministry (15:14-21)
 - B. Paul's future in the ministry (15:22-33)
 - C. Paul's friends in the ministry (16:1-23)

Righteousness: Through Grace	4: 1-12
Righteousness: Given by love	5: 1-11
Righteousness: Our sanctification	6: 12-23
Righteousness: Death to the law	7: 1-6
Righteousness: A walk in the Spirit	8: 1-14
Righteousness: Chosen of God by choosing	9: 30-33
Righteousness: A word of Faith	10:1-17
Righteousness: The chosen remnant by choice	11: 1-6
Righteousness: A spiritual service to God	12: 1-3
Righteousness: Love in action	13: 7-10
Righteousness: Living for the LORD with understanding	14: 7-10
Righteousness: Serving as Christ served	15: 1-13
Righteousness: The revelation of the mystery	16: 25-27

IX. Some important words used in the book of Romans

A.	Belief ⁱ	1:16
B.	Called ⁱⁱ	1:6
C.	Circumcision ⁱⁱⁱ	2:25
D.	Death ^{iv}	6:21
E.	Faith ^v	1:8
F.	Flesh ^{vi}	8:4
G.	Glory, Glorification ^{vii}	2:10
G.	God, (of God) ^{viii}	1:1
H.	Gospel ^{ix}	1:1
I.	Grace	1:5
J.	Intercession ^x	8:26
K.	Jew ^{xi}	2:17
L.	Judgement ^{xii}	2:1
M.	Justified (Justification) ^{xiii}	2:13
N.	Law (The Law) ^{xiv}	2:12
O.	Law of faith ⁵	3:27
P.	Life ^{xv}	6:4
Q.	Love ^{xvi}	5:5
R.	Obedience ^{xvii}	1:5
S.	Peace ^{xviii}	1:7
T.	Predestination ^{xix}	8:29

5

Law of Faith: Refer to endnotes under law and also grace.

U.	Propitiation	3:25
V.	Reconciliation	5:10
W.	Redemption	3:24
X.	Remnant	11:5
Y.	Righteous (Righteousness)	1:17
Z.	Saints	1:7
AA.	Salvation ^{xx}	1:16
AB.	Sanctification ^{xxi}	6:22
AC.	Sin ^{xxii}	3:9
AD.	Spirit (spirit) ^{xxiii}	1:4
AE.	Truth ^{xxiv}	1:25
AF.	Ungodliness ^{xxv}	1:18
AG.	Unrighteousness ^{xxvi}	1:18
AH.	Works	4:2
AI.	Works of the Law	3:20
AJ	Wrath	1:18

X. Figures of speech

Note: These are given as examples only, the book abounds with many other types of figures of speech that show emphasis. The names are difficult, but just concentrate on the meaning of the figure.

- A. **Synecdoche** A part is taken for the whole: E.g. 1:8 your faith is proclaimed in the whole world
- B. **Hendiadys** Two words with one intertwining concept:
E.g. 1:5 obedience of faith
- C. **Tapenosis** Lessening of subject so it can be emphasized later:
E.g. 1:16 not ashamed vs. power of God
- D. **Asyndeton** No conjunctions. All descriptions treated as one.
E.g. 1:29-31
- E. **Paregmenon** Repeated use of the same root word in a sentence
E.g. 2:1 Judgement, judge, judge
- F. **Anticlasis** Repetition of the same word with different meanings
E.g. 2:26 uncircumcised
- G. **Erotesis** Asking a question without waiting for an answer
E.g. 3:3
- H. **Prolepsis** The answering of an argument preemptively
E.g. 4:1-3
- I. **Antithesis** One thought against another in the same sentence
E.g. 5:18 One transgression/One act of righteousness

- J. **Repetition** Repeated use of the same word in a sentence
 E.g.8:24 Hope is used four times
- K. **Anaphora** Repetition of the same word in successive sentences.
 E.g.8:33-35
- L. **Anteisagoge** The answering of one question by asking another.
 E.g. 9: 19-20 with vs. 21
- M. **Erotesis** Animated questions, but not for information
 E.g. 10: 6-7
- N. **Metonymy** A change of name
 This is when something or someone is called one thing, but another is meant. There are many types of metonymy, I have listed only two of them.
 E.g. 7:7 Inability to obey the law is the subject
 E.g. 7:24 body of death (seen) - effect is meant (Inability to obey the law)

X. **Key passages in the book** (Others could be included, but I chose these)

1. **1:16-17; 1:18**
2. **2:12-13, 28-29**
3. **3:21-31**
4. **4:1-5; 13-18**
5. **5:1-9**
6. **6:1-11, 17-19**
7. **7:7-12**
8. **8:1-17, 28-30**
9. **9:14-18**
10. **10:4, 9-10, 17**
11. **11:5, 6, 22, 29**
12. **12:1-2, 21**
13. **13: 1, 5, 9**
14. **14:10, 13, 17, 21, 23**
15. **15:1, 7**
16. **16:25-27**

XII. The questions Paul uses in the book of Romans

Chapter 1	none	=	0	0.0%
Chapter 2	3, 4, 21, 21, 22, 22, 23, 26	=	8	9.8%
Chapter 3	1, 3, 3, 5, 5, 6, 7, 8, 9, 9, 27, 27, 27, 29, 31	=	15	18.3%
Chapter 4	1, 3, 9, 10, 10	=	5	6.1%
Chapter 5	none	=	0	0.0%
Chapter 6	1, 1, 2, 3, 15, 15, 16, 21	=	8	9.8%
Chapter 7	1, 7, 7, 13, 24	=	5	6.1%
Chapter 8	24, 31, 31, 32, 33, 34, 35, 35	=	8	9.8%
Chapter 9	14, 19, 19, 20, 20, 21, 22, 24, 30, 32	=	10	12.2%
Chapter 10	6, 7, 8, 14, 14, 14, 15, 16, 18, 19	=	10	12.2%
Chapter 11	1, 3, 4, 7, 11, 15, 34, 34, 35	=	9	11.0%
Chapter 12	none	=	0	0.0%
Chapter 13	Verse 3	=	1	1.2%
Chapter 14	4, 10, 10	=	3	3.7%
Chapters 15, 16	none	=	0	0.0%

The righteousness of God revealed: From faith to faith

I. Introduction⁶

A. The Address 1:1-7

1. The Author⁷ 1:1-5

Chapter 1⁸ xxvii

⁶ Thought questions.... Introduction

- a. What do you think of when the word Rome or Romans is said?

When I think of Rome, the might of the great Roman legions comes to mind. The power they exerted on the ancient world is awesome.

- b. What was Paul's personal attachment to Rome?

Acts 19:21; 23:11; 28:14-16; 28:30-31

It was where the LORD wanted him to be. It was where he spent the last two years of his life and where he was executed.

- b. What does Romans 15: 23-24 show? 1:8; 15:14

That Rome was a missionary church. It is possible that Paul wanted to use this as a base of operations for the evangelism of Spain.

- c. If this were the only book in the Bible, what would it teach us about God?

A great many things. I counted 145 references to God (not counting multiple references in the same sentence), but the most prominent is that God is righteous (intrinsically and actively)

- d. Generically, what does the book contain?

The doctrine of salvation by faith!

- e. Is there anything unusual about the book?

Even though it is a letter (and therefore subject to ancient epistolary form) it reads more like a thesis paper.

- f. What are the main divisions of the book?

There are undoubtedly many different ways to divide this book, but I like a topical analysis the best:

- 1 Paul, a bond-servant⁹ of Christ Jesus, called¹⁰ as an apostle¹¹, set apart for
the gospel¹² of God¹³,
- 2 which He promised beforehand through His prophets in the holy
Scriptures,
- 3 concerning His Son, who was born of a descendant of David according to
the flesh,

**Sin, guilt, condemnation(1-3) Propitiation, grace, faith,
justification 4-5 Sanctification(6-7) Glorification(8)
Election(9-11) Exhortation(12-14) Conclusion(15-16)**

- g. What was Paul trying to accomplish by writing to the Romans?
He wanted to establish the Roman church beyond its present stage of development. The letter was an introduction in the most profound way; his understanding of salvation by faith through the LORD Christ Jesus.
- h. What is the value of the epistle to the Romans?
The value of the epistle is that of a logical presentation of the Christian faith and its Gospel message of salvation through the righteousness of God.
- i. What is easy to understand about Romans, and what is hard?
Salvation by faith as compared to that of meritorious works. It is hard to understand the full meaning of Salvation by faith in regards to the other theological words used, e.g. propitiation, redemption, etc.. Some of chapter 7 is difficult as well.
- j. Scan the first three verses of each chapter; what impression do we get?
That Paul is presenting an argument throughout the book.
- l.. How can we prevent the study of this book from becoming a mere intellectual exercise?
By realizing that this really was a letter, and as such, was written by and to human beings, who have feelings, experiences, problems, etc..
- k. If you were to explain the Gospel by using only the book of Romans, How would you do it?
The News Of The Gospel
A. Ever thought about spiritual matters?

4 who was declared the Son of God with power by the resurrection from the
 dead¹⁴, according to the Spirit¹⁵ of holiness, Jesus Christ our Lord,
 5 through whom we have received grace¹⁶ and apostleship to bring about the
 obedience¹⁷ of faith¹⁸ among all the Gentiles, for His name's sake,

2. The destination is the church 1:6-7

6 among whom you also are the called¹⁹ of Jesus Christ;

B. Eternal life is man's greatest need!

C. End of your life today... would you receive eternal life?

D. Eternal life is found in the eternal book - THE BIBLE!

**E. Eternal life is explained in the book of Romans; let me
 explain to you in the next 20 minutes or so, OK?**

A. The Good news 1:16

B. The Bad news 3:10; 3:23; 5:12

C. The Great news 2:1-4; 5:6-8

D. The Personal news

1. Presentation's results 6:16-17

**2. Participation's pattern 6:23; 10:6-10;
 6:1-11, 6:17-18;7:4**

3. Practical Application

a. A personal decision 1:5; 16:25-26

b. A persuasion of the heart 2:5-11;13:11-12;Ac 2

c. A precipice of choice What will you do?

1. What are the significance of the questions Paul uses throughout the book?

**They show that Paul is trying to anticipate every logical
 argument against what he is saying.**

7

PAUL

1. Character (servant)

2. Career –called of God

3. Counsel he proclaimed “the Gospel of God”

a. promised Gal 3:8; Rom 3:21; 16:26; Acts 26:6

7 to all who are beloved of God in Rome, called as saints²⁰: Grace²¹ to you and peace²² from God our Father and the Lord Jesus Christ.

B. The occasion 1:8-15

1. Prayers 1:8-10

8 First, I thank my God through Jesus Christ for you all, because your faith²³ is being proclaimed throughout the whole world²⁴.

-
- b. prophesied Lk 24:44-46; Acts 3:22ff; 1 Pet 1:10, 12
2pet 2:20f.
- c. personified Heb 1:1ff; 1Jn 1:1-3

⁸ Thought questions for Chapter 1

- a. 1:1-17 What does the apostle say in these verses about himself? Vs. 1,5 and also 9 to 16. Note the “I” passages.

**That he was an apostle, set apart for the Gospel of God.
He was often thinking of others, and these verses (chapter 1) show he was a man of prayer, sent by God with a mission to the gentiles; to share the precious Gospel of Christ. See also, vss. 8, 9, 10, 12, 13, 14, 15, 16.**

- b. What does Paul say about the Gospel?
It is God’s power for salvation vs 16
- c. How is God’s wrath said to manifest itself? Notice the three stages in verses 24, 26, and 28. See also Psa 81:12; Acts 7:42

Let them alone. Allowed then indulgence. Allowed them their own way. God’s wrath is against those who surpress the truth of God, and do “their own thing.

- d. How do we see the wrath of God today? Rom 12:19; 13:4
God is allowing those who will not follow him to store up wrath for themselves; God has yet to avenge.
- e. Was it really necessary for Paul to go to Rome, or would this letter have been enough?
Although this letter probably would have been enough, yet Paul is told in the book of Acts that he must go to Rome, by none other than the Lord Jesus himself. Acts 23:11

- f. From verses 18 to 20, how would you describe how God has revealed himself to everyone?

- 9 For God, whom I serve in my spirit in the preaching of the gospel of His
 Son, is my witness as to how unceasingly I make mention of you,²⁵
 10 always in my prayers²⁶ making request, if perhaps now at last by the will of
 God²⁷ I may succeed in coming to you.

2. Purpose 1:11-13

- 11 For I long to see you in order that I may impart some spiritual gift to you,
 that you may be established;

**Through God's creative acts, man and the world around
 him.**

- g. Is there anything unusual about verses 29-31? Is it complete?
**It is a figure of speech called a Asyndeton. This lack of
 conjunctions means that all the adjectives are considered
 together collectively. No!**
- h. When Paul wrote this chapter, how do you think he felt?
**Overwhelmed by the magnificence of God's righteousness
 as expressed in the Gospel. When considering something
 so incredible, it is natural to think of its opposite.**
- i. What does verse 6 mean to me both personally and practically?
**If God has personally called me through the Gospel, then
 this makes the Gospel a personal matter, not just a
 philosophical exercise.**
- j. How can Christians today show that they feel exactly as Paul did in verse 16?
**Exalt Jesus in every way possible. Speak highly of him to
 others, be an example in all that I do.**
- k. How does the list of evil in verses 29-31 compare with these other passages?
 Mk 7:21-22; 1Cor 6:9-10; Gal 5:19-21; Rev 22:15
**Mk 7:21-22; 1Cor 6:9-10 refer to people who are trying to
 follow God, Gal 5:19-21; Rev 22:15 do not.**
- l. How could I compare my commitment to the Gospel of Christ to that of Paul?
 See 1:14-16
**Paul is a more driven man than I am. He was willing to
 sacrifice everything, I am not.**
- m. Has society changed for the better since Romans chapter one was written?

- 12 that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.
- 13 And I do not want you to be unaware²⁸, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.

3. Proclamation 1:14-16

No! What has changed are the tools, the heart remains the same.

- n. Paul was a missionary who began churches, why would he want to visit one already established?

Perhaps his mention of Spain (15:28) is an indication that he was planning to use Rome as a base of operations for the purpose of evangelization.

- o. Paul was not ashamed of the Gospel. Why would the Gospel be a source of shame? See 1 Cor 1:18

Perhaps the language used in verse 16 is just use of the figure of speech called tapenosis (a lessening of something to enhance it later on). It may also be a reaction to the attitude of the Gentiles (Jews) who do not truly understand or believe in the Gospel, and therefore belittle it.

9

Bondservant.. one who willingly placed themselves in servitude.

1Co 6:19-20

19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20For you have been bought with a price: therefore glorify God in your body

Php 2:5-8

5Have this attitude in yourselves which was also in Christ Jesus, 6who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

10

called

use in Romans Ro 1:1 Ro 1:6 Ro 1:7 Ro 7:3 Ro 8:28 Ro 8:30 Ro 8:30 Ro 9:24 Ro 9:26

Php 2:5-8

- 14 I am²⁹ under obligation both to Greeks and to barbarians, both to the wise and to the foolish.
- 15 Thus, for my part, I am eager to preach the gospel³⁰ to you also who are in Rome.
- 16 For I am not ashamed of the gospel³¹, for it is the power of God³² for salvation³³ to everyone who believes³⁴, to the Jew first^{xxviii} and also to the Greek.

See also, Acts 22:21; 1 Cor 1:1; Gal 1:1, 15; 1 tim 1:11

Phil 2:5 Have this attitude in yourselves which was also in Christ Jesus, 6who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

¹¹

Apostle : One sent forth with orders

¹²

How does it feel to know that you are set apart for God's purposes?

The Gospel on a Hand

1. The wagging finger	Wrath	3:10-18, 23
2. The Thumb	Our need of help	5:6-8
3. The tall finger	God gave the highest help	1:16
4. Ring finger	We can be joined to God	7:1-7
5. Little finger	Shows the little bit we do	6:1-11

The News Of The Gospel

I. Introduction

- F. Ever thought about spiritual matters?**
- G. Eternal life is man's greatest need!**
- H. End of your life today... would you receive eternal life?**
- I. Eternal life is found in the eternal book - THE BIBLE!**
- J. Eternal life is explained in the book of Romans; let me explain to you in the next 20 minutes or so, OK?**

II. Body

- A. The Good news 1:16**
- B. The Bad news 3:10; 3:23; 5:12**

C. The Theme 1:16b-17

1. **The Gospel is powerful**
2. **The Gospel is “of God”**

17 For in it the righteousness³⁵ of God is revealed³⁶ from faith to faith; as it is written, "But the righteous man shall live by faith."³⁷

**II. Exposition: The righteousness of God: justification by faith
1:18 - 11:36**

-
- | | |
|-------------------------------------|---|
| D. The Great news | 2:1-4; 5:6-8 |
| E. The Personal news | |
| 1. Presentation's results | 6:16-17 |
| 2. Participation's pattern | 6:23; 10:6-10;
6:1-11, 6:17-18;7:4 |
| 3. Practical Application | |
| a. A personal decision | 1:5; 16:25-26 |
| b. A persuasion of the heart | 2:5-11; 13:11-12;
Acts 2 |
| c. A precipice of choice | What will you do? |

Paul's use of the word "gospel" in the book of Romans

Ro 1:1 Ro 1:9 Ro 1:15 Ro 1:16 Ro 2:16 Ro 11:28 Ro 15:16 Ro 15:19 Ro 15:20 Ro 16:25

G-O-S-P-E-L

God's one sanctifying person (yielding) eternal life

God's one saving plan (for) eternal life

God's one saving power (for) eternal life

Gospel

1. Means "Good news" or "sweet story"
2. The preaching of the interpretation and personal application of the historical fact of the death, burial, and resurrection of Jesus Christ for the forgiveness of our sins.
3. Paul's interpretation was that Christ was the way, not the Law of Moses. Therefore, the system of works that the Jews believed in was not a valid means of making themselves right before God.
4. Those that identify themselves with Jesus, live through the new life that only HE CAN SUPPLY. (through believing in Jesus as LORD, repenting of sin, confessing Christ as LORD, and being baptized for the forgiveness of sin, and remain faithful) N.S.B.S. notes of L. Deason

The Gospel

Abolished death through the Gospel

2 Tim 1:10

A. The righteousness of God proclaimed: “all under sin^{xxix}”**1:18-3:20****1. Man giving up God 1:18-23****a. God’s wrath³⁸ revealed vs. 18**

18 For the wrath³⁹ of God^{xxx} is revealed from heaven against all ungodliness⁴⁰ and unrighteousness⁴¹ of men, who suppress the truth⁴² in unrighteousness,

Brought life and immortality to light through the Gospel	2 Tim 1:10
Preached by the Holy Spirit	1 Pet 1:12
Preached to those who are dead	1 Pet 4:6
To be obeyed	1 Pet 4:17; 2 thess 1:8
Preaching of the Gospel	Phil 4:15; Gal 4:13; 2 Cor 10:16
The word of truth	Col 1:5
The hope of the Gospel	Col 1:23
Preached amid opposition	1 Thess 2:2
Entrusted with the Gospel	1 Thess 2:4
Of God	1 Thess 2:8; 2 Cor 11:7; Ro 1:1
Workers in the Gospel	1 Thess 3:2
The truth of the Gospel	Gal 2:5; 2:14
For the uncircumcised and the circumcised	Gal 2:7; Eph 3:6
Preached to Abraham	Gal 3:8
The message of truth	Eph 1:13
Of your salvation	Eph 1:13
Gospel of peace	Eph 6:15
The revealed mystery	Eph 6:19
Gospel fact	1 Cor 15:1-4
Gospel sermon	Acts 2
Of Christ	2 Cor 2:12
The light of the Gospel	2 Cor 4:4
Glory of Christ	2 Cor 4:4
Confessed	2 Cor 9:13
Men can distort	Gal 1:7
The Gospel is not according to man	Gal 1:11
The Gospel of His Son	Rom 1:9
The power of God for salvation to everyone	Rom 1:16
Of the kingdom of God	Lk 16:16
The Gospel of the grace of God	Acts 20:24
God establishes by the Gospel	Rom 16:25
Preach to all nations	Mk 16:15

The gospel is like a fresh, mild, and cool air in the extreme heat of summer, a solace and comfort in the anguish of the conscience.

Martin Luther (1483-1546)

13

Paul’s use of the word “God” in the book of Romans

Ro 1:1 Ro 1:4 Ro 1:7 Ro 1:8 Ro 1:9 Ro 1:10 Ro 1:16 Ro 1:17 Ro 1:18 Ro 1:19 Ro 1:21 Ro 1:23 Ro 1:24 Ro 1:25 Ro 1:26 Ro 1:28 Ro 1:30 Ro 1:32 Ro 2:2 Ro 2:3 Ro

b. God's existence revealed⁴³ 19-20

- 19 because that which is known about God is evident within them; for God made it evident to them.
- 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

2:4 Ro 2:5 Ro 2:11 Ro 2:13 Ro 2:16 Ro 2:17 Ro 2:23 Ro 2:24 Ro 2:29 Ro 3:2 Ro 3:3 Ro 3:4 Ro 3:5 Ro 3:6 Ro 3:7 Ro 3:11 Ro 3:18 Ro 3:19 Ro 3:21 Ro 3:22 Ro 3:23 Ro 3:25 Ro 3:29 Ro 3:30 Ro 4:2 Ro 4:3 Ro 4:6 Ro 4:17 Ro 4:20 Ro 5:1 Ro 5:2 Ro 5:5 Ro 5:8 Ro 5:9 Ro 5:10 Ro 5:11 Ro 5:15 Ro 6:10 Ro 6:11 Ro 6:13 Ro 6:17 Ro 6:22 Ro 6:23 Ro 7:4 Ro 7:22 Ro 7:25 Ro 8:3 Ro 8:7 Ro 8:8 Ro 8:9 Ro 8:14 Ro 8:16 Ro 8:17 Ro 8:19 Ro 8:21 Ro 8:27 Ro 8:28 Ro 8:31 Ro 8:33 Ro 8:34 Ro 8:39 Ro 9:5 Ro 9:6 Ro 9:8 Ro 9:14 Ro 9:16 Ro 9:20 Ro 9:22 Ro 9:26 Ro 10:1 Ro 10:2 Ro 10:3 Ro 10:9 Ro 11:1 Ro 11:2 Ro 11:8 Ro 11:21 Ro 11:22 Ro 11:23 Ro 11:29 Ro 11:30 Ro 11:32 Ro 11:33 Ro 12:1 Ro 12:2 Ro 12:3 Ro 12:19 Ro 13:1 Ro 13:2 Ro 13:4 Ro 13:6 Ro 14:3 Ro 14:6 Ro 14:10 Ro 14:11 Ro 14:12 Ro 14:17 Ro 14:18 Ro 14:20 Ro 14:22 Ro 15:5 Ro 15:6 Ro 15:7 Ro 15:8 Ro 15:9 Ro 15:13 Ro 15:15 Ro 15:16 Ro 15:17 Ro 15:30 Ro 15:32 Ro 15:33 Ro 16:20 Ro 16:26 Ro 16:27

God in Romans

1. Has
 - a. A Gospel 1:1; 15:16
 - b. A Son 1:4
 - c. Beloved 1:7
 - d. Power 1:16
 - e. Grace 5:15
 - f. Wrath 1:18; 5:9 12:19
 - g. Will 1:10; 8:27; 12:2; 15:32
 - h. Truth 1:25; 3:7; 15:8
 - i. Ordinances 1:32; 13:2
 - j. Righteous judgment 2:5
 - k. Children 8:16, 21; 9:8
 - l. Heirs 8:17
 - m. Sons 8:19
 - n. A word of 9:16
 - o. Has ministers 13:4
 - p. Servants 13:6
 - q. A judgment seat 14:10
 - r. A kingdom 14:17
 - s. A work 14:20

2. Nature
 - a. Righteous 1:17; 3:5, 21, 22; 10:3
 - b. Name 2:24
 - c. Faithful 3:3
 - d. Glory 1:23; 3:23; 5:2, 7;

c. God's awareness ignored and exchanged for idols⁴⁴ 21-23

- 21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.
- 22 Professing to be wise, they became fools,

e.	Forbearance	3:25
f.	Love	5:5, 8; 8:39
h.	Spirit	8:9, 14
i.	Kindness / Severity	2:4; 11:22
j.	Wisdom / knowledge	11:33; 16:27
k.	Mercy	12:1; 9:16; 15:9
l.	Condemns	8:3
m.	Good	8:28
n.	Unassailable	8:31
o.	Just	8:33; 9:14
p.	Can not fail	9:6
q.	Faithful	11:1, 2; 3:3
r.	Unchangeable	11:29
s.	True	1:25; 3:4; 15:8; 3:7
t.	Life	4:17
u.	Creator	4:17
v.	Reconcilator	5:11
w.	Is the Father	1:7
x.	Is Jesus	1:7
y.	Is LORD	1:7
z.	has will	1:10; 12:1, 12; 15:32
aa.	Wrath / vengeance	1:18; 12:19
bb.	Impartial	2:11; 3:22, 29
cc.	Unfathomable	11:33
dd.	Judge	14:10
ee.	Hope	15:13
ff.	Peace	15:33; 16:20
gg.	Eternal	16:26
hh.	Power	1:16
3.	Actions	
a.	Judges	2:2, 3, 5, 16; 3:6
b.	Declares Jesus his son	1:4
c.	Reveals His righteousness in the Gospel	1:17; 3:21
d.	Revealed Himself in nature	1:19
e.	Allows the ungodly to be impure	1:24, 26, 28
f.	Gives praise	2:29
g.	Gives revelation (oracles)	3:2
h.	Inflicts wrath	3:5
i.	Will justify both Jew and Gentile	3:30
j.	Reckons righteousness	4:3, 6; 10:3

23 and exchanged the glory of the incorruptible God for an image^{xxxii} in the form of corruptible man and of birds and four-footed animals and crawling creatures.⁴⁵

2. God giving up man: guilt exploited⁴⁶ 1:24-32

a. Wrong loving (idolatry)⁴⁷ vs. 24-25

24 Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

k.	Has given "the promise"	4:20
l.	God is at peace with the justified	5:1
m.	Given love through the Holy Spirit	5:5
n.	Saves from wrath through Jesus	5:9
o.	Saves through His blood	5:9
p.	Saves through Jesus' life	5:10
q.	Gives grace to many through Jesus	5:15
r.	Considers the saved alive by means of Jesus	6:11
s.	God's slaves are sanctified	6:22
t.	God gives a free gift	6:23
u.	God's alive ones are joined to Jesus	7:4
v.	Not pleased by flesh	8:8
w.	Leads by the Spirit	8:14
x.	Spirit bears witness of sonship	8:16
y.	Jesus intercedes for the saints	8:27, 34
z.	Children of promise are made descendants	9:8
aa.	God raised Jesus from the dead	10:9
bb.	God will not spare Jew or gentile	11:21
cc.	God gives a measure of faith	12:3
dd.	Authorities are from God	13:1
ee.	Authority is the ordinance of God	13:2
ff.	Authority is the minister of God	13:4
gg.	Gives perseverance and encouragement	15:5
hh.	Has accepted us through Christ	15:7
ii.	Gives grace	15:15
jj.	Calls	11:29
4.	Actions to, for, or on account of Him	
a.	Thanks to Him	1:8; 7:25
b.	Served through preaching the Gospel	1:9
c.	Is known by the ungodly	1:21
d.	Ungodly hate God	1:30
e.	Ungodly know the ordinance of God	1:32
f.	Doers of God's laws are justified	2:13
g.	God is boasted in	2:17
h.	Blasphemed	2:24
i.	Dishonored	2:23
j.	Unrighteous do not seek or fear God	3:11, 18
k.	The world is accountable to God	3:19; 14:12
l.	No boasting via works before Him	4:2
m.	the law of God in the inner man	7:22

- 25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.
- 26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,
- 27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men

n. All will submit to God

14:11

14

ILLUSTRATION

The Gospels do not explain the Resurrection; the Resurrection explains the Gospels. Belief in the Resurrection is not an appendage to the Christian faith; it is the Christian faith.

John S. Whale

15

Paul's use of the word "spirit" or "Spirit" in the book of Romans

Ro 1:9 Ro 8:10 Ro 8:15 Ro 8:16 Ro 11:8 Ro 12:11

Ro 1:4 Ro 2:29 Ro 5:5 Ro 7:6 Ro 8:2 Ro 8:4 Ro 8:5 Ro 8:6 Ro 8:9 Ro 8:11 Ro 8:13 Ro 8:14 Ro 8:16 Ro 8:23 Ro 8:26 Ro 8:27 Ro 9:1 Ro 14:17 Ro 15:13 Ro 15:16 Ro 15:19 Ro 15:30

16

Paul's use of the word "grace" in the book of Romans

Ro 1:5 Ro 1:7 Ro 3:24 Ro 4:16 Ro 5:2 Ro 5:15 Ro 5:17 Ro 5:20 Ro 5:21 Ro 6:1 Ro 6:14 Ro 6:15 Ro 11:6 Ro 12:3 Ro 12:6 Ro 15:15 Ro 16:20 Ro 16:24

Grace: Unmerited favor. It is when we do get the forgiveness we don't deserve. Paul's idea is that grace is a system of salvation provided by God even though we don't deserve to be saved, he emphasizes the idea as He does in Eph. 2:8ff. "For by grace you are saved by faith, and that is not of yourselves, it is the gift of God, lest any man should boast..." N.S.B.S. notes... Galatians by J.L. Deason.

G-R-A-C-E

God's riches at Christ's expense

Grace and apostleship	1:5
Grace and peace	1:7
From God	1:7
Justified as a gift by His grace	3:24
By faith, in accordance with Grace	4:16
Introduction by faith into this Grace	5:2
Of God	5:15
Abundant Grace	5:17
Abounding Grace	5:20
Increasing Grace	6:1
Under Grace not law	6:14

committing indecent acts and receiving in their own persons the due penalty of their error.^{xxxii}

- 28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,
29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,

Differing gifts according to the Grace	12:6
Given Grace	15:15
Of the Lord Jesus Christ	16:20, 24

¹⁷

Try not to have your own opinions, but have those that the Bible plainly says... and obey!

Paul's use of the word "obey" (obedience) in the book of Romans

Ro 2:8 Ro 6:12 Ro 6:16

Ro 1:5 Ro 5:19 Ro 15:18 Ro 16:19 Ro 16:26

1. With the heart	Dt 26:16
2. In order to gain success	Josh 1:8
3. Better than sacrifice	1 Sam 15:22
4. Doing the will of the father	Matt 7:21
5. To God, not men	Acts 5:29
6. Results in being God's possession	Ex 19:5; Dt 4:30
7. Results in goodness	Dt 5:29; 7:12; 28:1
8. Results in prolonged days	1 Ki 3:14; Job 36:11; Zech 3:7
9. Results in blessing	Jas 1:25; 1 Jn 3:2
10. Results in entrance to the holy city	Rev 22:14
11. Example of Christ	Jn 14:31; 15:10; Rom 5:19; Heb 10:9

¹⁸ Faith in Romans

Nature of Faith

In Jesus	3:22.26
Living	1:17
Righteous	3:25; 4:5; 4:11; 9:30
Law of	3:27
Reckoned	4:5, 9
A word of	10:8
Proportional	12:6
Hearing	10:17

Work of

Obedient	1:5; 16:26
Proclaimed	1:8
Encouraging	1:12
Justifying	3:28, 30; 5:1
Introducing	5:2

Example of

- 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil,
disobedient to parents,
- 31 without understanding, untrustworthy, unloving, unmerciful;⁴⁸
- 32 and, although they know the ordinance of God, that those who practice
such things are worthy of death, they not only do the same, but also give
hearty approval to those who practice them.⁴⁹

Abraham 4:12, 16

Characteristics of

Strong	4:20
Weak	14:1
Speaking	10:6
Standing	11:20
Measured h	12:3
Of conviction	14:22

You “talk the talk”, but do you “walk the walk”?

19

Paul’s use of the word "called" in the book of Romans

Ro 1:1 Ro 1:6 Ro 1:7 Ro 4:17 Ro 7:3 Ro 8:28 Ro 8:30 Ro 9:11 Ro 9:24 Ro 9:25
Ro 9:26 Ro 10:12 Ro 10:13 Ro 10:14 Ro 11:29

God wants me, this means that through Jesus Christ I am worth something. God doesn’t
make junk!

20

Paul's use of the word "saint" in the book of Romans

Ro 1:7 Ro 8:27 Ro 12:13 Ro 15:25 Ro 15:26 Ro 15:31 Ro 16:2 Ro 16:15

A Holy one for God, or separated for God’s Holy purposes

God creates out of nothing - wonderful, you say; yes, to be sure, but he does what is still
more wonderful. He makes saints out of sinners.

Søren Aabye Kierkegaard (1813-1855)

If God has separated me for HOLY PURPOSES, I should HATE SIN!

21

ILLUSTRATION GRACE

Grace is the good pleasure of God that inclines him to bestow benefits upon the
undeserving. It is a self-existent principle inherent in the divine nature and appears to us as
a self-caused propensity to pity the wretched, spare the guilty, welcome the outcast, and
bring into favor those who were before under just disapprobation. Its use to us sinful men
is to save us and make us sit together in heavenly places to demonstrate to the ages the
exceeding riches of God's kindness to us in Christ Jesus. A. W. Tozer (1897-1963)

3. The Law of liberty was the necessary solution 2:1-29
a. Ten principles concerning judgment^{xxxiii} 2:1-16

22

Paul's use of the word "peace" in the book of Romans

Ro 1:7 Ro 2:10 Ro 3:17 Ro 5:1 Ro 8:6 Ro 12:18 Ro 14:17 Ro 14:19 Ro 15:13
 Ro 15:33 Ro 16:20

- | | | |
|-----|-------------------------------|----------------------|
| 1. | From the Lord | Psa 4:8; 29:11 |
| 2. | Jesus will guide us into | Lk 1:78, 79 |
| 3. | Given to those who please God | Lk 2:13-14; Jn 20:19 |
| 4. | The mind set on the Spirit | Rom 8:6 |
| 5. | In the Holy Spirit | Rom 14:17; Gal 1:3 |
| 6. | The fruit of the Spirit | Gal 5:22 |
| 7. | Great | Psa 119:165 |
| 8. | Perfect | Isa 26:3 |
| 9. | From Christ | Jn 14:27 |
| 10. | Surpasses comprehension | Phil 4:7 |
| 11. | Rule in your heart | Col 3:15 |

23

Paul's use of the word "faith" in the book of Romans

Ro 1:5 Ro 1:8 Ro 1:12 Ro 1:17 Ro 3:22 Ro 3:25 Ro 3:26 Ro 3:27 Ro 3:28 Ro 3:30
 Ro 3:31 Ro 4:5 Ro 4:9 Ro 4:11 Ro 4:12 Ro 4:13 Ro 4:14 Ro 4:16 Ro 4:16 Ro 4:19
 Ro 4:20 Ro 5:1 Ro 5:2 Ro 9:30 Ro 9:32 Ro 10:6 Ro 10:8 Ro 10:17 Ro 11:20 Ro
 12:3 Ro 12:6 Ro 14:1 Ro 14:2 Ro 14:22 Ro 14:23 Ro 16:26

Faith is the subtle chain

Which binds us to the infinite; the voice
 Of a deep life within, that will remain
 Until we crowd it thence.
 Elizabeth Oakes Smith (1806-1893)

Faith, mighty faith, the promise sees,

And looks to that alone;
 Laughs at impossibilities,
 And cries it shall be done.
 Charles Wesley (1707-1788)

No coward soul is mine,

No trembler in the world's storm-troubled sphere;
 I see heaven's glories shine,
 And faith shines equal, arming me from fear.
 Emily Brontë (1818-1848)

Chapter 2⁵⁰ xxxiv**1.) Judgment considers personal guilt⁵¹ vs. 1**

1 Therefore you are without excuse, every man of you who passes judgment, for in that you judge⁵² another, you condemn yourself; for you who judge practice the same things.

2.) Judgment is upon the basis of truth vs.2

2 And we know that the judgment of God⁵³ rightly falls upon those who practice such things.

24

Faith proclaimed throughout the whole world
 synecdoche: a part given for the whole

25

Ro 1:9

9God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you NIV

26

Prayer

He prayed for strength that he might achieve;
 He was made weak that he might obey.
 He prayed for health that he might do greater things;
 He was given infirmity that he might do better things.
 He prayed for riches that he might be happy;
 He was given poverty that he might be wise.
 He prayed for power that he might have the praise of men;
 He was given weakness that he might feel the need of God.
 He prayed for all things that he might enjoy life;
 He was given life that he might enjoy all things.
 He received nothing that he asked for-but all that he hoped for.

-Edythe Draper, Draper's Book of Quotations for the Christian World (Wheaton: Tyndale House Publishers, Inc., 1992). Entry 8806.

If my "religion" is just conceptual in nature, and I really don't care for others, what is its true value?

27

Will of God

Mk 3:35 Ro 1:10 Ro 8:27 Ro 12:2 Ro 15:32 1Co 1:1 2Co 1:1 2Co 7:9 2Co 7:10
 2Co 8:5 Eph 1:1 Eph 6:6 Col 1:1 Col 4:12 1Th 4:3 2Ti 1:1 Heb 10:36 1Pe 2:15 1Pe
 4:2 1Pe 4:6 1Pe 4:19 1Pe 5:2 1Jn 2:17

I like the thought "I will succeed by the will of God"!

28

do not want you to be unaware(aetiologia: to render a reason for the thing done)
 Ro 1:13 1Co 10:1 1Co 12:1 2Co 1:8

3.) Judgment is inescapable⁵⁴ vs.3

3 And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God?⁵⁵

4.) Judgment considers God's offered goodness⁵⁶ vs.4

Note: this is also tapeinosis (demeaning) that is, the same thing is lessened only to be made greater later on.

29

1. I am under obligation 1Cor 9:16; 1Jn 2:2
2. I am eager (prothumos = forward in spirit, predisposed) Rom 15:20
3. I am not ashamed
 - a. Why? Mk 8:37ff; Psa 40:9f; 2 Tim 1:8
 - b. The Gospel is the revealed power of God. Jer 23:29; 1 Cor 1:18; 2:4; 15:2; Colo 1:5-6; 1Th 1:5, 2:13; Heb 4:12
 - c. For in the Gospel the righteousness of God is revealed.

30

Am I really eager, or do I just mouth the words?

31

Tapenosis: lessened to be made greater

32

The power of God seen in the Gospel

1. The cause of the Gospel is God
2. The character of the Gospel is Power
3. The calculation of the Gospel is Salvation
4. The compass of the Gospel is everyone
5. The consumer of the Gospel is the one who believes
6. The competence of the Gospel is the righteousness of God
7. The consequence of the Gospel is living a life of faith

Note: pp.Ps 110:2 Isa 53:1 Jer 23:29 Ro 10:17 1Co 1:18-24 1Co 2:4 1Co 14:14
1Co 14:25 1Co 15:2 2Co 2:14-16 2Co 10:4-5 Col 1:5-6 1Th 1:5-6 1Th 2:13 Heb
4:12

God's powerful word

1. Fire Jer 5:14; 23:29
2. Hammer Jer 23:29
3. Sword of the Spirit Eph 6:19
4. For Salvation Rom 1:16
5. Judges the heart Heb 4:12

A 747 was halfway across the Atlantic when the captain got on the loudspeaker: "Attention, passengers. We have lost one of our engines, but we can certainly reach

4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? ⁵⁷

5.) Judgment is future as well as present⁵⁸
vs.5

London with the three we have left. Unfortunately, we will arrive an hour late as a result."

An hour later the captain made another announcement: "Sorry, but we lost another engine. Still, we can travel on two. I'm afraid we will now arrive two hours late."

Shortly thereafter, the passengers heard the captain's voice again: "Guess what, folks. We just lost our third engine, but please be assured we can fly with only one. We will now arrive in London three hours late."

At this point, one passenger became furious. "For Pete's sake," he shouted. "If we lose another engine, we'll be up here all night!"

-- Nathaniel Scott Miller -- Reader's Digest, June 1989.

33

Paul's use of the word "salvation" in the book of Romans
 Ro 1:16 Ro 10:1 Ro 10:10 Ro 11:11 Ro 13:11

Means deliverance from sin and its power.

- | | | |
|----|---------------------------------------|-------|
| 1. | Saved from the wrath of God | 5:9 |
| 2. | Saved by His (Jesus') life | 5:10 |
| 3. | Saved in hope | 8:24 |
| 4. | The remnant will be saved | 9:27 |
| 5. | Confess with the mouth | 10:9 |
| 6. | Call upon the name of the LORD | 10:13 |
| 7. | Saved by the deliverer | 11:26 |
| 8. | The Gospel is the power of God for .. | 1:16 |
| 9. | Salvation is near to us | 13:11 |

Ah! happy they whose hearts can break
 And peace of pardon win!
 How else may man make straight his plan
 And cleanse his soul from sin?
 How else but through a broken heart
 May the Lord Christ enter in?
 Oscar Wilde (1854-1900)

34

Paul's use of the word "Belief" in the book of Romans
 Ro 1:16 Ro 3:3 Ro 3:22 Ro 4:3 Ro 4:5 Ro 4:11 Ro 4:17 Ro 4:18 Ro 4:24 Ro 6:8
 Ro 9:33 Ro 10:4 Ro 10:9 Ro 10:10 Ro 10:11 Ro 10:14 Ro 10:16 Ro 13:11 Ro 15:13

Belief

- | | | |
|----|--|---------------------|
| 1. | Belief's source and object is God and Christ | 4:3; 4:2; 6:8; 10:9 |
|----|--|---------------------|

5 But because of your stubbornness⁵⁹ and unrepentant heart you are storing up wrath for yourself⁶⁰ in the day of wrath and revelation of the righteous judgment of God,⁶¹

6.) Judgment is based on divine justice⁶² vs.6

6 who will render to every man according to his deeds: ⁶³

**7.) Judgment has its rewards and regrets
vs. 7-10**

2.	Belief's definition:	
	Good News	10:16
	Belief is not works	4:5; 10:4
	Belief is through faith alone; there are no favorites	3:22
3.	Belief's scope	1:16
4.	Belief's example: Abraham	4:11; 4:17
5.	Belief's attitude	
	confidence	4:18
	sincerity	10:9, 10
6.	Belief reception	10:14
7.	Belief's results	15:13; 9:33; 10:11
8.	Belief's urgency	13:11

35

Paul's use of the word "righteous" in the book of Romans

Ro 1:17 Ro 2:5 Ro 3:5 Ro 3:10 Ro 3:21 Ro 3:22 Ro 3:25 Ro 3:26 Ro 4:3 Ro 4:5 Ro 4:6 Ro 4:9 Ro 4:11 Ro 4:13 Ro 4:22 Ro 5:7 Ro 5:17 Ro 5:18 Ro 5:19 Ro 5:21 Ro 6:13 Ro 6:16 Ro 6:18 Ro 6:19 Ro 6:20 Ro 7:12 Ro 8:10 Ro 9:30 Ro 9:31 Ro 10:3 Ro 10:4 Ro 10:5 Ro 10:6 Ro 10:10 Ro 14:17

Righteous (ness): Holy and upright living, in accordance with God's standard. The word righteousness comes from a root word that means "straightness." It refers to a state that conforms to an authoritative standard. Righteousness is a moral concept. God's character is the definition and source of all righteousness (Ge 18:25; Dt 32:4; Ro 9:14). Therefore, man's righteousness is defined in terms of God's.

The cross of Jesus is a public demonstration of God's righteousness. God accounts or transfers the righteousness of Christ to those who trust in Him (Ro 4:3-22; Gal 3:6; Php 3:9). We do not become righteous because of our inherent goodness; God sees us as righteous because of our identification by faith with His Son. (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

36

The Gospel of God is by revelation 17a

1. God's righteousness is revealed in it Isa 46:3; 51:8; Rom 3:21
2. God's righteousness is revealed through Christ

a.) Rewards: glory, honor, peace, eternal life vs.7

7 to those who by perseverance in doing good seek for glory⁶⁴ and honor and immortality⁶⁵, eternal life;

b.) Regrets:⁶⁶

Wrath, indignation, tribulation vss.8-9

-
3. God's righteousness is not able to be claimed by man's righteousness 10:1-4
 4. God's righteousness is from faith unto faith Gal 3:1
 from = ek = the cause of the action expressed
 unto = the goal of faith faith righteousness 10:4-5
 grace righteousness 3:24
 5. God's righteousness enables the righteous of God to live by faith Hab 2:4; Jn 3:36; Gal 3:11; Phil 3:9; Heb 10:38; 11:6-7

³⁷

Quote Hab. 2:4 (Septuagint or LXX)

pp. Hab 2:4 Jn 3:36 Gal 3:11 Php 3:9 Heb 10:38 Heb 11:6-7

³⁸

Wrath is the deliberate expression of God's anger (Rom 3:5-6; 13:5) against sin [which is antagonistic towards God 8:7

³⁹

Paul's use of the word "Wrath" in Romans

Ro 1:18 Ro 2:5 Ro 2:8 Ro 3:5 Ro 4:15 Ro 5:9 Ro 9:22 Ro 12:19 Ro 13:4 Ro 13:5

God is not a "hot head". This is the calm stored up unhappiness that results in measured behavior.

⁴⁰

Paul's use of the word "ungodliness" in the book of Romans Ro 1:18 Ro 4:5 Ro 5:6 Ro 11:26

⁴¹

Paul's use of the word "unrighteousness" in Romans Ro 1:18 Ro 1:29 Ro 2:8 Ro 3:5 Ro 6:13

⁴²

Paul's use of the word "truth" in Romans Ro 1:18 Ro 1:25 Ro 2:8 Ro 2:20 Ro 3:7
 Ro 9:1 Ro 15:8

1. Wrath for those who suppress the truth 1:18
2. Truth is of God 1:25; 3:7; 15:8
3. Truth is to be obeyed 2:8
4. The Law is the embodiment of truth 2:20

- 8 but to those who are selfishly ambitious and do not obey the truth⁶⁷, but obey unrighteousness, wrath and indignation.
- 9 There will be tribulation and distress for every soul of man who does evil⁶⁸, of the Jew first and also of the Greek,
- 10 but glory⁶⁹ and honor and peace⁷⁰ to every man who does good, to the Jew first and also to the Greek.

5. God is true 3:4

Who suppress the Truth

pp. Lk 12:46-47 Jn 3:19-21 Ac 24:24-25 Ro 1:19 Ro 1:28 Ro 1:32 Ro 2:3 Ro 2:15-23 2Th 2:10 1Ti 4:1-2

⁴³

PP. Psa 19:1-4; Isa 40:26; Acts 14:17; 17:27ff.; Jn 1:9

God's revelation of himself is creation

Revelation declares

Nature declares

Who or what God is

Confirms God is

Righteousness, Justice

Power

Love, personality

Deity

⁴⁴

The exultation of foolishness: It is... 21-23

1. The degradation of true religion vs 21
2. The destruction of intelligence vs 22 cf Jer 10:14
3. The debasement of deity vs 23

⁴⁵

“in the form of corruptible man and of birds and four-footed animals and crawling creatures.” Pleonism (redundancy) for effect

⁴⁶

PP. Psa 81:12; Acts 7:42; Eph 4:18ff; 2 Th 2:11ff.

⁴⁷

PP. Psa 81:12; Acts 7:42; Eph 4:18ff; 2 Th 2:11ff.; 1 Cor 6:18; 1 Th 4:4; 1 Pet 4:3; Lev 18:22

⁴⁸

Asyndeton (no conjunctions) Because there are no conjunctions, all these adjectives are considered together collectively.

⁴⁹

Summary verse VERSE 32

1. They knew right and wrong

8.) Judgment is impartial⁷¹ vs. 11

11 For there is no partiality with God.

9.) Judgment is universal in its scope⁷² vs. 12-15

12 For all who have sinned without the Law⁷³ will also perish without the Law; and all who have sinned under the Law will be judged by the Law;

-
2. They (Gentiles) knew that certain crimes were guilty of death
 3. They were willingly and rebelliously practicing such things that they were worthy of death.
 4. They approved of and encouraged other to do that which was worthy of death.

⁵⁰ Thought questions for chapter 2

a. What aspects of reality do you think people today find hardest to accept?

That to most employers, employees are just numbers.

b. What four things are said about God's judgement in vs. 2, 6, 11, 16

It is proper vs 2. It is appropriate vs 6. It is impartial vs 11. God will judge though Jesus Christ

c. By what generic test will God judge men? See vs. 7-10

To those who have done good, a reward, otherwise, wrath.

c. What people would qualify to be included in verses 7-10 (or 8 to 9)?

Those outside the body of Christ.

d. Who are the people of verse 12?

Gentiles / Jews.

e. List the ten privileges of the Jews from verses 17-29

Name 17a. Document 17b. Access to deity 17c. knowledge 18a Discernment 18b Instruction 19a. Leadership 19a. Light-givers 19b. Educator 20a. Maturity 20b.

f. What aspect of God's character is most prevalent in this chapter?

Wrath

g. What is the true circumcision mentioned in the last five verses of the chapter
See Dt 10:16; 30:6; Jer 4:3-4; Gen 17: 9-14

Circumcision of the human heart.

h. What are the important question in this chapter?

- 13 for not the hearers of the Law are just before God⁷⁴, but the doers⁷⁵ of the Law will be justified⁷⁶.
- 14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,
- 15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,

Vss. 3, 4, 21, 22, 23, 26

- i. What was going on in the church at Rome between Jews and Gentiles?
Because of their differing backgrounds, there was probably a great deal of judgmental attitudes being expressed.
- j. If the righteous man shall live by faith (1:17), then why does Paul emphasize doing good (vs. 7) and obeying the law (vs.13)?
Because doing good is an outward expression of a heart that submitted to God. Whether an adherent of the Law or not, doing good is good.
- k. What was the original intent of the law and circumcision? See Gen 17:1-14
To make know the will of God to all the nations of the earth. Circumcision was a seal, a sign of the agreement between God and the faithful.
- l. What does Paul mean by circumcision of the heart?
 See Dt 10:16; 30:6; Jer 4:4; 9:25-26
Attitude, Attitude, Attitude.
- m. Reproach is often brought on the name of Christ by inconsistencies of Christians. In Romans 2:28-29 think of another word you could substitute in place of the word “Jew” and see if this has special meaning for us today?
Saved, Christian.

51

Verse # 1 cf. 2 sam 12:5-7

52

Paul’s use of the word “judge” (ment) in the book of Romans

10.) Judgment's standard is the Gospel⁷⁷ vs. 16

16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.⁷⁸

b. Jew's claim of privilege did not attain righteousness⁷⁹ 2:17-27

1.) Jew's claim of confidence of privilege 2:17-20

a.) Claim of name 17a

Ro 2:1 Ro 2:2 Ro 2:3 Ro 2:5 Ro 2:12 Ro 2:16 Ro 2:27 Ro 3:4 Ro 3:6 Ro 3:7 Ro 5:16
Ro 11:33 Ro 12:3 Ro 14:1 Ro 14:3 Ro 14:4 Ro 14:10 Ro 14:13

Paregmenon (derivation from the same root word) **judge**

The finger that wags has three others pointing pointing towards the pointer.

⁵³

Verse # 2 The judgment of God
Had He had His way, and I see.
How I blocked Him here, and I checked Him there,
And I would not yield my will --
Will there be grief in my Savior's eyes,
Grief, though He loves me still?
He would have me rich, and I stand there poor,
Stripped of all but His grace,
While memory runs like a hunted thing
Down the paths I cannot retrace.
Then my desolate heart will well-nigh break
With the tears that I cannot shed;
I shall cover my face with my empty hands,
I shall bow my uncrowned head...
Lord of the years that are left to me,
I give them to Thy hand;
Take me and break me, mold me to
The pattern Thou hast planned!

Pilate and Herod five times had declared Christ innocent of the charges brought against Him and seemed determined to release Jesus. Justice so demanded, for the accusations against Christ had no support that would justify His condemnation. But the multitude was not seeking justice but demanding Christ's death. Inflamed passions were ready to break forth into a riot (Matt. 27:23). Afraid of being accused before Caesar (John 19:12) and fearful of inciting the Jews to riot, Pilate sought to absolve himself of all responsibility for his decision. "He took water and washed his hands in front of the crowd. 'I am innocent of this man's blood,' he said. 'It is your responsibility'" (Matt. 27:24).

But Pilate could not escape the sense of his responsibility. There was a custom among the Greeks, Jews, and Romans of that time that when a man shed blood, he would wash his hands, thus symbolically cleansing away the stain. Pilate felt that he was a murderer.

The rulers, the priests, and the people united in accepting responsibility for the death of Christ, saying, "Let his blood be on us and on our children" (Matt. 27:25). While Pilate

b.) **Claim of document** 17b

c.) **Claim of access to deity** 17c

17 But if you bear the name⁸⁰ "Jew,"⁸¹ and rely upon the Law⁸², and boast in God⁸³,

d.) **Claim of knowledge** vs. 18a

e.) **Claim of discernment** vs. 18b

could not be absolved from responsibility for this miscarriage of justice, the nation did accept responsibility for Christ's death.

The tragic reply came back like an echo of a groan from future generations: "His blood be on us and on our children." Thirty years later, on this very spot, judgment was pronounced against some of the best citizens of Jerusalem. Of the 3,600 victims of the governor's fury, not a few were scourged and crucified! Judas died in a loathsome suicide, the house of An was destroyed some years later, Caiaphas was deposed a year after the crucifixion, and Pilate was soon after banished to Gaul and there died in suicide. When Jerusalem fell, her wretched citizens were crucified around her walls until, in the historian's grim language, "space was wanting for the crosses, and crosses for the bodies." The horrors of the siege of Jerusalem are unparalleled in history.

54

Verse # 3 cf. Jas 4:11ff. And Ro 14:11

55

If I "play" the hypocrite, I put an obstacle in the way of the weak, for they may say "I won't go to church because its full of hypocrites.

56

Verse # 4 Cf. Rom 9:23; Eph 1:7; 2:4,7; Rom 11:22

57

Ro 2:4 4Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? NIV

58

Verse # 5 cf. Dt 32:34; Jas 5:3

59

Stubbornness

A few years ago a newspaper editorial commended most truck drivers for using their CB radios in a constructive way. However, it concluded with a warning to those who misuse this means of communication. The writer gave this unforgettable example: In Colorado, several people begged a trucker to free the channel so that they could put through an emergency call, but he refused to cooperate. They wanted to direct a doctor to the scene of a serious accident. An automobile had driven into the rear of a flatbed trailer carrying metal tubing. A piece of pipe had gone through the car's windshield, pinning a woman in the wreckage. The trucker continued to tie up the channel, frustrating all attempts to obtain help. Finally he came upon the scene of the accident himself. To his utter dismay, he

18 and know His will⁸⁴, and approve the things that are essential, being instructed out of the Law⁸⁵,

- f.) **Claim of instruction** vs, 19a
- g.) **Claim of leadership** vs. 19a
- h.) **Claim of light – givers** vs. 19b

discovered that the critically injured person was his own wife! When a doctor did arrive, he said that if he had been notified even 10 minutes earlier, the woman's chances for survival would have been much greater.

60

Metonymy (cause for effect) Your actions will yield a just reward.

Wrath

The use of this awful subject may be for awakening unconverted persons to a conviction of their danger. This that you have heard is the case of every one out of Christ. That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor anything to take hold of, there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

-- Jonathan Edwards

61

Ro 2:5 5 But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. NIV

62

Verse # 6 Cf 14:10-12 (every man) PP. Job 34:10; Psa 62:12; Prov 24:12; Jer 17:10; Jer 32:19; Matt 16:27; Rom 14:12; 1 Cor 3:8; 2 Cor 5:10; Rev 2:20; 20:12; 22:12

63

Verses 6 to 8 Merismos: whole to parts.

1. Every man according to his deeds
2. The good man vs. 7
3. The disobedient vs. 8

How would I feel at judgment day if I received what I really deserve?

⁶⁴ Glory

1. To make glorious or honorable, or to cause to appear so (Jn 12:28; 13:31-32; Ac 3:13; etc.); especially of the resurrection of Christ and His ascension (Jn 7:39; 12:16).
2. The bringing of Christians to a heavenly condition and dignity (Ro 8:30).
4. To glorify God (1Co 6:20) is to declare His praise by obedience to His law. Thus the "heavens are telling of the glory of God" (Ps 19:1) in obedience to the law of creation, and much more do men glorify Him by willing obedience to the moral

19 and are confident that you yourself are a guide⁸⁶ to the blind, a light to those who are in darkness⁸⁷,

i.) Claim of educator vs. 20a

j.) Claim of maturity vs. 20b

20 a corrector of the foolish, a teacher of the immature⁸⁸, having in the Law the embodiment of knowledge⁸⁹ and of the truth,

law (1Co 10:31; Jn 17:5).

(From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

Corruptible glory	1:23
Good seek	2:7
To the one who does good	2:10
Abounding	3:7
Of God	3:23; 5:2; 6:4; 16:27
Given	4:20
With Christ	8:17
Future	8:21
Elected	8:30
Israelite	9:23
Eternal	11:36
Unified	15:6
Accepted	15:7
Gentile	15:9

65

Immortality No man is prosperous whose immortality is forfeited. No man is rich to whom the grave brings eternal bankruptcy. No man is happy upon whose path there rests but a momentary glimmer of light, shining out between clouds that are closing over him in darkness forever. Henry Ward Beecher (1813-1887)

We only see a little of the ocean, A few miles distance from the rocky shore; But oh! out there beyond-beyond the eyes' horizon There's more-there's more. We only see a little of God's loving, A few rich treasures from his mighty store; But oh! out there beyond-beyond our life's horizon There's more-there's more.

66

Verse 8-9 Regrets are for those who do not obey the Truth
cf. Job 24:13; Isa 3:11; Rom 1:18; 2 Thess 1:8

67

Truth

Let truth, light of my heart, and not the shadows within me speak to me! I slid down into that state and was in darkness, but even from there I loved you. I strayed and yet I remembered you. I heard your voice behind me, telling me to return, but I heard only faintly because of the uproar of the restless. And now I am returning, sweaty and out of breath, to your fountain. Let no one get in my way. I will drink this and I will live it. May I

**c. The Jew's claim of privilege is countered by
responsibility⁹⁰ 2:21-24**

- 21 you, therefore, who teach another, do you not teach yourself?⁹¹ You who preach that one should not steal, do you steal⁹²?
- 22 You who say that one should not commit adultery, do you commit adultery? You, who abhor idols, do you rob temples?

not be my life; I have lived badly on my own. I was my own death. I revive in you. Speak to me; discuss with me. I have believed your books and their words are full of mystery.

Saint Augustine of Hippo (354-430)

⁶⁸

Evil

He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it.

Martin Luther King, Jr. (1929-1968)

There is nothing evil in matter itself. Evil lies in the spirit. Evils of the heart, of the mind, of the soul, of the spirit- these have to do with man's sin, and the only reason the human body does evil is because the human spirit uses it to do evil.

A. W. Tozer (1897-1963)

If I really hate evil, why do I so often see wrong being done and do not intervene?

⁶⁹

Paul's use of the word "glory" in the book of Romans

Ro 1:23 Ro 2:7 Ro 2:10 Ro 3:7 Ro 3:23 Ro 4:20 Ro 5:2 Ro 6:4 Ro 8:17 Ro 8:18
Ro 8:21 Ro 8:30 Ro 9:4 Ro 9:23 Ro 11:36 Ro 15:6 Ro 15:7 Ro 15:9 Ro 16:27

⁷⁰

Peace

My son, now will I teach thee the way of peace and inward liberty. Be desirous to do the will of another rather than thine own. Choose always to have less rather than more. Seek always the lowest place and to be inferior to everyone. Wish always, and pray, that the will of God may be wholly fulfilled in thee. Thomas À Kempis (C. 1380-1471)

⁷¹

Verse 11 Cf. Dt 10:17; Acts 10:34; Jas 2:1-9; 2 Chrn 19:7; Job 34:19;
Matt 22:16; Lk 20:21; Gal 2:6; Eph 6:9; Col 3:25; 1 Pet 1:17

⁷²

Verses 12-15 Cf Jas 1:22, 25; 1 Jn 3:7; Matt 7:21; Lev 18:5

⁷³

Paul's use of the word "law" in the book of Romans

Ro 2:12 Ro 2:13 Ro 2:14 Ro 2:15 Ro 2:17 Ro 2:18 Ro 2:20 Ro 2:23 Ro 2:25 Ro 2:26
Ro 2:27 Ro 3:19 Ro 3:20 Ro 3:21 Ro 3:27 Ro 3:28 Ro 3:31 Ro 4:13 Ro 4:14
Ro 4:15 Ro 4:16 Ro 5:13 Ro 5:20 Ro 6:14 Ro 6:15 Ro 7:1 Ro 7:2 Ro 7:3 Ro 7:4

23 You who boast in the Law, through your breaking the Law, do you dishonor God?

24 For "the name of God is blasphemed among the Gentiles because of you," just as it is written.

d. The proof of genuine Jewishness 2:25-29

1.) Expressed in outward marks⁹³ vs. 25-27

Ro 7:5 Ro 7:6 Ro 7:7 Ro 7:8 Ro 7:9 Ro 7:12 Ro 7:14 Ro 7:16 Ro 7:22 Ro 7:23 Ro 7:25 Ro 8:2 Ro 8:3 Ro 8:4 Ro 8:7 Ro 9:4 Ro 9:31 Ro 10:4 Ro 10:5 Ro 13:8 Ro 13:10

Sinned without the law, will perish without the law

pp. Eze 16:49-50 Mt 11:22 Mt 11:24 Lk 10:12-15 Lk 12:47-48 Jn 19:11 Ac 17:30-31 Ro 1:18-21 Ro 1:32 Ro 2:14-15

In the law, judged by the law

pp. Dt 27:26 Ro 2:16 Ro 3:19-20 Ro 4:15 Ro 7:7-11 Ro 8:3 2Co 3:7-9 Gal 2:16-19 Gal 3:10 Gal 3:22 Jas 2:10 Rev 20:12-15

Purpose of

1. Knowledge of sin 3:20; 7:7
2. Transgression might increase 5:20
3. Added because of transgression Gal 3:19
4. Tutor to lead us to Christ Gal 3:24
5. Not for the righteous man 1 Tim 1:9

74

Not the hearers of the law just

pp. Dt 4:1 Dt 5:1 Dt 6:3 Dt 30:12-14 Eze 20:11 Eze 33:30-33 Mt 7:21-27 Lk 8:21 Ro 2:25 Jas 1:22-25 1Jn 2:29 1Jn 3:7

75

Doers of the law

pp. Lk 10:25-29 Ro 3:20 Ro 3:23 Ro 10:5 Gal 3:11-12

76

Paul's use of just (ification) in the book of Romans Ro 2:13 Ro 3:4 Ro 3:20 Ro 3:24 Ro 3:26 Ro 3:28 Ro 3:30 Ro 4:2 Ro 4:5 Ro 4:25 Ro 5:1 Ro 5:9 Ro 5:16 Ro 5:18 Ro 8:30 Ro 8:33

Justified pp. Ps 143:2 Lk 18:14 Ac 13:39 Ro 3:30 Ro 4:2-5 Gal 2:16 Gal 5:4 Jas 2:21-25

Justification means to be made just as if I had not sinned

1. Just before God 2:13
2. The doers of the Law justified 2:13
3. God the justifier 3:26
4. Through faith in Jesus 3:26

- 25 For indeed circumcision⁹⁴ is of value, if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.
- 26 If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision⁹⁵ be regarded as circumcision?

5.	As a gift by grace through redemption in Christ Jesus	3:24
6.	By faith, apart from works of the Law	3:28
7.	Circumcised by faith and the uncircumcised through faith	3:30
8.	Jesus was raised from the dead for our justification	4:25
9.	Justified by faith	5:1
10.	Justified by His blood	5:9
11.	The free gift (of God) results in justification	5:16
12.	One act of righteousness results in justification of life	5:18
13.	Predestined, called, justified, glorified	8:30
14.	God justified	8:33

77

Verse 16 pp. Eccl 12:14; Matt 25:31; Jn 12:48; Rom 3:6; 2Tim 2:8; Rev 20:12; Rom 16:25

78

Summary of vs. 12-15

1. All were under the patriarchal system Heb 1:1
 2. How gentiles were sinners
 - a. Patriarchal law
 - b. Conscience Rom 14:23
 - c. Because they did the things of the law, they were liable to the law.
- Note: Three types of action
- 1.) vs. 12 Those who have sinned without the law and will perish
 - 2.) vs. 14-15b. Doing the things of the law naturally
 - 3.) vs. 13 Doers of the law

Conclusion:

1. Jews sinned against ceremonial laws, Greeks sinned against patriarchal laws.
2. Jew sinned against moral laws. Greeks sinned against moral standards.
3. Jews sinned against consciences. Greeks sinned against consciences

79

Logic of Paul in this section 2:1-3:20

Major premise: God's principles of Judgment 2:1-16
 Minor premise: Jewish violation of God's principles of judgment 2:17-29
 Conclusion: Jew is a judged man 3:1-20

80

27 And will not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision⁹⁶are a transgressor of the Law?

2.) Expressed in inward marks⁹⁷ vs. 28-29

28 For he is not a Jew⁹⁸ who is one outwardly; neither is circumcision that which is outward in the flesh.⁹⁹

Verse 17a Not just in name, but must be of the heart also Jn 8:40, 42
81

Paul's use of the word "Jew" in the book of Romans
Ro 1:16 Ro 2:9 Ro 2:10 Ro 2:17 Ro 2:28 Ro 2:29 Ro 3:1 Ro 10:12

Prospheonism: an addressing one's self

See also
Rom 9:19, 20; 12:20; 13:3; 14:4, 10; 1 Cor 7:16

82
Verse 17b. Cf Micah 3:11; Rom 9:4

83
Verse 17c. Cf Jn 8:41

84
Verse 18a Cf. Jn 5:39f; 8:47

85
Verse 18b. Cf Matt 23:1-3, 23f; Matt 15:14; Jn 9:34, 40f.

86
Verse 19a Cf. Matt 23:17, 19, 24; Jn 9:34, 40, 41 note: they needed to do as well as just say

87
Verse 19b Matt 5:13-16, 20

88
Verse 20a See the S.O.M. and Matt. 23..... the Jews were hypocrites

89
Knowledge
I keep six honest serving men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.
Rudyard Kipling (1865-1936)

- 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

The true knowledge of God will result, not in our being puffed up with conceit at how knowledgeable we are, but in our falling on our faces before God in sheer wonder and crying, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" Whenever our knowledge becomes dry or leaves us cold, something has gone wrong.

John R. W. Stott (1921-)

Half our doubts and fears arise from dim perceptions of the real nature of Christ's gospel.... The root of a happy religion is clear, distinct, well-defined knowledge of Jesus Christ. John Charles Ryle (1816-1900)

90

Verses 21-24 Comments about responsibility

- a. Responsibility for teaching yourself (this was a flaw in their self-righteousness) vs 21
cf. Matt 9:1-3; Psa 50:16; Matt 23:3
- b. Responsibility for purity vs.22a
Cf Jn 8:1-11; Matt 5:27; 15:19
- c. Responsibility for sanctification 22b
Dt. 7:25; Acts 19:37
- d. Responsibility for the honor of their lives vs. 23
- e. Responsibility for the consequences of their irresponsibility vs. 24

91

Questions to the Jews

Paul to Israel: "Thou therefore which teachest another, teachest thou not thyself?" (Rom.2:21).

"What advantage then hath the Jew?" (Rom. 3:1).

"Shall we continue in sin, that grace may abound?" (Rom. 6:1).

"Who shall lay any thing to the charge of God's elect?" (Rom. 8:33).

"Who shall separate us from the love of Christ?" (Rom. 8:35).

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

- 4. Righteousness needed by all 3:1-20**
a. The profit of the Jew 3:1-8

Chapter 3¹⁰⁰ xxxv

“Hath God cast away his people?” (Rom. 11:1).

92

Verses 21-23 (underlined)

Metagoge: A change in course; a different arrangement

The same words are used in a different contrasting thought.

93

Verses 25-27 True religion is of the heart Jn 3:3-5, 23-24

94

Paul's usage of the word "circumcision" in the book of Romans

Ro 2:25 Ro 2:26 Ro 2:27 Ro 2:28 Ro 2:29 Ro 3:1 Ro 3:30 Ro 4:9 Ro 4:10 Ro 4:11
 Ro 4:12 Ro 15:8

Circumcision

What it is

1. True inward Jewishness 2:28
2. By the Spirit, not the letter 2:29
3. Seal of righteousness of faith 4:11-13

What it does

1. If law practiced, it has value 2:25
2. If the uncircumcised keeps the law, they become circumcised 2:26
3. Provides righteousness by faith while uncircumcised 4:9-10

What it means

1. Circumcision will become uncircumcision if law is transgressed 2:25
2. Uncircumcised will judge those physically circumcised 2:27
3. Justification is by faith 3:30
4. Christ is a servant to the (true) circumcision to confirm the Promises 15:8

95

Uncircumcised

Antanaclasis: repetition of the same word in the same sentence, with different meanings.

96

Hendiadys: Two things employed, but only one thing meant.

97

1.) They were entrusted with the oracles of God vs. 1-2

- 1 Then what advantage has the Jew? Or what is the benefit of circumcision?
 2 Great in every respect. First of all, that they were entrusted with the oracles of God.

2.) The perversity and corruption of the Jew¹⁰¹ Vs. 3-8

Verses 28-29 Circumcision of the heart

pp. Matt 3:9; Jn 8:39; Rom 9:6-7; Gal 6:1,15; Rev 2:9; Isa 16:7; Psa 45:13; Matt 23:25; 23:26ff; 1 Peter 3:4; Lev 26:41; Dt 10:16; 30:6; 1 cor 3

note: both JEW and the GREEK were GUILTY

⁹⁸

Not a Jew

pp. Ps 73:1 Isa 1:9-15 Isa 48:1-2 Hos 1:6-9 Mt 3:9 Jn 1:47 Jn 8:37-39 Ro 9:6-8 Gal 6:15 Rev 2:9

⁹⁹

The definition of a Jew is to be found in verse 29

¹⁰⁰ Thought questions for chapter 3

- a. If you were stranded on an island with two total strangers, what would you want them to be like?

Someone easy to get along with, an uncontentious person.

- b. What are the benefits of being Jewish vs. 1 to 2 See 9:4-5

The very word of God was given to them. Also, the temple and its worship, as well as Christ in the flesh.

- c. What do verses 10-18 tell us about human nature?

The universality of sin. The extent to which we all fail to be pure “in the flesh”. The power of the Holy Spirit to allow the scriptures to be collected together in such a form by Paul for explanation.

- d. What is the glory of God mentioned in verse 23?

In this context, it is the purity of God’s righteousness.

- e. What does the term justified mean? See verse 24. How are we justified?

a.) **Question: Jewish unfaithfulness
and God's faithfulness¹⁰² vs 3-4**

- 3 What then? If some did not believe, their unbelief will not nullify the faithfulness¹⁰³ of God, will it?¹⁰⁴
- 4 May it never be! Rather, let God be found true, though every man be found a liar, as it is written,

To be made just-as-if-I'd-never-sinned. By being bought back by the blood of Jesus.

- f. What does it mean to be redeemed? Verse 24

To have God pay the price for our sins that we should have had to pay.

- g. From what we have seen so far in Romans, how are Jews and Gentiles alike, and how are they different?

They both come to God by faith. They are different in their method of reaching the righteousness of God.

- h. Why do we need righteousness?

We need righteousness because of verses 10-18, and also 20, 23.

- i. Who are the worst sinners --- Jews or Gentiles?

Jews, because they were given the commandments of God and should have realized that true righteousness was by faith.

- j. Using verses 21-26, summarize how Jesus takes away the guilt of our sins.

Jesus takes away the guilt of our sins because Jesus' blood redeems us and makes us right with God. Jesus took away law righteousness and replaced it with faith righteousness. So, where there is no law, neither is there any violation.

- k. Verses 21-30 How do you think Paul would define "faith"

Forsaking - all (the law) - I - Take - him (Jesus)

- l. What do you think were Paul's reasons for saying what he does in verse 31?

"That Thou mightest be justified in Thy words, And mightest prevail when Thou art judged."

b.) Question: Being a sinner justifies God?¹⁰⁵ Vs 5-6

- 5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)

Because the law is good (if a man uses it lawfully). If we do the goodness of the law – we are good. The law was from God and therefore perfect.

- m. How is the message of 1:16 revealed in this chapter?

Through verses 21-31. The blood of Jesus is the power to cleanse from sin and lead us to salvation.

- n. Are verses 10-18 just used for effect?

No! They show the inability of those in the flesh to achieve God's standard of righteousness.

- o. In verses 1-8 the apostle answers four objections which he found that men raised to the Gospel (See vs. 1,3,5, 7,8a). the answers are given in vs. 2,4,6 and 8b.

Advantages are great (number) – oracles of God

Unbelief will not nullify the faithfulness of God because God is true

Those that practice the unrighteousness of man will be judged by the righteousness of God.

Evil does not produce good, so their judgment is just.

- p. What does God (through the scriptures) say:
1. About the general trend of human beings? See 10-12 and Isa 53:6a

No one does good, we do what we like to do.

2. About man's speech vs. 13, 14

It is full of evil.

6 May it never be! For otherwise how will God judge the world?

c.) **Question: If sin abounds the righteousness of God and if I sin by proclaiming the Gospel, Why do you condemn me ?? vs. 7-8**

7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

3. About his conduct and attitude toward God 15-18

They cause death and do not fear God!

q. What is said about righteousness in vs. 21-26?

The righteousness of god is apart from the law and is revealed in Jesus Christ. It is given to all, because all have sinned. This righteousness is a gift through Christ, who makes us right with God.

101

Verse 3: Just because most of the Jew were corrupted, does not mean that the righteousness of God was corrupted.

102

Verse 3 question a

pp. Rom 10:16; Heb 4:2; Numb 23:19; Rom 9:6; 11:29; 2Tim 2:13; Psa 51:4

103

Faithfulness

A little girl who loved the Lord longed to share the message of salvation with those who had never heard it. So she contributed a penny to a missionary to help with the work of evangelizing the people of Burma. That small coin was all she had, but it was given from her heart. The worker on the foreign field was deeply touched by the child's earnestness and decided he would do the most he could with the money. After careful thought he purchased a Gospel tract and personally gave it to a young chieftain. Apparently the Christian did not know that the tribal leader was not educated well enough to read it. God instilled within the ruler a burning desire to know the meaning of the leaflet, however, and he traveled 250 miles to find someone who could translate it for him. After he heard the Gospel message, it wasn't long until the young chief was gloriously converted. Returning to his people, he told them what the Lord had done for his soul. Later he invited missionaries to come and preach to his entire village, and many tribesmen who heard the good news accepted the Savior.

All this and probably much more resulted from one dedicated penny given in Christ's name by a little girl who wanted the lost to hear about Jesus!

Don't wait until you can do "great things" to start working for the Master. God can do wonders with dedicated little things.

8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.

b. The proof from scripture 3:9-18

d.) Question: Are we better than they? (That is, Are Jews^{xxxvi} better than Gentiles?)

9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin¹⁰⁶;

These are some things that have helped me through the years:

1. Start small. Start with your room. Clean it, then keep it clean. When something is out of place, train yourself to put it where it belongs. Then extend that discipline of neatness to the rest of your home.

2. Be on time. That may not seem very spiritual, but it's important. If you're supposed to be somewhere at a specific time, be there on time! Develop the ability to discipline your desires, activities, and demands so that you can arrive on time.

3. Do the hardest job first. Doing that will prevent the hardest jobs from being left undone.

4. Organize your life. Plan the use of your time; don't just react to circumstances. Use a calendar and make a daily list of things you need to accomplish. If you don't control your time, everything else will!

5. Accept correction. Correction helps make you more disciplined because it shows you what you need to avoid. Don't avoid criticism; accept it gladly.

6. Practice self-denial. Learn to say no to your feelings. Occasionally deny yourself things that are all right just for the purpose of mastering doing it. Cultivating discipline in the physical realm will help us become disciplined in our spiritual lives.

7. Welcome responsibility. When you have an opportunity to do something that needs to be done, volunteer for it if you have a talent in that area. Welcoming responsibility forces you to organize yourself. John MacArthur, Jr.

¹⁰⁴

Erotosis: Asking a question without waiting for an answer (a form of argumentation)

¹⁰⁵

Verse 5 question b ans. God is righteous in judging the Jew see vs. 6-7

¹⁰⁶

Paul's use of the word "Sin" in Romans

Ro 3:9 Ro 3:20 Ro 4:8 Ro 5:12 Ro 5:13 Ro 5:20 Ro 5:21 Ro 6:1 Ro 6:2 Ro 6:6 Ro 6:7 Ro 6:10 Ro 6:11 Ro 6:12 Ro 6:13 Ro 6:14 Ro 6:15 Ro 6:16 Ro 6:17 Ro 6:18 Ro 6:20 Ro 6:22 Ro 6:23 Ro 7:7 Ro 7:8 Ro 7:9 Ro 7:11 Ro 7:13 Ro 7:14 Ro 7:17 Ro 7:20 Ro 7:23 Ro 7:25 Ro 8:2 Ro 8:3 Ro 8:10 Ro 14:23

Sin in Romans

- | | | |
|----|---|------|
| 1. | All who have sinned without the Law will perish | 2:12 |
| 2. | All who have sinned under the Law will be judged by the Law | 2:12 |
| 3. | One who sins is a sinner | 3:7 |
| 4. | All under sin | 3:9 |

- 10 as it is written,¹⁰⁷
 "There is none righteous, not even one;
 11 There is none who understands, There is none who seeks for God;
 12 All have turned aside, together they have become useless; There is none
 who does good, There is not even one. "
 13 "Their throat is an open grave, With their tongues they keep deceiving,"
 "The poison of asps is under their lips";

5.	The knowledge of sin through the Law	3:20
6.	All have sinned and fall short	3:23
7.	God passes over sins via the blood of Jesus	3:25
8.	Blessed are those whose sins have been covered	4:7
9.	Blessed are those whose sin the Lord will not take into account	4:8
10.	Loved while yet sinners	5:8
11.	All have sinned	5:12
12.	Sin not imputed where there is no law	5:13
13.	Death reigned over those who had not sinned like Adam	5:14
14.	One man's disobedience- all sinners	5:19
15.	Sin increases, grace abounded	5:20
16.	Sin reigned in death	5:21
17.	Continue in sin? No.	6:1, 2
18.	For Christians, our body of sin done away with	6:6
19.	He who has died is freed from sin	6:7
20.	Jesus' death to sin is once for all	6:10
21.	Dead to sin, but alive to God in Christ Jesus.	6:11
22.	Do not let sin reign	6:12
23.	Do not present your members of your body to sin	6:13
24.	Sin shall not be master over you	6:14
25.	Shall we sin? No	6:15
26.	A slave of sin results in death	6:16
27.	Were slaves of sin	6:17, 20
28.	Freed from sin	6:18
29.	Wages of sin is death	6:23
30.	The Law arouses sinful passions	7:5
31.	Is the Law sin? No.	7:7
32.	Sin produced coveting	7:8
33.	When sin is alive, I die	7:9
34.	Sin deceives	7:11
35.	Sin causes death	7:13
36.	Sin is bondage	7:14
37.	Sin is indwelling	7:17
38.	Sin causes one to do things they do not want to do.	7:20
39.	law of sin	7:23
40.	Flesh serves the law of sin.	7:25
41.	law of sin and of death	8:2
42.	Sin condemned by Jesus	8:3
43.	Body dead because of sin, yet the spirit is alive	8:10
44.	Sins taken away in the (new) covenant	11:27
45.	Not from faith is sin.	14:23

- 14 "Whose mouth is full of cursing and bitterness";
 15 "Their feet are swift to shed blood,¹⁰⁸
 16 Destruction and misery are in their paths,
 17 And the path of peace have they not known. "
 18 "There is no fear of God before their eyes."

c. The place of the law¹⁰⁹

3:19-20

Note: The verdict:

- | | | |
|----|---------------|-------|
| 1. | Its extent: | All |
| 2. | Its domain | under |
| 3. | Its character | sin |

¹⁰⁷

A series of quotes (also known as a gnome [10-18]) or a "chara" or string of pearls
 Psa 13:1, 2, 3; 5:10; 9:28; 139:4; Isa 59:7-8; Psa 35:21 from LXX

Paul discusses sin from the Hebrew bible

- | | | |
|----|--|-------|
| 1. | The character of sin | 9-12 |
| | Job 14:4; 15:14; 15:16; 25:4; Psa 14:1-3 | |
| 2. | The conduct of sin | 13-17 |
| | a. In word | 13-14 |
| | b. In works | 15-17 |
| 3. | The contemptuousness of sin | 18 |

¹⁰⁸

Synchoche: a part for the whole

¹⁰⁹

Verses 19-20 What the Law can and can not do

- | | |
|----|--|
| 1. | What it can't do |
| | a. Pardon or save |
| | b. Justify or make righteous |
| | c. Provide merit for man, or give him salvation |
| | d. Not heal and provide a remedy for sin |
| | e. Not justify because of its nature |
| 2. | What it can do |
| | a. Stop the mouths of unrighteous, sinful men. |
| | b. Bring all the world under condemnation |
| | c. Reveal the knowledge of sin (cf. Gal 3:19) Rom 7:7,13 |
| | d. Reveal the need for a savior (Rom 10:4; Gal 3:10) |

Note: Man is not justified by deeds of the law

Job 25:4; Psa 130:3; 143:2; Acts 13:39; Gal 2:16; 3:11; 5:4; Eph 2:8f; Tit 3:5; Jas 2:10

19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

20 because by the works of the Law¹¹⁰ no flesh will be justified in His sight; for through the Law comes the knowledge of sin.¹¹¹

B. The righteousness of God presented: Being justified freely by his grace” 3:21-5:21

1. Righteousness provided in Christ 3:21-31

a. Righteousness of God 3:21-26

1.) Righteousness manifested vs. 21a

2.) Righteousness witnessed vs. 21b

21 But now apart from the Law the righteousness of God has been manifested¹¹², being witnessed by the Law and the Prophets¹¹³,

3.) Righteousness attained vs.22

22 even the righteousness of God through faith¹¹⁴ in Jesus Christ for all those who believe; for there is no distinction¹¹⁵;

4.) Righteousness needed¹¹⁶ vs. 23

¹¹⁰

Use of Works of the Law in Romans Ro 3:20 Ro 3:28

¹¹¹

Ro 3:20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. NIV

¹¹²

Verse 21a Righteousness manifested pp. Acts 15:11; Rom 1:17; Phil 3:9; Heb 11:4; 1 Pet 1:1

¹¹³

Verse 21b. Righteousness witnessed (by the law and the prophets) Jn 5:46; Acts 26:22; Lk 24:27; 24:44f; Acts 3:21, 24; 1 Pet 1:10-12; rom 1:2

¹¹⁴

Righteousness by faith
pp. Ro 4:3-13 Ro 4:20-22 Ro 5 Php 3:9

¹¹⁵

For there is no distinction
pp. Ac 15:9 Ro 2:1 Ro 10:12 1Co 4:7 Gal 3:28 Col 3:11

¹¹⁶

Verse 23 Righteousness needed cf. Rom 3:9; 11:32

23 for all have sinned¹¹⁷ and fall short of the glory of God¹¹⁸,

5.) Righteousness provided¹¹⁹ vs. 24

24 being justified as a gift by His grace¹²⁰ through the redemption¹²¹ which is in Christ Jesus;

6.) Righteousness declared¹²² vs. 25

note: the quantity (all) and the quality (God's righteousness) of the need

¹¹⁷

All have sinned

pp. Ecc 7:20 Ro 1:28-32 Ro 2 Ro 3:9 Ro 3:19 Gal 3:22 1Jn 1:8-10

¹¹⁸

glory of God

pp. Ro 5:2 1Th 2:12 2Th 2:14 1Pe 4:13 1Pe 5:1 1Pe 5:10

¹¹⁹

Verse 24 Righteousness provided

1. This happened at Calvary: The cross is a matter of fact and faith
2. We are redeemed in Christ
Matt 20:28; Eph 1:7; Col 1:14; 1 Tim 2:6; Heb 9:12; 1 Pet 1:18ff.
3. We are justified by Christ (pronounced righteous)
Rom 1:5; 16:26 This is forensic in nature 1 Cor 1:30

¹²⁰

Grace

Grace is the good pleasure of God that inclines him to bestow benefits upon the undeserving. It is a self-existent principle inherent in the divine nature and appears to us as a self-caused propensity to pity the wretched, spare the guilty, welcome the outcast, and bring into favor those who were before under just disapprobation. Its use to us sinful men is to save us and make us sit together in heavenly places to demonstrate to the ages the exceeding riches of God's kindness to us in Christ Jesus.

A. W. Tozer (1897-1963)

But for Grace, my soul had perished,
Withered as the desert sand;
Gone to shadows, and tormented,
But for Grace's perfect plan!
But for God's unceasing Mercy,
But for Calvary's sacrifice;
I had wandered, blind and thirsting,
Fell to Satan's grim device.
But the blessed blood of Jesus,
Shed upon that cruel tree;
Called me from the ling'ring shadows,
Saved my soul, and rescued me!

25 whom God displayed publicly as a propitiation¹²³ in His blood through faith¹²⁴. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;¹²⁵

7.) Righteousness satisfied¹²⁶ vs. 26

26 for the demonstration¹²⁷, I say, of His righteousness at the present time, that He might be just¹²⁸ and the justifier of the one who has faith in Jesus.

b. Righteousness of God excludes boasting 3:27-31

But for Grace, O Grace perfected,
But for love's undying flame;
I had never hoped in Jesus,
Ne'er had even known His name!

Carlos C. Beam

¹²¹

Paul's use of the word "redemption" in the book of Romans
Ro 3:24 Ro 8:23

Redemption is God's plan to buy us back with a price; the blood of Christ

1. Sin offends a HOLY GOD
 2. Sin deserves punishment
 3. Sin can not be ignored
 4. Sin is judged by GOD'S WRATH
 5. Sin must be answered for to God by someone
 6. Sinful man is condemned and can not answer for his justly deserved punishment
 7. Sin is placed upon Christ
- 1Pet 2:23f; Gal 3:13; 1 Jn 2:1-2; 4:10; 2 Cor 5:19ff.

One of the old favorites is the story of the father and son who worked for months to build a toy sailboat. Every night when he came home from work the man and his boy would disappear into the garage for hours. It was a labor of love--love for each other and for the thing they were creating. The wooden hull was painted bright red and it was trimmed with gleaming white sails. When it was finished, they traveled to a nearby lake for the boat's trial run. Before launching it the father tied a string to its stern to keep it from sailing too far. The boat performed beautifully, but before long a motorboat crossing the lake cut the string, and the sailboat drifted out of sight on the large lake. Attempts to find it were fruitless, and both father and son wept over its loss.

A few weeks later as the boy was walking home from school he passed his favorite toy store and was amazed to see a toy sailboat in the window--his sailboat! He ran inside to claim the boat, telling the proprietor about his experience on the lake. The store owner explained that he had found the boat while on a fishing trip. "You may be its maker," he said, "but as a finder I am its legal owner. You may have it back--for fifty dollars." The boy was stunned at how much it would cost him to regain his boat, but since it was so precious to him he quickly set about earning the money to buy it back. Months later he joyfully walked into the toy store and handed the owner fifty dollars in exchange for his sailboat. It was the happiest day of his life. As he left the store he held the boat up to the sunlight. Its colors gleamed as though newly painted. "I made you, but I lost you," he said. "Now I've bought you back. That makes you twice mine, and twice mine is mine forever."

--James S. Hewett, Illustrations Unlimited (Wheaton: Tyndale House Publishers, Inc, 1988) pp. 37-38.

1.) Allow boasting.... No!¹²⁹ vs. 27

27 Where then is boasting? It is excluded. By what kind of law? Of works?
No, but by a law of faith¹³⁰.

2.) Any advantage in "race" for justification?¹³¹ Vs 28ff.

¹²²

Verse 25 How was this righteousness declared?
Ans. By God willing to sacrifice his son for man.

How was this done?
Ans. By the blood of Christ as a propitiation for our sin
1 Cor 5:18-21; cf. Lev 16:15; 1 Jn 2:2; 4:10; Col 1:20

Note: CHRIST'S BLOOD REDEEMS Acts 13:38, 39; 1 Tim 1:15

¹²³

Paul's use of the word "Propitiation" in Romans Ro 3:25

Propitiation: The divine side of the work of Christ on the cross. Christ's atoning death for the world's sin altered the whole position of the human race in its relationship to God, for God recognizes what Christ accomplished in behalf of the world whether men enter into the blessings of it or not. The cross has rendered God propitious toward the unsaved as well as toward the erring saint (1Jn 2:2). The fact that Christ has borne all sin renders God propitious. The Gk. words dealing with the doctrine of propitiation are hilasmos, signifying what our Lord became for the sinner (1Jn 2:2; 4:10); hilasterion, denoting the place of propitiation (Ro 3:25; cf. Heb 9:5); and hilaskomai, indicating that God has become gracious, or propitious (Lk 18:13; Heb 2:17). In this present age since the death of Christ, God does not have to be asked to be propitious, because He has become so through the death of Christ. To ask Him thus to become propitious, in view of Christ's sacrifice, manifests unbelief. In the OT the Mercy Seat in the Holy of Holies could be made a place of propitiation by sacrifice (Heb 9:5). Now, however, the blood-sprinkled body of Christ on the cross has become the Mercy Seat for sinners once and for all. The Mercy Seat is thus a continual throne of grace. What otherwise would be an awful judgment throne becomes an altar of infinite mercy. The prayer of the publican (Lk 18:13), "God, be merciful to me, the sinner!" better translated, "God, be Thou propitiated to me, the sinner," was not a request for mercy as though God had to be persuaded to be propitious. Rather, it was expressive of the relationship then existing between God and the OT covenant people of God on the ground of offered sacrifice, when God was requested to be propitious on a special basis. Now the believer can rejoice that God is propitiated. To believe this is to enter into the benefits of it.

M.F.U. BIBLIOGRAPHY: R. Nicole, Westminster Theological Journal 17 (1954-55): 117-57; L. L. Morris, New Testament Studies 2 (1955-56): 33-43; id., Apostolic Preaching of the Cross (1965), pp. 125-85. (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

- 28 For we maintain that a man is justified by faith¹³² apart from works of the Law.
- 29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

3.) All are justified by God on the basis of Faith because viable law is faith vs. 30f.

pp. Ex 25:17-22 Lev 16:15 Heb 9:5 1Jn 2:2 1Jn 4:10

¹²⁴

in His blood through faith

pp. Isa 53:11 Jn 6:47 Jn 6:53-58 Ro 5:1 Ro 5:9 Ro 5:11 Col 1:20-23 Heb 10:19-20

¹²⁵

Metalepsis: A double metonymy-two metonymies (one in another, but only one is expressed)

Passed over sins previously committed

pp. Ac 13:38-39 Ac 17:30 Ro 3:23-24 Ro 4:1-8 1Ti 1:15 Heb 9:15-22 Heb 9:25-26 Heb 10:4 Heb 11:7 Heb 11:14 Heb 11:17 Heb 11:39-40 Rev 5:9 Rev 13:8 Rev 20:15

¹²⁶

Verse 26

1. Appropriated by the blood of Jesus 1 Pet 1:10-12 cf. Gal 4:4; 1 Pet 1:18; Heb 9:24ff.
2. A demonstration of God's righteousness being manifested in the Gospel 1:17
4. A Gospel which satisfies GOD and saves MAN

¹²⁷

for the demonstration

pp. Ps 22:31 Ps 40:10 Ps 50:6 Ps 97:6 Ps 119:142 Ro 3:26 1Jn 1:10

¹²⁸

That he might be just

pp. Dt 32:4 Ps 85:10-11 Isa 42:21 Isa 45:21 Zep 3:5 Zep 3:15 Zec 9:9 Ac 13:38-39 Rev 15:3

Note: Someone might try to accuse God of being unjust because sins were forgiven AFTER the appearance of the Savior.

¹²⁹

Verse 27

pp. 2:17; 2:23; 4:2; 1Cor 1:29; Eph 2:8

¹³⁰

Law of Faith

pp. Mk 16:16 Jn 3:36 Ro 7:21 Ro 7:23 Ro 7:25 Ro 8:2 Gal 3:22

- 30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith¹³³ is one.
- 31 Do we then nullify the Law through faith¹³⁴? May it never be! On the contrary, we establish the Law¹³⁵.

2. Righteousness reckoned: justification 4:1-25

a. Abraham's history shows righteousness is reckoned through faith¹³⁶ 4:1-8

1Jn 5:11-12

¹³¹

Advantage by race ? Jew? No. 2:11; 3:22, 23 Gentile? No.

¹³²

Verse 28 Man is justified by FAITH, and not works Rom 3:20; 8:3ff.; 1 Cor 15:10; Jas 4:6ff.

¹³³

Verse 30 EK (by, or out of) faith----means DIA (through) faith----method

Cf Gal 3:8 (ek), Gal 2:16 (dia) Whether means or method, Justification is by faith

¹³⁴

nullify the law through faith

pp. Ps 119:126 Jer 8:8-9 Mt 5:17 Mt 15:6 Ro 4:14 Gal 2:21 Gal 3:17-19

¹³⁵

We establish the law

pp. Ps 40:8 Isa 42:21 Jer 31:33-34 Mt 3:15 Mt 5:20 Ro 7:7-14 Ro 7:22 Ro 7:25 Ro 8:4 Ro 10:4 Ro 13:8-10 1Co 9:21 Gal 2:19 Gal 5:18-23 Heb 10:15-16 Jas 2:8-12

¹³⁶

Righteousness reckoned through faith Isa 51:2; Matt 3:9; Jn 8:33f; 2 Cor 11:22

Outlined

How 1-8

Who 9-12

Why 13-17a

When 17b-25

1.) The Evidence 1-3

Chapter 4¹³⁷ xxxvii

- 1 What then shall we say that Abraham, our forefather¹³⁸ according to the flesh, has found?¹³⁹
- 2 For if Abraham was justified¹⁴⁰ by works¹⁴¹, he has something to boast¹⁴² about; but not before God.

¹³⁷ Thought questions for chapter 4

- a. What is the most hopeless situation you can recall ever being in?
The first month of our marriage.
- b. How does Abraham demonstrate his faith? See Gen 15, 17, 18
By believing that God would bless him not just with land, but also with offspring. This confidence (faith) is exhibited in chapter 18, where Abraham "bargains" with God.
- c. How would you compare the personality of Abraham to Paul?
Abraham was a weaker person than Paul, for he had moments of weakness where he represented his wife as his "sister". Paul, once convinced of something, became utterly relentless in the outworking of that conviction. Both Abraham and Paul showed great faith, however.
- d. What are the main points of the chapter and how do they fit into the overall plan of the book?
Vss 3-9 Reckoned as righteousness vs. 10 Reckoned while uncircumcised vs. 16 righteousness of faith to all. These three establish righteousness': method, time, and extent.
- e. If you only had Abraham's example in this chapter to go by, how would you define the word "faith"?
Faith is accepting the reality of God's promises in spite of outward appearances.
- f. From God's perspective, what is the relationship between righteousness and faith as concerns human beings?
Righteousness in human beings does not exist without faith.
- g. How was Abraham able to grow strong in the faith? Vs. 20-21

- 3 For what does the Scripture say¹⁴³? "And Abraham believed God, and it was reckoned to him as righteousness."¹⁴⁴

2.) The Explanation 4-8

a.) What of Works? 4

- 4 Now to the one who works, his wage is not reckoned as a favor, but as what is due. ¹⁴⁵

b.) What of faith? 5-8

He realized God could do what HE promised to do.

- g. How is the power of the Gospel (1:16) reflected in this chapter?
The power of God is the ability of God to bring about His promises.
- h. How are Christians today either like or unlike Abraham?
We are like Abraham in that we believe without seeing, but unlike him in that we rarely are put to the test as he was (with Issac)
- i. What are the most important things to consider in this chapter in light of Phil 4:8?
Faith Trust (in God) Hope Jesus' attoning work
- j. Compare James 2:14-16 with Romans chapter 4. Do they compliment or conflict?
Compliment. Abraham offered up Issac; this was an exhibition of his faith.
- k. At what TIME in Abraham's life was his faith reckoned to him as righteousness? How does this affect the question regarding the admission of the Gentiles? See 9-12
In his old age. Circumcision is not the thrust, rather, faith is.
- l. In what sense are our sins the reason for Christ's death, and our justification the purpose of his resurrection? See Isa 53:4-6; 8b, 11; 1 Pet 2:24; 1Cor 15:17
Christ is our sin-bearer. Because God raised Jesus, He will raise us (Rom 6:1-6).

¹³⁸

Abraham our father
Isa 51:2 Mt 3:9 Lk 3:8 Lk 16:24-25 Lk 16:29-31 Jn 8:33
Jn 8:37-41 Jn 8:53 Jn 8:56 Ac 13:26 2Co 11:22

¹³⁹

Prolepsis: (verses 1 to 3) The answering of an argument by anticipating it before it is used

¹⁴⁰

- 5 But to the one who does not work¹⁴⁶, but believes in Him¹⁴⁷ who justifies
the ungodly, his faith is reckoned as righteousness,¹⁴⁸
- 6 just as David also speaks of the blessing upon the man to whom God
reckons righteousness apart from works:
- 7 "Blessed are those whose lawless deeds have been forgiven¹⁴⁹,
And whose sins have been covered.¹⁵⁰
- 8 "Blessed is the man whose sin the Lord will not take into account."

b. An explanation of who is justified 4:9-12

Justified

Justification means "just-as-if-I-never-sinned."

Abraham was justified by FAITH

Gen 15:6; Gal 3:6; Heb 11:8-10; Jas 2:23

To say that God justifies the ungodly means quite simply that God in his amazing love treats the sinner as if he was a good man. Again, to put it very simply, God loves us, not for anything that we are, but for what he is.

William Barclay (1907-1978)

¹⁴¹

Paul's use of the word "works" in Romans

Ro 2:15 Ro 4:5 Ro 7:5 Ro 8:28 Ro 14:20

Ro 3:20 Ro 3:27 Ro 3:28 Ro 4:2 Ro 4:4 Ro 4:6 Ro 9:11 Ro 9:32 Ro 11:6

¹⁴²

something to boast about

Jer 9:23-24 Ro 3:27 Ro 15:17 1Co 9:16 2Co 5:12 2Co 11:12 2Co 11:30 2Co 12:1-9

Gal 6:13-14 Eph 2:9

¹⁴³

What does the scripture say?

Isa 8:20 Mk 12:10 Ro 9:17 Ro 10:11 Ro 11:2 Jas 4:5 2Pe 1:20-21

¹⁴⁴

Quote Gen 15:6 from LXX

Reckoned to his as righteousness

pp. Ps 106:28-31 Ro 4:5 Ro 4:9 Ro 4:11 Ro 4:22-25

Always do right. This will gratify most people, and astonish the rest. Mark Twain

If there is righteousness in the heart, there will be beauty in character. If there is beauty in character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. If there is order in the nation, there will be peace in the world. -- Chinese proverb

¹⁴⁵

**1.) The one who is justified, is justified by
faith, not by circumcision 9-10**

9 Is this blessing then upon the circumcised, or upon the uncircumcised also?
For we say, "Faith was reckoned to Abraham as righteousness."¹⁵¹

10 How then was it reckoned? While he was circumcised, or uncircumcised?
Not while circumcised, but while uncircumcised;

**2.) Why was Abraham reckoned righteous in
uncircumcision? ¹⁵² 11-12**

Ro 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.NIV

¹⁴⁶

to the one who does not work
pp. Ac 13:38-39 Ro 3:22 Ro 4:24-25 Ro 5:1-2 Ro 10:3 Ro 10:9-10 Gal 2:16-17
Gal 3:9-14 Php 3:9

¹⁴⁷

believes in him
Jn 5:24 Ro 3:26-30 Ro 4:24 Ro 8:30-34 Gal 3:8

¹⁴⁸

Ro 4:5 Now when a man works, his wages are not credited to him as a gift, but as an obligation.NIV

¹⁴⁹

Forgiveness
When God pardons, he consigns the offense to everlasting forgetfulness. Merv Rosell

Christians aren't perfect-just forgiven.

Corrie ten Boom, in her book Tramp for the Lord had these words to say regarding forgiveness:

It was 1947--. I had come from Holland to defeated Germany with the message that God forgives. It was the truth they needed most to hear in that bitter, bombed-out land, and I gave them my favorite mental picture. Maybe because the sea is never far from a Hollander's mind, I like to think that that's where forgiven sins are thrown. "When we confess our sins," I said, "God casts them into the deepest ocean, gone forever--. Then God places a sign out there that says No Fishing Allowed!" --James S. Hewett, Illustrations Unlimited (Wheaton: Tyndale House Publishers, Inc, 1988) p. 217.

¹⁵⁰

Quote Psa 31: 1-2a from the LXX

¹⁵¹

Quote Gen 15:6 from the LXX

¹⁵²

That Abraham might be the father of all Lk 19:9; Rom 4:12, 18, 9:6; Gal 3:7; Acts 3:20f.

11 and he received the sign of circumcision, a seal¹⁵³ of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them,

12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

c. Answer to why we are justified 4:13-17a

1.) Law can not inherit the world¹⁵⁴ 13

13 For the¹⁵⁵ promise^{xxxviii} to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.

2.) Law works wrath¹⁵⁶ 14-15

¹⁵³

Seals

1. The seal of Darius over the den of lions where Daniel was placed (Dan. 6:17)
2. The seal of Ahasuerus which sentenced the Jews in Persia to death (Est. 3:12).
3. The seal of Ahasuerus which allowed the Jews to defend themselves (Est. 8:8, 10).
4. The seal of Jezebel which doomed Naboth (1 Ki. 21:8).
5. The seal of Jeremiah's purchased field (Jer. 32:10).
6. The seal upon the tomb of Christ (Mt. 27:66).
7. The seal of Abraham's righteousness (Rom. 4:11).
8. The seven seals of Revelation (Rev. 5:1).
9. The seal upon the foreheads of the 144,000 (Rev. 7:3, 4).
10. The seal of the Holy Spirit (2 Cor. 1:22; Eph. 1:13; 4:30; 2 Tim. 2:19).

¹⁵⁴

Law can not inherit the world

Gal 3:23-4:4; Rom 3:20; Gal 3:18

¹⁵⁵

The promise

pp. Ge 12:3 Ge 17:4-5 Ge 17:16 Ge 22:17-18 Ge 28:14 Ge 49:10 Ps 2:8 Ps 72:11

¹⁵⁶

Law works wrath
3:10, 19; 1Jn 3:4

Rom 3:20; 5:13; 5:20; 7:8; 7:10f; 1Cor 15:56; 2Cor 3:7,9; Gal

- 14 For if those who are of the Law are heirs¹⁵⁷, faith is made void and the promise is nullified;
- 15 for the Law brings about wrath¹⁵⁸, but where there is no law, neither is there violation.

3.) righteousness- by faith through grace 16

- 16 For this reason it is by faith¹⁵⁹, that it might be in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

d. When we are justified 17b-25

1.) Abraham believed in God¹⁶⁰ 17b

- 17 (as it is written, "A father of many nations have I made you")¹⁶¹ in the sight of Him whom he believed, even God, who gives life to the dead¹⁶² and calls into being that which does not exist.¹⁶³

¹⁵⁷

heirs

pp. Ro 4:16 Gal 2:21 Gal 3:18-24 Gal 5:4 Php 3:9 Heb 7:19 Heb 7:28

¹⁵⁸

wrath

pp. Nu 32:14 Dt 29:20-28 2Ki 22:13 Jer 4:8 Lam 2:22 Eze 7:19 Zep 1:18 Jn 3:36
 Jn 15:22 Ac 17:30-31 Ro 1:17 Ro 2:5-6 Ro 3:19-20 Ro 5:13 Ro 5:20-21 Ro 7:7-11
 1Co 15:56 2Co 3:7-9 Gal 3:10 Gal 3:19 Eph 5:6 Col 3:6 1Jn 3:4 Rev 6:16-17
 Rev 19:15

¹⁵⁹

of faith

Ro 3:24-26 Ro 5:1 Gal 3:7-12 Gal 3:22 Eph 2:5 Tit 3:7

¹⁶⁰

Abraham believed God Rom 8:11; Eph 2:1; 2:5

¹⁶¹

Quote Gen 17:5 from the LXX

Father of many nations

pp. Ge 17:4-5 Ge 17:16 Ge 17:20 Ge 25 Ge 28:3 Heb 11:12

¹⁶²

gives life to the dead

Mt 3:9 Jn 5:21 Jn 5:25 Jn 6:63 Ro 4:2 Ro 8:11 1Co 15:45 Eph 2:1-5 1Ti 6:13

¹⁶³

Ro 4:17 17As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed-the God who gives life to the dead and calls

2.) Abraham believed in the unseen¹⁶⁴ 18

18 In hope against hope¹⁶⁵ he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants be."¹⁶⁶

3.) The consideration of faith: The ability of God 19-20

19 And without becoming weak in faith¹⁶⁷ he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

20 yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God,¹⁶⁸

4.) The assurance of faith 21**5.) The persuasion of faith¹⁶⁹ 21b**

things that are not as though they were. NIV

Into being that which does not exist

pp. Isa 43:6 Isa 44:7 Isa 49:12 Isa 55:12 Ac 15:18 Ro 8:29-30 Ro 9:26 1Co 1:28
Heb 11:7 1Pe 2:10 2Pe 3:8

¹⁶⁴

see Heb 11:6

¹⁶⁵

Polyptoton: same word--- different inflections used

In hope against hope

pp. Ru 1:11-13 Pr 13:12 Eze 37:11 Mk 5:35-36 Lk 1:18 Ac 27:25 Ro 4:19
Ro 5:5 Ro 8:24

¹⁶⁶

Quote Gen 17:5; 15:5 from the LXX

¹⁶⁷

Verses 19-20 Tapeniosis: lessening to make greater.

¹⁶⁸

Ro 4:20

20Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, NIV

¹⁶⁹

See 2Tim 1:17

21 and being fully assured that what He had promised, He was able also to perform.¹⁷⁰

6.) The effect of faith:

reckoned righteousness¹⁷¹ 22-24

22 Therefore also it was reckoned to him as righteousness.¹⁷²

23 Now not for his sake only was it written, that it was reckoned to him,

24 but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead,

7.) The goal of faith – Jesus who was raised from the dead¹⁷³ 24b-25

25 He who was delivered up because of our transgressions, and was raised because of our justification.

3. Righteousness resolved- justification's results¹⁷⁴ 5:1-21

¹⁷⁰

Ro 4:21 being fully persuaded that God had power to do what he had promised. NIV

¹⁷¹

see Heb 11:39-40; 1 JN 5:4

¹⁷²

Quote Gen 15:6 from the LXX

¹⁷³

Jesus was raised from the dead for us Isa 53:5f.; rom 3:25; 5:6; 8:32; 2Cor 5:21; Gal 1:4; Heb 9:28; 1Pet 2:24; 3:18

¹⁷⁴

5:1-11 is a transitional summarization of the following five divisions

- | | | |
|----|-------------------------------|---------|
| 1. | Justification results in life | 6-21 |
| 2. | Freedom from sin | 6 |
| 3. | Freedom from Law | 7 |
| 4. | Walk in the Spirit | 8:1-17 |
| 5. | In assurance in trials | 8:18-39 |

a. **Blessedness 5:1-5**Chapter 5¹⁷⁵ xxxix1.) **Peace with God through Christ¹⁷⁶ 1**

1 Therefore¹⁷⁷ having been justified by faith¹⁷⁸, we have peace¹⁷⁹ with God through our Lord Jesus Christ,

2.) **We have access by faith into grace¹⁸⁰ 2**3.) **We rejoice in hope of the glory of God¹⁸¹
2, 6**

¹⁷⁵

Thought questions for chapter 5

a. What is one important area in which you want to grow spiritually?

Consistent spiritual growth over the next few decades

b. What does Paul mean in verse 1 by “peace with God”?

When sin is ever present, there IS NO PEACE WITH GOD

c. What is our “hope of the glory of God” mentioned in verse two and how does this compare with 3:23?

The glory of God is JESUS, and his reconciling work on the cross vs 11

d. What kind of death is Paul speaking of in verse 12?

Spiritual death

e. What is “the gift” of verses 15-17?

Christ Jesus’ one act of righteousness—the cross see vss. 18-19

f. Paul says that those who receive God’s rich grace and the gift of righteousness will actually “reign in life”. What does this mean?

We, who align ourselves with Christ, will share in HIS victory over sin.

g. In light of the progression of verses three and four, would you agree that this is the only pathway to hope?

Our pathway is Jesus and following HIM. The things mentioned in these two verses are just a logical progression of those who are called Christians.

h. Why do you think God uses the word “enemies” in verse 10?

In order to show the extent of God’s love. If God will make things right, then HE will surely save them.

2 through whom also we have obtained our introduction by faith into this
 grace¹⁸² in which we stand; and we exult in hope¹⁸³ of the glory of God¹⁸⁴.

4.) Rejoicing in tribulations¹⁸⁵ 3-4

3 And not only this, but we also exult in our tribulations¹⁸⁶, knowing that
 tribulation brings about perseverance;

4 and perseverance, proven character; and proven character, hope¹⁸⁷;

i. How does this chapter amplify Gen 2:15-17; 3:1-20; Mk 10:45; 14:22-24 and Jn 3:16-17
 in regard to Adam and Christ?

**There was no way out from the consequences of sin; Jesus
 changed that.**

j. What blessings does justification bring with it? See verses 1,2, 9-11

Vss. 1-2 peace, grace, hope vs. 9-11 salvation, exultation

k. Do the sufferings of the Christian life detract from its blessings? See verses 3 – 5

Suffering is not pleasant, but necessary 2 Tim 3:12

l. What is the value of suffering in the Christian life?

It enables us to appreciate the work of Christ

m. What evidence is there that God loves us? See verses 5-8 Also, notice the importance
 of two witnesses Dt 19:15; 2 Cor 13:1

**The Holy Spirit has been given to us. Christ died for us.
 Christ's witness and that of the Holy Spirit confirm God's
 message.**

n. What four "reigns" are mentioned in this passage?

The gift of righteousness vs 17. Grace might reign vs 21

Death reigned vs 14

**Death reigned through
 the one vs 17**

o. How does justification affect the wrath of God?

**If justification is on the basis of faith, there is no law... No
 law means no transgression of law, and therefore no wrath
 of God against violation of law.**

p. What has God done through Jesus for us and how do we gain a better understanding of
 grace from this? See verses 1, 15, 17, 20-21

a. Peace with God vs 1.

b. Grace to many vs 15.

c. Grace reigned through righteousness

5.) The love of God is given through the Holy Spirit¹⁸⁸ 5

5 and hope does not disappoint¹⁸⁹, because the love¹⁹⁰ of God has been poured out within our hearts through the Holy Spirit¹⁹¹ who was given to us.

b. The effects of justification are stated 5:6-21

1.) Salvation 6-11

Through the righteousness of God we find peace and favor (grace)

q. From the first verses of chapter 5, make a list of Christian privileges for those justified by faith.

1. Peace vs 1 2. Grace vs 2 3. Hope vs 2

4. Perseverance vs 3

5. Proven character vs 4 6. Hope vs 4 7. Love of God vs 5
8. Holy Spirit

r. What is the significance of “much more” in this chapter?

Much more vss. 9, 10, 15, 17. It is used to contrast our former state with the blessings of being a Christian.

¹⁷⁶

Peace with God through Christ
Isa 32:7; Eph 2:14; Jn 16:33; Col 1:20; Rom 1:7
This was a gift

¹⁷⁷

Background of Passage

1. Refers to thesis
2. Shown
 - a.) Universal sinfulness 1:18-32; 2:1-9
 - b.) All are under sin 3:1-20
 - c.) Sinful man may be made righteous through Christ
3:21-31
 - d.) Righteousness by faith established law
Abraham 4:1-24
 - e.) Humanity is lifted out of despair through Christ (because we have access to grace) 5:1-11
 - f.) Likeness to Christ
 - 1.) Adam was a type of Christ, not as the trespass vs 15
 - a.) Through Adam man died (1:18-3:20), but through Christ man lives (3:21-5:11)

a.) While weak and ungodly 6

6. For while we were still helpless, at the right time Christ died for the ungodly¹⁹².

b.) Would someone dare to die 7

7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

c.) Christ died for us 8a-8b

8 But God demonstrates His own love¹⁹³ toward us, in that while we were yet sinners, Christ died for us.

Note: Fell in Adam, raised in Christ

Note: Both Adam and Christ had a tremendous effect upon humanity- peroid – the end of the comparison

Comparison or Parallel

AdamChrist

- | | |
|---------------------------------|----------------------------------|
| 1. Sin, tresspass, disobedience | 1. Righteousness, Obedience |
| 2. Involves all humanity | 2. Involves all humanity |
| 3. Stands for sinfulness | 3. Stands for sinlessness |
| 4. Brought judgment (bondage) | 4. Brought the free gift of life |
| 5. Condemnation | 5. Justification |
| 6. Death by the one act | 6. Life by the one act |

Note: Paul did not state HOW Adam's sin was reckoned vs 12

Note: Sin was in existence from the time between Adam and Moses Exo 34:7; Ez 18:20; Isa 59:1-2; see rom 5:13-14

Note: Man died physically because of Adam and spiritual because of his own sin
Guilt was not borne as a result of Adam's sin.

1. Rom 5:12; see 1 Cor 15:21
2. Rom 5:16
3. Rom 5:17
4. Rom 5:18

Note: Problem of total hereditary depravity vs 12

1. If we say all are involved in Adam's sin by imitation- then all would be made righteous by imitation of Jesus (This would eliminate faith and grace... see Jas 1:13-15; Rom 5:15)
2. If we say ALL are involved in Adam's sin by inheritance the ALL would be made righteous by inheritance

d.) Saved from wrath¹⁹⁴ 9

9 Much more then, having now been justified by His blood¹⁹⁵, we shall be saved from the wrath¹⁹⁶ of God through Him¹⁹⁷.

e.) Saved because of His life¹⁹⁸ 10f

3. If we say Adam's sin is imputed universally and unconditionally then everyone would have righteousness imputed universally

Note: Solving the problem of how the many are made righteous vs. 12

1. Did not say all sinned in Adam (Aorist tense) sinned vs. 12
2. Death for all due to their sin
3. All men have engaged in the activity of SIN.

Note: One act of sin by Adam can not cause all to die spiritual

1. Ezek 18:20
2. 2 Kings 14:6
3. Dt. 24:16
4. Matt 16:27
5. Rom 2:5-6
6. 2 Cor 5:10

Note: Sin without the law vs. 13-14

1. Gentiles sinned by law 1:12-14
2. Gentiles had to know of sin 1:21, 28
3. Gentiles knew the ordinance of God 1:32
4. Gentiles had law 3:20
4. Humanity always has law
All people everywhere share the consequence of Adam's sin because physical death entered into the world.
6. The Many were made sinners vs 19a
7. Summary

a. Necessary disposition and patterns in being sinful or righteous

b. Required disposition by Christ is (given)

- a. Faith 1:5, 12
- b. Obedience 1:5; 16:26

c. The disposition and action by Adam as follows

- a. Unbelief
- b. Disobedience

d. Physical death from Adam

Spiritual death from each persons disposition and activity

d. As the righteous act of Christ covers us (external), so the sin of Adam is an external one

Note:

- 10 For if while we were enemies, we were reconciled¹⁹⁹ to God through the death of His Son, much more, having been reconciled, we shall be saved²⁰⁰ by His life²⁰¹.
- 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation²⁰².

2.) The result is LIFE 5:12-21

a.) Sin and death enter the world

Sin is by education, not by nature

Sinners by choice! What about infants?

Exposed to sin by Adam

Note: The reign of sin vs. 20-21

- a. Sin is depicted as reigning cf 1 Cor 15:56f; Rom 7:12-13
- b. Grace abounds where sin is present 5:1
compare 5:8, 9, 15, 17, 18-21
- c. This is a comparison of the LORD Christ and his redemptive act as opposed to the unrighteous act of Adam.

Contrast of Chapter 5

Christ

1. Made the many righteous 18
2. Christ brings life 17-18
3. Righteous man 17-18
4. Brings commendation 18
5. Restored grace from God 15-17
6. Pleased God 16, 18
7. Life reigns through Christ 17, 18, 21
17
8. Caused grace to abound 20

Adam

1. By one sinful act made sinners 15
2. Adam brings death 12, 17
3. Sinful man 12
4. Brought condemnation 16-18
5. Lost grace with God 15
6. Displeased God 15, 17, 18
7. Death reigned through Adam 13, 14,
17
8. Caused sin to abound 20

Note: Refer to 1 Cor 15:21ff This is a summary of Chapter 5 of Romans

¹⁷⁸

justified by faith

pp. Hab 2:4 Jn 3:16-18 Jn 5:24 Ac 13:38-39 Ro 1:17 Ro 3:22 Ro 3:26-28 Ro 3:30
Ro 4:5 Ro 4:24-25 Ro 5:9 Ro 5:18 Ro 9:30 Ro 10:10 Gal 2:16 Gal 3:11-14 Gal 3:25
Gal 5:4-6 Php 3:9 Jas 2:23-26

¹⁷⁹

peace with God

pp. Job 21:21 Ps 85:8-10 Ps 122:6 Isa 27:5 Isa 32:17 Isa 54:13 Isa 55:12 Isa 57:19-21
Zec 6:13 Lk 2:14 Lk 10:5-6 Lk 19:38 Lk 19:42 Jn 14:27 Jn 16:33 Ac 10:36 Ro 1:7
Ro 5:10 Ro 10:15 Ro 14:17 Ro 15:13 Ro 15:33 2Co 5:18-20 Eph 2:14-17 Col 1:20
Col 3:15 1Th 5:23 2Th 3:16 Heb 13:20 Jas 2:23

12-14

- 12 Therefore, just as through one man sin entered into the world, and death²⁰³
through sin, and so death spread to all men, because all sinned--
- 13 for until the Law sin was in the world; but sin is not imputed when there is
no law.

180

We have access by faith into grace
Jn 10:9; Jn 14:6; Eph 2:18; 3:12; Heb 10:19

181

We rejoice in hope of the glory of God
Psa 16:9; Prov 14:32; 1Th 2:16; Heb 3:6; 6:18; 1Pet 1:3; Rom 8:17

182

introduction by faith into this grace
pp. Jn 10:7 Jn 10:9 Jn 14:6 Ac 14:27 Eph 2:18 Eph 3:12 Heb 10:19-20 1Pe 3:18

183

exult in hope
pp. Job 19:25-27 Ps 16:9-11 Ps 17:15 Pr 14:32 Ro 5:5 Ro 8:24 Ro 12:12 Ro 15:13 2Th
2:16 Heb 3:6 Heb 6:18 1Pe 1:3-9 1Jn 3:1-3

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the glory of God
Ex 33:18-20 Ps 73:24 Mt 25:21 Jn 5:24 Ro 2:7 Ro 3:23 Ro 8:17-18 2Co 3:18 2Co 4:17
Rev 3:21 Rev 21:3 Rev 21:11 Rev 21:23 Rev 22:4-5

185

Rejoicing in tribulations
Matt 5:11, 12; Acts 5:41; 2 Cor 12:10; Phil 2:17; Jas 1:2; 1Pet 3:14; 2Cor 4:17; Heb
12:11; Jas 1:3

186

exult in tribulations
pp. Mt 5:10-12 Lk 6:22-23 Ac 5:41 Ro 8:35-37 2Co 11:23-30 2Co 12:9-10 Eph 3:13
Php 1:29 Php 2:17-18 Jas 1:2-3 Jas 1:12 1Pe 3:14 1Pe 4:16-17

187

Hope
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works
Has left his hope with all!
John Greenleaf Whittier (1807-1892)

A person is not really ready to live until he is ready to die. It was a dark night in Marshfield, October 24, 1852. Daniel Webster was dying. He was ready. His physician, a very sensitive man named Dr. Jeffries had ministered as much medicine as he could and as

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type^{xl} of Him who was to come.

b.) The typology of Adam 15-19

1.) Adam's sin and Christ's gift are compared 15-17

was practically possible. He realized that death was near and he chose to be a friend rather than a physician at that moment and he picked up an old rather well worn hymn book that Webster had often sung from and he chose to read the words of one of his favorite hymns:

There is a fountain filled with blood
 drawn from Immanuel's veins
 And sinners plunged beneath that flood
 lose all their guilty stains.

He read every stanza, when he got to the last, Webster's lips were moving, though no sound came:

When this poor lisping, stammering tongue
 lies silent in the grave,
 then in a nobler, sweeter song,
 I'll sing thy power to save.
 I'll sing thy power to save,
 I'll sing thy power to save.

And he looked at Webster, their eyes met, and Webster uttered 3 final words: Amen, Amen, Amen!

188

The love of God given through the Holy Spirit 2 Cor 1:22; Gal 4:6; Eph 1:13ff;
 Gal 5:22; Jn 7:37; Eph 1:13ff = aribon = seal

189

hope does not disappoint
 pp. Job 27:8 Ps 22:4-5 Isa 28:15-18 Isa 45:16-17 Isa 49:23 Jer 17:5-8 Php 1:20 2Th
 2:16 2Ti 1:12 Heb 6:18-19

190

Paul's use of the word "love" in the book of Romans Ro 5:5 Ro 5:8 Ro 8:28 Ro
 8:35 Ro 8:39 Ro 12:9 Ro 12:10 Ro 13:8 Ro 13:9 Ro 13:10
 Ro 14:15 Ro 15:30

The love of God

pp. Mt 22:36-37 Ro 8:14-17 Ro 8:28 1Co 8:3 Heb 8:10-12 1Jn 4:19

191

Spirit given to us
 pp. Isa 44:3-5 Eze 36:25 2Co 1:22 2Co 3:18 2Co 4:6 Gal 4:6 Gal 5:22 Eph 1:13
 Eph 3:16-19 Eph 4:30 Tit 3:5

- 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.
- 16 And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

192

for the ungodly

pp. Ps 1:1 Ro 4:5 Ro 11:26 1Ti 1:9 Tit 2:12 2Pe 2:5-6 2Pe 3:7 Jude 4-15 Jude 4-18

193

Love

God	the greatest Giver
so loved	the greatest motive
the world	the greatest need
that He gave	the greatest act
His only Son	the greatest gift
that whosoever	the greatest invitation
believes in Him	the greatest opportunity
should not perish	the greatest deliverance
but have eternal life	the greatest joy

demonstrates his love

pp. Jn 15:13 Ro 3:5 Ro 5:20 Eph 1:6-8 Eph 2:7 1Ti 1:16

God's love is measureless. It is more: it is boundless. It has no bounds because it is not a thing but a facet of the essential nature of God. His love is something he is, and because he is infinite, that love can enfold the whole created world in itself and have room for ten thousand times ten thousand worlds beside.

A. W. Tozer (1897-1963)

There is no need to plead that the love of God shall fill our heart as though he were unwilling to fill us. He is willing as light is willing to flood a room that is opened to its brightness; willing as water is willing to flow into an emptied channel. Love is pressing round us on all sides like air. Cease to resist, and instantly love takes possession.

Amy Carmichael (1867-1951)

There is nothing you can do to make God love you more! There is nothing you can do to make God love you less! His love is unconditional, impartial, everlasting, infinite, perfect! God is love!

194

Saved from wrath

cf 3:24; 1 Th 1:10; Rom 11

195

Blood of Christ

- 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

2.)) Adam's sin and Christ's obedience compared 18-19

1.	Covenant	Matt 26:28
2.	Church purchased by	Acts 20:28
3.	Justified by	Rom 5:9
4.	Cleanses our conscience	Heb 9:14
5.	Redeems us	1 Pet 1:18-19
6.	Cleanses us from sin	1 Jn 1:7
7.	Releases us from our sins	Rev 1:5; 5:9
8.	Washed in the blood	Rev 7:14

justified by His blood

pp. Ro 3:24-26 Ro 5:1 Eph 2:13 Heb 9:14 Heb 9:22 1Jn 1:7

¹⁹⁶

saved from wrath

Jn 5:24 Ro 1:18 Ro 5:10 Ro 8:1 Ro 8:30 1Th 1:10

¹⁹⁷

Metalepsis (double metonymy)

¹⁹⁸

See Heb 7:24; 9:24ff; Jn 5:24; 14:19; 2 Cor 4:10f; 2Cor 5:18f

¹⁹⁹ Reconciliation with God

We have received reconciliation

2 Cor 5:18f; Eph 2:16; Col 1:20f

1.	Through Jesus Christ	2 Cor 5:18
2.	Through the cross	Eph 2:16
3.	Through the blood of Jesus	Col 1:20
4.	Christ is the propitiation for sins	Heb 2:17

Reconciliation: The restoration of friendship and fellowship after estrangement. OT reconciliation contains the idea of an "atonement" or covering for sin (Lev 6:30; 16:20; Eze 45:20). In the NT it possesses the idea "to change thoroughly" (Grk. *katallasso*, 2Co 5:18-19), "to change thoroughly from one position to another" (*apokatallatto*, Eph 2:16; Col 1:20,22). Reconciliation, therefore, means that someone or something is completely altered and adjusted to a required standard (cf. Ro 5:6-11). By the death of Christ the world is changed in its relationship to God. Man is reconciled to God, but God is not said to be reconciled to man. By this change lost humanity is rendered savable. As a result of the changed position of the world through the death of Christ the divine attitude toward the human family can no longer be the same. God is enabled to deal with lost souls in the light of what Christ has accomplished. Although this seems to be a change in God, it is not a

- 18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness²⁰⁴ there resulted justification of life to all men.
- 19 For as through the one man's disobedience the many were made sinners, even so through the obedience²⁰⁵ of the One the many will be made righteous.

reconciliation; it is rather a "propitiation." God places full efficacy in the finished work of Christ and accepts it. Through His acceptance of it He remains righteous and the justifier of any sinner who believes in Jesus as his reconciliation. When an individual sees and trusts in the value of Christ's atoning death, he becomes reconciled to God, hostility is removed, friendship and fellowship eventuate. M.F.U. BIBLIOGRAPHY: L. L. Morris, *The Apostolic Preaching of the Cross* (1965); J. Denney, *The Biblical Doctrine of Reconciliation* (1985). (From *The New Unger's Bible Dictionary*. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

200

Saved

Money can buy a bed but not sleep, a hammer but not a carpenter, "things" but not friends, a toy but not a child's happiness, a pen and paper but not an author, a pencil but not an idea, a house but not a home, an agreement but not peace, paints but not an artist, eyeglasses but not eyesight, a chair but not rest, a computer but not wisdom, a school but not students, death but not life, a flag but not patriotism, a gun but not a soldier, a book but not knowledge, a machine but not a skill, a desk but not a teacher, a name but not a man, a church but not a religion,, an altar but not salvation, and a cross but not a savior.

-- Ellen Meisberger

201

Synecdoche: Death is given, process is meant. Salvation by being reconciled, reconciled by the propitiation offered by the sacrifice (death) of the son.

202

Paul's use of the word "reconciliation" in the book of Romans
Ro 5:10 Ro 5:10 Ro 5:11 Ro 11:15

203

Death

He wore his rubbers when it rained.

He brushed his teeth TWICE a day -- with a nationally advertised toothpaste. The doctors examined him twice a year.

He slept with the windows open.

He stuck to a diet with plenty of fresh vegetables.

He relinquished his tonsils and traded in several worn-out glands.

He golfed -- but never more than 18 holes at a time.

He got at least eight hours' sleep every night.

He never smoked, drank or lost his temper.

He did his "daily dozen" daily. He was all set to live to be a hundred.

3.)) The secondary position of law in the history of sin (Law came to magnify the contrast between sin and grace) 20

20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

4.)) Conclusion 21

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

The funeral will be held Wednesday. He's survived by eight specialists, three health institutions, two gym iums and numerous manufacturers of health foods and antiseptics. He forgot God.

204

Antithesis: one thought against another

205

Paregmenon: repeated words from the same root.

Obedience

People who talk about prayer but never pray.

People who say tithing is right but never tithe.

People who want to belong to the church but never attend.

People who say the Bible is God's Word to man but never read it.

People who criticize others for things they do themselves.

People who stay away from church for trivial reasons and sing, "Oh, How I Love Jesus."

People who continue in sin all their lives but expect to go to heaven. --Church

Bulletin Bits

- The Master's will, for this I pray, Whatever it may be!
- I do not want to miss Your best; Reveal it, Lord, to me.
- My own desires may lead me wrong, I must consult my God;
- His counsel will be justified, When all the way I've trod.
- O soul of mine, delight in Him! His Word discern, obey!
- The plan you seek to know will then unfold from day to day.
- We do not live our lives alone: If I am in God's will,
- The lives of others will be helped, His purpose to fulfill!
- My all, O Lord, I give to You, My body, mind and soul;
- May all the days that lie ahead, be under Your control.
- -- Frances L. Hess

C. The righteousness of God in perfection “fruit unto sanctification” 6:1-8:39

**1. The one who is justified is dead to sin and alive to God
6:1-14**

Chapter 6²⁰⁶ xli

²⁰⁶

Thought questions for chapter 6

- a. What comes to mind when you think of the term “doctrine”?
- An absolute teaching.**
- b. How would you explain the relationship between baptism and faith?
- “We have become united with Him in the likeness of his death. Vss 5**
- c. In verses 15-18, Paul refers to two different kinds of slavery; is it possible to participate in both at once?
- Slavery to sin or Christ (God) No.**
- d. What does this chapter teach about Satan and the power of sin?
- Obedience to sin is disobedience to God. This is Satan’s position.**
- e. How can you see different aspects of God’s character in this chapter?
- 1. Perfection – vs 9 “Never to die again” 2. Greatness: Grace is greater than sin vs 14**
- 3. Holiness vs 22 Sanctification 4. Eternality
v22 eternal life**
- 5. Forthrightness – free vs. 23**
- f. What does Paul want us to understand about Jesus in this chapter?
- 1. vss 4-5, 8, 23 Christ brings life.**
- 2. 2. Christ died once, for all vs 10**
- g. How would we explain (briefly)
- a. Dead to sin?

a. Question raised²⁰⁷ 1-2

1 What shall we say then? Are we to continue in sin that grace might increase?²⁰⁸

2 May it never be! How shall we who died to sin²⁰⁹ still live in it?

b. Question answered²¹⁰ 3-14**1.) Baptized into Christ and his death 3-4**

3 Or do you not know that all of us who have been baptized into Christ Jesus²¹¹ have been baptized into His death?

2.) Raised to walk in newness of life 5-6

4 Therefore we have been buried with Him through baptism²¹² into death²¹³, in order that as Christ was raised from the dead²¹⁴ through the glory of the Father²¹⁵, so we too might walk²¹⁶ in newness of life²¹⁷.

5 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection²¹⁸,

3.) Crucified with Christ 7

6 knowing this, that our old self was crucified with Him²¹⁹, that our body of sin might be done away with²²⁰, that we should no longer be slaves to sin²²¹;
7 for he who has died is freed from sin.

4.) Died with Christ 8

We no longer willingly serve sin.

b. Baptized into his death?

Immerced into his commitment.

c. Walk in newness of life?

Live God's way

d. Old man is crucified?

Put to death the deeds of the body.

e. Body of sin?

Life given over to sin.

²⁰⁷

a. Shall we go on sinning so grace may abound?

- 8 Now if we have died with Christ, we believe that we shall also live with Him,²²²
- 9 knowing that Christ, having been raised from the dead²²³, is never to die again; death no longer is master²²⁴ over Him.
- 10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

5.) Died to Sin 11-13

-
- b. Logic- How can we live in that in which we died (arost tense)
(sinning belongs to sinners – not saints)

²⁰⁸

Prolepsis: answering of an argument by anticipating it beforehand.

²⁰⁹

Dead to sin

pp. Ro 6:5-11 Ro 7:4 Gal 2:19 Gal 6:14 Col 3:3 1Pe 2:24

²¹⁰

1. Death to sin is demonstrated in baptism
 - a. Into Christ Jesus
 - b. Into his death
 - c. Being united with him in his death our old self was crucified with him

Note: There is no activity in dead people
No activity in sin – when one is dead to sin

²¹¹

baptized into Christ Jesus

pp. Mt 28:19 1Co 12:13 Gal 3:27 1Pe 3:21

²¹²

Baptism

1. The baptism of sin upon Christ at Calvary (Lk. 12:50; Mt. 20:20-23).
2. The baptism of the Holy Spirit upon believers at Pentecost (Acts 1:5; 2:1-4; Mt. 3:11).
3. The baptism of God's wrath upon this world during the tribulation (Mt. 3:12; 13:30; Rev. 6:16, 17).
4. The baptism of all Christians by the Holy Spirit into the body of Christ (1 Cor.12:13).
5. The baptism of Israel unto Moses (1 Cor. 10:2).
6. The baptism of John the Baptist (national baptism of repentance) (Mk. 1:4; Acts 13:24).
7. The baptism of Jesus.
 - a. With water by John (Mt. 3:15).
 - b. With the Holy Spirit by the Father (Mt. 3:16).
8. The baptism for the dead (1 Cor. 15:29).

- 11 Even so consider yourselves to be dead to sin, but alive to God²²⁵ in Christ Jesus²²⁶.
- 12 Therefore do not let sin reign in your mortal body that you should obey its lusts,
- 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those

9. Water baptism - Acts.

- a. At Pentecost. Here 3,000 were baptized by Peter and the apostles (Acts 2:41).
- b. At Samaria. Here many were baptized by Philip the evangelist (Acts 8:12).
- c. At Gaza. Here the Ethiopian eunuch was baptized by Philip (Acts 8:38).
- d. At Damascus. Here Paul was baptized by Ananias (Acts 9:18).
- e. At Caesarea. Here Peter baptized Cornelius and his friends (Acts 10:48).
- f. At Philippi. Here Paul baptized Lydia and the Philippian jailor (Acts 16:15, 33).
- g. At Corinth. Here Paul baptized Crispus, Gaius, Stepha , and others (Acts 18:8; 1 Cor. 1:14, 16).
- h. At Ephesus. Here Paul baptized some followers of John the Baptist (Acts 19:3-5).

213

Baptized into His death

Ro 6:4-5 1Co 15:29 Gal 2:20-21

214

Christ was raised

pp. Ro 6:9 Ro 8:11 1Co 6:14 2Co 13:4 Eph 1:19-20 Eph 2:5-6

215

glory of the Father

pp. Mt 28:2-3 Jn 2:11 Jn 2:19-20 Jn 11:40 Col 1:11

216

The Christian walk

1. New life Rom 6:4; 8:1
2. Faith 2Cor 5:7
3. Spiritual Gal 5:16
4. Lofty Eph 4:1
5. Love Eph 4:2
6. Wisdom Eph 5:15; Col 2:16
7. Light 1 Jn 1:7
8. As Christ walked 1 Jn 2:6

walk in newness of life

pp. Ro 6:19 Ro 7:6 Ro 12:1-2 Ro 13:13-14 2Co 5:17 Gal 6:15-16 Eph 4:17 Eph 4:22-24
Eph 5:8 Php 3:17-18 Col 1:9-12 Col 2:11-12 Col 3:10 Col 4:1 1Pe 4:1-2 2Pe 1:4-9
1Jn 2:6

alive from the dead, and your members as instruments of righteousness to God.

6.) Died to law 14

14 For sin shall not be master over you, for you are not under law, but under grace.

2. The one who is justified is free from sin 6:15-23

217

Paul's use of the word "life" in the book of Romans

Ro 2:7 Ro 4:17 Ro 5:10 Ro 5:17 Ro 5:18 Ro 5:21 Ro 6:4 Ro 6:10 Ro 6:22 Ro 6:23
Ro 7:10 Ro 8:2 Ro 8:6 Ro 8:11 Ro 8:38 Ro 11:3 Ro 11:15 Ro 16:4

Helen Keller tells of the dramatic moment when Annie Sullivan first broke through her dark, silent world with the illumination of language.

We walked down the path to the well house, attracted by the fragrance of the honeysuckle with which it was covered. Some one was drawing water and my teacher placed my hand under the spout. As the cool stream gushed over one hand she spelled into the other the word water, first slowly, then rapidly. I stood still, my whole attention fixed upon the motions of her fingers. Suddenly I felt a misty consciousness as of something forgotten -- a thrill of returning thought; and somehow the mystery of language was revealed to me. I knew then that "w-a-t-e-r" meant the wonderful cool something that was flowing over my hand. That living word awakened my soul, gave it light, hope, joy, set it free! There were barriers still, it is true, but barriers that could in time be swept away.

Certainly, this was how the blind man must have felt when he saw water for the first time as he washed his eyes in the pool of Siloam.

Just as the Light of the world gave sight to the blind beggar, and just as that "living word" awakened the soul of Helen Keller, so Jesus can awaken your life with the tender touch of His hand. He can give you light, hope, joy, and freedom like you've never known before. Surely there will still be barriers in your life -- but barriers that can be swept away in time.

Many people have heard of the outstanding exploits of Blondin, the tightrope walker. Blondin amused and amazed thousands of people as he made his way over Niagara Falls on a slender rope stretched from shore to shore. He never faltered or failed. But Blondin had a secret. As he made his way over the rope, he would keep his eyes fixed on a large silver star which he had erected at the far end. The star was the center of his attention and guided him to the other side.

In running the heavenly race the believer must look to his Star -- the bright and morning Star, the Lord Jesus. He has run the race and now bids his followers to run the race,

**a. Connection with sanctification and the way of
life in Christ 6:15-19**

- 15 What then? Shall we sin because we are not under law but under grace?
May it never be!
- 16 Do you not know that when you present yourselves to someone as slaves
for obedience, you are slaves of the one whom you obey, either of sin
resulting in death, or of obedience resulting in righteousness?

keeping their eyes fixed on himself as the goal. See: Heb 12:1-2

218

Resurrection

Plenty of great teachers, mystics, martyrs and saints have spoken words full of grace and truth. In the case of Jesus alone, however, the belief has persisted that when he came into the world, God deigned to take on the likeness of a man in order that men might reach out.

For myself, as I approach my end, I find Jesus' outrageous claim ever more captivating and meaningful. Quite often, waking up in the night as the old do, I feel myself to be half out of my body, hovering between life and death, with eternity rising in the distance.

I see my ancient carcass, prone between the sheets, stained and worn like a scrap of paper dropped in the gutter and, hovering over it, myself, like a butterfly released from its chrysalis stage and ready to fly away. Are caterpillars told of their impending resurrection? How in dying they will be transformed from poor earth-crawlers into creatures of the air, with exquisitely painted wings? If told, do they believe it? I imagine the wise old caterpillars shaking their heads -- no, it can't be; it's a fantasy.

Yet in the limbo between living and dying, as the night clocks tick remorselessly on, and the black sky implacably shows not one single streak or scratch of gray, I hear those words: I am the resurrection, and the life, and feel myself to be carried along on a great tide of joy and peace.

■ Malcom Muggeridge

219

crucified with Him

pp. Gal 2:20 Gal 5:24 Gal 6:14 Eph 4:22 Col 3:5 Col 3:9-10

220

body of sin

pp. Ro 7:24 Ro 8:3 Ro 8:13 Col 2:11-12

221

slaves of sin

pp. 2Ki 5:17 Isa 26:13 Jn 8:34-36 Ro 6:12 Ro 6:22 Ro 7:25 Ro 8:4

222

Antithesis verses 7-8

Live with Christ

pp. Jn 14:19 2Co 4:10-14 2Co 13:4 Col 3:3-4 1Th 4:14-17

223

- 17 But thanks be to God²²⁷ that though you were slaves of sin²²⁸, you became obedient from the heart²²⁹ to that form of teaching to which you were committed,
- 18 and having been freed from sin²³⁰, you became slaves of righteousness²³¹.
- 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

b. Contrast of slaves and masters 6:16-23

- 20 For when you were slaves of sin, you were free in regard to righteousness.

Christ raised from the dead

pp. Ps 16:9-11 Ac 2:24-28 Heb 7:16 Heb 7:25 Heb 10:12-13 Rev 1:18

224

death no longer master

pp. Ro 5:14 Ro 6:14 Heb 2:14-15

225

alive to God

pp. Ro 6:13 1Co 6:20 Gal 2:19-20 Col 3:3-5

226

in Christ Jesus

pp. Jn 20:31 Ro 5:1 Ro 6:23 Ro 16:27 Eph 2:7 Php 1:11 Php 4:7 Col 3:17 1Pe 2:5 1Pe 4:11

227

thanks to God

pp. 1Ch 29:12-16 Ezr 7:27 Mt 11:25-26 Ac 11:18 Ac 28:15 Ro 1:8 1Co 1:4 Eph 1:16
Php 1:3-5 Col 1:3-4 1Th 1:2-3 1Th 3:9 2Th 1:3 2Ti 1:3-5 Phm 4 2Jn 4 3Jn 3

228

servants of sin

pp. 1Co 6:9-11 Eph 2:5-10 1Ti 1:13-16 Tit 3:3-7 1Pe 2:9 1Pe 4:2-5

229

obeyed from the heart

pp. Ps 18:44 Ro 1:5 Ro 2:8 Ro 15:18 Ro 16:26 2Co 10:5-6 Heb 5:9 Heb 11:8 1Pe 1:22
1Pe 3:1 1Pe 4:17

230

freed from sin

pp. Ps 116:16 Ps 119:32 Ps 119:45 Lk 1:74-75 Jn 8:32 Jn 8:36 Ro 6:14 1Co 7:21-22
Gal 5:1 1Pe 2:16

231

servants of righteousness

pp. Isa 26:13 Isa 54:17 Ro 6:19-20 Ro 6:22

3. Righteousness apart from the law 7:1-25

a. Death to law 7:1-6

17.	Sanctified entirely	1 Thess 5:23
18.	Chosen for salvation through sanctification by the Spirit	2 Thess 2:13
19.	Food sanctified	1 Tim 4:5
20.	A cleansing	2 Tim 2:2
21.	From the Father	Heb 2:11
22.	Sanctified through the offering of the body of Jesus, once	Heb 10:10
23.	Sanctified by the blood of the covenant	Heb 10:29
24.	Can not see God without sanctification	Heb 12:14
25.	Jesus' blood sanctifies	Heb 13:12
26.	Sanctifying work of the Spirit	1 Pet 1:2
27.	Christ sanctified in our hearts	1 Pet 3:15

To be another than I am, I must abandon that I am.

Saint John Chrysostom (C. 347-407)

It's interesting to me how Jesus looks at men. He does not only see what a man is; he also sees what a man can become. He sees not only the actualities in a man, he also sees the possibilities. Jesus looked at Peter and saw in him not only a Galilaeen fisherman but one who had it in him to become the rock on which his church would be built. Jesus sees us not only as we are, but as we can be; and he says: "Give your life to me, and I will make you what you have it in you to be."

Once someone came upon Michelangelo chipping away his chisel at a huge shapeless piece of rock. He asked the sculptor what he was doing. "I am releasing the angel imprisoned in this marble," he answered. Jesus is the one who sees and can release the hidden hero in every man.

■ William Barclay's Commentary on the Gospel of John.

234

Eternal life

The time will come when every change shall cease,

The quick revolving wheel shall rest in peace:

No summer then shall glow, nor winter freeze;

Nothing shall be to come, and nothing past,

But an eternal now shall ever last.

Petrarch (1304-1374)

The tissue of the Life to be

We weave with colors all our own,

And in the field of Destiny

We reap as we have sown.

John Greenleaf Whittier (1807-1892)

Chapter 7²³⁵ xlii**1.) Discharged from the law 1-3**

- 1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?²³⁶

235

Thought questions for chapter 7

- a. What were your greatest frustrations and your greatest breakthroughs this week?
Both these are at work and are related to solving chemical and political problems.
- c. The theme of death is developed further in this chapter (verses 4, 6). Why is death so important, anyway?
Many people try to LIVE by rules and therefore fail. Christians LIVE by grace. Although they might sin, it is unwittingly, and because they LIVE by grace, they will be forgiven.
- d. What kind of fruit is mentioned at the end of verse 4?
Fruit of the Spirit see Gal 5:22f.
- e. What might lead some to say that the end of verse 7 refers to the law as actually being sin?
Wy would God give me rules I can not obey? Therefore, the rule (law) MUST be wrong (sin)! This is incorrect thinking, of course.
- f. Are verses 13-25 about Paul's pre-Christian or Christian life?
The must be pre-Christian, although it is possible for Christians to act this way (1 Cor 3:1-3; 5:1-2; 6:1-20)
- g. From this chapter, would we conclude that our most important battle with sin is fought against specific sins, or against our sinful tendencies in general?
Tendencies.
- h. How do Jesus and Paul describe the work of the Holy Spirit (See Jn 16: 5-11)?
He is the helper, who affects our conscience and aids us in overcoming sin.

236

2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

2.) Deduction and application 4-6

4 Therefore, my brethren, you also were made to die to the Law²³⁷ through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.

5 For while we were in the flesh²³⁸, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

Enthymema verses 1-6

Conclusion is stated, but one or more of the premisses are omitted

Note: the death of the wife is not included.

1. The law has dominion over a man while he is alive vs 1
2. Christ died and Christians are judged as having died.
3. Therefore, law has no dominion over Christians verses 5-6
4. Illustration: Husband and wife are bound together and other unions are not allowed by law as long as they are alive. If one dies, then unions with others are allowed.
5. Only one case is given; the death of the husband, the wife is not supplied.

²³⁷

Christians are dead to the law through the body of Christ

Gal 5:18; Heb 10:20; 1Pet 2:24; Col 2:14; Eph 2:15; Rom 8:2; Gal 2:19

²³⁸

Flesh

If sensuality were happiness, beasts were happier than men; but human felicity is lodged in the soul, not in the flesh. Seneca

Flesh

Weakness of	6:19; 8:3
Sinful	7:5, 18,25
Walk	8:4
Is death	8:6, 13
Hostile	8:7
Kinsman of	9:3, 5
Children of	9:8
Lustful	13:14
Forfather of	4:1

6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

b. Delivered from law's inward struggle 7:7-25

1.) Nature and purpose of the law²³⁹ 7:7-14a

7 What shall we say then? Is the Law sin?²⁴⁰ May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."

8 But sin²⁴¹, taking opportunity²⁴² through the commandment^{xliii}, produced in me coveting of every kind; for apart from the Law sin is dead.

9 And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died;

²³⁹

Nature and purpose of the law

Nature

1. not sin 7
2. Holy
3. Spiritual 14a
4. Weak 8:3

Purpose

- | | | |
|----|---------------------------------------|----|
| 1. | Manifest the knowledge of sin | 7 |
| 2. | Makes occasion for sin | 8 |
| 3. | Law reveals the power of sin | 9 |
| 4. | Law reveals the effect of sin | 10 |
| 5. | Law reveals the deceitfulness of sin | 11 |
| 6. | Law reveals the holiness of its maker | 12 |
| 7. | Law reveals the sinfulness of sin | 13 |

²⁴⁰

Metonymy of effect: sin is the effect of the law.

Is the law sin?

pp. Ro 7:8 Ro 7:11 Ro 7:13 1Co 15:56

²⁴¹

Metonymy of subject: My inability to obey the law is the subject.

²⁴²

Sin taking opportunity

pp. Ro 4:15 Ro 5:20 Ro 7:11 Ro 7:13 Ro 7:17

- 10 and this commandment, which was to result in life²⁴³, proved to result in death for me;
- 11 for sin, taking opportunity through the commandment, deceived²⁴⁴ me, and through it killed me.
- 12 So then, the Law is holy²⁴⁵, and the commandment is holy and righteous and good.
- 13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin²⁴⁶ by effecting my death through that which is good, that through the commandment sin might become utterly sinful.
- 14 For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin.²⁴⁷

2.) The power of sin 7:14b-23

²⁴³

commandment to result in life

pp. Lev 18:5 Eze 20:11 Eze 20:13 Eze 20:21 Lk 10:27-29 Ro 10:5 2Co 3:7

²⁴⁴

sin in the heart deceives

pp. Isa 44:20 Jer 17:9 Jer 49:16 Ob 3 Eph 4:22 Heb 3:13 Jas 1:22 Jas 1:26

²⁴⁵

Law is holy

pp. Dt 4:8 Dt 10:12 Ne 9:13 Ps 19:7-12 Ps 119:38 Ps 119:86 Ps 119:127 Ps 119:137 Ps 119:140 Ps 119:172 Ro 3:31 Ro 7:14 Ro 12:2 1Ti 1:8

²⁴⁶

Antaclasis (word clashing)

1. old nature
2. real nature of sin revealed.

²⁴⁷

Metastasis: transferring blame to another

- 15 For that which I am doing²⁴⁸, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.²⁴⁹
- 16 But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good.
- 17 So now, no longer am I the one doing it, but sin which indwells me.
- 18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.
- 19 For the good that I wish, I do not do; but I practice the very evil that I do not wish.
- 20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.
- 21 I find then the principle that evil is present in me, the one who wishes to do good.
- 22 For I joyfully concur with the law of God in the inner man,
- 23 but I see a different law in the members of my body, waging war against the law²⁵⁰ of my mind, and making me a prisoner of the law of sin which is in my members.

²⁴⁸

Is this passage discussing pre Christian life or Christian life

Lenski - Christian

L.Deason Pre Christian behavior

1. Past tense 7-13 cf 13:11-13
2. Present tense 14-23

Question: Be imitators of me?

1. Carnal 14b
2. Sold under sin 14b
3. Working and practicing sin 15
4. Indwelt in sin 17
5. Captive of sin 23a
6. Wretched man 24a
7. Captive of the body of Christ 24a

Contradiction if under sin

8:1-2; Gal 5:17; 3:3; 1 Jn 2:1ff.

²⁴⁹

Metonymy of cause: effect is seen, cause is meant.

²⁵⁰

Antaclasis (word clashing)

3.) The power of Christ sets free 7:24-25

- 24 Wretched man that I am! Who will set me free from the body of this death?²⁵¹
- 25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin²⁵².

²⁵¹

Metonymy of effect The effect is seen—that which leads to death is meant.

²⁵²

Sin

People Magazine issued a lengthy questionnaire on Jan. 13, 1986 aimed at defining just what, in the 80's, Americans regard as sinful. One thousand responses were selected at random for analysis.

The following list places the sins of the survey in rank from "guilty to the max" to "blameless."

- | | | |
|--|--------------------------------------|--------------------------------------|
| 1. Murder | 18. Hypocrisy | 35. Explicit rock lyrics |
| 2. Rape | 19. Atheism | 36. Idle gossip |
| 3. Incest | 20. Homosexuality | 37. Jealousy |
| 4. Child abuse | 21. Abortion | 38. Laziness |
| 5. Spying against your country | 22. Revenge | 39. Tattling |
| 6. Drug dealing | 23. Parking in handicapped zone | 40. Living together without marriage |
| 7. Embezzlement | 24. Killing to protect your property | 41. Capital punishment |
| 8. Pederasty | 25. Greed | 42. Premarital sex |
| 9. Spouse swapping | 26. Cheating on your income tax | 43. Lust in your heart |
| 10. Adultery | 27. Selfishness | 44. Smoking |
| 11. Industrial spying | 28. Cutting into lines | 45. Swearing |
| 12. Bigotry | 29. Mercy killing | 46. Telling a white lie |
| 13. Suicide | 30. Unwed parenthood | 47. Not voting |
| 14. Not helping someone in danger | 31. Calling in sick when you're not | 48. Masturbation |
| 15. Sexual harassment | 32. Overeating | 49. Drinking alcohol |
| 16. Misrepresenting something you're selling | 33. Reading/Viewing pornography | 50. Nude sunbathing |
| 17. Taking drugs | 34. Divorce | 51. Taping off TV or radio |

4. The righteousness of God is attained in the Spirit 8:1-39

a. Walking in newness of life 8:1-17

Chapter 8²⁵³ xlv

1.) Recognized by spirituality 1-11

a.) In Christ the spirit frees one

253

Thought questions for chapter 8

- a. Should we study the book of Romans the way we normally study the Bible?

Yes, and No. Yes, in that it is God's word. No, in that it is not just a letter, but rather a treatise on salvation by faith.

- b. What keys are in chapter 8 for breaking the power of sin?

The Spirit of Life vs 2.

mind on the spiritual vs6

Indwelling of the Holy Spirit vs 11

Putting to death the deeds of the body vs 13

Spiritual witness vs 16

Prayer vs 2 (Spirit)

Intercession of the Holy spirit vs 27

God working in us vss 28-30

Conquering through Jesus vs 37

- c. What are the biggest promises made to us in chapter 8?

Life vss 11f Adoption vs 15

Glorification vs 17

Help from the Holy Spirit vs 26f.

- d. Imagine verse 12 as a contract between you and God. How would it be worded?

I promise to live by your rules, not mine.

**from the condemnation of sin
and death 1-4**

1 There is therefore now no condemnation for those who are in²⁵⁴ Christ Jesus.

2 For the law of the Spirit of life²⁵⁵ in Christ Jesus has set you free²⁵⁶ from the law of sin and of death. ²⁵⁷

e. What is God's purpose for us? Se verse 28

See vss. 29-30

f. What are the answers to the questions asked in verses 31-35?

**Who is like God vs 31 If He gave us Jesus, why not
everything vs 32**

**Who judges vs 33 If Christ intercedes, who can
condemn vs 34**

Who has the power to separate? Only God

g. How is victory brought about in the Christian life?

Through Christ vs 37

h. Note the contrasts of life in the flesh and life in the spirit. What is it that effects the change and how does this give us victory over death?

**The Holy Spirit. He affects our conscience (Jn 5:6-11)
and leads us in our spiritual walk.**

i. From verses 12-17 what is our duty and what are our privileges as Christians?

**To put to death the deeds of the body Spiritual help
vss 13-14**

**Adoption vs 15 Closeness to God vs 15c Status as a child
of God vs 16**

Heir of God 17a Glorification vs 17c

j. Why should the Christian rejoice? See verses 28-39

Because of the love of God, exhibited in Christ vs 39.

Because of this love -- vss 28-30

- 3 For what the Law could not do²⁵⁸, weak as it was through the flesh, God did: sending His own Son²⁵⁹ in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,²⁶⁰
- 4 in order that the requirement of the Law might be fulfilled in us²⁶¹, who do not walk according to the flesh²⁶², but according to the Spirit.²⁶³

b.) In Christ the things of the

254

In Christ Jesus

pp. Jn 14:20 Jn 15:4 Ro 16:7 1Co 1:30 1Co 15:22 2Co 5:17 2Co 12:2 Gal 3:28 Php 3:9

255

Metonymy of cause

see the cause, but the effect is meant.

Spirit of life

pp. Jn 4:10 Jn 4:14 Jn 6:63 Jn 7:38-39 Ro 8:10-11 1Co 15:45 2Co 3:6 Rev 11:11 Rev 22:1

256

set free

pp. Ps 51:12 Jn 8:32 Ro 6:18 Ro 6:22 2Co 3:17 Gal 2:19 Gal 5:1

257

Ro 8:1

Therefore, there is now no condemnation for those who are in Christ Jesus, NIV

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law could not do

pp. Ac 13:39 Ro 3:20 Ro 7:5-11 Gal 3:21 Heb 7:18-19 Heb 10:1-10 Heb 10:14

259

God sent His own Son

pp. Jn 3:14-17 Ro 8:32 Gal 4:4-5 1Jn 4:10-14

260

Condemned sin in the flesh

pp. Ro 6:6 1Pe 2:24 1Pe 4:1-2

261

righteous like Jesus

pp. Gal 5:22-24 Eph 5:26-27 Col 1:22 Heb 12:23 1Jn 3:2 Jude 24 Rev 14:5

262

Paul's use of the word "flesh" in the book of Romans

Ro 1:3 Ro 2:28 Ro 3:20 Ro 4:1 Ro 6:19 Ro 7:5 Ro 7:14 Ro 7:18 Ro 7:25 Ro 8:3
Ro 8:4
Ro 8:5 Ro 8:6 Ro 8:7 Ro 8:8 Ro 8:9 Ro 8:12 Ro 8:13 Ro 9:3 Ro 9:5 Ro 9:8 Ro
13:14

**spirit produce righteousness in
both character and conduct**

5-11

- 5 For those who are according to the flesh²⁶⁴ set their minds on the things of the flesh, but those who are according to the Spirit²⁶⁵, the things of the Spirit.²⁶⁶
- 6 For the mind set on the flesh is death²⁶⁷, but the mind set on the Spirit is life and peace²⁶⁸,
- 7 because the mind set on the flesh is hostile toward God²⁶⁹; for it does not subject itself to the law of God, for it is not even able to do so;
-

263

Antithesis verses 4, 5

264

According to the flesh
see Jn 3:6; 1cor 2:14; Gal 3:1, 5

265

Contrast of Flesh and Spirit
Flesh

Spirit

- | | | |
|--|----|---|
| 1. Minding of the flesh results in death | 6 | 1. Minding of the Spirit results in peace |
| 2. Flesh is enmity against God | 7a | 2. Spirit is love |
| 3. Flesh is not subject to God | 7b | 3. Spirit is pleasing to God 7b |
| 4. Those in the flesh can't please God | 8 | 4. Spirit pleases God |
| 5. Did not have the spirit- not of God | | 5. Spirit = Sons 9 |

266

things of the Spirit
pp. Ro 8:9 Ro 8:14 1Co 2:14 Gal 5:22-25 Eph 5:9 Col 3:1-3

267

Metonymy of effect

Sin is death

pp. Ro 6:21 Ro 6:23 Ro 7:5 Ro 7:11 Ro 8:7 Ro 8:13 Ro 13:14 Gal 6:8
Jas 1:14-15

268

Spirit is life and peace

pp. Jn 14:6 Jn 14:27 Jn 17:5 Ro 5:1 Ro 5:10 Ro 14:17 Gal 5:22

269

mind set on the flesh is hostile toward God

pp. Ex 20:5 2Ch 19:2 Ps 53:1 Jn 7:7 Jn 15:23-24 Ro 1:28 Ro 1:30 Ro 5:10 Eph 4:18-19
Col 1:21 2Ti 3:4 Jas 4:4 1Jn 2:15-16

- 8 and those who are in the flesh cannot please God.
- 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you²⁷⁰. But if anyone does not have the Spirit of Christ, he does not belong to Him²⁷¹.
- 10 And if Christ is in you²⁷², though the body is dead because of sin, yet the spirit is alive because of righteousness²⁷³.
- 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies²⁷⁴ through His Spirit who indwells you.

2.) Sonship and the Spirit 12-17

a.) End of the flesh is death 12-13

- 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--
- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

b.) Spirit led ones are the sons of God²⁷⁵ 14-17

²⁷⁰

Spirit dwells in you
pp. Jn 3:34 Gal 4:6 Php 1:19 1Pe 1:11

²⁷¹

Those of the Spirit belong to Him
pp. Jn 17:9-10 1Co 3:21-23 1Co 15:23 2Co 10:7 Gal 5:24 Rev 13:8 Rev 20:15

²⁷²

Christ in you
pp. Jn 6:56 Jn 14:20 Jn 14:23 Jn 15:5 Jn 17:23 2Co 13:5 Eph 3:17 Col 1:27

²⁷³

life because of righteousness
pp. Ro 5:21 2Co 5:21 Php 3:9

²⁷⁴

He who raise Christ from the dead will..
pp. Isa 26:19 Eze 37:14 Jn 5:28-29 Ro 6:4-5 Ro 8:2 1Co 6:14 1Co 15:16 1Co 15:20-22
1Co 15:51-57 2Co 4:14 Eph 2:5 Php 3:21 1Th 4:14-17 1Pe 3:18 Rev 1:18 Rev 11:11
Rev 20:11-13

²⁷⁵

Threefold comparison of children and sons

1. Sons agrees with adoption

1.)) Sonship's proof 14-16

- 14 For all who are being led by the Spirit²⁷⁶ of God, these are sons of God²⁷⁷.
- 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption²⁷⁸ as sons by which we cry out, "Abba! Father!"²⁷⁹
- 16 The Spirit Himself bears witness with our spirit²⁸⁰ that we are children of God²⁸¹,

Children agrees with new birth

2. Sons agrees with conduct
Children agrees with conduct
3. Sons is opposite to bondage
Children has idea of endearment

²⁷⁶

led by the Spirit

pp. Ps 143:10 Pr 8:20 Isa 48:16-17 Ro 8:5 Gal 4:6 Gal 5:16 Gal 5:18
Gal 5:22-25 Eph 5:9

²⁷⁷

One must have the indwelling Spirit in order to be led

Psa 143:10; Prov 8:20, 21; Isa 48:17; Gal 4:6; 5:8; Psa 139

²⁷⁸

The spirit of adoption is the opposite of slavery

Gal 4:5, 6; Isa 56:5; Rom 6:17

Spirit of adoption

pp. Isa 56:5 Jer 3:19 Ro 8:16 1Co 2:12 Gal 4:5-7 Eph 1:5 Eph 1:11-14

²⁷⁹

Father

pp. Mk 14:36 Lk 11:2 Lk 22:42 Jn 20:17

²⁸⁰

Two witnesses confirm all

2Co 1:22; 5:5; Eph 1:3 (13 ??) 4:3; 4:30

witness with our spirit

pp. Ro 8:23 Ro 8:26 2Co 1:22 2Co 5:5 Eph 1:13 Eph 4:30
1Jn 4:13

²⁸¹

sons of God

pp. Ro 8:17 2Co 6:18 Gal 3:26 Eph 1:5 1Jn 3:1 Rev 21:7

2.)) Sonship inheritance

17

17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

b. Waiting expectantly for our glorification 8:18-39**1.) In hope's earnest expectation 8:18-25****a.) Sufferings vs. glory 18**

18 For I consider that the sufferings²⁸² of this present time are not worthy to be compared with the glory that is to be revealed to us.

b.) Creation awaits 19-24**1.) Earnest expectation 19**

19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

2.) The creation shall be delivered 20-22

20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

3.) We are waiting for our redemption 23-25

23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?

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Sufferings results in glorification
2 Cor 4:17; Heb 11:25; 11:35; 1Pet 1:6, 7; 4:13

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

2.) In help of the spirit 8:26-27

26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes²⁸³ for us with groanings too deep for words;

27 and He who searches the hearts²⁸⁴ knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

3.) In God's providence 8:28-30

a.) Divine intervention²⁸⁵ 28

28 And we know that God causes all things to work together for good²⁸⁶ to those who love God²⁸⁷, to those who are called according to His purpose²⁸⁸.

b.) the purpose of God: its certainty 29-30

²⁸³

Paul's use of the word "intercede" in the book of Romans Ro 8:26 Ro 8:27 Ro 8:34

²⁸⁴

God tries the hearts of man

1 The 2:4; Pro 17:3; 1 chm 28:9; Psa 7:9; Jer 11:20; 17:10; 20:12; Acts 1:24; Rev 2:23

²⁸⁵

Divine intervention

1.	The reality of his providence	"We know"
2.	The scope of his providence	"All things"
3.	The continuity of his providence	"work"
4.	The unity of his providence	"together"
5.	The outcome of his providence	"good"

²⁸⁶

work together for good

pp. Ge 50:20 Dt 8:2-3 Dt 8:16 Ps 46:1-2 Jer 24:5-7 Zec 13:9 Ro 5:3-4 Ro 8:35-39 2Co 4:15-17 2Co 5:1 Php 1:19-23 2Th 1:5-7 Heb 12:6-12 Jas 1:3-4 1Pe 1:7-8 Rev 3:19

²⁸⁷

who love God

pp. Ex 20:6 Dt 6:5 Ne 1:5 Ps 69:36 Mk 12:30 Ro 5:5 1Co 2:9 Jas 1:12 Jas 2:5 1Jn 4:10 1Jn 4:19 1Jn 5:2-3

²⁸⁸

called according to His purpose (election)

pp. Jer 51:29 Ac 13:48 Ro 1:6-7 Ro 8:30 Ro 9:11 Ro 9:23-24 Gal 1:15 Eph 1:9-10 Eph 3:11 1Th 5:9 2Th 2:13-14 2Ti 2:19 1Pe 5:10

- 29 For whom He ^{xlv}foreknew²⁸⁹, He also predestined²⁹⁰ to become conformed to the image of His Son²⁹¹, that He might be the first-born²⁹² among many brethren;
- 30 and whom He predestined²⁹³, these He also called²⁹⁴; and whom He called, these He also justified²⁹⁵; and whom He justified, these He also glorified²⁹⁶.

4.) In confident assurance 8:31-39

²⁸⁹

foreknew

NT:4267 proginosko (prog-in-oc'e'-ko); from NT:4253 and NT:1097; to know beforehand, i.e. foresee: KJV-foreknow (ordain), know (before). (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

known by God

pp. Ex 33:12 Ex 33:17 Ps 1:6 Jer 1:5 Mt 7:23 Ro 11:2 2Ti 2:19 1Pe 1:2 Rev 13:8

Foreknowledge of God

Ex 33:12 Ex 33:17 Ps 1:6 Jer 1:5 Mt 7:23 Ro 11:2 2Ti 2:19 1Pe 1:2 Rev 13:8

²⁹⁰

Paul's use of the word "predestinated" in the book of Romans Ro 8:29 Ro 8:30

Calvinism

This is a title given to the collective teachings of John Calvin, a 15th century theologian. They can be found in the canons of dort articles 1 to 3 and also in the Belgic Confessions article #15. This is a only a brief summary.

His teachings can be summarized by the acrostic: Tulip

Total depravity
Unconditional election
Limited attonement
Irresistible grace
Perseverance of the saints

They teach as follows:

Total depravity

Man is born with inherited sin. Man is totally bad and there is nothing you can do about it.

See 1Jn. 3:4; Isa 53:6; Psa 106; Ezek 18: 18-23; Rom 14:12; Matt 19:14

Unconditional election

Certain ones are already chosen by God for salvation. Faith is given to you by God. God does not give all saving grace.

We are all predestined to either life with God or to eternal damnation.

See Eph 1:4; Rom 6:12-18; 2 Tim 2:10

Limited attonement

- 31 What then shall we say to these things? If God is for us, who is against us?²⁹⁷
- 32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?
- 33 Who²⁹⁸ will bring a charge against God's elect? God is the one who justifies;

Attonement for the elect only. God gives them and only them saving faith. Christ died for them, not for everyone.

See: Jn 3:16; 1 Jn 4:14; Tit 2:11; 2 Peter 3:9; 1 Tim 2:5-6

Irresistible grace

An automatic grace-no decision available. This is understood internally by the Holy Spirit. The elect cannot reject the working of the Holy Spirit. One believes and repents by God's grace working in you. Saving faith comes from God and God gives it only to the elect.

See: Eph 3:20; 1 Tim 2:1ff; Acts 14:17; 17:27; 2 Peter 3:9; Jn 3:16; Tit 2:11

Perseverance of the saints

This may be summarized by "once saved, always saved"

See: 1 Tim 4:1; Gal 5:6; Heb 6:4-6; 1 Cor. 12:10

Although man may be born with a tendency to commit sin, he has a choice. He is a free moral agent, and can repent of a life bent on sinning. Jesus came to seek and to save the lost, that they might turn from a life of sin to a life spent in trying to please God. All that is necessary to prove this theology false is to show the choice that all men have.

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Conformed to the image of His Son

pp. Jn 17:16 Jn 17:19 Jn 17:22-23 Jn 17:26 Ro 13:14 1Co 15:49 2Co 3:18 Eph 1:4
Eph 4:24 Php 3:21 1Jn 3:2

292

firstborn

pp. Ps 89:27 Mt 12:50 Mt 25:40 Jn 20:17 Col 1:15-18 Heb 1:5-6
Heb 2:11-15 Rev 1:5-6

293

Predestined

The tissue of the Life to be

We weave with colors all our own,

And in the field of destiny

We reap as we have sown.

John Greenleaf Whittier (1807-1892)

Predestined

pp. Eph 1:5 Eph 1:11 1Pe 1:20

294

- 34 who is the one who condemns²⁹⁹? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God,³⁰⁰ who also intercedes for us.
- 35 Who shall separate us from the love of Christ³⁰¹? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 Just as it is written,
"For Thy sake we are being put to death all day long;

Called

pp. Rom 1:7, 11; Rev 17:14; Eph 4:4; 1Pet 2:9; 2thess 2:23-24

295

justified

pp. Jn 5:24 Jn 6:39-40 Jn 17:22 Jn 17:24 Ro 5:8-10 Ro 8:1 Ro 8:17-18 Ro 8:33-35 2Co 4:17 Eph 2:6 Col 3:4 1Th 2:12 2Th 1:10-12 2Th 2:13-14 2Ti 2:11 Heb 9:15 1Pe 3:9 1Pe 4:13-14 1Pe 5:10

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Glorify

What God chooses, He cleanses.

What God cleanses, He molds.

What God molds, He fills.

What God fills, He uses. J. Sidlow Baxter

Three men worked on a large building project. One was asked, "What are you doing?" "I'm mixing mortar," he said. The second man said, "I'm helping put up this great stone wall." When the third man was asked, he replied, "I'm building a cathedral to the glory of God."

Those three men could just as well have been working on a car, a truck, a house, a road, or any legitimate product or service a man or woman might provide. Most people work to earn a living, attain success, or amass wealth. Such reasons, however, must not be the Christian's primary motive for working. Like the third man in our story, we need to see that what gives work eternal value is not the product or service of our labor but the process of laboring itself -- doing the job faithfully to the glory of the Lord.

297

Erotosis: Asking a question without waiting for an answer.

298

Anaphora: verses 33-34 Repeating the same words over and over for emphasis.

299

Condemns

Paul's use of the word condemn (nation) in the book of Romans

Ro 2:1 Ro 3:8 Ro 5:16Ro 5:18Ro 8:1 Ro 8:3 Ro 8:34Ro 13:2Ro 14:22

Ro 14:23

300

Anthropomorphism Attributing a human characteristic to God.

301

We were considered as sheep to be slaughtered."³⁰²

- 37 But in all these things we overwhelmingly conquer³⁰³ through Him who loved us.
- 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
- 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The seven things that can not separate us from Christ 8:35b

Tribulation NT:2347 thlipsis (thlip'-sis); from NT:2346; pressure (literally or figuratively): KJV-afflicted (-tion), anguish, burdened, persecution, tribulation, trouble. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Distress NT:4730 stenochoria (sten-okh-o-ree'-ah); from a compound of NT:4728 and NT:5561; narrowness of room, i.e. (figuratively) calamity: KJV-anguish, distress. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Persecution NT:1375 diogmos (dee-ogue-mos'); from NT:1377; persecution: KJV-persecution. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Famine NT:3042 limos (lee-mos'); probably from NT:3007 (through the idea of destitution); a scarcity of food: KJV-dearth, famine, hunger. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Nakedness NT:1132 gumnotes (goom-not'-ace); from NT:1131; nudity (absolute or comparative): KJV-nakedness. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Peril NT:2794 kindunos (kin'-doo-nos); of uncertain derivation; danger: KJV-peril. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

Sword NT:3162 machaira (makh'-ahee-rah); probably feminine of a presumed derivative of NT:3163; a knife, i.e. dirk; figuratively, war, judicial punishment: KJV-sword. (Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, Biblesoft and International Bible Translators, Inc.)

D. The righteousness of God purposes: “It is the remnant that shall be saved” 9:1-11:36

1. Righteousness upheld by freedom 9:1-29

a. God’s man, Paul, is passionate for Israel 9:1-3

Chapter 9³⁰⁴ xlvii

Paul’s persuasion: nothing can separate us from God
Eph 1:21; 6:12; Co 1:16; 2:15; 1Pet 3:22 and the book of Revelation

³⁰²

Quote Psa 44:22 from the Hebrew Bible (Masoretic text, referred to as the MT)

³⁰³

Conquerors
1 Cor 15:57; 2 Cor 2:14; 1 Jn 4:4; 5:4

³⁰⁴

Thought questions for chapter 9

- a. What makes us sorrowful? Why would Paul feel this way, especially after such a joyful chapter as Romans 8? See 9:3

Like Paul, the unbelief of our contrymen. Paul loved the Jews!

- b. If the Jews reject the messiah, has not the word of the Lord come to nothing? See verse 4 How does Paul answer this?

The true Jew is the “descendant of Issac”. The word of the Lord would give the promise to them, not just to anyone.

- c. What two principles of election are found in the stories of
1. Isaac ?
 2. Jacob and Esau ?

God will provide what we need.

God will choose whom HE chooses for HIS purpose

- 1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,
 2 that I have great sorrow and unceasing grief in my heart³⁰⁵.
 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

b. God's nation of Israel is blessed 9:4-5

d. How does Paul show that in His election of men, God retains absolute liberty of action without compromising His own righteousness and at the same time not giving man any just grounds for complaint? See verses 14-22 Notice the mercy of God vs. 15, 16, 23-26

God will choose whom HE chooses for HIS purpose

d. What is the purpose of God's election, and how do the scriptures which Paul quotes illuminate that purpose? Why is this important to ME?

To call to himself those who have a heart like HIM. God has chosen me, I must choose HIM.

e. What are the two ways of seeking acceptance with God? Are they mutually exclusive? See 9:30-10:9

By Law or grace (through Jesus)

f. Who or what is the stumbling stone of verses 32-33?

Jesus

g. How would you summarize the main points of this chapter, and how do they fit into Paul's overall purpose of the book?

The true descendant of Abraham is the remnant

God is in control, I should not judge.

The Gentiles attained the righteousness of God through faith in Christ.

³⁰⁵

Cataploce: inserting a short sentence for exclamation.

- 4 who are Israelites, to whom belongs the adoption as sons and the glory and the covenants³⁰⁶ and the giving of the Law and the temple service and the promises³⁰⁷,
- 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

c. God's purpose 9:6-29

a. God's faithfulness 6-13

³⁰⁶

Covenants

A covenant (*berith*, in the Old Testament Hebrew; *diatheke* in the New Testament Greek) is a promise or an agreement between God and man. A covenant may be conditional or unconditional. There are eight important covenants in the Bible:

1. The covenant with all repenting sinners to save them through Christ. (See Titus 1:1, 2; Heb. 13:20.) This covenant is unconditional (has no strings attached).
2. The covenant with Adam (Gen. 1:28; 2:15,16; 3:15-19).
 - a. Before the Fall—that he could remain in Eden as long as he obeyed. This was conditional.
 - b. After the Fall—that God would someday send a Savior. This was unconditional.
3. The covenant with Noah (Gen. 8:21, 22).
 - a. That the earth would not be destroyed by water again.
 - b. That the seasons would continue until the end. This was unconditional.
4. The covenant with Abraham (Gen. 12:2, 3, 7; 13:14-17; 15:5, 18; 17:8).
 - a. That God would make Abraham the founder of a great nation.
 - b. That God would someday give Palestine forever to Abraham's seed. This was an unconditional covenant.
5. The covenant with Moses and Israel (Ex. 19:3-8; Lev. 26; Deut. 28).
 - a. That Israel could have the land at that time to enjoy if she obeyed.
 - b. That Israel would forfeit all God's blessings if she disobeyed. This was a conditional covenant.
6. The covenant with David (2 Chron. 13:5; 2 Sam. 7:12-16; 23:5).
 - a. That from David would come an everlasting throne.
 - b. That from David would come an everlasting kingdom.
 - c. That from David would come an everlasting King. This was an unconditional covenant.
7. The covenant with the church (Mt. 16:18; 26:28; Lk. 22:20; Heb. 13:20, 21).
 - a. That Christ would build his church with his own blood.
 - b. That all the fury of hell would not destroy it.
 - c. That he would perfect all the members of his church. This was an unconditional covenant.
8. The new covenant with Israel (Jer. 31:31-34; Isa. 42:6; 43:1-6; Deut. 1:1-9; Heb. 8:7-12).

- 6 But it is not as though the word of God has failed. For they are not all Israel³⁰⁸ who are descended from Israel³⁰⁹;
- 7 neither are they all children because they are Abraham's descendants, but: "through Isaac your descendants will be named."³¹⁰
- 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

-
- a. That God would eventually bring Israel back to himself.
 - b. That he would forgive their iniquity and forget their sin.
 - c. That he would use them to reach and teach Gentiles.
 - d. That he would establish them in Palestine forever. This was an unconditional covenant.

307

Promises

I will bless Thee, Gen. 12:2

I will not fail Thee, Josh. 1:5

I will heal Thee, 2 Kings 20:5

I will guide Thee, Ps. 32:8

I will instruct Thee, Ps. 32:8

I will teach Thee, Ps. 32:8

I will deliver Thee, Ps. 50:15

I will satisfy Thee, Ps. 132:15

I will help Thee, Is. Isa 41:10

I will strengthen Thee, Isa 41:10

I will uphold Thee, ; Isa 41:10

I will hold Thine hand, Isa 42:6

I will not forget Thee, Isa 49:15

I will comfort Thee, Isa 66:13

I will forgive, Jer. 31:34

I will restore, Jer. 30:17

I will be your God, Eze. 36:28

I will put my Spirit within you, Eze 36:27

I will save you, Eze. 36:27, 29

I will love him, John 14:21

I will manifest myself, John 14:21

I will come again, John 14:3

I will sup with him, Rev. 3:20

I will give Thee a crown of life, Rev. 2:10

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.

- 9 For this is a word of promise: "At this time I will come, and Sarah shall have a son."
- 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;
- 11 for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls,
- 12 it was said to her, "The older will serve the younger."³¹¹
- 13 Just as it is written, "Jacob I loved, but Esau I hated."³¹²

b. God's justice 14-29

But often faith must learn a deeper rest,
And trust God's silence, when He does not speak;
For he whose name is Love will send the best.
Stars may burn out nor mountain walls endure,
But God is true; His promises are sure
To those who speak.
M. G. Plantz

³⁰⁸

See Gal 4:21-31

³⁰⁹

Anticlimax: words clashing because they are used in different senses.

³¹⁰

Quote Gen 21:12 from the MT

³¹¹

Quote Gen 25:23 from the MT

³¹²

Quote Mal 1:2-3 from the MT

- 14 What shall we say then? There is no injustice³¹³ with God, is there? May it never be!
- 15 For He says to Moses, "I will have mercy³¹⁴ on whom I have mercy³¹⁵, and I will have compassion on whom I have compassion."³¹⁶
- 16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

³¹³

Injustice

Don't pay much attention to who is for you and who is against you. This is your major concern: that God be with you in everything you do. Thomas À Kempis (C. 1380-1471)

One more wrong to man, one more insult to God.

Robert Browning (1812-1889)

Injustice with God?

pp. Ge 18:25 Dt 32:4 2Ch 19:7 Job 8:3 Job 34:10-12 Job 34:18-19 Job 35:2 Ps 92:15 Ps 145:17 Jer 12:1 Ro 2:5 Ro 3:5-6 Rev 15:3-4 Rev 16:7

³¹⁴

MERCY

The aspect of God's love that causes Him to help the miserable, just as grace is the aspect of His love that moves Him to forgive the guilty. Those who are miserable may be so either because of breaking God's law or because of circumstances beyond their control.

God shows mercy upon those who have broken His law (Da 9:9; 1Ti 1:13,16), although such mercy is selective, demonstrating that it is not deserved (Ro 9:14-18). God's mercy on the miserable extends beyond punishment that is withheld (Eph 2:4-6). Withheld punishment keeps us from hell, but it does not get us into heaven. God's mercy is greater than this.

God also shows mercy by actively helping those who are miserable due to circumstances beyond their control. We see this aspect of mercy especially in the life of our Lord Jesus. He healed blind men (Mt 9:27-31; 20:29-34) and lepers (Lk 17:11-19). These acts of healing grew out of his attitude of compassion and mercy.

Finally, because God is merciful, He expects His children to be merciful (Mt 5:7; Jas 1:27).

(from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

God is merciful on whom HE is merciful

See Exo 33:19; 34:7; Rom 9:18

Paul's use of the word mercy in the book of Romans

Ro 9:15 Ro 9:16 Ro 9:18 Ro 9:23 Ro 11:30 Ro 11:31 Ro 11:32 Ro 12:8 Ro 15:9

O Lord, turn not away thy face
From him that lies prostrate,
Lamenting sore his sinful life,

- 17 For the Scripture says to Pharaoh, "For this very purpose I raised you up³¹⁷, to demonstrate My power³¹⁸ in you, and that My name might be proclaimed throughout the whole earth."³¹⁹
- 18 So then He has mercy on whom He desires³²⁰, and He hardens³²¹ whom He desires. ³²²

Before thy mercy gate;
 Mercy, good Lord, mercy I ask,
 This is the total sum;
 For mercy, Lord, is all my suit:
 Lord, let thy mercy come.
 John Marckant (1559-1568)

The quality of mercy is not strain'd.
 It droppeth as the gentle rain from heaven
 Upon the place beneath.
 It is twice bless'd:
 It bleaseth him that gives and him that takes.
 William Shakespeare (1564-1616)

It's hard to admit a mistake. But I'm not the only one with this problem.

Once when Frederick II, an eighteenth-century king of Prussia, went on an inspection tour of a Berlin prison, he was greeted with the cries of prisoners, who fell on their knees and protested their unjust imprisonment. While listening to these pleas of innocence, Frederick's eye was caught by a solitary figure in the corner, a prisoner seemingly unconcerned with all the commotion.

"Why are you here?" Frederick asked him.

"Armed robbery, Your Majesty."

"Were you guilty?" the king asked.

"Oh yes, indeed, Your Majesty. I entirely deserve my punishment."

At that Frederick summoned the jailer. "Release this guilty man at once," he said. "I will not have him kept in this prison where he will corrupt all the fine innocent people who occupy it."

-- Lloyd H. Steffen, *The Christian Century*, April 29, 1987.

³¹⁵

God's choice of mercy
 pp. Ex 33:19 Ex 34:6-7 Isa 27:11 Mic 7:18 Ro 9:16 Ro 9:18-19

³¹⁶

Quote Ex. 33:19 from the LXX

³¹⁷

God raises up
 pp. 1Sa 2:7-8 Est 4:14 Isa 10:5-6 Isa 45:1-3 Jer 27:6-7 Da 4:22 Da 5:18-21

³¹⁸

God's power demonstrated

- 19 You will say to me then, "Why does He still find fault³²³? For who resists His will?"
- 20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?³²⁴
- 21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?³²⁵
- 22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?
- 23 And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,
- 24 even us, whom He also called, not from among Jews only, but also from among Gentiles.

pp. Ex 10:1-2 Ex 14:17-18 Ex 15:14-15 Ex 18:10-11 Jos 2:9-10 Jos 9:9 1Sa 4:8 Ps 83:17-18 Pr 16:4 Isa 37:20

319

Quote Ex 9:16

320

Note: those who truly love the LORD will be saved
see Hos 2:23; 1Pet 2:10; Hos 1:10; Rom 11:5; 8:28-30

321

God hardens hearts

pp. Ex 4:21 Ex 7:13 Dt 2:30 Jos 11:20 Isa 63:17 Mt 13:14-15 Ac 28:26-28 Ro 1:24-28
Ro 11:7-8 2Th 2:10-12

322

Ro 9:18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. NIV

323

The creature can't find fault with the creator
see Rom 11:31-32; also Isa 29:26; 45:9; 64:8

324

Quote Isa 29:16; 45:9

Anteisagoge: a question is answered by asking another question.

325

Allusion to Jer 18:6

- 25 As He says also in Hosea,
 "I will call those who were not My people, 'My people,' And her who was
 not beloved, 'beloved.'"³²⁶
- 26 "And it shall be that in the place where it was said to them, ' you are not
 My people,'³²⁷
 There they shall be called sons of the living God."
- 27 And Isaiah cries out concerning Israel, "Though the number of the sons of
 Israel be as the sand of the sea, it is the remnant³²⁸ that will be saved,³²⁹
 28 for the Lord will execute His word upon the earth, thoroughly and
 quickly.³³⁰
- 29 And just as Isaiah foretold,
 "Except the Lord of Sabaoth had left to us a posterity, We would have
 become as Sodom, and would have resembled Gomorrah."³³¹

**2. The righteousness of God upheld by Jewish failure:
 Israel's unbelief 9:30-10:21**

a. Rejected God's way 30-33

1.) Sought works 30-32a

- 30 What shall we say then? That Gentiles, who did not pursue righteousness,
 attained righteousness, even the righteousness which is by faith;
 31 but Israel, pursuing a law of righteousness, did not arrive at that law.

³²⁶

Quote Hos. 2:23 MT

³²⁷

Quote Hos 2:1 LXX

³²⁸

Paul's use of the word "remnant" in the book of Romans Ro 9:27 Ro 11:5

³²⁹

Quote Isa 10:22-23; 1:9, 10a MT

³³⁰

Quote Isa 1:9 LXX

³³¹

Quote Isa 1:9 LXX

32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

2.) Stumbled over Christ 33

33 just as it is written,

"Behold, I lay in Zion a stone of stumbling³³² and a rock of offense³³³,
And he who believes in Him will not be disappointed." ³³⁴

b. Refused God's righteousness³³⁵ (contrast of law and faith righteousness) 10:1-15

1.) Law righteousness³³⁶ 1-5

Chapter 10³³⁷ xlvii

³³²

The Jewish nation stumbled over Jesus as the Christ (The messiah)
pp. Lk 2:34; 1Cor 1:23; Psa 118:22; Isa 8:14; 28:16; Matt 21:42; 1Pet 2:6-8

³³³

Synonymia The repetition of words similar in sense, but different in sound and origin.

³³⁴

Quote Isa 28:16; 8:14 in both MT and LXX

³³⁵

Lessons from Chapter 10

1. One can hear and not heed
2. One can understand and not obey
3. One can reject God and be rejected by HIM see also chapter 1
4. It is only he who believes that is a child of promise see vs 9

³³⁶

Law righteousness needs perfection Lev 18:5; Rom 3:21; 10:4; Gal 3:10

³³⁷

Thought questions for chapter 10

- a. Did you ever want someone to understand something important, but they just would not listen no matter how hard you tried to explain it? How did this make you feel?

I felt frustrated.

- 1 Brethren, my heart's desire and my prayer to God for them is for their salvation.
- 2 For I bear them witness that they have a zeal³³⁸ for God, but not in accordance with knowledge.
- 3 For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

b. Why does Paul contrast the righteousness of Law and faith AGAIN?

For emphasis.

c. How is Christ “the end” of the law?

Christ is the complete fulfilling of the Law (by grace)

d. What does Paul say about the righteousness based on faith?

This says Jesus is Lord

e. Why must the Gospel be made simple, universal, proclaimed ?

In order to be fair to all

f. How can a person be truly zealous for God and yet not understand the things that God has plainly revealed? See verses 1-3

Because they do not know God's way. They want to do things (follow God) their own way.

g. If a person is saved by confessing Christ and believing in your heart about Christ's resurrection, what about the following verses? Acts 2:38; Tit 2:13; Acts 22:16; Jn 3:3-5; Gal 3:26-27

Not all verses discuss baptism, like all verses do not discuss belief, repentance, confession, etc..

g. Why does Paul quote from Isaiah (chapter 52) in verse 15?

To show that God has been preaching to Israel, jus as he is preaching.

h. What reason could there be for Israel's stubbornness? See verses 18-21

Because they were puffed up by their own pride of being God's chosen people.

i. In what ways are the book of Isaiah similar to the book of Romans?

God's way is proclaimed in both books.

j. Paul refers to Jesus as “Lord” in verse 9. What does this mean, and why is this important?

Jeus is in control, not me. Life or death.

4 For Christ is the end of the law³³⁹ for righteousness to everyone who believes.

5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.³⁴⁰

2.) Faith righteousness 10:6-15

a.) The word of Righteousness 6-8

6 But the righteousness based on faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?'³⁴¹ (that is, to bring Christ down),³⁴² or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead). "

8 But what does it say? "The word is near you, in your mouth and in your heart"-- that is, the word of faith which we are preaching,

b.) The belief of Righteousness 9-11

9 that if you confess with your mouth Jesus as Lord³⁴³, and believe in your heart that God raised Him from the dead, you shall be saved;³⁴⁴

³³⁸

Zeal

Zeal without knowledge is a fire without control.

³³⁹

Christ the end (fulfillment) of the law
pp. Isa 53:11 Mt 3:15 Mt 5:17-18 Jn 1:17 Ac 13:38-39 Ro 3:25-31 Ro 8:3-4
1Co 1:30 Gal 3:24 Col 2:10 Col 2:17 Heb 9:7-14 Heb 10:8-12 Heb 10:14

³⁴⁰

Quote Lev 18:5 MT

³⁴¹

Erotosis; animated questions, but not for the purpose of informing.

³⁴²

Romans 10:6,8 Quote from Dt. 30:12-14 LXX (10:7 is MT)
Epitrechon (parenthetic addition)

³⁴³

Christ as LORD

1. Of the Sabbath Lk 6:5
2. and Christ Acts 2:36; 5:31; Rom 10:9; 1 Cor 1:9
3. Of all 1 Cor 8:6
4. Thorough the Holy Spirit Eph 4:5

³⁴⁴

10 for with the heart³⁴⁵ man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. ³⁴⁶

11 For the Scripture says, "Whoever believes in Him will not be disappointed."³⁴⁷

12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him;

c.) The call of Righteousness 12-15

13 for "Whoever will call upon the name of the Lord will be saved."³⁴⁸

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

15 And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings³⁴⁹ of good things!"³⁵⁰

**c. Reproach of Righteousness (The Gospel of God)
10:16-21**

1.) Jews heard, but did not hear³⁵¹ 16-18

Ro 10:9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. NIV

³⁴⁵

believe with the heart

pp. Lk 8:15 Jn 1:12-13 Jn 3:19-21 Heb 3:12 Heb 10:22

³⁴⁶

Ro 10:10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. NIV

³⁴⁷

Quote Isa 28:16 LXX

³⁴⁸

Quote Joel 3:5 in both MT and LXX

³⁴⁹

Synonymia

³⁵⁰

Quote Isa 52:7; Nah 1:15 MT

³⁵¹

Heard but did not hear see Isa 53:1; Psa 19:4

- 16 However, they did not all heed the glad tidings; for Isaiah says, " Lord, who has believed our report?"³⁵²
- 17 So faith comes from hearing³⁵³, and hearing by the word of Christ³⁵⁴.
- 18 But I say, surely they have never heard, have they? Indeed they have; "Their voice has gone out into all the earth, and their words to the ends of the world."³⁵⁵

2.) Jews did not know³⁵⁶ 19-20

- 19 But I say, surely Israel did not know, did they? At the first Moses says, "I will make you jealous by that which is not a nation, By a nation without understanding will I anger you."³⁵⁷
- 20 And Isaiah is very bold and says, "I was found by those who sought Me not, I became manifest to those who did not ask for Me."³⁵⁸

³⁵²

Quote Isa 53:1 LXX

³⁵³

faith by hearing

pp. Lk 16:29-31 Ro 1:16 Ro 10:14 1Co 1:18-24 Col 1:4-6 1Th 2:13 2Th 2:13-14 Jas 1:18-21 1Pe 1:23-25 1Pe 2:1-2

³⁵⁴

Word of Christ

In the first century B.C., there was a famous inventor and mathematician named Archimedes. Students of physics are familiar with his statement, "Give me a lever long enough, a fulcrum strong enough and I, single-handed, will move the world." In our time, the famous author, Joseph Conrad, commented on the truth contained in that statement, saying, "Don't speak to me of Archimedes' lever; just give me the right word, and I will move the world."

We can give the right word. The Word is "Christ!"

Hearing the word of Christ

pp. Jer 23:28-29 Mk 4:24 Lk 8:11 Lk 8:21 Lk 11:28 2Co 2:17 Heb 4:12-13 Rev 1:9

³⁵⁵

Quote Psa 18:5

³⁵⁶

Jews did not know see Matt 28:19; Col 1:6, 23

³⁵⁷

Quote Dt 32:31

³⁵⁸

3.) Jews remained stubborn 21

21 But as for Israel He says, "All the day long I have stretched out My hands to a disobedient and obstinate people."³⁵⁹

3. The righteousness of God is upheld by his

forbearance: Israel's rejection 11:1-24

a. Did God cast off his people?³⁶⁰ 11:1-10

Chapter 11³⁶¹ xlvi

1.) No! Proof from scripture 1-5

Quote Isa 65:1 LXX

³⁵⁹

Quote Isa 65:2 LXX

³⁶⁰

Did God cast off his people? Pp. 1 Sam 12:22; 2Ki 23:27; Psa 77:7; 89:31-36, 37; 94:19; Jer 31:37

³⁶¹

Thought questions for chapter 11

- a. Why do some Christians fall away?
Their heart. See Lk 8:5-15
- b. What three reasons are given in verses 1-10 to show that God did not cast Israel away?
God would not 1a
God has not rejected me vs 16
God did not reject Israel in the time of Elijah
- c. Why are some saved (the remnant) and others not?
Belief in Jesus.
- d. What is God's part in salvation, and what is man's?
To provide the way of salvation

- 1 I say then, God has not rejected His people, has He?³⁶² May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.
- 2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah³⁶³, how he pleads with God against Israel?³⁶⁴

I should accept by faith and not be arrogant about it for I am just being grafted in.

- e. What reasons does Paul give in verses 11-24 to show that Israel's rejection of God is not final?
- They were made jealous**
- Some may accept vs 15**
- If they believe, they will be grafted in vs 23**
- f. What lessons can we learn from God's dealings with Israel? See 11-24
- God is both kind and severe. God will provide a way.**
- If I change, God will accept me.**
- g. How does verses 11-24 encourage a Jewish evangelistic mission?
- Because some may believe see vs 23**
- h. What is God's ultimate purpose for Israel, and how do the scriptures cited confirm that purpose?
- Sanctification vs 26 Paul refers to the covenant made in the latter days.**
- i. What benefits and blessings do the Jews and Gentiles derive from one another? See verses 28-32
- Enthuaism of faith**
- Knowledge of Jesus**
- j. How does the content of this chapter relate to what Paul says about the true Jew in 2:28-29?
- God has chosen the Jew who is a true Jew.**

³⁶²

Prolepsis

- 3 "Lord, they have killed Thy prophets, they have torn down Thine altars, and I alone am left, and they are seeking my life."³⁶⁵
- 4 But what is the divine response to him? "I have kept for Myself seven thousand men who have not bowed the knee to Baal."³⁶⁶
- 5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

2.) Israel and the elect 6-10

- 6 But if it is by grace³⁶⁷, it is no longer on the basis of works, otherwise grace is no longer grace. ³⁶⁸
- 7 What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; ³⁶⁹

³⁶³

Allusion Psa 94:14; see also 1Sam 12:22

³⁶⁴

Ro 11:2 God did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah-how he appealed to God against Israel: NIV

³⁶⁵

Quote 1Ki 19:10 (19:14) MT

³⁶⁶

Quote 1Ki 19:18 MT

³⁶⁷

We are saved by grace Rom 4:4; Gal 5:4; Eph 2:8; Dt 9:5

Chosen by grace

pp. Dt 9:4-6 Ro 3:27-28 Ro 4:4-5 Ro 5:20-21 1Co 15:10 Gal 2:21 Gal 5:4 Eph 2:4-9 2Ti 1:9 Tit 3:5

³⁶⁸

Ro 11:6 And if by grace, then it is no longer by works; if it were, grace would no longer be grace. NIV

Metonymy of Cause

³⁶⁹

Ro 11:7 What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, NIV

Those who were hardened did not receive the righteousness of God Rom 10:3; Gal 5:4; Rom 10:4

- 8 just as it is written,
 "God gave them a spirit of stupor, Eyes to see not and ears to hear not,
 Down to this very day."³⁷⁰
- 9 And David says,
 "Let their table become a snare and a trap, And a stumbling block and a
 retribution to them.
- 10 "Let their eyes be darkened to see not, And bend their backs forever."³⁷¹

**b. Did they stumble that they might fall forever-
 No! 11:11-36**

**1.) Israel's fall brought salvation to the
 Gentiles³⁷² 11**

- 11 I say then, they did not stumble so as to fall, did they? May it never be! But
 by their transgression salvation has come to the Gentiles, to make them
 jealous.

2.) Israel's fall is riches to the world³⁷³ 12-14

- 12 Now if their transgression be riches for the world and their failure be riches
 for the Gentiles, how much more will their fulfillment be!

³⁷⁰

Ro 11:8 as it is written: "God gave them a spirit of stupor, eyes so that they could not
 see
 and ears so that they could not hear, to this very day." NIV

Not all that heard would understand Isa 6:9; Jer 5:21; Ez 12:2; Psa 69:22f; Matt
 13:1, 14; Jn 12:40; Acts 28:26f

Quote Isa 29:10; Dt. 29:4 MT

³⁷¹

Quote 11:9-10 Psa 68: 23-24 LXX

³⁷²

Israel's fall brought salvation to the Gentiles See Acts 13:46; 28:28; 11:18; 14:27;
 18:6; 22:21; 26:17f; Rom 11:11; 15:8-14

³⁷³

Israel's fall

1. The salvation of the Gentiles provoked Israel to jealousy
2. The hope of Israel was being fulfilled in the Gentiles Eph 2:12; 3:6
3. The promise given to Israel was now being fulfilled in the Gentiles
4. The God of Israel was now being believed upon by the Gentiles

13 But I am speaking to you who are Gentiles. I much then as I am an apostle
of Gentiles, I magnify my ministry,
14 if somehow I might move to jealousy my fellow countrymen and save some
of them.

3.) Illustration: The lamp and the root 15-24

15 For if their rejection be the reconciliation of the world, what will their
acceptance be but life from the dead?
16 And if the first piece of dough be holy, the lump is also; and if the root be
holy, the branches are too.
17 But if some of the branches were broken off, and you, being a wild olive,
were grafted in among them and became partaker with them of the rich
root of the olive tree,
18 do not be arrogant toward the branches; but if you are arrogant, remember
that it is not you who supports the root, but the root supports you.
19 You will say then, "Branches were broken off so that I might be
grafted in."
20 Quite right, they were broken off for their unbelief, but you stand by your
faith. Do not be conceited, but fear³⁷⁴;
21 for if God did not spare the natural branches, neither will He spare you.³⁷⁵
22 Behold then the kindness and severity³⁷⁶ of God; to those who fell, severity,
but to you, God's kindness, if you continue in His kindness³⁷⁷; otherwise
you also will be cut off³⁷⁸.

³⁷⁴

Epitrophe verses 19 and 20 (admission of wrong in order to gain what is right)

³⁷⁵

Introverted parallelism: 6 lines of verses (here verses 21 to 23) 1 and 6 are the same
2 and 5 are the same 3 and 4 are the same

³⁷⁶

kindness and severity of God
pp. Nu 14:18-22 Dt 32:39-43 Jos 23:15-16 Ps 58:10-11 Ps 78:49-52 Ps 136:15-22 Isa
66:14 Ro 2:4-5 Ro 9:22-23

³⁷⁷

if you continue
pp. Lk 8:15 Jn 8:31 Jn 15:4-10 Ac 11:23 Ac 14:22 Ro 2:7 1Co 15:2 Gal 6:9 1Th 3:5
Heb 3:6 Heb 3:14 Heb 10:23 Heb 10:35-39 1Jn 2:19 Jude 20-21

³⁷⁸

- 23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. ³⁷⁹
- 24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural branches be grafted into their own olive tree?

4. Israel's rejection is the means of her salvation 11:25-32

- 25 For I do not want you, brethren, to be uninformed of this mystery^{xlix}, lest you be wise in your own estimation, that a partial hardening³⁸⁰ has happened to Israel until the fullness of the Gentiles has come in;

cut off

pp. Eze 3:20 Eze 18:24 Eze 33:17-19 Mt 3:9-10 Jn 15:2 Rev 2:5

³⁷⁹

Ro 11:23

And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. NIV

³⁸⁰

Hardness of heart

I knelt to pray when day was done,
 And prayed, "Lord, bless everyone;
 Lift from each heart the pain,
 And let the sick be well again."
 And then I woke again one day,
 And carelessly went on my way;
 The whole day long I did not try
 To wipe a tear from any eye.
 I did not try to share the load
 Of any brother on the road;
 I did not even go to see
 the sick man just next door to me.
 Yet once again when every day was done,
 I prayed, "Lord, bless everyone."
 But as I prayed to my ear
 Came a voice that whispered dear,
 'Pause, hypocrite, before you pray;
 Whom have you tried to bless today?
 God's sweetest blessings always go,
 By hands that serve Him here below."
 And then I hid my face and cried,
 "Forgive me Lord, for I have lied;
 Let me but live another day,
 And I will live the way I pray."

The Bulletin

- 26 and thus all Israel will be saved³⁸¹; just as it is written, "The Deliverer will come from Zion, He will remove ungodliness from Jacob."³⁸²
- 27 "And this is My covenant³⁸³ with them, When I take away their sins."
- 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;
- 29 for the gifts and the calling of God are irrevocable.
- 30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,
- 31 so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy.
- 32 For God has shut up all in disobedience that He might show mercy to all.

5. Paul's praise to God for his salvation of the Gentiles 33-36

³⁸¹

All the true Israel will be saved Eph 3:6; Lk 21:24; Acts 15:16; Isa 45:17; 54:13; Jer 3:23; 31:34; Ez 34:22; 37:23; Ez 39:25; Mic 7:19; Zeph 3:17

³⁸²

Quote Isa 59:20-21; 27:9 (compare Jer 31:33-34) LXX

³⁸³

Covenants

Book of Covenants

1. The covenant after the Flood was made not only between God and man, but also between God and the animals and the earth. What did God give as the sign of this covenant?

2. In God's covenant with Abraham, what ceremonial rite was made mandatory for all Abraham's male descendants?

3. In the covenant between God and Israel at Sinai, the agreement was broken almost immediately afterward by the Israelites. What did they do that was an infringement of the covenant?

4. According to Jeremiah's vision, where would the new covenant between God and man be written?

5. In the New Testament, a new covenant is instituted by Jesus. What does he use to symbolize this new covenant?

Answers

1. A rainbow (Genesis 9:13)

2. Circumcision (Genesis 17:9-14)

3. They built and worshiped a graven image, the golden calf (Exodus 32)

4. On men's hearts (Jeremiah 31:33)

5. Wine, which symbolizes the blood of sacrifice (Mark 14:24)

■ J. Stephen Lang, *The Complete Book of Bible Trivia* (Wheaton, IL: Tyndale House Publishers, Inc., 1988).

- 33 Oh, the depth of the riches both of the wisdom³⁸⁴ and knowledge of God!
How unsearchable are His judgments and unfathomable³⁸⁵ His ways!³⁸⁶
- 34 For who has known the mind of the Lord³⁸⁷, or who became His
counselor?³⁸⁸
- 35 Or who has first given to Him that it might be paid back to him again?³⁸⁹
- 36 For from Him and through Him and to Him are all things. To Him³⁹⁰ be the
glory forever. Amen.

III. Exhortation: The righteousness of God in life- “A living sacrifice”

12:1-15:3

A. The righteous man and his spiritual relationship 12:1-2

384

Wisdom
All is best, though we oft doubt
What the unsearchable dispose
Of Highest Wisdom brings about.
John Milton (1608-1674)

385

Alliteration

386

Thaumasmos: a marveling (in order to show emotion)

387

Erotosis: Asking questions without waiting for an answer.

388

Quote Isa 40:13 LXX

389

See Job 41:11

390

Metagoge (same word used, but different inflections.)

Chapter 12³⁹¹ 1

1. **The appeal and access for the sanctified life³⁹² 1a**
2. **The attitude and object of sanctify³⁹³ 1b**
3. **The argument of sanctification³⁹⁴ 1c**

³⁹¹

Thought questions for chapter 12

- a. What difference does a person's attitude make?
 1. To God?
 2. To the world?

Attitude opens the understanding of the mind to God and enables us to understand others.
- b. Make a list of the gifts of grace given in Romans chapter 12

Worship vs 1 Transformation vs 2a Humility vs 3

Gifts 6ff.
- c. What characteristics should control the Christian's life in his service to Christ?

Love, humility, service.
- d. How is presenting your bodies to God a spiritual service of worship? Note: for transformed of verse 2 ... see Matt 17:2; Mk 9:2 and 2 Cor 3:18

You are what you do.
- e. Verses 3-8 might be summarized by the word humility. What are the characteristics of a truly humble person?

That person thinks more of (and also about) others than themselves.
- f. Verses 9-21 may be summarized by the word love. What is someone like who is filled with love?

Gal 5:22-23; 1Corth 13
- g. Remember what Paul said about reigning in life in 5:17. How would you say this chapter expands or explains the meaning of that phrase?

We reign with Christ if we express love.
- h. In which of the following categories do you think the teachings of this chapter best belong? 1. Christian duties 2. Christian privileges 3. Prophecies of the future

Christian duties
- k. Which commands in this chapter are easiest for most Christians to disobey?

1 I urge you therefore, brethren, by the mercies of God, to present your bodies³⁹⁵ a living and holy sacrifice³⁹⁶, acceptable to God, which is your spiritual service of worship³⁹⁷.

4. **The action of sanctification**³⁹⁸ 2a

5. **The point of sanctification**³⁹⁹ 2b

Pride vs 3 Lack of retribution vss 14, 17, 19 Doing good to enemies vs 20

Doing good for evil received vs 21

l. When wouldn't it be possible to live in peace with someone?

When they will not allow peace.

m. Compare verses 4-8 with 1 Cor 12:12-30. What points are found to be in common?

The concept of the body and its individual members having a gift.

³⁹²

see also 8:32; 11:22-23; Heb 4:14-16

³⁹³

See also Psa 50:14; Rom 6:13; 6:16; 1Cor 6:13, 20; Rom 1:16-18

³⁹⁴

See also Jn 4:23-24; 1Pet 1:14; 1Jn 2:15; Rom 6:13

³⁹⁵

Synecdoche: body put for the whole person

Bodies presented to God

pp. Ps 50:13-14 Ro 6:13 Ro 6:16 Ro 6:19 1Co 6:13-20 Php 1:20 Heb 10:22

³⁹⁶

a living sacrifice

pp. Ps 69:30-31 Hos 14:2 1Co 5:7-8 2Co 4:16 Php 2:15 Heb 10:20-22 Heb 13:15-16 1Pe 2:5

³⁹⁷

Worship

A little old man was seen every Sunday morning walking to church. He was deaf, so he could not hear a word of the sermon or the music of the choir, or the hymns sung by the

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

B. The righteous man and his social relationship 12:3-8

1. Humility in ability⁴⁰⁰ 3

3 For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think⁴⁰¹ so as to have sound judgment, as God has allotted to each a measure of faith.

2. Diversity in unity⁴⁰² 4

4 For just as we have many members in one body and all the members do not have the same function,

congregation.

A scoffer asked, "Why do you spend your Sundays in that church when you can't hear a word?"

He replied, "I want my neighbors to know which side I'm on!"

The story goes that one time when Bill Moyers was a special assistant to President Lyndon B. Johnson, he was asked to say grace before a meal in the family quarters of the White House. As Moyers began praying softly, the President interrupted him with "Speak up, Bill! Speak up!"

The former minister from east Texas stopped in mid-sentence and without looking up replied steadily, "I wasn't addressing you, Mr. President." The Anglican Digest, Early Pentecost A.D. 1989.

398

Negative and positive

Negative 1Pet 1:14; 1Jn 2:15; Rom 8:1-2

Positive Eph 1:18; 4:23; Col 1:21f; Gal 1:4; Col 3:10; 1 cor 2:16

399

See Phil 1:10-11; Eph 5:10, 17; 1thes 4:3

400

See Rom 1:5, 15:15; 1Cor 15:10; Gal 1:15; 2:9; Eph 3:8; 1Tim 1:13-15

Our ability is God given. Each member of the body is important Eph 4:12-16; 1Cor 12:12; Matt 25:11ff.

401

Paregmenon: repetition of words derived from the same root.

402

See also Eph 4:16; 1Cor 12:12; Eph 4:7; 1 Cor 12:11; 2:7

3. Members of one another⁴⁰³ 5

5 so we, who are many, are one body in Christ, and individually members
one of another.

4. Each one has a different gift⁴⁰⁴ 6-8

6 And since we have gifts that differ according to the grace given to us, let
each exercise them accordingly: if prophecy, according to the proportion of
his faith;

7 if service, in his serving; or he who teaches, in his teaching;

8 or he who exhorts, in his exhortation; he who gives, with liberality; he who
leads, with diligence; he who shows mercy, with cheerfulness. ⁴⁰⁵

C. The righteous man and his personal relationship⁴⁰⁶ 12:9-21

⁴⁰³

Members of one another see 1Cor 10:17; 12:20; 12:27; Eph 1:23; 4:25

⁴⁰⁴

Different gifts see 1Cor 12:4; 1Pet 4:10ff.

- | | |
|--------------|--|
| 1. Prophecy | Ac 11:27; 1Cor 12:10; 12:28; 13:2; 14:1, 6, 29, 31 |
| 2. Teaching | Acts 13:1; Gal 6:6; Eph 4:11; 1 Tim 5:17; |
| 3. Exhorting | Acts 15:32; 1Cor 14:3 |
| 4. Giving | Matt 6:1-3; Phil 4 |
| 5. Ruling | Acts 20:28; 1Tim 5:17; Heb 13:7, 24; 1Pet 5:2 |

⁴⁰⁵

Ro 12:8 if it is encouraging, let him encourage; if it is contributing to the needs of others,
let him give generously; if it is leadership, let him govern diligently; if it is showing mercy,
let him do it cheerfully. NIV

⁴⁰⁶

True love is:

- | | |
|-----------------|-----|
| 1. Genuine | 9a |
| 2. Discerning | 9b |
| 3. Fraternal | 10a |
| 4. Selfless | 10b |
| 5. Practical | 11 |
| 6. Exuberant | 12a |
| 7. Steadfast | 12b |
| 8. Prayerful | 12c |
| 9. Helpful | 13 |
| 10. Gracious | 14 |
| 11. Considerate | 15 |
| 12. Unifying | 16a |
| 13. Humble | 16b |

- 9 Let love be without hypocrisy⁴⁰⁷. Abhor what is evil; cling to what is good.
 10 Be devoted to one another in brotherly love⁴⁰⁸; give preference to one another in honor;
 11 not lagging behind in diligence, fervent in spirit, serving the Lord;
 12 rejoicing in hope, persevering in tribulation, devoted to prayer,
 13 contributing to the needs of the saints, practicing hospitality.

14.	Does not retaliate	17a
15.	Is a peacemaker	18
16.	Does not avenge	19-20
17.	Is victorious	20

⁴⁰⁷

hypocrisy

Don't stay away from church because there are so many hypocrites. There's always room for one more. Arthur R. Adams (B. 1861)

Hypocrisy is the homage that vice pays to virtue.

François, Duc de La Rochefoucauld (1613-1680)

Hypocrisy: prejudice with a halo.

Ambrose Gwinnett Bierce (1842-C. 1914)

Hypocrites in the church? Yes, and in the lodge, and at home. Don't hunt through the church for a hypocrite. Go home and look in the glass. Hypocrites? Yes. See that you make the number one less. Billy Sunday (1862-1935)

The following words are from an old engraving on a cathedral in Labeck, Germany:

Thus speaketh Christ our Lord to us:
 You call Me master and obey Me not.
 You call Me light and see Me not.
 You call Me the Way and walk Me not.
 You call Me life and live Me not.
 You call Me wise and follow Me not.
 You call Me fair and love Me not.
 You call Me rich and ask Me not.
 You call Me eternal and seek Me not.
 If I condemn thee, blame Me not.

⁴⁰⁸

Love

In necessary things, unity;
 in doubtful things, liberty;
 in all things, charity.

Richard Baxter (1615-1691)

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself, and all things possible.

- 14 Bless those who persecute you; bless and curse not.⁴⁰⁹
- 15 Rejoice with those who rejoice, and weep with those who weep.
- 16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.
- 17 Never pay back evil for evil to anyone.⁴¹⁰ Respect what is right in the sight of all men.
- 18 If possible, so far as it depends on you, be at peace⁴¹¹ with all men.
- 19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.⁴¹²

It is therefore able to undertake all things, and warrants them to take effect, where he who does not love, would faint and lie down. Thomas À Kempis (C. 1380-1471)

What does love look like? It has hands to help others. It has feet to hasten to the poor and needy. It has eyes to see misery and want. It has ears to hear the sighs and sorrows of men. That is what love looks like. Saint Augustine of Hippo (354-430)

Love is

Slow to suspect -- quick to trust.
 Slow to condemn -- quick to justify.
 Slow to offend -- quick to defend.
 Slow to reprimand -- quick to forbear.
 Slow to belittle -- quick to appreciate.
 Slow to demand -- quick to give.
 Slow to provoke -- quick to conciliate.
 Slow to hinder -- quick to help.
 Slow to resent -- quick to forgive. -- The Baptist Challenge

409

Anticlimax: word clashing

410

Paraphrase Provb 3:4

411

Peace

A true story: A retired couple was alarmed by the threat of nuclear war so they undertook a serious study of all the inhabited places on the globe. Their goal was to determine where in the world would be the place to be least likely affected by a nuclear war. A place of ultimate security. They studied and traveled, traveled and studied. Finally they found the place. And on Christmas they sent their pastor a card from their new home--in the Falkland Islands. However, their "paradise" was soon turned into a war zone by Great Britain and Argentina.

Jesus said, "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." --James S. Hewett, Illustrations Unlimited (Wheaton: Tyndale House Publishers, Inc, 1988), p. 402.

412

- 20 "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink⁴¹³; for in so doing you will heap burning coals upon his head."⁴¹⁴
- 20 Do not be overcome by evil⁴¹⁵, but overcome evil with good.

D. The righteous man and his civil relationship

13:1-7

1. The character of authority 13:1-4

Chapter 13⁴¹⁶ li

Quote Dt 32:35 MT

⁴¹³

Syndoché of the whole: two ways are referred to (showing love) many are meant [the whole]

⁴¹⁴

See Prov 25:21-22

⁴¹⁵

Evil

The fight for our planet, physical and spiritual, a fight of cosmic proportions, is not a vague matter of the future; it has already started. The forces of evil have begun their decisive offensive. You can feel their pressure, yet your screens and publications are full of prescribed smiles and raised glasses. What is the joy about? Alexander Isayevich Solzhenitsyn (1918-)

The only thing necessary for the triumph of evil is for good men to do nothing.
Edmund Burke (1729-1797)

We have to carry on the struggle against the evil that is in mankind, not by judging others, but by judging ourselves. Struggle with oneself and veracity toward oneself are the means by which we influence others. Albert Schweitzer (1875-1965)

⁴¹⁶

Thought questions for chapter 13

- a. Have you ever driven at 4 in the morning and come to a red light when not one car was in sight? What did you do, and why?

About 90% of the time I wait for the light to change, but not all the time. If I'm in a real hurry – well, I just go.

- 1 Let every person be in subjection to the governing authorities⁴¹⁷. For there is no authority except from God⁴¹⁸, and those which exist are established by God.
- 2 Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

-
- b. What three reasons are given in verses 1-7 for submitting to civil authority? How will this submission be expressed practically?

**Its from God 1 If you don't submit, you are opposing
God 2 Do right – no fear.**

Submitting to civil authority means being a model citizen.

- c. What single guiding principle should control the Christian's life in society? See verses 8-10

Love.

- d. In verses 11-14, Paul mentions the "armor of light". What is this, and what will it do for us?

The armor of light see Eph 6:13-17

- e. When would it be right to refuse to obey a law?

If that law was in direct opposition to God see Acts 5:29

- f. What potential problems was Paul trying to prevent (or solve) by what he says in verses 1-7?

To prevent (or refute) the concept that Christians are enemies of the state.

- g. How would we rank the six sinful actions of verse 13 today?

Sexual promiscuity Sensuality Strife

Jealously Drunkenness Carousing

- h. To what degree are the statements of verses 11-12 still true today?

Whether Christ comes today or 60 years from now, it is still a short time, for our life is like a vapor of smoke.

⁴¹⁷

Epitasis: Addition of conclusion for emphasis (at the beginning)

Subject to the governing authorities

- 3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;
- 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil.

2. The control of authority (our subjection)⁴¹⁹ 13:5-7

- 5 Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience⁴²⁰ sake.

pp. Dt 17:12 Eph 5:21 Tit 3:1 1Pe 2:13-17 2Pe 2:10-11 Jude 8

⁴¹⁸

No authority except from God

pp. 1Sa 2:8 1Ch 28:4-5 Ps 62:11 Pr 8:15-16 Jer 27:5-8 Da 2:21 Da 4:32 Da 5:18-23
Mt 6:13 Jn 19:11 Rev 1:5 Rev 17:14 Rev 19:16

⁴¹⁹

Every soul to be in subjection

Resistors (evil doers)	Government	The Christian
1. Withstand God's ordinances 1,5	1. Of God	1. Subject to the government
2. Against God's minister	2. Ordained of God	2. Fears (respects) authority 3
3. Brings self-appointed condemnation	3. Of rulers	3. Does good 3-4
4. Vengeance and wrath results	4. Avenger of God 4b	4. Does good not only because of wrath 5. Obey for wrath + conscience 5b Pays tribute (taxes) + debts Owe no one anything

pp. for above Tit 3:1; 1 Pet 2:13; Prov 8:15; Dan 2:21; 4:32; Jn 19:11; 1 Pet 2:14; 3:13

⁴²⁰

Conscience

And I know of the future judgment

How dreadful so'er it be

That to sit alone with my conscience

Would be judgment enough for me.

Charles William Stubbs (1845-1912)

I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me.

-Reply to Missouri Committee of Seventy

Abraham Lincoln (1809-1865)

6 For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.

7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

E. The righteous man and his public relationship 13:8-14

1. The standard of conduct⁴²¹ 13:8-10

8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law⁴²².

9 For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,"⁴²³ and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself."⁴²⁴

O Conscience, into what abyss of fears
And horrors hast thou driv'n me;
Out of which I find no way,
From deep to deeper plung'd!
John Milton (1608-1674)

Here's a Chinese proverb on maintaining a sensitive conscience: "He who sacrifices his conscience to ambition, burns a picture to obtain the ashes."

⁴²¹

Lessons on 8-10

1. Civil claims can be fulfilled vs 8 cf 1-7
2. Love can never be fulfilled and the filling full of the law Rom 8:4; 10:4
3. Love to our neighbor is never "paid up"
4. Righteousness to Christ is complete Rom 10:4
5. Law can not be transgressed where love is
6. The law of spirit and love can be compared Rom 10:4; Eph 5:2 note: we are to love our neighbor as ourselves Lev 19:18; Matt 22:39; Mk 12:31; Gal 5:4
7. To walk in the spirit is to walk in love (and in Christ) and therefore be free from law Rom 8:1-4; Eph 5:1-2

⁴²²

He that loves his neighbor fulfills the law
Matt 7:12; Rom 13:10; Gal 15:14; Col 3:14; 1 Tim 1:5; Jas 2:8

⁴²³

Quote Ex 20:13-15, 17; Dt 5:17-19, 21 MT

⁴²⁴

Quote Lev 19:18 MT

Your neighbor as yourself
pp. Lev 19:18 Lev 19:34 Mt 22:39 Mk 12:31 Lk 10:27 Gal 5:13 Jas 2:8-10

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

2. The crisis of service 13:11-14

a. Awake out of sleep 11-12a

11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. ⁴²⁵

b. Active involvement 12b

12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness⁴²⁶ and put on the armor of light.

13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

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

⁴²⁵

Ro 13:11 And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. NIV

⁴²⁶

be not of an evil life

pp. Prov 23:30; Lk 21:34; 1Pet 4:3; 1 Cor 6:9; Eph 5:5; Jas 3:14

We are to walk in newness of Life

Rom 6:6, 11; also Phil 4:8; 1Thess 4:12; 1Pet 2:12; Gal 5:16

Put on the armor of light Eph 6:13; 1Thess 5:8

Walk in the day Phil 4:8; 1 Thess 4:12; 1Pet 2:12

Put on the Lord Jesus Christ Col 3:5-15; Gal 3:27; Eph 4:24; Col 3:10

F. The righteous man and his fraternal relationship 14:1-15:13

1. Brothers and judgement 14:1-12

Chapter 14⁴²⁷ lii

a.) Situation⁴²⁸ 1-5

1 Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

⁴²⁷

Thought questions for chapter 14

- a. Have you ever found yourself in the position of watching a fellow Christian do something you felt was wrong, only to realize later that the problem was your own judgmental attitude? How did this make you feel?
Yes. Very, very small.
- b. As concerned Christians, what can we legitimately judge?
Yes, if we use understanding and the scriptures. We are to use 2 Timothy 4:2 wisely.
- c. What is the principle of Christian commitment in the last verses of chapter 14?
Our confidence for our actions is in christ. If we do our own will, we negate that of Christ's
- d. What do verses 1-12 teach about Christian liberty?
In matters of opinion only there is liberty. The word of God is still our standard of conscience and conduct.
- e. What are the most important things to be preserved among us?
Verse 17
- f. If we see a faithful Christian doing something we have questions about doing ourselves, what should we do about it?
Talk with them openly about it. We should speak the truth in love (that is, with understanding).
- g. How would we describe the shortcomings of the Romans Christians?
They were a little too overconfident in their ability to judge.
- g. Are verses 7-8 about Christians only, or about all people?
Yes and no. As Christians we are to do good to all men, especially the brethren. As human beings, we all share a common bond.

- 2 One man has faith that he may eat all things, but he who is weak eats vegetables only.
- 3 Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him⁴²⁹.
- 4 Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.⁴³⁰
- 5 One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind.

b.) Solution⁴³¹ 6-12

- h. What does this chapter emphasize most; liberty, unity or love?

All three.

- i. Compare verses 10-12 with Matt 12:36-37; 2 Cor 5:10; Phil 2:9-11 and Heb 4:12-13. Viewed together, what do they teach about the coming judgment?

We will be judged by what we do and by what we say. So, be careful!

⁴²⁸

Contrast of the weak and strong in faith

see Rom 15:1,7; 1Cor 9:22; Rom 14:14; 1Cor 10:25; 1Thess 4:4; Tit 1:15

Weak in faith

1. Eat herbs 2
2. Esteem day 5
3. Don't condemn 3, 10

Strong in faith

1. Eats everything 2
2. Every day the same 5
3. Don't despise 3, 10

⁴²⁹

Metonymy of cause.

Effect is seen, cause is judgment.

⁴³⁰

Ro 14:4 Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand. NIV

⁴³¹

Solution

1. God is the judge – not you 3,10
pp. col 2:16; Acts 10:42; Jude 14-15; Matt 7:1-2
2. If you will consider
 - a. the Lord vs 8
 - b. The weak “no man is an island”

- 6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.
- 7 For not one of us lives for himself, and not one dies for himself;
- 8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.
- 9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.
- 10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God⁴³².
- 11 For it is written,
"As I live, says the Lord, every knee shall bow to Me⁴³³,
And every tongue shall give praise to God."⁴³⁴
- 12 So then each one of us shall give account of himself to God.

2. Brothers and stumbling 14:13-23

a. Principle – do not judge⁴³⁵ 13

-
- e. The judge- for we must all “give an account to God” Matt 12:36; 1Pet 4:5

Summary

1. Situation
 - a. Paul did not take sides in matters of opinions
 - b. Paul did not tell either side to make converts of the other
 - c. In Christian liberty, men are not alike in opinions
2. Solution
 - a. Did not judge by law-making for the strong
 - b. Did not despise, ignore, the weak
 - c. Let each (both weak and strong) be fully assured in his own conscience
 - d. Each shall give an account to God for his actions Gal 5:13-15

⁴³²

judgment seat

pp. Ecc 12:14 Mt 25:31-32 Jn 5:22 Ac 10:42 Ac 17:31 Ro 2:16
1Co 4:5 2Co 5:10 Jude 14-15 Rev 20:11-15

⁴³³

Metonymy of adjunct: Bowed knee is put for compulsory submission.

⁴³⁴

Quote Isa 49:18; 45:23

⁴³⁵

13 Therefore let us not judge one another anymore, but rather determine this-- not to put an obstacle or a stumbling block⁴³⁶ in a brother's way.

b. Presentation of the method of solution 14-23

1.) Food and its problems 14-16

a.) Doctrine⁴³⁷ 14

14 I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

b.) Application⁴³⁸ 15-16

15 For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.

16 Therefore do not let what is for you a good thing be spoken of as evil;

2.) Doctrine concerning the kingdom 17-19

a.) Doctrine⁴³⁹ 17-18

did not judge

1. Did not let one man become a stumbling block 1 Cor 8:9, 13, 10:32
2. Did not give occasion to fall to another
3. The weak and strong are to judge no longer

⁴³⁶

stumbling block

pp. Lev 19:14 Isa 57:14 Eze 14:3 Mt 16:23 Mt 18:7 Lk 17:2 Ro 9:32-33 Ro 11:9
Ro 16:17 1Co 8:9-13 1Co 10:32 2Co 6:3 Php 1:10 Rev 2:14

⁴³⁷

In the LORD, no food is unclean of itself Acts 10:15
However, personal faith makes some foods unclean

⁴³⁸

The solution is

1. Consideration 1Cor 8:11
2. Compassion Rom 14:20
3. Concern (for good) Rom 12:17

⁴³⁹

God's kingdom is spiritual vs 17 see also 1Cor 8:8

Note: Righteousness, peace and joy is more important than food.

Note: That which is God-pleasing and man approved is that which serves God 2Cor 8:21; Matt 5:6; 6:33; ---- God is above FOOD

17 for the kingdom of God⁴⁴⁰ is not eating and drinking, but righteousness⁴⁴¹
and peace and joy⁴⁴² in the Holy Spirit.

18 For he who in this way serves Christ is acceptable to God and approved by
men.

b.) Application⁴⁴³ 19

19 So then let us pursue the things which make for peace and the building up
of one another.

3.) Doctrine of God's work⁴⁴⁴ 20-21

⁴⁴⁰

kingdom of God

pp. Da 2:44 Mt 3:2 Mt 6:33 Lk 14:15 Lk 17:20-21 Jn 3:3 1Co 4:20 1Co 6:9 1Th 2:12

⁴⁴¹

kingdom... righteousness

pp. Isa 45:24 Jer 23:5-6 Da 9:24 Mt 6:33 1Co 1:30 2Co 5:21 Php 3:9 2Pe 1:1

⁴⁴²

Joy

Not in unbelief --

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in pleasure --

Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in money --

Jay Gould, the American millionaire, had plenty of that. When dying he said: "I suppose I am the most miserable man on earth."

Not in position and fame --

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood, a struggle; old age, a regret."

Not in military glory --

Alexander the Great conquered the known world in his day. Having done so, he wept, because, he said, "There are no more worlds to conquer."

Where, then, is happiness found? The answer is simple: In Christ alone. He said, "I will see you again, and your heart shall rejoice, and your joy no man can taketh from you."

⁴⁴³

Application

1. Pursue things that accomplish peace Rom 12:18; Matt 5:9; Heb 12:14; Psa 34:14

2. Pursue things that edify 1 Cor 10:14; rom 15:2; 1Cor 14:12; 1Thess 5:11; 1Cor 9:19, 22; 10:24; 1Tim 1:4; Phil 2:4

⁴⁴⁴

Doctrine: Do not overthrow God's work for personal rights, for all things are clean
20a

Application: Do not put a stumbling block in your brothers way.

- 20 Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.
- 21 It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles⁴⁴⁵.

4.) Concerning faith⁴⁴⁶ 22-23

- 22 The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves.
- 23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin⁴⁴⁷.

3. Brothers and edification 15:1-13

Chapter 15⁴⁴⁸ liii

⁴⁴⁵

Stumbling block

pp. Mal 2:8 Mt 16:23 Mt 18:7-10 Lk 17:1-2 Ro 14:13 Php 1:10 Heb 12:13 Rev 2:14

⁴⁴⁶

Doctrine: In Christian liberty there is happiness 1 Jn 3:21,22

Application:

1. the strong: do not show off your faith vs. 22-23
2. weak: do not let your weak faith try to intimidate a stronger brothers faith
3. not go against your conscience for “whatever is not of faith is of sin” see tit 1:15

note: We must always consider our brothers conscience

⁴⁴⁷

not from faith

pp. Tit 1:15 Heb 11:6

⁴⁴⁸

Thought questions for chapter 15

- a. Why do Christians sometimes become zealous once again? What part does being active in the work of the church play in this?

a. Strong ought to bear the infirmities of the weak⁴⁴⁹ 1

1 Now we who are strong ought to bear the weaknesses of those without strength⁴⁵⁰ and not just please ourselves.

b. We are to build up our neighbor⁴⁵¹ 2

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

c. Basis of edification⁴⁵² 3-4

The word of God has effect as it has effect. The more we do for Christ, the more we will want to do.

b. What sources of help do we find in verses 3-5 to aid us in following the counsel of the first two verses?

We have the example of Christ.

c. What does following Christ's example involve? See vs. 7-12

Reaching out to others.

d. What should characterize the life of the Christian church? See vs. 2, 5-7, 13

A life of love that causes us to unify in gloryifying God.

e. How does Paul describe the work he does? See verses 15-21

Paul's work was Christ's work.

f. What was Paul concerned about in verses 20-25?

Seeing the Romans.

g. What would Paul's job description been like?

A church planter.

h. What is the key to Christian unity?

Love.

i. After reading this chapter, how would you define Christian freedom?

Christian freedom is doing good as Christ did.

j. From this chapter, what do you think Paul's relationship with God was like?

A humble servant, trying to do the will of Christ. This caused him to trust in Jesus to accomplish the work through the Holy Spirit.

⁴⁴⁹

pp. Rom 14:1; Gal 6:1-2; Eph 4:30-5:2

3 For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached Thee fell upon Me."⁴⁵³

4 For whatever was written in earlier times was written for our instruction, that through perseverance⁴⁵⁴ and the encouragement⁴⁵⁵ of the Scriptures we might have hope.

d. Bond in unity⁴⁵⁶ 5-7

450

bear the weaknesses

pp. Ro 14:1 1Co 9:22 1Co 12:22-24 Gal 6:1-2 1Th 5:14

451

pp. 1 Cor 9:19, 22; 10:24; 10:33; 13:5; Phil 2:4; Eph 1:1-16 We must deny ourselves

452

basis of edification

1. Christ is our example

2. The word is our exhortation Rom 4:23f.; 1Cor 9:9; 10:11; Psa 49:9; 2Tim 3:16ff.

453

Quote Psa 68:10 LXX

454

Perseverance

Climb every mountain, ford every stream,

Follow every rainbow, 'til you find your dream. Oscar Hammerstein (1895-1960)

Far better it is to dare mighty things, to win glorious triumphs even though checkered by failures, than to rank with those poor spirits who neither enjoy much nor suffer much because they live in the gray twilight that knows not victory or defeat. Theodore Roosevelt (1858-1919)

Press on! Nothing in the world can take the place of perseverance. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Calvin Coolidge (1872-1933)

The heights by great men reached and kept

Were not attained by sudden flight,

But they, while their companions slept,

Were toiling upward in the night. Henry Wadsworth Longfellow (1807-1882)

455

Encouragement

A number of years ago, in a mental institution just outside Boston, Mass., a young girl known as "Little Annie" was locked in the dungeon. This institution was one of the more

- 5 Now may the God who gives perseverance and encouragement grant you
to be of the same mind with one another according to Christ Jesus;
- 6 that with one accord you may with one voice glorify the God and Father of
our Lord Jesus Christ.
- 7 Wherefore, accept ⁴⁵⁷one another, just as Christ also accepted us⁴⁵⁸ to the
glory of God⁴⁵⁹.

enlightened ones for the treatment of the mentally disturbed. However, the doctors felt that a dungeon was the only place for those who were "hopelessly" insane. In Little Annie's case, they saw no hope for her, so she was confined to a living death in that small cage which received little light and even less hope.

About that time, an elderly nurse in the institution was nearing retirement. She felt there was hope for all of God's creatures, so she started taking her lunch into the dungeon and eating outside Little Annie's cage. She felt perhaps she could communicate some love and hope to the little girl.

In many ways, Little Annie was like an animal. On occasions, she would violently attack the person who came into her cage. At other times, she would completely ignore them. When the elderly nurse started visiting her, Little Annie gave no indication that she was even aware of her presence. One day, the elderly nurse brought some brownies to the dungeon and left them outside the cage. Little Annie gave no hint she knew they were there, but when the nurse returned the next day, the brownies were gone. From that time on, the nurse would bring brownies when she made her Thursday visit. Soon, the doctors in the institution noticed a change was taking place. After a period of time, they decided to move Little Annie upstairs. Finally, the day came when this "hopeless case" was told she could return home. But Little Annie did not wish to leave. The place had meant so much to her she felt she could make a contribution if she stayed and worked with the other patients. The elderly nurse had seen and brought out so much in her life that Little Annie felt she could see and help develop something in others.

Many years later, Queen Victoria of England, while pinning England's highest award on a foreigner, asked Helen Keller, "How do you account for your remarkable accomplishments in life? How do you explain the fact that even though you were both blind and deaf, you were able to accomplish so much?" Without a moment's hesitation, Helen Keller said that had it not been for Anne Sullivan (Little Annie), the name of Helen Keller would have remained unknown.

It's not too well known, but Helen Keller was a normal, healthy baby before some mysterious disease left her almost helpless and hopeless. Anne Sullivan saw Helen Keller as one of God's very special people -- treated her as she saw her -- loved her -- disciplined her -- played, prayed, pushed and worked with her until the flickering candle that was her life became a beacon that helped light the pathways and lighten the burdens of people all over the world. Yes, Helen Keller influenced millions after her own life was touched by "Little Annie!"

⁴⁵⁶

Bound in unity

1. We are to have the same mind Acts 4:32; 1Cor 13:11; Phil 1:27; 2:2; 1 Pet 3:8
2. We are to have the same mutual reception of one another 1Cor 1:10; Phil 2:2; 3:16; 1Pet 3:8; 1Cor 8:9 (just as Christ did: Eph 4:1; 1 Cor 3:16ff.; Rom 5:2)

e. Brethren (both Jew and Gentile) are a result of the work of Christ 8-13

1.) Effects of his ministry⁴⁶⁰ 8-12

- 8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers,
- 9 and for the Gentiles to glorify God for His mercy; as it is written,
 "Therefore I will give praise to Thee among the Gentiles, And I will sing to Thy name."⁴⁶¹
- 10 And again he says,
 "Rejoice, O Gentiles, with His people."⁴⁶²
- 11 And again,
 "Praise the Lord all you Gentiles, And let all the peoples praise Him."⁴⁶³
- 12 And again Isaiah says,

⁴⁵⁷

accept

pp. Mt 10:40 Mk 9:37 Lk 9:48 Ro 14:1-3

⁴⁵⁸

accepted us

pp. Mt 11:28-30 Lk 15:2 Jn 6:37 Jn 13:34 Ro 5:2

⁴⁵⁹

Glorifying God

What God chooses, He cleanses.

What God cleanses, He molds.

What God molds, He fills.

What God fills, He uses. J. Sidlow Baxter

⁴⁶⁰

Effects of his ministry

1. To confirm the promise
2. To cause God's mercy to be glorified

⁴⁶¹

Quote Psa 18:49 (2 Sam 22:50) MT

⁴⁶²

Quote Dt. 32:43 LXX

⁴⁶³

Quote Psa 117:1 MT

"There shall come the root of Jesse⁴⁶⁴, And He who arises to rule over the Gentiles, In Him shall the Gentiles hope."⁴⁶⁵

2.) Blessings of his ministry⁴⁶⁶ 13

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

III. Conclusion 15:14-16:27

A. Paul's personal plans 15:14-29

1. Plans of persuasion and purpose⁴⁶⁷ 14-21

a. Assurance of their ability 14

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

b. Admonition for them to remember 15

15 But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God,

c. Activity of him for the gentile acceptance of the Gospel 16

16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that my offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.

d. Aim to glorify Christ 17-21

⁴⁶⁴

Anthropomorphism: Plants are used for God ... see Isa 1:10; Rev 5:5; and 22:16

⁴⁶⁵

Quote Isa 11:10 LXX

⁴⁶⁶

Blessings of his ministry

1. Fullness of joy
2. Fullness of peace

Note: Both of the above are through the means of faith and the power of the spirit.

⁴⁶⁷

Note: We must be able to admonish one another 1Cor 8:1; 8:7, 10

17 Therefore in Christ Jesus I have found reason for boasting in things
 pertaining to God.

18 For I will not presume to speak of anything except what Christ has
 accomplished through me, resulting in the obedience of the Gentiles by
 word and deed,

19 in the power of signs and wonders, in the power of the Spirit; so that from
 Jerusalem and round about as far as Illyricum I have fully preached the
 gospel of Christ.

20 And thus I aspired to preach the gospel, not where Christ was already
 named, that I might not build upon another man's foundation;

21 but as it is written,
 "They who had no news of Him shall see, And they who have not heard
 shall understand."⁴⁶⁸

2. Specific plans 22-29

a. Desire to go to Rome 22-24

22 For this reason I have often been hindered from coming to you;

23 but now, with no further place for me in these regions, and since I have had
 for many years a longing to come to you

24 whenever I go to Spain-- for I hope to see you in passing, and to be helped
 on my way there by you, when I have first enjoyed your company for a
 while--

b. Duty: to return to Rom with offering⁴⁶⁹ 25-27

25 but now, I am going to Jerusalem serving the saints.

26 For Macedonia and Achaia⁴⁷⁰ have been pleased to make a contribution for
 the poor among the saints in Jerusalem.

⁴⁶⁸

See Isa 52:15

⁴⁶⁹

Return to Rome with offering
 1 Cor 16:1-6; 1Cor 8:1-9:15

⁴⁷⁰

Metonymy of subject region is put for the inhabitants.

27 Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

c. Destination- Spain 28-29

28 Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. ⁴⁷¹

29 And I know that when I come to you, I will come in the fullness of the blessing of Christ. ⁴⁷²

B. Paul's plea for prayers 15:30-33

1. The platform of his prayer – The LORD Christ 30a

2. The purpose of his pleas⁴⁷³ 30b-33

30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,
 31 that I may be delivered from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the saints;
 32 so that I may come to you in joy by the will of God and find refreshing rest in your company.
 33 Now the God of peace be with you all. Amen.

⁴⁷¹

Ro 15:28 So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way. NIV

⁴⁷²

Ro 15:29 I know that when I come to you, I will come in the full measure of the blessing of Christ. NIV

⁴⁷³

purpose of his pleas

1. Might be delivered from the disobedient in Judea 30b-31
2. Brethren at Jerusalem will accept his gift 31b
3. His coming to Rome might be in accordance with God's will 32-33a
4. That together they might find mutual rest 33b

C. Paul's personal greetings 16:1-24

Chapter 16⁴⁷⁴ liv

1. The role of the righteous is listed 1-15

1 I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea;

474

Thought questions for chapter 16

- a. Have you ever felt like a second class citizen, or just second best? How does the Bible elevate the position of women in the first century?

When I really lacked finances. The servant of all is the greatest of all.

- b. What can we learn about Phoebe from this passage?

She was a true servant (possibly a deaconess for women)

- c. What is the significance of the phrases "in the lord" or "in Christ" or "Christ Jesus"? How are they used in this passage?

Vss. 3, 7, 10, 11, 12, 13. They (the phrases) are a designation of a Christian.

- d. How can perverters of the Gospel be recognized? See 1 Tim 6:3; Matt 7:15-20

By the results of their teaching. Are they teaching what Christ taught?

- e. How can we safeguard ourselves from them? 2Jn 10; 2 tim 2:14-16; 1 thess 5:22

By adhering to the teachings of Christ, and wrangling over words.

- f. How is God described in verses 17-27?

God will bring about HIS will.

- g. How do verses 25-27 summarize Paul's key themes in this letter?

God has revealed HIS will throughout the ages. HIS will for us is now revealed in Paul's gospel and is for us all.

- g. Compare verses 17-20 with Genesis chapter 3. What is Paul trying to teach from the Hebrew bible?

Satan caused the division of God and man, but God has crushed Satan's efforts through Jesus Christ.

2 that you receive her in the Lord in a manner worthy of the saints, and that
you help her in whatever matter she may have need of you; for she herself
has also been a helper of many, and of myself as well.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
4 who for my life risked their own necks⁴⁷⁵, to whom not only do I give
thanks, but also all the churches of the Gentiles;
5 also greet the church that is in their house. Greet Epaenetus, my beloved,
who is the first convert to Christ from Asia.

6 Greet Mary, who has worked hard for you.

7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who
are outstanding among the apostles, who also were in Christ before me.

8 Greet Ampliatus, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.

10 Greet Apelles, the approved in Christ. Greet those who are of the
household of Aristobulus.

11 Greet Herodion, my kinsman. Greet those of the household of Narcissus,
who are in the Lord.

12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the
beloved, who has worked hard in the Lord.

13 Greet Rufus, a choice man in the Lord, also his mother and mine.

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

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

2. The response of the righteous 16

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

3. The reaction towards division 17-20

⁴⁷⁵

Metonymy of part: necks put for life

- 17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances⁴⁷⁶ contrary to the teaching which you learned, and turn away from them.
- 18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.⁴⁷⁷
- 19 For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.⁴⁷⁸
- 20 And the God of peace will soon crush Satan under your feet.
The grace of our Lord Jesus be with you.

4. The reply by the co-workers 21-24

⁴⁷⁶

Hindrances

If you want to be distressed -- look within.

If you want to be defeated -- look back.

If you want to be distracted -- look around.

If you want to be dismayed -- look ahead.

If you want to be delivered -- look up!

Suppose some morning we go to a race. Runners are lined up, stripped to the bare essentials. All is ready for the race when suddenly we see another fellow coming to the starting line. But strange as it seems he is fully dressed. He has on a full suit, heavy overcoat, hip boots and a heavy woolen cap. In his hands he carries his lunch bucket and an umbrella. His pockets are filled with medicines. Everyone is surprised that such a person would try to win the race.

Finally we approach him and ask him about it. "Of course," he says, "I'm running the race. What's wrong with what I wear? Is anything wrong with a coat or cap or medicines? After all, the race is long, the terrain is treacherous, and I may become ill. I'm going prepared for whatever may lie ahead." We can't tell him that what he carries is a burden, maybe even a sin. But we know he'll never win the race. Why? Because he is loaded with weights.

The writer of Hebrews told the Christians to lay aside every weight. Self-control requires us not only to avoid sin but also demands the discipline to give up good things that will keep us from being and doing our best for God.

⁴⁷⁷

Ro 16:18 For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people. NIV

⁴⁷⁸

Ro 16:19 Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil. NIV

- 21 Timothy my fellow worker greets you, and so do Lucius and Jason and Sospater, my kinsmen.
- 22 I, Tertius, who write this letter, greet you in the Lord.
- 23 Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. ⁴⁷⁹
- 24 [The grace of our Lord Jesus Christ be with you all. Amen.]
- D. Paul's praise and glory 16:25-27**
- 1. God Wonderful, Everlasting, Powerful Gospel 25a**
- 2. God's eternal purpose 25b-26**
- 25 Now to Him who is able to establish you⁴⁸⁰ according to my gospel⁴⁸¹ and the preaching of Jesus Christ⁴⁸², according to the revelation of the mystery which has been kept secret for long ages past, ⁴⁸³

⁴⁷⁹

Ro 16:23 Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings NIV

⁴⁸⁰

establish you

pp. Ac 20:32 Ro 14:4 Eph 3:20-21 1Th 3:13 2Th 2:16-17 2Th 3:3 Heb 7:25 1Pe 5:10 Jude 24-25

⁴⁸¹

my Gospel

pp. Ro 2:16 2Co 4:3 Gal 2:2 2Th 2:14 2Ti 2:8

⁴⁸²

preaching of Christ

pp. Ac 9:20 1Co 1:23 1Co 2:2 2Co 4:5

⁴⁸³

Ro 16:25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, NIV

Kept secret

pp. Ps 78:2 Da 2:22 Am 3:7 Mt 13:17 Mt 13:35 Lk 10:23-24 Eph 3:3-5 Eph 3:9 Eph 3:11 1Pe 1:10-12 1Pe 1:20

26 but now is manifested, and by the Scriptures of the prophets⁴⁸⁴, according to the commandment of the eternal God⁴⁸⁵, has been made known to all the nations, leading to obedience of faith⁴⁸⁶;

3. God's glory worthy of praise 27

26 to the only wise⁴⁸⁷ God, through Jesus Christ, be the glory forever. Amen.

⁴⁸⁴

Scriptures of the prophets

pp. Ac 8:32-35 Ac 10:43 Ac 26:22-23 Ro 1:2 Ro 3:21 Ro 15:4 Gal 3:8 Eph 2:20
Rev 19:10

⁴⁸⁵

Commandment

pp. Mt 28:19-20 Mk 16:15 Lk 24:44-47 Ac 13:46-47 Ac 26:17-18

eternal God

pp. Ge 21:33 Dt 33:27 Isa 9:6 Isa 40:28 Mic 5:2 Ro 1:20 1Ti 1:17 Heb 9:14 Heb 13:8 1Jn 5:20 Rev 1:8-11 Rev 1:17

⁴⁸⁶

obedience of faith

pp. Ac 6:7 Ro 1:5 Ro 15:18

⁴⁸⁷

only wise

pp. Ps 147:5 Ro 11:33-34 Eph 1:7-8 Eph 3:10 Col 2:2-3 Jude 25

i

Belief 1. *pisteuo* NT:4100, "to believe," also "to be persuaded of," and hence, "to place confidence in, to trust," signifies, in this sense of the word, reliance upon, not mere credence. It is most frequent in the writings of the apostle John, especially the Gospel. He does not use the noun (see below). For the Lord's first use of the verb, see 1:50. Of the writers of the Gospels, Matthew uses the verb ten times, Mark ten, Luke nine, John ninety-nine. In Ac 5:14 the present participle of the verb is translated "believers. See COMMIT, INTRUST, TRUST. (from Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers)

ii

Ro 1:6 Called: Called to be saints *kletois* (NT:2822) *hagiois* (NT:40). Or, "saints by way of call." See the note on "called to be an apostle," Ro 1:1. It is asserted that they are what they are "called." The term *hagioi* (NT:40) "saints," is applied to Christians in three senses in the New Testament. (1) As members of a visible and local community (Ac 9:32,41; 26:10); (2) as members of a spiritual community (1Co 1:2; Col 3:12); (3) as individually holy (Eph 1:18; Col 1:12; Rev 13:10). (from Vincent's Word Studies of the New Testament, Electronic Database. Copyright (c) 1997 by BibleSoft)

iii

CIRCUMCISION 1. *peritome* NT:4061, lit., "a cutting round, circumcision" (the verb is *peritemno*), was a rite enjoined by God upon Abraham and his male descendants and dependents, as a sign of the covenant made with him, Ge 17; Ac 7:8; Ro 4:11. Hence Israelites termed Gentiles "the uncircumcised," Jdg 15:18; 2Sa 1:20. So in the NT, but without the suggestion of contempt, e. g., Ro 2:26; Eph 2:11. The rite had a moral significance, Ex 6:12,30, where it is metaphorically applied to the lips; so to the ear, Jer 6:10, and the heart, Dt 30:6; Jer 4:4. Cf. Jer 9:25-26. It refers to the state of "circumcision," in Ro 2:25-28; 3:1; 4:10; 1Co 7:19; Gal 5:6; 6:15; Col 3:11. "In the economy of grace no account is taken of any ordinance performed on the flesh; the old racial distinction is ignored in the preaching of the gospel, and faith is the sole condition upon which the favor of God in salvation is to be obtained, Ro 10:11-13; 1Co 7:19.

See also Ro 4:9-12." From Notes on Galatians, by Hogg and Vine. p. 69. (from Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers)

iv

Death: A term which, when applied to the lower orders of living things such as plants and animals, means the end of life. With reference to human beings, however, death is not the end of life. The Bible teaches that man is more than a physical creature; he is also a spiritual being. For man, therefore, physical death does not mean the end of existence but the end of life as we know it and the transition to another dimension in which our conscious existence continues. The Bible speaks of death in a threefold way: physical, spiritual, and eternal. The first physical death of a human being recorded in the Bible is that of Abel, who was murdered by his brother Cain (Ge 4:8). However, death itself, in both the physical and spiritual sense, is first mentioned by God Himself (Ge 2:17). In the Genesis account of the FALL both physical and spiritual death come as a result of sin (Ro 5:12-21). Various attitudes toward death are expressed in the Bible, from dread to anticipation. The ancient Hebrews regarded death as entrance into SHEOL, where they were cut off from everything dear in life, including God and loved ones. But God revealed to the psalmist that the Redeemer God is both in heaven and in Sheol (Ps 139:7-8), and He is able to bring a person out of Sheol ("the grave"; 1Sa 2:6). Because "all have sinned and fall short of the glory of God" (Ro 3:23), all men are spiritually dead-separated from God who is the Source of spiritual life. Sin makes a person hate the light and despise the truth; it causes one to break God's laws and to become insensitive to holy things. Everyone who has not been redeemed by Christ is spiritually dead (Lk 15:32; Eph 2:1-3; Col 2:13). The Bible also speaks of "the second death" (Rev 2:11), which is eternal death, the everlasting separation of the lost from God in HELL. The "second death" is equated with "the lake of fire" (Rev 20:14), "the lake which burns with fire and brimstone...is the second death" (Rev 21:8). The apostle Paul speaks of death as an enemy: "The last enemy that will be destroyed is death" (1Co 15:26). In His resurrection, Jesus conquered death-physical, spiritual, and eternal. Through fear of death, men are subject to bondage (Heb 2:15); but "our Savior Jesus Christ...has abolished death and brought life and immortality to light through the gospel" (2Ti 1:10). (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

v

Faith: A belief in or confident attitude toward God, involving commitment to His will for one's life. According to Heb 11, faith was already present in the experience of many people in the Old Testament as a key element of their spiritual lives. In this chapter, the various heroes of the Old Testament (Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, and Moses) are described as living by faith. In addition, the Old Testament itself makes the same point. Abraham "believed in the Lord" (Ge 15:6); the Israelites "believed" (Ex 4:31; 14:31); and the prophet Habakkuk taught that "the just shall live by his faith" (Hab 2:4). (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

vi

Flesh: The physical bodies of humans or animals. When God removed a rib from Adam with which he created Eve, he closed up the place with flesh (Ge 2:21). The apostle Paul spoke of the flesh of men, beasts, fish, and birds (1Co 15:39). The imagery of flesh expresses several different ideas in the Bible. Rather than only the "fleshy" parts of the body, the word could also refer to the entire body (Gal 5:13). From this idea, the concept of a fleshly or human bond between people follows. A man and his wife "shall become one flesh" (Ge 2:24), while a man can tell his family that "I am your own flesh and bone" (Jdg 9:2). "Flesh" is even used occasionally to describe all of mankind, and even animals (Ge 6:3). Biblical writers thought of the flesh as weak. The Psalmist sang, "In God I have put my trust; I will not fear. What can flesh do to me?" (Ps 56:4). The weakness of the flesh was blamed for the disciples' inability to keep watch with Jesus in Gethsemane on the eve of His crucifixion (Mk 14:38). In an even stronger sense, flesh is the earthly part of man, representing lusts and desires (Eph 2:3). The flesh is contrary to the Spirit (Gal 5:17). Those who are in the flesh cannot please God (Ro 8:8). Gal 5:19-23 contrasts works of the flesh with the fruit of the Spirit. The flesh is not completely condemned, however, for Christ Himself was described as being "in the flesh" (1Jn 4:2). Christ alone is our salvation, since by the works of the law "no flesh shall be justified" (Gal 2:16). (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

vii

Glory:

Title: Eastons Bible Dictionary **Copyright:** Copyright © Ellis Enterprises, Inc., 1993 **Author:** Easton, M. G. **Glory** (Heb. *kabhod*; Gr. *doxa*).

- (1.) Abundance, wealth, treasure, and hence honour (Ps. 49:12); glory (Gen. 31:1; Matt. 4:8; Rev.21:24, 26).
- (2.) Honour, dignity (1 Kings 3:13; Heb. 2:7 1 Pet. 1:24); of God (Ps. 19:1; 29:1); of the mind or heart (Gen. 49:6; Ps. 7:5; Acts 2:46).
- (3.) Splendour, brightness, majesty (Gen. 45:13; Isa. 4:5; Acts 22:11; 2 Cor. 3:7); of Jehovah (Isa.59:19;60:1; 2 Thess. 1:9).
- (4.) The glorious moral attributes, the infinite perfections of God (Isa. 40:5; Acts 7:2; Rom. 1:23; 9:23; Eph. 1:12). Jesus is the "brightness of the Father's glory" (Heb. 1:3; John 1:14; 2:11).
- (5.) The bliss of heaven (Rom. 2:7, 10; 5:2; 8:18; Heb. 2:10; 1 Pet. 5:1, 10).
- (6.) The phrase "Give glory to God" (Josh. 7:19; Jer. 13:16) is a Hebrew idiom meaning, "Confess your sins." The words of the Jews to the blind man, "Give God the praise" (John9:24),are an adjuration to confess. They are equivalent to, "Confess that you are an impostor,""Give God the glory by speaking the truth;" for they denied that a miracle had been wrought.

viii God:

Doctrine Defined. The scriptural or Christian doctrine of God must be distinguished not only from antitheistic theories but also from other theories more or less approximating that doctrine. God as revealed through the Scriptures is the one infinite and eternal Being. He is purely spiritual, the supreme personal Intelligence, the Creator and Preserver of all things, the perfect Moral Ruler of the universe; He is the only proper object of worship; He is tri-personal-the Father, Son, and Holy Spirit constituting one Godhead (Ge 1:1; Ex 34:14; Ps 90:1-2; 139:7-12; Job 26:1; Jer 23:2-4; Mt 3:16-17; 28:19; Jn 4:24; 1Jn 4:16; etc.). The above does not present fully, as we shall see later, the contents of revelation concerning God. But it is sufficient for the purpose of making the distinctions named. (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{ix} The Gospel

GOSPEL (Anglo-Saxon, godspel, "good story"). Good news, and employed as the equivalent of the Grk. euaggelion. This word in the earlier Gk. language signified "a present given to one who brought good tidings," or "a sacrifice offered in thanksgiving for such good tidings having come." In later Gk. it was employed for the good tidings themselves. It is used to signify: (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^x Intercession: INTERCESSION (Heb. paga', to "come upon"; Grk. entunchano, to "meet with, to come between"). **Intercession of Christ.** This belongs to the office of Christ as Priest (see Jesus Christ, Offices of) and refers generally to the aid that He extends as mediator between God and mankind (see Mediation). In a particular sense Christ is represented as drawing near to God and pleading in behalf of men (Ro 8:27; Heb 7:25), and thus, in harmony with the idea of intercession, He is called our Advocate (1Jn 2:1). The prayers and praises of believers are acceptable to God through Christ's intercession (see Heb 4:14-16; 13:15; 1Pe 2:5; Rev 8:3). The objects of Christ's intercession are (1) the world, the whole of humanity, which He represents. On no other ground can we understand how a guilty race could be permitted to extend its existence upon the earth under the moral government of God. In the broadest meaning of the term Isaiah says He "interceded for the transgressors" (Isa 53:12). (2) The great body of His people. In a special and peculiarly appropriate and emphatic sense Christ pleads the cause of those who are savingly united to Him. He prays for them as "not of the world" (see Jn 17). (3) Individuals, and particularly those who penitently put their trust in Him. "Christ is the head of every man" (1Co 11:3). "If anyone sins, we have an Advocate with the Father" (1Jn 2:1). **Intercession of the Holy Spirit.** In one important and moving passage (Ro 8:26) the Spirit's intercession is mentioned in particular and refers to the aid of the Holy Spirit given to believers that their prayers may be received by God. **Intercession of Christians.** Roman Catholics believe in the intercession of the saints, i.e., of canonized departed spirits. This is rejected by Protestants as unscriptural because it derogates from the character of Christ, who is the only and sufficient mediator between God and man, and also because of the supposition involved that there exists a class of glorified human beings who have personal merits of their own, on account of which they may plead effectually for others. A great truth is to be recognized, however, in that it is the privilege and duty of all Christians to pray effectively for others. This is intercession in a subordinate although still important sense. The propriety and validity of such human intercession is illustrated in the Scriptures of both Testaments (see 1Sa 12:23; 1Ki 18:36-37; Mt 5:44; 1Ti 2:1; etc.). (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xi} Jew: A name applied first to the people living in Judah (when the Israelites were divided into the two kingdoms of Israel and Judah); after the Babylonian Captivity, all the descendants of Abraham were called "Jews." The term is used in the New Testament for all Israelites as opposed to the "Gentiles," or those of non-Jewish blood. Since a number of Jews (especially the Jewish leaders) were hostile toward Jesus' ministry, the New Testament sometimes speaks simply of "the Jews" (Jn 6:41), when it really means "those Jews who did not believe in Jesus." This is especially true in John's Gospel (Jn 5:16,18; 6:41,52; 7:1). Because the Jews were God's Chosen People, Paul could speak of the true "Jew" as being the person who pleases God, whatever his race (Ro 2:28-29). In the Christian church, distinctions between "Jews" and "Greeks" (or Jewish people and foreigners) are wiped away (Gal 3:28; Col 3:11). Also see HEBREWS. (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

^{xii} Judgement Discernment or separation between good and evil. God judges among people and their actions according to the standards of His LAW. Judgment can refer either to this process of discernment or to the punishment meted out to those who fall under His wrath and condemnation (Jn 5:24). In the Bible the most important judgment is the final judgment, the ultimate separation of good and evil at the end of history. The precise time of this judgment is appointed by God (Ac 17:31), but it remains unknown to man (Mt 24:36). The return of the Lord to earth, the resurrection of the dead, and the final judgment, together with the end of the world—all these may be thought of as belonging to a single complex of events at the end of time. From earliest times it has been recognized that God Himself is the Judge of mankind (Ge 18:25), and that He has the power and wisdom to judge with righteousness, truth, and justice (Ps 96:13; 98:9). The final judgment is a task given specifically to God's Son (Jn 5:22; Ac 17:31) to conclude His work as mediator, deliver His people from sin, and destroy all God's enemies. God's people are associated with Christ in the exercise of this judgment (1Co 6:2-3; Rev 20:4). The final judgment will be comprehensive in scope; it will include all people and nations from the beginning of the

world to the end of history (Mt 25:31-46; Ro 14:10-12), as well as fallen angels (2Pe 2:4). Those who trust in the Lord, repent of sin, and walk in His ways will not be condemned but will enter into eternal life (Ps 1). The purpose of the final judgment is the glory of God through the salvation of the ELECT and the condemnation of the ungodly (2Th 1:3-10).

The final judgment has been anticipated throughout history in a series of judgments brought by God upon the wicked. The whole world was affected by the FLOOD and by the confusion of tongues at the Tower of BABEL (Ge 6-8; 11:1-9). The heathen nations, such as the Egyptians and Canaanites, also experienced God's judgments, just as God's people, the Israelites, did when they persisted in rebellion. These judgments serve as a continual warning of the consequences of unbelief. The death of Jesus Christ is unique among these judgments of history. Through His death God paid the judgment price demanded by mankind's sin. The death and resurrection of Jesus are the foundations on which sinners are saved (Isa 53:5) through their trust in Him as Lord and Savior. God's role as judge is reflected in the leadership functions of political officials, who uphold order in society and execute judgment on evildoers (Ro 13:1-7). The rulers of Israel bore special responsibility in this respect (Dt 16:18-19), as do the leaders of the church today (Mt 18:17-18). Believers also have a responsibility to judge matters of wrongdoing among themselves (Mt 18:15), but this should always be done fairly and with compassion. Believers are never to take over the task of judgment that belongs to God alone (Heb 10:30). (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

^{xiii} Justification: Justification is a divine act whereby an infinitely Holy God judicially declares a believing sinner to be righteous and acceptable before Him because Christ has borne the sinner's sin on the cross and has become "to us . . . righteousness" (1Co 1:30; Ro 3:24). Justification springs from the fountain of God's grace (Tit 3:4-5). It is operative as the result of the redemptive and propitiatory sacrifice of Christ, who has settled all the claims of the law (Ro 3:24-25; 5:9). Justification is on the basis of faith and not by human merit or works (3:28-30; 4:5; 5:1; 2:16). In this marvelous operation of God the infinitely holy Judge judicially declares righteous the one who believes in Jesus (Ro 8:31-34). A justified believer emerges from God's great courtroom with a consciousness that another, his Substitute, has borne his guilt and that he stands without accusation before God (8:1,33-34). Justification makes no one righteous, neither is it the bestowment of righteousness as such, but rather it declares one to be justified whom God sees as perfected once and forever in His beloved Son. As Lewis Sperry Chafer says: "Therefore, this may be stated as the correct formula of justification: The sinner becomes righteous in God's sight when he is in Christ: he is justified by God freely, all without a cause, because thereby he is righteous in His sight" (Systematic Theology, 7:222). (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xiv} Law: A legal system, a code, of which one violation condemns. (Dt 27:26; Gal 3:10,12) This term refers to the concept that man establishes a set standard or conduct for himself and those about him and that all are bound by this group of ideas or concepts. Paul's usage is specific in that he used "the" definite article to refer to the law of Moses. He does this to show that salvation is no longer based on man's standards, or better, what man can do, but rather by what has been done for man. See Eph 2:8-10 and Rom 3:21-31

Legalism

A code of deeds or observances as a means of justification from sin. Not a strict or complete keeping of the law of God. An attitude of mind and a state of heart.

N.S.B.S. notes Galatians by J.L. Deason

^{xv} Life: As used in the Bible, life denotes both physical, or natural, life, eternal life, and absolute life. **Physical, or Natural, Life.** This is mere animal life (Ge 6:17; 7:15). It thus often has reference to man's bodily life upon the earth, its relative value, and transient duration (E.g., Ex 1:14; Ps 17:14; 63:3; Jas 4:14). This form of life propagated by human generation is subject to physical death. Nevertheless, as it involves the whole man, this life is endless in every human being, saved or unsaved. Natural life has a beginning but no end. For the saved it involves eternal life or endless union and fellowship with God. For the unsaved it involves eternal existence in separation from God. **Eternal Life.** This is the gift of God as a result of faith in Jesus Christ (Eph 2:8-10). It must not be confused with mere endless existence, which is true of the unsaved. It involves the endless continuance and perfection of blessedness and communion with God entered upon by the saved on the earth (cf. Mt 18:8-9; Lk 18:30; Jn 3:15-16; 6:40; 17:3; Ro 2:7). (See Immortality.) Thus John writes, "He who has the Son has the life; he who does not have the Son of God does not have the life" (1Jn 5:12; cf. Jn 10:10 with Col 1:27). **Absolute Life.**

God in Christ, as self-existent or absolute life, is the source of all life (Jn 4:26; 14:6; Col 3:4; 1Jn 1:1-2; 5:20). Manner of Life. This is referred to in Lk 8:14; Eph 4:18; 1Ti 2:2; 1Jn 2:16. M.F.U.

^{xvi} **Love A Christian Virtue.** Love (Grk. 'agape; B and NIV, "love"). The only word in the Bible translated charity means love. It is affection, tender and passionate attachment, a sentiment of our nature excited by qualities in a person or thing that command our affection; a virtue of such efficacy that it is said to be the fulfilling of the law. Its absence invalidates all claim to the Christian name. It is the antithesis of selfishness. Luther calls it "the shortest and longest divinity." It is active, and dissatisfied if not blessing others. Christian love is piety, the greatest boon that God can give, for "God is love." "In it all human duty is summed up" (Mt 22:37-40; Ro 13:8; 1Co 13:13). Love is the first named element in the composite "fruit of the Spirit" (Gal 5:22). Charity, in modern speech, has other meanings: first, that sentiment that prompts us to think and speak well of others, judge their acts kindly, and make them happy; second, generosity to the poor; third, that which is thus given; and fourth, a benevolent foundation. Love is the preeminent virtue inculcated and produced by Christianity. The whole law is summed up in love, not in the sense of rendering all other requirements as inconsequential, but in the sense that love is fundamental, expresses the spirit of all others, and with enlightenment will lead to the observance of all others (Mt 22:37-39; 5:43-48; Jn 14:15,21; 15:12-14; Ro 13:8; 1Co 13:1; Gal 5:14). Accordingly, love is declared to be the chief test of Christian discipleship (Jn 13:35; Mt 5:44; 1Jn 3:14). Also, love is the highest motive or ground of moral actions. Without this all other motives fall short of furnishing the true stimulus of Christian living. As all sin roots itself in selfishness, so all virtue springs out of love; and yet the love that is presented in the NT as the mainspring of holy living is grateful love as distinct from the love that is wholly disinterested. "We love, because He first loved us" are words that rightly express the whole matter (1Jn 4:19; see also 2Co 5:14; Ro 12:1-2). The contention of Fenelon that true Christian love should be disinterested, that we must love God exclusively on account of His perfection, so that if He did not bless us, but were to cast us off, we would love Him still, finds no support in the Scriptures. It contains a measure of truth in much as it emphasizes the warning that we are certainly not to love the gifts of God more than the Giver and that we are not to love God wholly on account of His gifts. In reality, grateful love includes adoring love, or that which loves God for His own sake. Christian love, it is also important to note, is made possible only by divine grace. It is one of the fruits of the Spirit (Gal 5:22; see also 1Jn 3:14). E.McC. (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xvii} **Obedience:** As a branch of Christian ethics, obedience is to be viewed not only with respect to the relations existing between God and man and between man and society but also with respect to the example of Christ and man's relation to Him.

1. Perfect obedience to the commandments of God must be the object of our constant endeavor. The imperfect results of even our most strenuous efforts, however, reveal the necessity of God's grace in Christ. Nothing less than entire self-surrender to God and reverent trust can make this grace available (see 1Jn 1:6-10; 2:1-6; Ro 3:20; 5:1; 6:1-2; etc.). See Law; ATONEMENT; Faith.

2. Christian obedience also includes that of children to their parents (see Lk 2:51; Eph 6:1-2); of servants to their masters (see Tit 2:9-10; Col 3:23; Eph 6:6); proper respect to civil authority (see Mt 22:21; Ro 13:1-7); also proper recognition of the authority of the church, or the obligations of Christian fellowship (Mt 18:17; 2Co 6:14-18). But see, further, Judgment, Right of Private.

BIBLIOGRAPHY: W. Mundle, *New International Dictionary of New Testament Theology* (1976), 2:172-80; P. Toon, *Free to Obey* (1979). (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xviii} **Peace**

PEACE (Heb. shalom, "peace, health"; Grk. eirene, "unity, concord"). A term used in different senses in the Scriptures. (1) Frequently with reference to outward conditions of tranquility and thus of individuals, of communities, of churches, and of nations (E.g., Nu 6:26; 1Sa 7:14; 1Ki 4:24; Ac 9:31). (2) Christian unity (E.g., Eph 4:3; 1Th 5:13). (3) In its deepest application, spiritual peace through restored relations of harmony with God (E.g., Isa 9:6-7; 26:3; Lk 2:14; Jn 14:27; Ac 10:36; Ro 1:7; 5:1; Gal 5:22; etc.). See ATONEMENT; Faith; PARDON; Adoption; Holy Spirit. **BIBLIOGRAPHY:** W. Barclay, *Flesh and Spirit* (1962), pp. 83-90; N. Turner, *Christian Words* (1980), pp. 320-21. (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xix} Predestination: ELECTION (Grk. ekloge, "choice," a "picking out"). Bible Meaning. This word in the Scriptures has three distinct applications. (1) To the divine choice of nations or communities for the possession of special privileges with reference to the performance of special services. Thus the Jews were "a chosen nation," "the elect." Thus also in the NT, bodies of Christian people, or churches, are called "the elect." (2) To the divine choice of individuals to a particular office or work. Thus Cyrus was elected of God to bring about the rebuilding of the Temple, and thus the twelve were chosen to be apostles and Paul to be the apostle to the Gentiles. (3) To the divine choice of individuals to be the children of God, and therefore heirs of heaven.

It is with regard to election in this third sense that theological controversies have been frequent and at times most fierce. Calvinists hold that the election of individuals to salvation is absolute, unconditional, by virtue of an eternal divine decree. Arminians regard election as conditional upon repentance and faith; the decree of God is that all who truly repent of their sins and believe on the Lord Jesus Christ shall be saved. But every responsible person determines for himself whether or not he will repent and believe. Sufficient grace is bestowed upon everyone to enable him to make the right decision. (From The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xx} Salvation: Deliverance from the power of sin; redemption. In the Old Testament, the word salvation sometimes refers to deliverance from danger (Jer 15:20), deliverance of the weak from an oppressor (Ps 35:9-10), the healing of sickness (Isa 38:20), and deliverance from blood guilt and its consequences (Ps 51:14). It may also refer to national deliverance from military threat (Ex 14:13) or release from captivity (Ps 14:7). But salvation finds its deepest meaning in the spiritual realm of life. Man's universal need for salvation is one of the clearest teachings of the Bible.

The need for salvation goes back to man's removal from the Garden of Eden (Ge 3). After the Fall, man's life was marked by strife and difficulty. Increasingly, corruption and violence dominated his world (Ge 6:11-13). When God destroyed the world with the Flood, He also performed the first act of salvation by saving Noah and his family. These eight people became the basis of another chance for mankind. The salvation of Noah and his family was viewed by the apostle Peter as a pattern of that full salvation which we receive in Christ (1Pe 3:18-22).

The central Old Testament experience of salvation is the Exodus (Ex 12:40-14:31). Much of Israel's worship of God was a renewal of this mighty experience that brought them from tyranny in Egypt to freedom in the Promised Land (Ex 13:3-16). The mighty saving power of God was demonstrated dramatically as the Israelites formed a holy nation of priestly servants of the Lord (Ex 19:4-6). The Exodus became a pattern of salvation by which God's future deeds of redemption would be understood. But just as the Exodus symbolized their salvation, the Captivity of the Israelites in Babylon was a disastrous return to bondage. The people responded to this plight with expectations of a new and better Exodus (Isa 43:14-16) in which God would forgive their sins and restore their hearts to faithfulness (Jer 31:31-34). This hope for a new Exodus merged with expectation of a full realization of the rule of God (Eze 36:22-38). Since God was Lord and had shown Himself to be righteous and faithful, He must one day overpower His enemies and perfect the life of His people. This hope is expressed through the concept of the "day of the Lord" as described by the Old Testament prophets (Joel 2:1-11; Am 9:11-15). But this hope also focused on the role of the Anointed King and the coming of the Messiah (Ps 2).

Even Israel's return from the Captivity, however, failed to fulfill all their hopes (Hag 2:3). So a new understanding arose: the full realization of God's purpose of salvation would involve the coming of a completely new age (Isa 65:17-25). This doctrine of salvation reached its fulfillment in the death of Christ on our behalf. Jesus' mission was to save the world from sin and the wrath of God (Mt 1:21; Jn 12:47; Ro 5:9). During His earthly ministry, salvation was brought to us by His presence and the power of faith (Lk 19:9-10). Now, our salvation is based on His death and resurrection (Mk 10:25). The salvation that comes through Christ may be described in three tenses: past, present, and future. When a person believes in Christ, he is saved (Ac 16:31). But we are also in the process of being saved from the power of sin (Ro 8:13; Php 2:12). Finally, we shall be saved from the very presence of sin (Ro 13:11; Tit 2:12-13). God releases into our lives today the power of Christ's resurrection (Ro 6:4) and allows us a foretaste of our future life as His children (2Co 1:22; Eph 1:14). Our experience of salvation will be complete when Christ returns (Heb 9:28) and the kingdom of God is fully revealed (Mt 13:41-43). Also see ADOPTION, ATONEMENT, CONVERSION, FORGIVENESS, JUSTIFICATION, RANSOM, RECONCILIATION, REDEMPTION, REGENERATION. (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

^{xxi} Sanctification: (Grk. *hagiasmos*, "separation, a setting apart"). The Heb. term *qodesh*, rendered "sanctify," has a corresponding meaning. The dominant idea of sanctification, therefore, is separation from the secular and sinful and setting apart for a sacred purpose. As the holiness of God means His separation from all evil (see Holiness of God), so sanctification, in the various Scripture applications of the term, has a kindred lofty significance. In the OT economy, things, places, and times, as well as persons, were sanctified, i.e., consecrated to holy purposes (see Ge 2:3; Ex 13:2; 40:10-13; etc.). Connected with this were the Mosaic rites of purification (see, E.g., Nu 6:11; Lev 22:16,32; Heb 9:13). These rites, however, when applied to persons were efficacious only in a ceremonial and legal sense and did not extend to the purifying of the moral and spiritual nature. They were symbolical and thus were intended not only to remind the Jew of the necessity of spiritual cleansing but also of the gracious purpose of God to actually accomplish the work. So David prayed not only, "Purify me with hyssop, and I shall be clean," but also, "Create in me a clean heart, O God, and renew a steadfast spirit within me" (Ps 51:7-10).

Although in the OT, as well as in the NT, men are sometimes called upon to sanctify themselves, i.e., to consecrate themselves truly to God (see Ex 19:22; Lev 11:44; 20:7-8; 1Pe 3:15), the thought everywhere prevails that inward cleansing is the work of God. See Holy Spirit.

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^{xxii} Sin: (Heb. *hatta'a*; Grk. *hamartia*, a falling away from or missing the right path). Also numerous other Heb. words.

General. The underlying idea of sin is that of law and of a lawgiver. The lawgiver is God. Hence sin is everything in the disposition and purpose and conduct of God's moral creatures that is contrary to the expressed will of God (Ro 3:20; 4:15; 7:7; Jas 4:12,17).

The sinfulness of sin lies in the fact that it is against God, even when the wrong we do is to others or ourselves (Ge 39:9; Ps 51:4).

The being and law of God are perfectly harmonious, for "God is love." The sum of all the commandments likewise is love; sin in its nature is egotism and selfishness. Self is put in the place of God (Ro 15:3; 1Co 13:5; 2Ti 3:2,4; 2Th 2:3-4). Selfishness (not pure self-love, or the exaggeration of it, but in opposition to it) is at the bottom of all disobedience, and it becomes hostility to God when it collides with His law.

All sin therefore has a positive character, and the distinction between sins of commission and those of omission is only on the surface. In both cases sin is actual disobedience (see Mt 23:23).

(From *The New Unger's Bible Dictionary*. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xxiii} Spirit: (Heb. *ruah*, "breath, wind"; Grk. *pneuma*, "wind, breath," the "vital principle," etc.). A term used in the Scriptures generally to denote purely spiritual beings; also the spiritual, immortal part in man. Other terms (*nepesh*; *psuche*) refer to the animal soul or life of man, though it seems evident that these words are also used frequently in a broader and deeper sense with reference to man's spiritual nature (E.g., Ge 2:7; Ps 42:2; Mt 10:28; 11:29). See Soul. There are, however, passages (such as 1Th 5:23; Heb 4:12) that emphasize a distinction between soul and spirit.

The term soul specifies that in the immaterial part of man that concerns life, action, and emotion. Spirit is that part related to worship and divine communion. The two terms are often used interchangeably, the same functions being ascribed to each (cf. Jn 12:27; 1Co 16:18; 2Co 7:13 with Mt 11:29; 2Co 7:1 with 1Pe 2:11; Jas 5:20 with 1Co 5:5; 1Pe 1:9). The deceased are mentioned both as soul and sometimes as spirit (Ge 35:18; 1Ki 17:21; Ac 2:27; with Mt 27:50; Jn 19:30; Heb 12:23). However, soul and spirit are not always employed interchangeably. The soul is said to be lost, for example, but not the spirit. When no technical distinctions are set forth, the Bible is dichotomous, but otherwise it is trichotomous (cf. Mt 10:28; Ac 2:31; Ro 8:10; Eph 4:4; Jas 2:26; 1Pe 2:11). Theologians have pored over these distinctions ceaselessly. The origin of man's immaterial nature is subject to three theories: (1) The creational, maintaining that soul and spirit are created at birth. (2) Traducian. Soul and spirit are generated the same as the body. (3) The soul is preexistent, embracing the idea of transmigration of souls. M.F.U. BIBLIOGRAPHY: E. D. Burton, *Spirit, Soul, and Body* (1918); A. R. Johnson, *The Vitality of the Individual in Ancient Israel* (1964); J. Laidlaw, *The Biblical Doctrine of Man* (1983). (From *The New Unger's Bible Dictionary*. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.)

^{xxiv} Truth: Conformity to fact or actuality; faithfulness to an original or to a standard.

In the Old and New Testaments, truth is a fundamental moral and personal quality of God. God proclaimed that He is "merciful and gracious, longsuffering, and abounding in goodness and truth" (Ex 34:6). He is a "God of truth...without injustice" (Dt 32:4). Furthermore, all of His paths are "mercy and truth" (Ps 25:10). Frequently in the psalms, God's mercy and His truth are joined together (Ps 57:3; 89:14; 115:1). All of God's works, precepts, and judgments are done in righteousness and truth (Ps 96:13; 111:8). Truth is a moral and personal characteristic of God: He is "the God of truth" (Isa 65:16). The psalmist declared, "Your law is truth" (119:142), "all Your commandments are truth" (119:151), and "the entirety of Your word is truth" (119:160). Because of His perfect nature and will, God has to speak and act in truth; He cannot lie (1Sa 15:29; Heb 6:18; Jas 1:17-18). Jesus is the Word of God who became flesh, "the only begotten of the Father, full of grace and truth" (Jn 1:14). All Jesus said was true, because He told the truth which He heard from God (Jn 8:40). He promised His disciples that He would send "the Spirit of truth" (Jn 14:17; 15:26; 16:13)-a Helper who would abide in Christians forever (Jn 14:16), testify about Jesus (Jn 15:26), guide Christians into all truth (Jn 16:13), and glorify Jesus (Jn 16:14).

God is truth; the Spirit is truth; and Jesus is truth. Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (Jn 14:6). Jesus and the revelation which the Spirit of truth gave through His apostles are the final, ultimate revelation and definition of truth about God, man, redemption, history, and the world. "The law was given through Moses, but grace and truth came through Jesus Christ" (Jn 1:17). (from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

^{xxv} Ungodliness UNGODLY (un-god'-li) (rasha` (Ps 1:1), "wicked," beliya`al (2Sa 22:5), "worthless"; in the New Testament asebes (Ro 5:6), E.g. indicating that the persons so called are both irreverent and impious): Trench says that the idea of active opposition to religion is involved in the word, that it is a deliberate withholding from God of His dues of prayer and of service; a standing, so to speak, in battle array against God and His claims to respect, reverence and obedience. Those whose sins are particularly aggravating and deserving of God's wrath are the "ungodly." And yet it is for such that Jesus Christ died (Ro 5:6). WILLIAM EVANS (from International Standard Bible Encyclopaedia, Electronic Database Copyright (c)1996 by BibleSoft)

^{xxvi} Unrighteousness: UNRIGHTEOUS adikos NT:94, not conforming to dike, "right," is translated "unrighteous" in Lk 16:10 (twice), RV, 11; 5; 1, RV; 6:9; 6:10; 3:18, RV; 2Pe 2:9, RV: see UNJUST. (from Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers)

^{xxvii}Chapter 1

Title: Treasury of Scripture Knowledge

Author:

Overview

v. 1, Paul commends his calling to the Romans; v. 9, and his desire to come to them; v. 16, What his gospel is; v. 18, God is angry with sin; v. 21, What were the sins of the gentiles.

ROMANS 1:1

Paul: Acts 13:9, 21:40, 22:7, 13, 26:1, 14

a servant: Rom. 1:9, 15:16, 16:18; John 12:26, 13:14-16, 15:15, 20; Acts 27:23; 2 Cor. 4:5; Gal. 1:10; Phil. 1:1, 2:11, 3:6, 7; Titus 1:1; James 1:1; 2 Pet. 1:1; Jude 1:1; Rev. 1:1, 22:6, 9

called: Rom. 1:5, 11:13; Acts 9:15, 22:14, 15, 21, 26:16-18; 1 Cor. 1:1, 9:1, 16-18, 15:8-10; 2 Cor. 1:1, 11:5, 12:11; Gal. 1:1, 11-17; Eph. 1:1, 3:5-7, 4:11; Col. 1:1, 25; 1 Tim. 1:1, 11, 12, 2:7; 2 Tim. 1:11; Titus 1:1; Heb. 5:4

separated: Lev. 20:24-26; Num. 16:9, 10; Deut. 10:8; 1 Chr. 23:13; Isa. 49:1; Jer. 1:5; Acts 13:2-4; Gal. 1:15; 1 Tim. 1:15, 16; Heb. 7:26

the gospel: Rom. 1:9, 16, 15:16, 29, 16:25; Mark 16:15, 16; Luke 2:10,11; Acts 20:24; Eph. 1:13; 1 Thes. 2:2; 2 Thes. 2:13, 14; 1 Tim. 1:11

ROMANS 1:2

Which: Luke 24:26, 27; Acts 10:43, 26:6; Titus 1:2

by: Rom. 3:21

the holy: Rom. 3:2

ROMANS 1:3

his Son: Rom. 1:9, 8:2, 3, 29-32; Psa. 2:7; Matt. 3:17, 26:63, 27:43; Luke 1:35; John 1:34, 49; John 3:16-18, 35, 36, 5:25, 10:30,36, 20:28, 31; Acts 3:13, 8:37, 9:20; 1 Cor. 1:9; Gal. 4:4; Col. 1:13-15; 1 Thes. 1:10; 1 John 1:3, 3:8, 23, 4:9, 10,15; 1 John 5:1, 5, 10-13, 20; Rev. 2:18

which: 2 Sam. 7:12-16; Psa. 89:36, 37; Isa. 9:6, 7; Jer. 23:5, 6, 33:15-17, 26; Amos 9:11; Matt. 1:1, 6, 16, 20-23, 9:27, 12:23, 15:22, 22:42-45; Luke 1:31-33, 69, 2:4-6; John 7:42; Acts 2:30, 13:22, 23; 2 Tim. 2:8

according: Rom. 8:3, 9:5; Gen. 3:15; John 1:14; Gal. 4:4; 1 Tim. 3:16; 1 John 4:2, 3; 2 John 1:7

ROMANS 1:4

declared: Gr. determined

the Son: Rom. 1:3; John 2:18-21; Acts 2:24, 32, 3:15, 4:10-12, 5:30-32, 13:33-35, 17:31; 2 Cor. 13:4; Eph. 1:19-23; Heb. 5:5, 6; Rev. 1:18

according: Luke 18:31-33, 24:26, 27; Heb. 9:14; 1 Pet. 1:11; 2 Pet. 1:21; Rev. 19:10

ROMANS 1:5

we have: Rom. 12:3, 15:15, 16; John 1:16; 1 Cor. 15:10; 2 Cor. 3:5, 6; Gal. 1:15, 16; Eph. 3:2-9; 1 Tim. 1:11, 12

apostleship: Acts 1:25; 1 Cor. 9:2; Gal. 2:8, 9

for obedience to the faith: or, to the obedience of faith, Rom. 15:18, 19, 16:26; Acts 6:7; 2 Cor. 10:4-6; Heb. 5:9

among: Rom. 3:29

for his name: Mal. 1:11, 14; Acts 15:14; Eph. 1:6, 12; 1 Pet. 2:9, 10

ROMANS 1:6

are ye also: Eph. 1:11; Col. 1:6, 21

the called: Rom. 8:28-30, 9:24; 1 Cor. 1:9; Gal. 1:6; 1 Thes. 2:12; 2 Thes. 2:14; 2 Tim. 1:9; Heb. 3:1; 1 Pet. 2:9, 21; 2 Pet. 1:10; Rev. 17:14

ROMANS 1:7

To all: Acts 15:23; 1 Cor. 1:2; 2 Cor. 1:1; Phil. 1:1; Col. 1:2; James 1:1; 1 Pet. 1:1, 2; Jude 1:1; Rev. 2:1, 8, 12, 18, 29, 3:1, 7, 14, 22

beloved: Rom. 9:25; Deut. 33:12; Psa. 60:5; Song 5:1; Col. 3:12; 1 Tim. 6:2

called: Rom. 1:6; 1 Cor. 1:2; Col. 3:15; 1 Thes. 4:7; 1 Pet. 1:15; 2 Pet. 1:3

Grace: 1 Cor. 1:3-9; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thes. 1:1; 2 Thes. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philem. 1:3; 1 Pet. 1:2; 2 Pet. 1:2; 2 John 1:3; Jude 1:2; Rev. 1:4, 5

peace: Rom. 5:1

God: Matt. 5:16, 6:8, 9; John 20:17; Gal. 1:4; Phil. 4:20; 1 Thes. 1:3; 2 Thes. 1:1; 1 John 3:1

and the Lord: Acts 7:59, 60; 1 Cor. 16:23; 2 Cor. 12:8-10, 13:14; Gal. 6:18; Eph. 6:23, 24; Phil. 4:13, 23; 1 Thes. 3:11-13, 5:28; 2 Thes. 2:16, 17, 3:16, 18; 2 Tim. 4:22; Philem. 1:25; Rev. 22:21

ROMANS 1:8

I thank: Rom. 6:17

through: Eph. 3:21, 5:20; Phil. 1:11; Heb. 13:15; 1 Pet. 2:5, 4:11

that your: Rom. 16:19; 1 Thes. 1:8, 9

the whole: Matt. 24:14; Luke 2:1; Acts 11:28

ROMANS 1:9

God: Rom. 9:1; Job 16:19; 2 Cor. 1:23, 11:10,11, 31; Gal. 1:20; Phil. 1:8; 1 Thes. 2:5-10; 1 Tim. 2:7

whom: Acts 27:23; Phil. 2:22; Col. 1:28, 29; 2 Tim. 1:3

with: or, in, John 4:23, 24; Acts 19:21; 1 Cor. 14:14, 15; Phil. 3:3

the: Mark 1:1; Acts 3:26; 1 John 5:9-12

that: 1 Sam. 12:23; Luke 18:1; Acts 12:5; Eph. 6:18; 1 Thes. 3:10, 5:17; 2 Tim. 1:3

I make: Eph. 1:16-19, 3:14-21; Phil. 1:4, 9-11; Col. 1:9-13; 1 Thes. 1:2; Philem. 1:4

ROMANS 1:10

request: Rom. 15:22-24, 30-32; Phil. 4:6; 1 Thes. 2:18, 3:10,11; Philem. 1:22; Heb. 13:19

a prosperous: Acts 19:21, 27:1-28:31

by the will: Acts 18:21, 21:14; 1 Cor. 4:19; James 4:15

ROMANS 1:11

I long: Rom. 15:23, 32; Gen. 31:30; 2 Sam. 13:39, 23:15; 2 Cor. 9:14; Phil. 1:8, 2:26, 4:1

that: Rom. 15:29; Acts 8:15-19, 19:6; 1 Cor. 12:1-11; 2 Cor. 11:4; Gal. 3:2-5; Eph. 4:8-12

to the: Rom. 16:25; 2 Chr. 20:20; Acts 16:5; 2 Cor. 1:21; 1 Thes. 3:2, 13; 2 Thes. 2:17, 3:3; Heb. 13:9; 1 Pet. 5:10,12; 2 Pet. 1:12, 3:17, 18

ROMANS 1:12

that I may: Rom. 15:24, 32; Acts 11:23; 2 Cor. 2:1-3, 7:4-7, 13; 1 Thes. 2:17-20, 3:7-10; 2 Tim. 1:4; 2 John 1:4; 3 John 1:3, 4

with you: or, in you

by the mutual: Eph. 4:5; Titus 1:4; 2 Pet. 1:1; Jude 1:3

ROMANS 1:13

None, Rom. 11:25; 1 Cor. 10:1, 12:1; 2 Cor. 1:8; 1 Thes. 4:13

that oftentimes: Rom. 15:23-28; Acts 19:21; 2 Cor. 1:15, 16

but: Rom. 15:22; Acts 16:6, 7; 1 Thes. 1:8, 2:18; 2 Thes. 2:7

that I: Isa. 27:6; John 4:36, 12:24, 15:16; Col. 1:6; Phil. 4:17

among: or, in

even: Rom. 15:18-20; Acts 14:27, 15:12, 21:19; 1 Cor. 9:2; 2 Cor. 2:14, 10:13-16; 1 Thes. 1:9, 10, 2:13, 14; 2 Tim. 4:17

ROMANS 1:14

debtor: Rom. 8:12, 13:8 *Gr: Acts 9:15, 13:2-4, 22:21, 26:17, 18; 1 Cor. 9:16-23; 2 Tim. 2:10

Greeks: Acts 28:4; 1 Cor. 14:11; Col. 3:11

both to: Rom. 1:22, 11:25, 12:16, 16:19; Matt. 11:25; Luke 10:21; 1 Cor. 1:19-22, 2:13, 3:18; 1 Cor. 9:16; 2 Cor. 10:12, 11:19; Eph. 5:15-17; James 3:17, 18

to the unwise: Prov. 1:22, 8:5; Isa. 35:8; 1 Cor. 14:16, 23, 24; Titus 3:3

ROMANS 1:15

so: Rom. 12:18; 1 Kings 8:18; Mark 14:8; 2 Cor. 8:12

I: Isa. 6:8; Matt. 9:38; John 4:34; Acts 21:13; 1 Cor. 9:17; 2 Cor. 10:15, 16

ROMANS 1:16

I am: Psa. 40:9, 10, 71:15, 16, 119:46; Mark 8:38; Luke 9:26; 1 Cor. 2:2; 2 Tim. 1:8, 12, 16; 1 Pet. 4:16

the gospel: Rom. 15:19, 29; Luke 2:10,11; 1 Cor. 9:12, 18; 2 Cor. 2:12, 4:4 *Gr: 2 Cor. 9:13; Gal. 1:7; 1 Tim. 1:11

for it is: Rom. 10:17; Psa. 110:2; Isa. 53:1; Jer. 23:29; 1 Cor. 1:18-24, 2:4, 14:24, 25; 1 Cor. 15:2; 2 Cor. 2:14-16, 10:4, 5; Col. 1:5, 6; 1 Thes. 1:5, 6, 2:13; Heb. 4:12

to every: Rom. 4:11

to the Jew: Rom. 2:9

ROMANS 1:17

For therein: Rom. 3:21

from faith: Rom. 3:3

The just: Hab. 2:4; John 3:36; Gal. 3:11; Phil. 3:9; Heb. 10:38, 11:6, 7

ROMANS 1:18

the wrath: Rom. 4:15

ungodliness: Rom. 5:6

unrighteousness: Rom. 6:13

who hold: Rom. 1:19, 28, 32, 2:3, 15-23; Luke 12:46, 47; John 3:19-21; Acts 24:24, 25; 2 Thes. 2:10; 1 Tim. 4:1, 2

ROMANS 1:19

that which: Rom. 1:20; Psa. 19:1-6; Isa. 40:26; Jer. 10:10-13; Acts 14:16, 17:23-30

in them: or, to them

for God: John 1:9

ROMANS 1:20

For the: John 1:18; Col. 1:15; 1 Tim. 1:17, 6:16; Heb. 11:27

from the: Rom. 1:19; Deut. 4:19; Job 31:26-28; Psa. 8:3, 33:6-9, 104:5, 31, 119:90, 139:13; Psa. 148:8-12; Matt. 5:45

even his: Rom. 16:26; Gen. 21:33; Deut. 33:27; Psa. 90:2; Isa. 9:6, 26:4, 40:26; 1 Tim. 1:17; Heb. 9:14

Godhead: Acts 17:29; Col. 2:9

so that they are: or, that they may be, Rom. 2:1, 15; John 15:22

without: Acts 22:1 *Gr.

ROMANS 1:21

when: Rom. 1:19, 28; John 3:19

they glorified: Rom. 15:9; Psa. 50:23, 86:9; Hosea 2:8; Hab. 1:15, 16; Luke 17:15-18; 2 Tim. 3:2; Rev. 14:7, 15:4

but became: Gen. 6:5, 8:21; 2 Kings 17:15; Psa. 81:12; Eccl. 7:29; Isa. 44:9-20; Jer. 2:5; Jer. 10:3-8, 14, 15, 16:19; Eph. 4:17, 18; 1 Pet. 1:18

their foolish: Rom. 11:10; Deut. 28:29; Isa. 60:2; Acts 26:18; 1 Pet. 2:9

ROMANS 1:22

Rom. 11:25; Prov. 25:14, 26:12; Isa. 47:10; Jer. 8:8, 9, 10:14; Matt. 6:23; 1 Cor. 1:19-21, 3:18, 19

ROMANS 1:23

changed: Rom. 1:25; Psa. 106:20; Jer. 2:11

an image: Deut. 4:15-18, 5:8; Psa. 115:5-8, 135:15-18; Isa. 40:18, 26, 44:13; Ezek. 8:10; Acts 17:29; 1 Cor. 12:2; 1 Pet. 4:3; Rev. 9:20

ROMANS 1:24

God: Psa. 81:11, 12; Hosea 4:17, 18; Matt. 15:14; Acts 7:42, 14:16, 17:29, 30; Eph. 4:18; 2 Thes. 2:10-12

through the lusts: Rom. 6:12

to dishonour: 1 Cor. 6:13, 18; 1 Thes. 4:4; 2 Tim. 2:20-22

between: Rom. 1:27; Lev. 18:22

ROMANS 1:25

changed: Rom. 1:23

the truth: Rom. 1:18; 1 Thes. 1:9; 1 John 5:20

into a lie: Isa. 44:20; Jer. 10:14, 15, 13:25, 16:19; Amos 2:4; John 2:8; Hab. 2:18

the creature: Rom. 1:23; Matt. 6:24, 10:37; 2 Tim. 3:4; 1 John 2:15, 16

more: or, rather, who is, Rom. 9:5; Psa. 72:19, 145:1, 2; 2 Cor. 11:31; Eph. 3:21; 1 Tim. 1:11, 17

ROMANS 1:26

gave them: Rom. 1:24

vile: Gen. 19:5; Lev. 18:22-28; Deut. 23:17, 18; Judg. 19:22; 1 Cor. 6:9; Eph. 4:19; Eph. 5:12; 1 Tim. 1:10; Jude 1:7, 10

ROMANS 1:27

that recompense: Rom. 1:23, 24

ROMANS 1:28

as they did: Rom. 1:18, 21; Job 21:14, 15; Prov. 1:7, 22, 29, 5:12, 13, 17:16; Jer. 4:22, 9:6; Hosea 4:6; Acts 17:23, 32; Rom. 8:7, 8; 1 Cor. 15:34; 2 Cor. 4:4-6, 10:5; 2 Thes. 1:8, 2:10-12; 2 Pet. 3:5

retain: or, acknowledge

a reprobate mind: or, a mind void of judgment, Jer. 6:30; 2 Cor. 13:5-7; 2 Tim. 3:8; Titus 1:16

not convenient: Eph. 5:4; Philem. 1:8

ROMANS 1:29

filled: Rom. 3:10

whisperers: Psa. 41:7; Prov. 16:28, 26:20; 2 Cor. 12:20

ROMANS 1:30

Backbiters: Prov. 25:23

haters: Rom. 8:7, 8; Num. 10:35; Deut. 7:10; 2 Chr. 19:2; Psa. 81:15; Prov. 8:36; John 7:7; John 15:23, 24; Titus 3:3

boasters: Rom. 2:17, 23, 3:27; 1 Kings 20:11; 2 Chr. 25:19; Psa. 10:3, 49:6, 52:1, 94:4, 97:7; Acts 5:36; 2 Cor. 10:15; 2 Thes. 2:4; James 3:5, 4:16; 2 Pet. 2:18; Jude 1:16

inventors: Psa. 99:8, 106:39; Eccl. 7:29

disobedient: Deut. 21:18-21, 27:16; Prov. 30:17; Ezek. 22:7; Matt. 16:21, 15:4; Luke 21:16; 2 Tim. 3:2

ROMANS 1:31

Without understanding: Rom. 1:20,21, 3:11; Prov. 18:2; Isa. 27:11; Jer. 4:22; Matt. 15:16

covenantbreakers: 2 Kings 18:14-37; Isa. 33:8; 2 Tim. 3:3

without natural affection: or, unsociable

ROMANS 1:32

knowing: Rom. 1:18, 21, 2:1-5, 21-23

worthy: Rom. 6:21

have pleasure in them: or, consent with them, Psa. 50:18; Hosea 7:3; Mark 14:10,11

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Sins

1. Disobedience (Gen. 3:6).
2. Drunkenness (Gen. 9:21).
3. Self-worship (Gen. 11:1-9).
4. Sodomy (Gen. 19; Rom. 1:24-32).
5. Hatred (Gen. 27:41).

6. Deceit (Gen. 27:11-15).
7. Incest (Gen. 19:33-38).
8. Lying (Gen. 26:7, 8).
9. Jealousy (1 Sam. 18:8-12).
10. Rape (2 Sam. 13:14).
11. Plotting murder (Gen. 37:18-22; 4:8).
12. Mockery (2 Ki. 2:23, 24).
13. Adultery (2 Sam. 11:4, 27).
14. Murmuring (Num. 14:29).
15. Rebellion (Num. 16).
16. Idolatry (Ex. 32).
17. Blasphemy (Acts 12:20-23).
18. Breaking the Sabbath (Num. 15:32-36).
19. Covetousness (Josh. 7).
20. Compromise (Jdg. 2:1-3).
21. Taking bribes (1 Sam. 8:3).
22. Eating blood (1 Sam. 14:33).
23. Practicing witchcraft (1 Sam. 28:7-18).
24. Intruding into the priests' office (1 Sam. 2:17).
25. Causing division among God's people (2 Sam. 15:4).
26. Despising a husband (2 Sam. 6:16-23).
27. Offering human sacrifices (2 Ki. 17:17).
28. Pride (1 Sam. 14:12-14).
29. Self-will (Ezek. 28:17).
30. Despising God's Word (2 Chron. 36:16).
31. Attributing to Satan the work of the Holy Spirit (Mt. 12:24-32).
32. Prayerlessness (Hosea 7:7).
33. Polluting the house of God (Jn. 2:14-16).
34. Scattering the sheep (Jer. 23:1).
35. Teaching false doctrine (Mt. 16:6).
36. Lack of mercy (Mt. 18:23-35).
37. Hypocrisy (Mt. 23).
38. Denying Christ (Mt. 26:69-75).
39. Crucifying Christ (Acts 2:23).
40. Being stiff-necked (Acts 7:51).
41. Unthankfulness (Rom. 1:21).
42. Boasting (Rom. 1:30).
43. Disobeying parents (Rom. 1:30).
44. Without natural affection (Rom. 1:31).
45. Living in the flesh (Gal. 3:3).

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False Gods

Idols and False Gods

1. Asherah—The chief goddess of Tyre, referred to as the lady of the sea. Gideon destroyed a statue of this lover goddess of Baal, which had been worshiped by his own father (Jdg. 6:24-32).
2. Ashtoreth—A Canaanite goddess, another lover of Baal. The prophet Samuel led Israel in a great revival which resulted in the people giving up the sexual practices associated with the worship of Ashtoreth (1 Sam. 7:3, 4).
3. Baal—the chief male deity of the Canaanite pantheon. The struggle between Baal and Jehovah came to a dramatic head on Mt. Carmel under Elijah (1 Ki. 18:17-40). Jehu later dealt a severe blow to Baalism (2 Ki. 11:18).
4. Baal-zebul—the prince of the demons, according to Jesus (Mt. 10:25; 12:24). The name literally means “lord of the flies.”
5. Dagon—the chief Philistine agriculture god and father of Baal. The Ark of the Covenant destroyed an idol of Dagon in its own temple (1 Sam. 5:1-7). Later, Samson would destroy the very temple of Dagon (Jdg. 16:23-30).
6. Diana—a grotesque many-breasted Asiatic goddess, who was believed to be the nursing mother of other gods, men, animals, and even plants. Paul encountered Diana while in Ephesus (Acts 19:27, 35).
7. Jupiter—the chief Roman god of heaven (another name for the Greek god Zeus). The people of Lystra called Barnabas “Jupiter,” perhaps because of his impressive appearance (Acts 14:12, 13).
8. Mercury—the Roman god of commerce, speed, and eloquence. He was the son of Jupiter. As a messenger of the gods he had wings on his feet. Paul was mistaken for Mercury at Lystra because of his speaking abilities (Acts 14:12).
9. Merodach (also called Marduk)—he was the head god of the Babylonian pantheon and Nebuchadnezzar’s favorite god.
10. Molech—the most horrible idol in the Scriptures. He was a detestable Semitic deity honored by the sacrifice of children who were cruelly burned alive. Solomon actually built an altar for this vicious monster at Tophet in the Valley of Hinnon (1 Ki. 11:7). Later both King Ahaz and his godless grandson Ma seh sacrificed their children to this fiendish blood-demanding idol (2 Chron. 28:1-4; 33:6).
11. Nanna—the moon god of Ur, once worshiped by Abraham before his salvation (Josh. 24:2).
12. Nebo—the Babylonian god of wisdom and literature (Isa. 46:1).
13. Nishroch—the Assyrian god of Sennacherib. The king was murdered in the temple of his idol after returning from the death angel defeat at Jerusalem (2 Ki. 19:37).
14. Rimmon—the Syrian god of Namaan the leper (2 Ki. 5:15-19).
15. Satyr—a shaggy, goat-like idol worshiped by the ancient world, made in the actual likeness of the demons it represented (Isa. 13:21; 34:14; Lev. 17:7; 2 Chron. 11:15).
16. Tammuz—a Babylonian idol given over to the memory of Tammuz, who was the son of Nimrod and Semerimus. His wicked mother instituted a religious system which featured the mother-child cult which later spread all over the world (Ezek. 8:14; Jer. 7:18; 44:25).
17. Nameless idols:
 - a. Rachel’s household gods (Gen. 31:19).
 - b. The golden calf at Sinai (Ex. 32). (See also 1 Ki. 12:28.)
 - c. The golden image in the plain of Dura (Dan. 2).
 - d. The unknown god on Mars Hill (Acts 17).
 - e. The statue of the beast (Rev. 13:14).

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xxxiii

Judgments of the Bible

1. Past judgments.

- a. The Garden of Eden judgment (Gen. 3:14-19; Rom. 5:12; 1 Cor. 15:22).
 - b. The Flood judgment (Gen. 6:5-7; 2 Pet. 3:1-6).
 - c. The Calvary judgment (Mt. 27:33-37; Isa. 53:1-10; Ps. 22:1; Heb. 2:9; 1 Pet. 2:21-25; 3:18).
 - d. The Israelite judgments.
 - (1) At the hands of the Assyrians (2 Ki. 17).
 - (2) At the hands of the Babylonians (2 Ki. 24-25).
 - (3) At the hands of the Romans (Mt. 24:2; Lk. 19:41-44).
 - (4) At the hands of Christ himself (Mt. 21:17-19, 33-46).
2. Present-day judgments.
- a. Upon local churches by the Savior (Rev. 2-3).
 - b. Upon individual believers.
 - (1) When the believer judges himself (1 Cor. 11:31; 1 Jn. 1:9).
 - (2) When the Father has to step in and judge (Heb. 12:3-13; 1 Cor. 11:30; 1 Pet. 4:17; 1 Jn. 5:16; Acts 5:1-11).
3. Future judgments.
- a. The (*bema*) judgment seat of Christ (1 Cor. 3:9-15; 2 Cor. 5:10; Rom. 14:10; Rev. 22:12).
 - b. The tribulational judgment (Rev. 6-19).
 - (1) Upon man's religious systems (Rev. 17).
 - (2) Upon man's economic and political systems (Rev. 15).
 - (3) Upon man's military systems (Rev. 19:11-21).
 - (4) Upon man himself (Rev. 6, 8, 9, 16).
 - c. The lamp and talent judgment. This refers to Israel (Mt. 24:45-51; 25:1-30; Ezek. 20:33-38).
 - d. The sheep and goat judgment. This refers to the Gentiles (Mt. 25:31-46).
 - e. The judgment upon the antichrist and false prophet (Rev. 19:20).
 - f. The judgment upon Satan.
 - (1) In the bottomless pit for one thousand years (Rev. 20:1-3).
 - (2) In the lake of fire forever (Rev. 20:10).
 - g. The fallen angel judgment (1 Cor. 6:3; 2 Pet. 2:4; Jude 1:6).
- h. The great white throne judgment (Rev. 20:11-15).

xxxiv Chapter 2

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 2

Overview

v. 1, No excuse for sin; v. 6, No escape from judgment; v. 14, Gentiles cannot; v. 17, nor Jews.

ROMANS 2:1

Therefore: Rom. 1:18-20

O man: Rom. 2:3, 9:20; 1 Cor. 7:16; James 2:20

whosoever: Rom. 2:26, 27; 2 Sam. 12:5-7; Psa. 50:16-20; Matt. 7:1-5, 23:29-31; Luke 6:37, 19:22; John 8:7-9; James 4:11

for thou that: Rom. 2:3, 21-23

ROMANS 2:2

judgment: Rom. 2:5, 3:4, 5, 9:14; Gen. 18:25; Job 34:17-19, 23; Psa. 9:4, 7, 8, 11:5-7, 36:5, 6; Psa. 96:13, 98:9, 145:17; Isa. 45:19, 21; Jer. 12:1; Ezek. 18:25, 29; Dan. 4:37; Zeph. 3:5; Acts 17:31; 2 Thes. 1:5-10; Rev. 15:3, 4, 16:5, 19:2

ROMANS 2:3

thinkest: 2 Sam. 10:3; Job 35:2; Psa. 50:21; Matt. 26:53

O man: Rom. 2:1; Dan. 10:19; Luke 12:14, 22:58, 60

that thou shalt: Rom. 1:32; Psa. 56:7; Prov. 11:21, 16:5; Ezek. 17:15, 18; Matt. 23:33; 1 Thes. 5:3; Heb. 2:3, 12:25

ROMANS 2:4

despisest: Rom. 6:1, 15; Psa. 10:11; Eccl. 8:11; Jer. 7:10; Ezek. 12:22, 23; Matt. 24:48, 49; 2 Pet. 3:3

riches: Rom. 9:23, 10:12, 11:33; Psa. 86:5, 104:24; Eph. 1:7, 18, 2:4, 7, 3:8, 16; Phil. 4:19; Col. 1:27, 2:2; 1 Tim. 6:17; Titus 3:4-6

forbearance: Rom. 3:25, 9:22; Exod. 34:6; Num. 14:18; Psa. 78:38, 86:15; Isa. 30:18, 63:7-10; Jonah 4:2; 1 Tim. 1:16; 1 Pet. 3:20

goodness: Job 33:27-30; Psa. 130:3, 4; Isa. 30:18; Jer. 3:12, 13, 22, 23; Ezek. 16:63; Hosea 3:5; Luke 15:17-19, 19:5-8; 2 Pet. 3:9, 15; Rev. 3:20

ROMANS 2:5

But after: Rom. 11:25 *marg. Exod. 8:15, 14:17; Deut. 2:30; Josh. 11:20; 1 Sam. 6:6; 2 Chr. 30:8, 36:13; Psa. 95:8; Prov. 29:1; Isa. 48:4; Ezek. 3:7; Dan. 5:20; Zech. 7:11, 12; Heb. 3:13, 15, 4:7

treasurest: Rom. 9:22; Deut. 32:34; Amos 3:10; James 5:3

the day: Job 21:30; Prov. 11:4; 2 Pet. 2:9, 3:7; Rev. 6:17

revelation: Rom. 2:2, 3, 1:18; Eccl. 12:14

ROMANS 2:6

Rom. 14:22; Job 34:11; Psa. 62:12; Prov. 24:2; Isa. 3:10,11; Jer. 17:10, 32:19; Ezek. 18:30; Matt. 16:27, 25:34-46; 1 Cor. 3:8, 4:5; 2 Cor. 5:10; Gal. 6:7, 8; Rev. 2:23, 20:12, 22:12

ROMANS 2:7

patient: Rom. 8:24, 25; Job 17:9; Psa. 27:14, 37:3, 34; Lam. 3:25, 26; Matt. 24:12, 13; Luke 8:15; John 6:66-69; 1 Cor. 15:58; Gal. 6:9; 2 Tim. 4:7, 8; Heb. 6:12, 15; Heb. 10:35, 36; James 5:7, 8; Rev. 2:10,11

glory: Rom. 8:18, 9:23; John 5:44; 2 Cor. 4:16-18; Col. 1:27; 1 Pet. 1:7, 8, 4:13, 14

immortality: 1 Cor. 15:53, 54; 2 Tim. 1:10

eternal: Rom. 6:23; 1 John 2:25

ROMANS 2:8

contentious: Prov. 13:10; 1 Cor. 11:16; 1 Tim. 6:3, 4; Titus 3:9

and do not: Rom. 1:18, 6:17, 10:16, 15:18; Job 24:13; Isa. 50:10; 2 Thes. 1:8; Heb. 5:9, 11:8; 1 Pet. 3:1, 4:17

but obey: John 3:18-21; 2 Thes. 2:10-12; Heb. 3:12, 13

indignation: Rom. 9:22; Psa. 90:11; Nahum 1:6; Heb. 10:27; Rev. 14:10, 16:19

ROMANS 2:9

Tribulation: Prov. 1:27, 28; 2 Thes. 1:6

soul: Ezek. 18:4; Matt. 16:26

of the Jew: Rom. 2:10, 1:16, 3:29, 30, 4:9-12, 9:24, 10:12, 15:8, 9; Amos 3:2; Matt. 11:20-24; Luke 2:30-32, 12:47, 48, 24:47; Acts 3:26, 11:18, 13:26, 46, 47, 18:5, 6; Acts 20:21, 26:20, 28:17, 28; Gal. 2:15, 16, 3:28; Eph. 2:11-17; Col. 3:11; 1 Pet. 4:17

Gentile: Gr. Greek

ROMANS 2:10

glory: Rom. 2:7, 9:21, 23; 1 Sam. 2:30; Psa. 112:6-9; Prov. 3:16, 17, 4:7-9, 8:18; Luke 9:48; Luke 12:37; John 12:26; 1 Pet. 1:7, 5:4

and peace: Rom. 5:1, 8:6, 14:17, 15:13; Num. 6:26; Job 22:21; Psa. 29:11, 37:37; Isa. 26:12; Isa. 32:17, 48:18, 22, 55:12, 57:19; Jer. 33:6; Matt. 10:13; Luke 1:79, 22:14; Luke 19:42; John 14:27, 16:33; Gal. 5:22; Phil. 4:7

to every: Psa. 15:2; Prov. 11:18; Isa. 32:17; Acts 10:35; Gal. 5:6; James 2:22, 3:13

Gentile: Gr. Greek

ROMANS 2:11

Deut. 10:17, 16:19; 2 Chr. 19:7; Job 34:19; Prov. 24:23, 24; Matt. 22:16; Luke 20:21; Acts 10:34; Gal. 2:6, 6:7, 8; Eph. 6:9; Col. 3:25; 1 Pet. 1:17

ROMANS 2:12

For: Rom. 2:14, 15, 1:18-21, 32; Ezek. 16:49, 50; Matt. 11:22, 24; Luke 10:12-15, 12:47, 48; John 19:11; Acts 17:30,31

in the law: Rom. 2:16, 3:19, 20, 4:15, 7:7-11, 8:3; Deut. 27:26; 2 Cor. 3:7-9; Gal. 2:16-19; Gal. 3:10,22; James 2:10; Rev. 20:12-15

ROMANS 2:13

For not: Rom. 2:25; Deut. 4:1, 5:1, 6:3, 30:12-14; Ezek. 20:11, 33:30-33; Matt. 7:21-27; Luke 8:21; James 1:22-25; 1 John 2:29, 3:7

but the: Rom. 3:20,23, 10:5; Luke 10:25-29; Gal. 3:11, 12

justified: Rom. 3:30, 4:2-5; Psa. 143:2; Luke 18:14; Acts 13:39; Gal. 2:16, 5:4; James 2:21-25

ROMANS 2:14

which: Rom. 2:12, 3:1, 2; Deut. 4:7; Psa. 147:19, 20; Acts 14:16, 17:30; Eph. 2:12

do by: Rom. 2:27, 1:19, 20; 1 Cor. 11:14; Phil. 4:8

are a law: Rom. 2:12, 1:32

ROMANS 2:15

written: Rom. 1:18, 19

their conscience: etc. or, the conscience witnessing with them, Rom. 9:1; John 8:9; Acts 23:1, 24:16; 2 Cor. 1:12, 5:11; 1 Tim. 4:2; Titus 1:15

the mean while: or, between themselves

accusing: Gen. 3:8-11, 20:5, 42:21, 22; 1 Kings 2:44; Job 27:6; Eccl. 7:22; 1 John 3:19-21

ROMANS 2:16

God: Rom. 2:5, 3:6, 14:10-12; Gen. 18:25; Psa. 9:7, 8, 50:6, 96:13, 98:9; Eccl. 3:17, 11:9; Eccl. 12:14; Matt. 16:27, 25:31-46; Luke 8:17; John 12:48; 1 Cor. 4:5; 2 Cor. 5:10; Heb. 9:27; 1 Pet. 4:5; 2 Pet. 2:9; Rev. 20:11-15

by Jesus: John 5:22-29; Acts 10:42, 17:31; 2 Tim. 4:1, 8

according: Rom. 16:25; 1 Tim. 1:11; 2 Tim. 2:8

ROMANS 2:17

thou art: Rom. 2:28, 29, 9:4-7; Psa. 135:4; Isa. 48:1, 2; Matt. 3:9, 8:11, 12; John 8:33; 2 Cor. 11:22; Gal. 2:15; Eph. 2:11; Phil. 3:3-7; Rev. 2:9, 3:1, 9

retest: Rom. 2:23, 9:4, 32; Jer. 7:4-10; Zeph. 3:11; Luke 10:28; John 5:45, 7:19, 9:28, 29

makest: Isa. 45:25, 48:2; Micah 3:11; John 8:41

ROMANS 2:18

knowest: Deut. 4:8; Neh. 9:13, 14; Psa. 147:19, 20; Luke 12:47; John 13:17; 1 Cor. 8:1, 2; James 4:17

approvest the things that are more excellent: or, triest the things that differ, Phil. 1:10 *marg. 1 Thes. 5:21; Heb. 5:14

being instructed: Rom. 15:4; Psa. 19:8, 119:98-100,104, 105, 130; Prov. 6:23; 2 Tim. 3:15-17

ROMANS 2:19

art confident: Prov. 26:12; Isa. 5:21, 56:10; Matt. 6:23, 15:14, 23:16-26; Mark 10:15; John 7:46-49, 9:34, 40,41; 1 Cor. 3:18, 4:10, 8:1, 2; Rev. 3:17, 18

a light: Isa. 49:6, 9, 10; Matt. 4:16, 5:14; Luke 1:79; Acts 26:18; Phil. 2:15

ROMANS 2:20

a teacher: Matt. 11:25; 1 Cor. 3:1; Heb. 5:13; 1 Pet. 2:2

the form: Rom. 6:17; 2 Tim. 1:13, 3:5; Titus 1:16

ROMANS 2:21

therefore: Psa. 50:16-21; Matt. 23:3-12; Luke 4:23, 11:46, 12:47, 19:22; 1 Cor. 9:27; Gal. 6:13; Titus 2:1-7

dost thou steal: Isa. 56:11; Ezek. 22:12, 13, 27; Amos 8:4-6; Micah 3:11; Matt. 21:13, 23:14

ROMANS 2:22

adultery: Jer. 5:7, 7:9, 10, 9:2; Ezek. 22:11; Matt. 12:39, 16:4; James 4:4

sacrilege: Mal. 1:8, 14, 3:8; Mark 11:17

ROMANS 2:23

that makest: Rom. 2:17, 3:2, 9:4; Jer. 8:8, 9; Matt. 19:17-20; Luke 10:26-29, 18:11; John 5:45; John 9:28, 29; James 1:22-27, 4:16, 17

ROMANS 2:24

the name: Isa. 52:5; Lam. 2:15, 16; Ezek. 36:20-23; Matt. 18:7; 1 Tim. 5:14, 6:1; Titus 2:5, 8

as it is written: 2 Sam. 12:14

ROMANS 2:25

circumcision: Rom. 2:28, 29, 3:1, 2, 4:11, 12; Deut. 30:6; Jer. 4:4; Gal. 5:3-6, 6:15; Eph. 2:11, 12

but if: Rom. 2:23; Jer. 9:25, 26; Acts 7:51

ROMANS 2:26

Isa. 56:6, 7; Matt. 8:11, 12, 15:28; Acts 10:2-4, 34, 35, 11:3-18; 1 Cor. 7:18, 19; Phil. 3:3; Col. 2:11

ROMANS 2:27

if it fulfil: Rom. 8:4, 13:10; Matt. 3:15, 5:17-20; Acts 13:22; Gal. 5:14

judge: Ezek. 16:48-52; Matt. 12:41, 42; Heb. 11:3

by the: Rom. 2:20,29, 7:6-8; 2 Cor. 3:6

ROMANS 2:28

For he: Rom. 9:6-8; Psa. 73:1; Isa. 1:9-15, 48:1, 2; Hosea 1:6-9; Matt. 3:9; John 1:47; John 8:37-39; Gal. 6:15; Rev. 2:9

neither: Jer. 9:26; Rom. 4:10-12; 1 Pet. 3:21

ROMANS 2:29

which: 1 Sam. 16:7; 1 Chr. 29:17; Psa. 45:13; Jer. 4:14; Matt. 23:25-28; Luke 11:39; Luke 17:21; John 4:23; 1 Pet. 3:4

circumcision: Deut. 10:16, 30:6; Jer. 4:4; Col. 2:11, 12

spirit: Rom. 2:27, 7:6, 14:17; John 3:5-8; 2 Cor. 3:6; Phil. 3:3

whose: John 5:44, 12:43; 1 Cor. 4:5; 2 Cor. 10:18; 1 Thes. 2:4; 1 Pet. 3:4

xxxv Chapter 3

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 3

Overview

v. 1, The Jews' prerogative; v. 3, which they have not lost; v. 9, howbeit the law convinces them also of sin; v. 20, therefore no flesh is justified by the law; v. 28, but all, without difference, by faith, only; v. 31, and yet the law is not abolished.

ROMANS 3:1

advantage: Rom. 2:25-29; Gen. 25:32; Eccl. 6:8, 11; Isa. 1:11-15; Mal. 3:14; 1 Cor. 15:32; Heb. 13:9

ROMANS 3:2

Much: Rom. 3:3, 11:1, 2, 15-23, 28, 29

because: Rom. 2:18, 9:4; Deut. 4:7, 8; Neh. 9:13, 14; Psa. 78:4-7, 147:19, 20; Isa. 8:20; Ezek. 20:11, 12; Luke 16:29-31; John 5:39; 2 Tim. 3:15-17; 2 Pet. 1:19-21; Rev. 19:10

committed: 1 Cor. 9:17; 2 Cor. 5:19; Gal. 2:7; 1 Tim. 6:20

the oracles: Rom. 1:2; Psa. 119:140; Dan. 10:21; Acts 7:38; 2 Tim. 3:15, 16; Heb. 5:12; 1 Pet. 4:11; 2 Pet. 1:20,21; Rev. 22:6

ROMANS 3:3

if some: Rom. 9:6, 10:16, 11:1-7; Heb. 4:2

shall: Rom. 11:29; Num. 23:19; 1 Sam. 15:29; Isa. 54:9, 10, 55:11, 65:15, 16; Jer. 33:24-26; Matt. 24:35; 2 Tim. 2:13; Heb. 6:13-18

faith: Psa. 84:7; John 1:16; 2 Cor. 3:18; 2 Thes. 1:3; Titus 1:1, 2

ROMANS 3:4

God forbid: Rom. 3:6, 31, 6:2, 15, 7:7, 13, 9:14, 11:1, 11; Luke 20:16; 1 Cor. 6:15; Gal. 2:17, 2:21; Gal. 6:14

let God: Deut. 32:4; Job 40:8; Psa. 100:5, 119:160, 138:2; Micah 7:20; John 3:33; 2 Cor. 1:18; Titus 1:2; Heb. 6:18; 1 John 5:10,20; Rev. 3:7

but every: Psa. 62:9, 116:11

That thou: Job 36:3; Psa. 51:4; Matt. 11:19

ROMANS 3:5

But if: Rom. 3:7, 25, 26, 8:20,21

what shall: Rom. 4:1, 6:1, 7:7, 9:13, 14

Is God: Rom. 2:5, 3:19, 9:18-20, 12:19; Deut. 32:39-43; Psa. 58:10,11, 94:1, 2; Nahum 1:2, 6-8; 2 Thes. 1:6-9; Rev. 15:3, 16:5-7, 18:20

I speak: Rom. 6:19; 1 Cor. 9:8; Gal. 3:15

ROMANS 3:6

God forbid: Rom. 3:4

for then: Gen. 18:25; Job 8:3, 34:17-19; Psa. 9:8, 11:5-7, 50:6, 96:13, 98:9; Acts 17:31

ROMANS 3:7

if the truth: Gen. 37:8, 9, 20, 44:1-14, 50:18-20; Exod. 3:19, 14:5, 30; 1 Kings 13:17, 18, 26-32; 2 Kings 8:10-15; Matt. 26:34, 69-75

why yet: Rom. 9:19, 20; Isa. 10:6, 7; Acts 2:23, 13:27-29

ROMANS 3:8

we be: Matt. 5:11; 1 Pet. 3:16, 17

Let us: Rom. 5:20, 6:1, 15, 7:7; Jude 1:4

ROMANS 3:9

what then: Rom. 3:5, 6:15, 11:7; 1 Cor. 10:19, 14:15; Phil. 1:18

are we: Rom. 3:22, 23; Isa. 65:5; Luke 7:39, 18:9-14; 1 Cor. 4:7

proved: Gr. charged, Rom. 1:28-32, 2:1-16

that they: Gal. 3:10,22

ROMANS 3:10

As it is: Rom. 3:4, 11:8, 15:3, 4; Isa. 8:20; 1 Pet. 1:16

There: Psa. 14:1-3, 53:1-3

none: Rom. 3:23; Job 14:4, 15:14, 16, 25:4; Jer. 17:9; Matt. 15:19; Mark 7:21, 22; Mark 10:18; 1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 2:1-3, 5:3-6; Col. 3:5-9; 1 Tim. 1:9, 10; 2 Tim. 3:2-5; Titus 3:3; 1 John 1:8-10; Rev. 21:8, 22:15

ROMANS 3:11

none that understandeth: Rom. 1:22, 28; Psa. 14:2-4, 53:2, 4, 94:8; Prov. 1:7, 22, 29, 30; Isa. 27:11; Jer. 4:22; Hosea 4:6; Matt. 13:13, 14, 19; Titus 3:3; 1 John 5:20

seeketh: Rom. 8:7; Job 21:15, 16; Isa. 9:13, 31:1, 55:6, 65:1; Hosea 7:10

ROMANS 3:12

They are: Exod. 32:8; Psa. 14:3; Eccl. 7:29; Isa. 53:6, 59:8; Jer. 2:13; Eph. 2:3; 1 Pet. 2:25

become: Gen. 1:31, 6:6, 7; Matt. 25:30; Philem. 1:11

there is none: Psa. 53:1; Eccl. 7:20; Isa. 64:6; Eph. 2:8-10; Phil. 2:12, 13; Titus 2:13, 14; James 1:16, 17

ROMANS 3:13

throat: Psa. 5:9; Jer. 5:16; Matt. 23:27, 28

with their: Rom. 3:4; Psa. 5:9, 12:3, 4, 36:3, 52:2, 57:4; Isa. 59:3; Jer. 9:3-5; Ezek. 13:7; Matt. 12:34, 35; James 3:5-8

the poison: Deut. 32:33; Job 20:14-16; Psa. 140:3

ROMANS 3:14

Psa. 10:7, 59:12, 109:17, 18; James 3:10

ROMANS 3:15

Prov. 1:16, 6:18; Isa. 59:7, 8

ROMANS 3:17

Rom. 5:1; Isa. 57:21, 59:8; Matt. 7:14; Luke 1:79

ROMANS 3:18

Gen. 20:11; Psa. 36:1; Prov. 8:13, 16:6, 23:17; Luke 23:40; Rev. 19:5

ROMANS 3:19

what things: Rom. 3:2, 2:12-18; John 10:34, 35, 15:25; 1 Cor. 9:20,21; Gal. 3:23, 4:5, 21, 5:18

that: Rom. 3:4, 1:20, 2:1; 1 Sam. 2:9; Job 5:16, 9:2, 3; Psa. 107:42; Ezek. 16:63; Matt. 22:12, 13; John 8:9; 1 Cor. 1:29

and all the: Rom. 3:9, 23, 2:1, 2; Gal. 3:10,22

guilty before God: or, subject to the judgment of God

ROMANS 3:20

Therefore: Rom. 3:28, 2:13, 4:13, 9:32; Acts 13:39; Gal. 2:16, 19, 3:10-13, 5:4; Eph. 2:8, 9; Titus 3:5-7; James 2:9, 10

no flesh: Job 25:4; Psa. 130:3, 143:2; James 2:20-26

in his sight: Job 15:15, 25:5

for by the: Rom. 7:7-9; Gal. 2:19

ROMANS 3:21

righteousness: Rom. 1:17, 5:19, 21, 10:3, 4; Gen. 15:6; Isa. 45:24, 25, 46:13, 51:8, 54:17; Isa. 61:10; Jer. 23:5, 6, 33:16; Dan. 9:24; Acts 15:11; 1 Cor. 1:30; 2 Cor. 5:21; Gal. 5:5; Phil. 3:9; Heb. 11:4-40; 2 Pet. 1:1
being: Deut. 18:15-19; Luke 24:44; John 1:45, 3:14, 15, 5:46, 47; Acts 26:22; Heb. 10:1-14
and the: Rom. 1:2, 16:26; Acts 3:21-25, 10:43, 28:23; Gal. 3:8; 1 Pet. 1:10

ROMANS 3:22

which is: Rom. 4:3-13, 20-22, 5:1-11, 8:1; Phil. 3:9
unto all: Rom. 4:6, 11, 22; Gal. 2:16, 3:6; James 2:23
and upon: Isa. 61:10; Matt. 22:11, 12; Luke 15:22; Gal. 3:7-9
for there: Rom. 2:1, 10:12; Acts 15:9; 1 Cor. 4:7; Gal. 3:28; Col. 3:11

ROMANS 3:23

all have: Rom. 3:9, 19, 1:28-32, 2:1-16, 11:32; Eccl. 7:20; Gal. 3:22; 1 John 1:8-10
come: Heb. 4:1
of: Rom. 5:2; 1 Thes. 2:12; 2 Thes. 2:14; 1 Pet. 4:13, 5:1, 10

ROMANS 3:24

justified: Rom. 4:16, 5:16-19; 1 Cor. 6:11; Eph. 2:7-10; Titus 3:5-7
through: Rom. 5:9; Isa. 53:11; Matt. 20:28; Eph. 1:6, 7; Col. 1:14; 1 Tim. 2:6; Titus 2:14; Heb. 9:2-14; 1 Pet. 1:18, 19; Rev. 5:9, 7:14

ROMANS 3:25

set forth: or, foreordained, Acts 2:23, 3:18, 4:28, 15:18; 1 Pet. 1:18-20; Rev. 13:8
to be: Exod. 25:17-22; Lev. 16:15; Heb. 9:5 *Gr: 1 John 2:2, 4:10
through: Rom. 5:1, 9, 11; Isa. 53:11; John 6:47, 53-58; Col. 1:20-23; Heb. 10:19, 20
to declare: Rom. 3:26; Psa. 22:31, 40:10, 50:6, 97:6, 119:142; 1 John 1:10
remission: or, passing over, Rom. 3:23, 24, 4:1-8; Acts 13:38, 39, 17:30; 1 Tim. 1:15; Heb. 9:15-22, 25, 26, 10:4; Heb. 11:7, 14, 17, 39, 40; Rev. 5:9, 13:8, 20:15

ROMANS 3:26

that he: Deut. 32:4; Psa. 85:10,11; Isa. 42:21, 45:21; Zeph. 3:5, 15; Zech. 9:9; Acts 13:38, 39; Rev. 15:3
and: Rom. 3:30, 4:5, 8:33; Gal. 3:8-14

ROMANS 3:27

Where: Rom. 3:19, 2:17, 23, 4:2; Ezek. 16:62, 63, 36:31, 32; Zeph. 3:11; Luke 18:9-14; 1 Cor. 1:29-31, 4:7; Eph. 2:8-10
of works: Rom. 9:11, 32, 10:5, 11:6; Gal. 2:16
but by: Rom. 7:21, 23, 25, 8:2; Mark 16:16; John 3:36; Gal. 3:22; 1 John 5:11, 12

ROMANS 3:28

Rom. 3:20-22, 26, 4:5, 5:1, 8:3; John 3:14-18, 5:24, 6:40; Acts 13:38, 39; 1 Cor. 6:11; Gal. 2:16, 3:8, 11-14, 24; Phil. 3:9; Titus 3:7

ROMANS 3:29

Rom. 1:16, 9:24-26, 11:12, 13, 15:9-13, 16; Gen. 17:7, 8, 18; Psa. 22:7, 67:2; Psa. 72:17; Isa. 19:23-25, 54:5; Jer. 16:19, 31:33; Hosea 1:10; Zech. 2:11; Zech. 8:20-23; Mal. 1:11; Matt. 22:32, 28:19; Mark 16:15, 16; Luke 24:46, 47; Acts 9:15, 22:21, 26:17; Gal. 3:14, 25-29; Eph. 3:6; Col. 3:11

ROMANS 3:30

Rom. 3:28, 4:11, 12, 10:12, 13; Gal. 2:14-16, 3:8, 20,28, 5:6, 6:15; Phil. 3:3; Col. 2:10,11

ROMANS 3:31

do we: Rom. 4:14; Psa. 119:126; Jer. 8:8, 9; Matt. 5:17, 15:6; Gal. 2:21, 3:17-19

God: Ἰς ἄλλήεῳ, literally, let it not be, and which might be rendered less objectionably, far from it, by no means. Rom. 3:4

yea: Rom. 7:7-14, 22, 25, 8:4, 10:4, 13:8-10; Psa. 40:8; Isa. 42:21; Jer. 31:33, 34; Matt. 3:15, 5:20; 1 Cor. 9:21; Gal. 2:19, 5:18

xxxvi

Religious groups

Political and Religious Groups

1. The diaspora. The Jews scattered abroad, due to the Assyrian and Babylonian captivities (Acts 2:5, 9-11).
2. Epicurianism. A first-century hedonistic philosophy developed by Epicurius (341-270 B.C.). See Acts 17:18.
3. The Galileans. Jewish followers of a rebel named Judas of Galilee. They were the right wingers of the day (Lk. 13:1).
4. The Hellenists. Greek-speaking Jews (Acts 6:1).
5. The Herodians. A political dynasty from the family of Herod. They derived their authority from the Roman government (Mk. 3:6; 8:15; 12:13-17).
6. The Levites. The descendants of Levi who had charge of the Temple (Jn. 1:19; Lk. 10:32).
7. The Libertines. A group of ex-slaves who apparently had their own synagogues in Jerusalem (Acts 6:9).
8. The Nazarites. Those individuals taking a special religious vow as prescribed in Numbers 6. (See Jdg. 13:3-7; Lk. 1:15.)
9. The Pharisees. The separatists, legalists, and guardians of both the written and oral law (Mt. 12:1, 2; 23).
10. The Proselytes. Gentile converts to Judaism (Mt. 23:15; Acts 2:10; 13:43).
11. The Publicans. The state-appointed tax collectors of Roman revenue (Lk. 3:13; 19:8; Mt. 9:9).
12. The Sadducees. The liberal resurrection-denying left wing members of the Sanhedrin (Mk. 12:18; Lk. 20:27).
13. The Samaritans. A race of half Jew and Gentile living between the provinces of Judea and Galilee (Jn. 4:9; 8:48; Mt. 10:5; Lk. 10:33; 17:16).
14. The Sanhedrin. The religious and legal Jewish Supreme Court (Mt. 26:65, 66; 27:1, 2).
15. The Scribes. The students, interpreters, and teachers of the Old Testament law (Mt. 16:21; 21:15; 23:2; 26:3). They were also called lawyers (Lk. 10:25).
16. The Stoics. A group founded by Zeno (300 B.C.) who believed life's goal was to rise above all things and to show no emotion to either pain or pleasure (Acts 17:15).
17. The Zelotes. A group of Jewish patriots, fanatical fenders of theocracy (Lk. 6:15; Acts 1:13).

xxxvii **Chapter 4**

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 4

Overview

v. 1, Abraham's faith was imputed to him for righteousness; v. 10, before he was circumcised; v. 13, By faith only he and his seed received the promise; v. 16, Abraham is the father of all that believe; v. 24, Our faith also shall be imputed to us for righteousness.

ROMANS 4:1

what: Rom. 6:1, 7:7, 8:31

Abraham: Isa. 51:2; Matt. 3:9; Luke 3:8, 16:24, 25, 29-31; John 8:33, 37-41, 53, 56; Acts 13:26; 2 Cor. 11:22

as pertaining: Rom. 4:16; Heb. 12:9

ROMANS 4:2

Abraham: Rom. 3:20-28; Phil. 3:9

he hath: Rom. 3:27, 15:17; Ezek. 8:9; Jer. 9:23, 24; 1 Cor. 9:16; 2 Cor. 5:12, 11:12, 30; 2 Cor. 12:1-9; Gal. 6:13, 14; Eph. 2:9

but: Gen. 12:12, 13, 18, 20, 20:9-13; Josh. 24:2; 1 Cor. 1:29, 4:7; Gal. 3:22

ROMANS 4:3

what: Rom. 9:17, 10:11, 11:2; Isa. 8:20; Mark 12:10; James 4:5; 2 Pet. 1:20,21

Abraham: Gen. 15:6; Gal. 3:6-8; James 2:23

counted: Rom. 4:5, 9, 11, 22-25; Psa. 106:31

ROMANS 4:4

Rom. 9:32, 11:6, 35; Matt. 20:1-16

ROMANS 4:5

But to: Rom. 4:24, 25, 3:22, 5:1, 2, 10:3, 9, 10; Acts 13:38, 39; Gal. 2:16, 17, 3:9-14; Phil. 3:9

believeth: Rom. 4:24, 3:26-30, 8:30-34; John 5:24; Gal. 3:8

ungodly: Rom. 1:17, 18, 5:6-8; Josh. 24:2; Zech. 3:3, 4; 1 Cor. 6:9-11; 1 Tim. 1:13-15; Titus 3:3-7

his faith: Rom. 4:3; Hab. 2:4

ROMANS 4:6

blessedness: Rom. 4:9; Deut. 33:29; Psa. 1:1-3, 112:1, 146:5, 6; Matt. 5:3-12; Gal. 3:8, 9, 14, 4:15; Eph. 1:3

imputeth: Rom. 4:11, 24, 1:17, 3:22, 5:18, 19; Isa. 45:24, 25, 54:17; Jer. 22:6, 33:16; Dan. 9:24; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9; 2 Pet. 1:1

without: Rom. 3:20,21, 27; Eph. 2:8-10; 2 Tim. 1:9

ROMANS 4:7

Psa. 32:1, 2, 51:8, 9, 85:2, 130:3, 4; Isa. 40:1, 2; Jer. 33:8, 9; Micah 7:18-20; Matt. 9:2; Luke 7:47-50

ROMANS 4:8

to whom: Isa. 53:10-12; 2 Cor. 5:19-20; Philem. 1:18, 19; 1 Pet. 2:24, 3:18

ROMANS 4:9

Cometh: Rom. 3:29, 30, 9:23, 24, 10:12, 13, 15:8-19; Isa. 49:6; Luke 2:32; Gal. 3:14, 26-28; Eph. 2:11-13, 3:8; Col. 3:11

for we: Rom. 4:3

ROMANS 4:10

not in circumcision: "Faith was reckoned to Abraham for righteousness," at least 14 years before he was circumcised; the former having taken place some time before Ishmael's birth, at which time he was 86 years old, and the other when Ishmael was 13 years of age, and Abraham 99. Gen. 15:5, 6, 16, 16:1-3, 17:1, 10,23-27; 1 Cor. 7:18, 19; Gal. 5:6, 6:15

ROMANS 4:11

the sign: Gen. 17:10; Exod. 12:13, 31:13, 17; Ezek. 20:12, 20

a seal: Rom. 2:28, 29; Deut. 30:6; 2 Cor. 1:22; Eph. 1:13, 4:30; Rev. 9:4

righteousness: Rom. 4:13, 3:22, 9:30, 10:6; Gal. 5:5; Phil. 3:9; Heb. 11:7; 2 Pet. 1:1

father: Rom. 4:12, 16-18, 3:22, 26, 9:6, 33, 10:4, 11; Matt. 8:11, 16:16; Luke 19:9; John 3:15, 16, 36, 6:35, 40,40,47, 7:38, 39, 8:33, 11:25, 26; Gal. 3:7, 22, 29, 6:16

that righteousness: Rom. 4:6

ROMANS 4:12

to them: Rom. 9:6, 7; Matt. 3:9; Luke 16:23-31; John 8:39, 40; Gal. 4:22-31

in the steps: Job 33:11; Prov. 2:20; Song 1:8; 2 Cor. 12:18; 1 Pet. 2:21

ROMANS 4:13

For the: Gen. 12:3, 17:4, 5, 16, 22:17, 18, 28:14, 49:10; Psalms 2:8, 72:11

through the: Gal. 3:16-18, 29

but through: Rom. 4:11

ROMANS 4:14

For if: Rom. 4:16; Gal. 2:21, 3:18-24, 5:4; Phil. 3:9; Heb. 7:19, 28

made: Rom. 3:31; Num. 30:12, 15; Psalms 119:126; Isa. 55:11; Jer. 19:7

ROMANS 4:15

Because: Rom. 1:17, 2:5, 6, 3:19, 20, 5:13, 20,21, 7:7-11; Num. 32:14; Deut. 29:20-28; 2 Kings 22:13; Jer. 4:8; Lam. 2:22; Ezek. 7:19; Zeph. 1:18; John 3:36, 15:22; Acts 17:30,31; 1 Cor. 15:56; 2 Cor. 3:7-9; Gal. 3:10,19; Eph. 5:6; Col. 3:6; 1 John 3:4; Rev. 6:16, 17, 19:15

where: Rom. 2:12, 13, 5:13

ROMANS 4:16

of faith: Rom. 3:24-26, 5:1; Gal. 3:7-12, 22; Eph. 2:5, 8; Titus 3:7

the promise: Heb. 6:13-19; 2 Pet. 1:10

but to: Rom. 4:11

the father: Rom. 9:8; Isa. 51:2

ROMANS 4:17

I have: Gen. 17:4, 5, 16, 20, 25:1-34, 28:3; Heb. 11:12

before him: or, like unto him, Rom. 3:29

who quickeneth: Rom. 4:2, 8:11; Matt. 3:9; John 5:21, 25, 6:63; 1 Cor. 15:45; Eph. 2:1-5; 1 Tim. 6:13

calleth: Rom. 8:29, 30, 9:26; Isa. 43:6, 44:7, 49:12, 55:12; Acts 15:18; 1 Cor. 1:28; Heb. 11:7; 1 Pet. 2:10; 2 Pet. 3:8

ROMANS 4:18

against: Rom. 4:19, 5:5, 8:24; Ruth 1:11-13; Prov. 13:12; Ezek. 37:11; Mark 5:35, 36; Luke 1:18; Acts 27:25

So shall: Gen. 15:5, 6

ROMANS 4:19

being: Rom. 4:20,21, 14:21; Matt. 6:30, 8:26, 14:31; Mark 9:23, 24; John 20:27, 28

considered: Gen. 17:17, 18:11-14; Heb. 11:11-19

ROMANS 4:20

staggered: Num. 11:13-23; 2 Kings 7:2, 19; 2 Chr. 20:15-20; Isa. 7:9; Jer. 32:16-27; Luke 1:18, 45

but was: Isa. 35:4; Dan. 10:19, 11:32; Hag. 2:4; Zech. 8:9, 13; 1 Cor. 16:13; 2 Cor. 12:10; Eph. 6:10; 2 Tim. 2:1

ROMANS 4:21

fully: Rom. 8:38; 2 Tim. 1:12; Heb. 11:13

he was able: Rom. 14:4; Gen. 18:14; Psalms 115:3; Jer. 32:17, 27; Matt. 19:26; Luke 1:37, 45; 2 Cor. 9:8; Heb. 11:19

ROMANS 4:22

it was imputed: Rom. 4:3, 6

ROMANS 4:23

Rom. 15:4; 1 Cor. 9:10, 10:6, 11; 2 Tim. 3:16, 17

ROMANS 4:24

for us: Acts 2:39

if we: Rom. 10:9, 10; Mark 16:16; John 3:14-16; Acts 2:24, 13:30; Eph. 1:18-20; Heb. 13:20,21; 1 Pet. 1:21

ROMANS 4:25

Who was: Rom. 3:25, 5:6-8, 8:3, 32; Isa. 53:5, 6, 10-12; Dan. 9:24, 26; Zech. 13:7; Matt. 20:28; 1 Cor. 15:3, 4; 2 Cor. 5:21; Gal. 1:4, 3:13; Eph. 5:2; Titus 2:14; Heb. 9:28; 1 Pet. 1:18, 19, 2:24, 3:18; 1 John 2:2, 4:9, 10; Rev. 1:5, 5:9, 7:14

and was raised: Rom. 8:33, 34; 1 Cor. 15:17; Heb. 4:14-16, 10:12-14; 1 Pet. 1:21

xxxviii

- | Promises | Promises (To the believer) |
|----------|--|
| 1. | Abundant life (Jn. 10:10). |
| 2. | A crown of life (Rev. 2:10). |
| 3. | A heavenly home (Jn. 14:1-3). |
| 4. | A new name (Isa. 62:1, 2). |
| 5. | Answers to prayer (1 Jn. 5:14). |
| 6. | Assurance (2 Tim. 1:12). |
| 7. | Cleansing (Jn. 15:3). |
| 8. | Clothing (Zech. 3:4). |
| 9. | Comfort (Isa. 51:3). |
| 10. | Companionship (Jn. 15:15). |
| 11. | Deliverance (2 Tim. 4:18). |
| 12. | Divine sonship (1 Jn. 3:1, 2). |
| 13. | Everlasting life (Jn. 3:16). |
| 14. | Fellowship of Christ (Mt. 18:19). |
| 15. | Fruitfulness (Jn. 15:4, 5). |
| 16. | Gifts of the Spirit (1 Cor. 12). |
| 17. | Glory after death (Mt. 13:43). |
| 18. | God's protecting care (1 Pet. 5:6, 7). |
| 19. | Growth (Eph. 4:11-15). |
| 20. | Guidance (Isa. 42:16). |
| 21. | Hope (Heb. 6:18, 19). |
| 22. | Inheritance (1 Pet. 1:3, 4). |
| 23. | Joy (Isa. 35:10). |
| 24. | Knowledge (Jer. 24:7). |
| 25. | Liberty (Rom. 8:2). |
| 26. | Peace (Jn. 14:27). |
| 27. | Power for service (Jn. 14:12). |
| 28. | Renewal (Titus 3:5). |
| 29. | Rest (Heb. 4:9, 11). |

30. Restoration (Isa. 57:18; 1 Jn. 1:9).
31. Resurrection (Rom. 8:11).
32. Rich rewards (Mt. 10:42).
33. Spiritual fullness (Jn. 6:35).
34. Spiritual healing (Hosea 6:1).
35. Spiritual light (Jn. 12:46).
36. Spiritual treasures (Mt. 6:19, 20).
37. Strength (Phil. 4:13).
38. Temporal blessings (Mt. 6:25-33).
39. Understanding (Ps. 119:104).
40. Victory (1 Jn. 5:4).
41. Wisdom (Jas. 1:5).

xxxix Chapter 5

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 5

Overview

v. 1, Being justified by faith, we have peace with God; v. 2, and joy in our hope; v. 8, that since we were reconciled by his blood, when we were enemies; v. 10, we shall much more be saved, being reconciled; v. 12, As sin and death came by Adam; v. 17, so much more righteousness and life by Jesus Christ; v. 20, Where sin abounded, grace did superabound.

ROMANS 5:1

being: Rom. 5:9, 18, 1:17, 3:22, 26-28, 30, 4:5, 24, 25, 9:30, 10:10; Hab. 2:4; John 3:16-18, 5:24; Acts 13:38, 39; Gal. 2:16, 3:11-14, 25, 5:4-6; Phil. 3:9; James 2:23-26

we have: Rom. 5:10, 1:7, 10:15, 14:17, 15:13, 33; Job 21:21; Psa. 85:8-10, 122:6; Isa. 27:5, 32:17, 54:13, 55:12, 57:19-21; Zech. 6:13; Luke 2:14, 10:5, 6; Luke 19:38, 42; John 14:27, 16:33; Acts 10:36; 2 Cor. 5:18-20; Eph. 2:14-17; Col. 1:20, 3:15; 1 Thes. 5:23; 2 Thes. 3:16; Heb. 13:20; James 2:23

through: Rom. 6:23; John 20:31; Eph. 2:7

ROMANS 5:2

By whom: John 10:7, 9, 14:6; Acts 14:27; Eph. 2:18, 3:12; Heb. 10:19, 20; 1 Pet. 3:18

wherein: Rom. 5:9, 10, 8:1, 30-39, 14:4; John 5:24; 1 Cor. 15:1; Eph. 6:13; 1 Pet. 1:4

and rejoice: Rom. 5:5, 8:24, 12:12, 15:13; Job 19:25-27; Psa. 16:9-11, 17:15; Prov. 14:32; 2 Thes. 2:16; Heb. 3:6, 6:18; 1 Pet. 1:3-9; 1 John 3:1-3

the glory: Rom. 2:7, 3:23, 8:17, 18; Exod. 33:18-20; Psa. 73:24; Matt. 25:21; John 5:24; 2 Cor. 3:18, 4:17; Rev. 3:21, 21:3, 11, 23, 22:4, 5

ROMANS 5:3

but we: Rom. 8:35-37; Matt. 5:10-12; Luke 6:22, 23; Acts 5:41; 2 Cor. 11:23-30, 12:9, 10; Eph. 3:13; Phil. 1:29, 2:17, 18; James 1:2, 3, 12; 1 Pet. 3:14, 4:16, 17

knowing: 2 Cor. 4:17; Heb. 12:10,11

ROMANS 5:4

patience: Rom. 15:4; 2 Cor. 1:4-6, 4:8-12, 6:9, 10; James 1:12; 1 Pet. 1:6, 7, 5:10

and experience: Josh. 10:24, 25; 1 Sam. 17:34-37; Psa. 27:2, 3, 42:4, 5, 71:14, 18-24; 2 Cor. 4:8-10; 2 Tim. 4:16-18

ROMANS 5:5

hope: Job 27:8; Psa. 22:4, 5; Isa. 28:15-18, 45:16, 17, 49:23; Jer. 17:5-8; Phil. 1:20; 2 Thes. 2:16; 2 Tim. 1:12; Heb. 6:18, 19

because: Rom. 8:14-17, 28; Matt. 22:36, 37; 1 Cor. 8:3; Heb. 8:10-12; 1 John 4:19

shed: Isa. 44:3-5; Ezek. 36:25; 2 Cor. 1:22, 3:18, 4:6; Gal. 4:6, 5:22; Eph. 1:13; Eph. 3:16-19, 4:30; Titus 3:5

ROMANS 5:6

For: Ezek. 16:4-8; Eph. 2:1-5; Col. 2:13; Titus 3:3-5

without: Lam. 1:6; Dan. 11:15

in due time: or, according to the time, Gal. 4:4; Heb. 9:26; 1 Pet. 1:20

Christ: Rom. 5:8, 4:25; 1 Thes. 5:9

ungodly: Rom. 4:5, 11:26; Psa. 1:1; 1 Tim. 1:9; Titus 2:12; 2 Pet. 2:5, 6, 3:7; Jude 1:4, 15, 18

ROMANS 5:7

scarcely: John 15:13; 1 John 3:16

a good: 2 Sam. 18:27; Psa. 112:5; Acts 11:24

some: Rom. 16:4; 2 Sam. 18:3, 23:14-17

ROMANS 5:8

commendeth: Rom. 5:20, 3:5; John 15:13; Eph. 1:6-8, 2:7; 1 Tim. 1:16

in that: Isa. 53:6; 1 Pet. 3:18; 1 John 3:16, 4:9, 10

ROMANS 5:9

being: Rom. 5:1, 3:24-26; Eph. 2:13; Heb. 9:14, 22; 1 John 1:7

we shall: Rom. 5:10, 1:18, 8:1, 30; John 5:24; 1 Thes. 1:10

ROMANS 5:10

when: Rom. 8:7; 2 Cor. 5:18, 19, 21; Col. 1:20,21

reconciled: Rom. 5:11 *marg. Rom. 8:32; Lev. 6:30; 2 Chr. 29:24; Ezek. 45:20; Dan. 9:24; Eph. 2:16; Heb. 2:17

we shall: John 5:26, 6:40,57, 10:28, 29, 11:25, 26, 14:19; 2 Cor. 4:10,11; Col. 3:3, 4; Heb. 7:25; Rev. 1:18

ROMANS 5:11

but we: Rom. 2:17, 3:29, 30; 1 Sam. 2:1; Psa. 32:11, 33:1, 43:4, 104:34, 149:2; Isa. 61:10; Hab. 3:17, 18; Luke 1:46; Gal. 4:9, 5:22; Phil. 3:1, 3, 4:4; 1 Pet. 1:8

by whom: John 1:12, 6:50-58; 1 Cor. 10:16; Col. 2:6

atonement: or, reconciliation, Rom. 5:10; 2 Cor. 5:18, 19

ROMANS 5:12

as by: Rom. 5:19; Gen. 3:6

and death: Rom. 6:23; Gen. 2:17, 3:19, 22-24; Ezek. 18:4; 1 Cor. 15:21; James 1:15; Rev. 20:14, 15

for that: or, in whom

all: Rom. 3:23; James 3:2; 1 John 1:8-10

ROMANS 5:13

until: Gen. 4:7-11, 6:5, 6, 11, 8:21, 13:13, 18:20, 19:4, 32, 36, 38:7, 10

but sin: Rom. 4:15; 1 Cor. 15:56; 1 John 3:4, 14

ROMANS 5:14

death: Rom. 5:17, 21; Gen. 4:8, 5:5-31, 7:22, 19:25; Exod. 1:6; Heb. 9:27

even: Rom. 8:20,22; Exod. 1:22, 12:29, 30; Jonah 4:11

who is the figure: Or “type (pattern, or resemblance, ὁμοίωσις [Strong’s G5179]), of him who was to come,” i.e., THE MESSIAH. Mr. Baxter remarks, It is indeed interesting to compare, on Scripture authority, Adam as the root of sin and death to all, with CHRIST, who is to all true Christians the root of holiness and life.

ROMANS 5:15

But not: Rom. 5:16, 17, 20; Isa. 55:8, 9; John 3:16, 4:10

many: Rom. 5:12, 18; Dan. 12:2; Matt. 20:28, 26:28

much: Eph. 2:8

and the gift: Rom. 6:23; 2 Cor. 9:15; Heb. 2:9; 1 John 4:9, 10, 5:11

hath: Rom. 5:20; Isa. 53:11, 55:7; 1 John 2:2; Rev. 7:9, 10, 14-17

ROMANS 5:16

for the: Gen. 3:6-19; Gal. 3:10; James 2:10

but the free: Isa. 1:18, 43:25, 44:22; Luke 7:47-50; Acts 13:38, 39; 1 Cor. 6:9-11; 1 Tim. 1:13-16

ROMANS 5:17

For if: Rom. 5:12; Gen. 3:6, 19; 1 Cor. 15:21, 22, 49

by one man’s offence: or, by one offence

abundance: Rom. 5:20; John 10:10; 1 Tim. 1:14

gift: Rom. 6:23; Isa. 61:10; Phil. 3:9

shall reign: Rom. 8:39; Matt. 25:34; 1 Cor. 4:8; 2 Tim. 2:12; James 2:5; 1 Pet. 2:9; Rev. 1:6, 3:21; Rev. 5:9, 10, 20:4, 6, 22:5

ROMANS 5:18

the offence: or, one offence

upon: Rom. 5:12, 15, 19, 3:19, 20

the righteousness: or, one righteousness, Rom. 3:21, 22; 2 Pet. 1:1

all men: John 1:7, 3:26, 12:32; Acts 13:39; 1 Cor. 15:22; 1 Tim. 2:4-6; Heb. 2:9; 1 John 2:20

ROMANS 5:19

as by one: Rom. 5:12-14

so by: Isa. 53:10-12; Dan. 9:24; 2 Cor. 5:21; Eph. 1:6; Rev. 7:9-17

ROMANS 5:20

the law: Rom. 3:19, 20, 4:15, 6:14, 7:5-13; John 15:22; 2 Cor. 3:7-9; Gal. 3:19-25

But: Rom. 6:1; 2 Chr. 33:9-13; Psa. 25:11; Isa. 1:18, 43:24, 25; Jer. 3:8-14; Ezek. 16:52, 60-63, 36:25-32; Micah 7:18, 19; Matt. 9:13; Luke 7:47, 23:39-43; John 10:10; 1 Cor. 6:9-11; Eph. 1:6-8, 2:1-5; 1 Tim. 1:13-16; Titus 3:3-7

ROMANS 5:21

That: Rom. 5:14, 6:12, 14, 16

grace: John 1:16, 17; Titus 2:11; Heb. 4:16; 1 Pet. 5:10

through: Rom. 5:17, 4:13, 8:10; 2 Pet. 1:1

unto: Rom. 6:23; John 10:28; 1 John 2:25, 5:11-13

Bible types

Types, Foreshadows A type is a shadow cast on the pages of the Old Testament describing a truth, the fulfillment of which is found in the New Testament. It can be an event, person, or thing. It must be historical and christocentric.

1. Types of Christ

Individuals

- a. Adam: his headship over a new creation (Gen. 1:28; Rom. 5:17-19; 1 Cor. 15:22, 45, 47; Heb. 2:7-9).
- b. Moses: his prophetic ministry (Deut. 18:15-18; Heb. 3:5, 6).
- c. Melchizedek: his priestly ministry (Gen. 14:18-20; Ps. 110:4; Heb. 5-8).
- d. David: his kingly ministry (2 Sam. 7:1-17; Mk. 11:10; Rev. 5:5; 22:16).
- e. Jeremiah: his sorrows (Jer. 3:20; 5:1-5; 8:20-22; 9:1; 10:19; 11:19).
- f. Joseph: his sufferings (most perfect type of Christ in Old Testament).
 - (1) Hated without a cause (Gen. 37:4, 8; Jn. 15:25).
 - (2) Ridiculed (Gen. 37:19; Lk. 22:63).
 - (3) Plotted against (Gen. 37:20; Jn. 11:53).
 - (4) Stripped of his robe (Gen. 37:23; Jn. 19:23, 24).
 - (5) Sold for silver (Gen. 37:28; Mt. 26:14-16).
 - (6) Lied about (Gen. 39:14; Mt. 26:61).
 - (7) Placed in captivity with two guilty men (Gen. 40:1-3; Lk. 23:32, 33).
 - (8) Unrecognized by his own (Gen. 42:8; Jn. 1:11).
- g. Isaac: his death (Gen. 22:2, 8, 10; Mt. 26:36, 42, 43).
- h. Jonah: his resurrection (Jonah 1:17; Mt. 12:40; 16:4; Lk. 11:29).
- i. Joshua: his victorious life (Josh. 1:3, 5, 6, 8, 9; Jn. 10:17, 18; 19:30).
- j. Noah: his saving life (Gen. 6:13, 14, 17, 18; 1 Pet. 3:18-22).
- k. Abraham: his father (Gen. 22:7, 8; Mt. 26:36, 42, 43).
- l. Daniel: his acceptance by the Father (Dan. 9:23; 10:11, 19; Mt. 3:17; 17:5).
- m. Elijah: his forerunner (Isa. 40:3, 4; Mt. 17:11, 12).
- n. Elisha: his miracles: Elisha performed fourteen miracles, nearly double those of any other Old Testament man except Moses (2 Ki. 2:9; Jn. 3:2).
- o. Ezekiel: his parables. There are sixty-nine parables in the Old Testament; twenty-three are to be found in Ezekiel's book alone (Ezek. 17:2; 20:49; Mt. 13:3).
- p. Ruth: his church (Ruth 2, 3, 4; 2 Cor. 11:2).
- q. Boaz: his love for the church (Ruth 2, 3, 4; Eph. 5:25-27).
- r. Ezra: his zeal for the Scriptures (Neh. 8; Mt. 21:42; 22:29; Mk. 12:10, 24; Lk. 4:21; 24:27; Jn. 10:35).
- s. Nehemiah: his zeal for the Holy City (Neh. 1, 2; Mt. 23:37-39; Lk. 19:41).
- t. Solomon: his wisdom (1 Ki. 3:11-13; Lk. 4:22; Jn. 7:46).
- u. Lot: his backslidden followers (Gen. 19; 2 Pet. 2:7).
- v. Absalom: his opposition
 - (1) From Judas. Absalom was a betrayer and member of David's inner circle, as was Judas of Jesus' inner circle (2 Sam. 15; Mt. 26:14).
 - (2) From the coming antichrist. Absalom plotted against the Davidic throne, as will the antichrist (2 Sam. 15; Rev. 13).

Brute Creatures

- a. Lamb (Ex. 29:38; Jn. 1:29).
- b. Dove (Lev. 5:11; Lk. 2:24).
- c. Eagle (Ex. 19:4; Mt. 23:37).
- d. Lion (Hosea 11:10; Rev. 5:5).

- e. Sheep (Lev. 1:10; Isa. 53:7).
- f. Heifer (Gen. 15:9; Num. 19).
- g. Scapegoat (Lev. 16).
- h. Ram (Gen. 22:13).
- i. Pigeon (Gen. 15:9; Lev. 5:11).
- j. Ox (Num. 7:87).
- k. Bullock (Ex. 29:11).
- l. Serpent (Num. 21:8, 9; Jn. 3:14).

Events

- a. The coats of skin (Gen. 3:21).
- b. The Passover (Ex. 12; 1 Cor. 5:7, 8).
- c. The sacrifice on the day of atonement (Lev. 16).
- d. The giving of manna (Ex. 16:14-22; Jn. 6).
- e. The ark and the flood (Gen. 6-8; 1 Pet. 3:18-22).
- f. The striking of the rock (Ex. 17:5-7; 1 Cor. 10:4).
- g. The passage through the Red Sea (Ex. 14; 1 Cor. 10:1, 2).
- h. The two memorials (Josh. 4).
- i. The branch cast into the waters at Marah (Ex. 15:23-26).

Feasts

- a. The Passover feast. Speaks of Calvary (Lev. 23:4-8; 1 Cor. 5:7).
- b. The feast of firstfruits. Speaks of the resurrection (Lev. 23:9-14; 1 Cor. 15:23).
- c. The feast of Pentecost. Speaks of the coming of the Holy Spirit (Lev. 23:15-22; Acts 2:1-4).
- d. The feast of trumpets. Speaks of the rapture and Second Coming (Lev. 23:23-25; 1 Thess. 4:13-18).
- e. The day of atonement feast. Speaks of the tribulation (Lev. 23:26-32; Rev. 6-19).
- f. The feast of tabernacles. Speaks of the millennium (Lev. 23:33-44; Rev. 20:1-6).

The Offerings

- a. The burnt offering (Lev. 1). Speaks of Christ's willingly offering himself.
- b. The meal offering (Lev. 2). Speaks of his purity and sinlessness.
- c. The peace offering (Lev. 3). Speaks of his accomplishments on the cross.
- d. The sin offering (Lev. 4). Speaks of his dealing with sin's guilt.
- e. The trespass offering (Lev. 5). Speaks of his dealing with sin's injury.

The Buildings

- a. The tabernacle (Ex. 40).
- b. The Temple (1 Ki. 8).

2. Types of antichrist

- a. Cain, by his murder of the chosen seed (Gen. 4:5-14; 1 Jn. 3:12).
- b. Nimrod, by his creation of Babylon and the Tower of Babel (Gen. 10, 11; Rev. 17, 18).
- c. Pharaoh, by his oppression of God's people (Ex. 1:8-22; Rev. 12).
- d. Korah, by his rebellion (Num. 16:1-3; Rev. 13:6).
- e. Balaam, by his attempt to curse Israel (Num. 23, 24; Dan. 7:25).
- f. Saul, by his intrusion into the office of the priesthood (1 Sam. 13:9-13; Mt. 24:15; Rev. 13:15-18).
- g. Goliath, by his proud boasting (1 Sam. 17; Dan. 11:36).
- h. Absalom, by his attempt to steal the throne of David (2 Sam. 15:1-6; 2 Thess. 2:3, 4, 9).
- i. Jeroboam, by his substitute religion (1 Ki. 12:25-31; Rev. 13:15).

- j. Sennacherib, by his efforts to destroy Jerusalem (2 Ki. 18:17; Zech. 14:2).
 - k. Nebuchadnezzar, by his golden statue (Dan. 3:1-7; Rev. 13:15).
 - l. Haman, by his plot to exterminate the Jews (Est. 3; Rev. 12:13-17).
 - m. Antiochus Epiphanes, by his defilement of the Temple (Dan. 11:21-35; Mt. 24:15).
3. Types of the church
 - a. Eve, Adam's wife (Gen. 2:23-25; 3:20).
 - b. Rebekah, Isaac's wife (Gen. 24).
 - c. Ruth, Boaz's wife (Ruth 4).
 4. Types of Israel
 - Concerning her immorality* (book of Hosea)
 - a. Gomer, the wife of Hosea.
 - b. Jezreel, Loruhamah, and Loammi, children of Hosea.
 - Concerning her immortality*
 - a. Jonah in the fish (Jonah 2). The Jews can't be swallowed!
 - b. Three Hebrew men in the fire (Dan. 3). They can't be burned!
 - c. Daniel in the lion's den (Dan. 6). They can't be eaten!
 - d. Moses in the water (Ex. 14). They can't be drowned!
 - e. Esther in Persia (Est. 3-7). They can't be hanged!
 5. Types of the Father
 - a. Abraham (Gen. 22).
 - b. Jacob (Gen. 37:3).
 - c. David (2 Sam. 9).
 - d. Hosea (Hosea 1-3).
 6. Type of the Holy Spirit—Abraham's servant (Gen. 24).
 7. Types of backslidden believers
 - a. Lot (Gen. 13:10, 11; 19:1; 2 Pet. 2:7).
 - b. Obadiah (1 Ki. 18:3-16).
 - c. Two and a half Israelite tribes (Num. 32).
 8. Type of all unsaved—Esau (Gen. 25; Heb. 12:16, 17).
 9. Type of wickedness—Babylon (Jer. 50-52; Zech. 5).
 10. Type of worldliness—Egypt (Gen. 12:10; Num. 11:5; 14:3; Isa. 31:1).
 11. Type of victory—Canaan (Ex. 3:8, 17; 13:5; Heb. 3-4).
 12. Types of false religion
 - a. Adam's fig leaves (Gen. 3:7).
 - b. Cain's ground offering (Gen. 4:3).
 - c. Nimrod's tower (Gen. 11:1-9).
 - d. Aaron's golden calf (Ex. 32).
 - e. Jezebel's teachings (1 Ki. 18:19; 2 Ki. 9:22; Rev. 2:20).
 - f. Nebuchadnezzar's statue (Dan. 3).
 13. Types of the rapture
 - a. Lot, a type of the church which will escape from the tribulation (Gen. 19:22; 1 Thess. 1:10; 5:9).
 - b. Noah, a type of Israel which will endure through the tribulation (Gen. 6-8; Mt. 24:3; Rev. 12).
 14. Types of the coming great tribulation
 - a. The universal flood, foreshadowing the scope of it (Gen. 6-8; 2 Pet. 3:1-9).

- b. The destruction of Sodom, foreshadowing the nature of it (Gen. 19; 2 Pet. 3:10-13).
- c. The ten plagues upon Egypt, foreshadowing the intensity of it (Ex. 7-12; Rev. 6-19).
- 15. Type of Armageddon—the locust plague in Joel’s day (Joel 2:1-11; Rev. 14:14-20).
- 16. Types of the millennium
 - a. The Sabbath (Ex. 20:8-11; Lev. 23:3).
 - b. The jubilee year (Lev. 25:10-12).
 - c. The tabernacle (Ex. 25:8; 29:42-46; 40:34).
 - d. The feast of tabernacles (Lev. 23:34-42).
 - e. The Promised Land (Deut. 6:3; Heb. 4:8-10).
 - f. The reign of Solomon
 - (1) The vastness of his kingdom (1 Ki. 4:21).
 - (2) The security of it (1 Ki. 4:25).
 - (3) His great wisdom (1 Ki. 4:29, 34).
 - (4) His great fame (1 Ki. 10:7).
 - (5) His great riches (1 Ki. 10:27).
- 17. Old Testament individuals who foreshadow New Testament individuals
 - a. Elijah, foreshadowing John the Baptist (1 Ki. 17:1; 18:21; Mt. 17:10-13; Mk. 6:14-20).
 - b. Abel, foreshadowing Stephen (Gen. 4:8; Acts 7:57, 58).
 - c. Joshua and Zerubbabel, foreshadowing the two witnesses in the tribulation (Zech. 4; Rev. 11).

^{xli}**Chapter 6**

Title: Treasury of Scripture Knowledge
Author:

ROMANS CHAPTER 6

Overview

v. 1, We may not live in sin; v. 2, for we are dead unto it; v. 3, as appears by our baptism; v. 12, Let not sin reign any more; v. 18, because we have yielded ourselves to the service of righteousness; v. 23, and for that death is the wages of sin.

ROMANS 6:1

What: Rom. 3:5

Shall: Rom. 6:15, 2:4, 3:5-8, 31, 5:20,21; Gal. 5:13; 1 Pet. 2:16; 2 Pet. 2:18, 19; Jude 1:4

ROMANS 6:2

God: Rom. 3:1-4:25

How: Gen. 39:9; Psa. 119:104; 1 John 3:9

dead: Rom. 6:5-11, 5:11, 7:4; Gal. 2:19, 6:14; Col. 3:3; 1 Pet. 2:24

live: 2 Cor. 5:14-17; 1 Pet. 1:14, 4:1-3

ROMANS 6:3

Know: Rom. 6:16, 7:1; 1 Cor. 3:16, 5:6, 6:2, 3, 9, 15, 16, 19, 9:13, 24; 2 Cor. 13:5; James 4:4

as were: or, as are, Matt. 28:19; 1 Cor. 12:13; Gal. 3:27; 1 Pet. 3:21

were: Rom. 6:4, 5, 8; 1 Cor. 15:29; Gal. 2:20,21

ROMANS 6:4

we are: Rom. 6:3; Col. 2:12, 13, 3:1-3; 1 Pet. 3:21

that: Rom. 6:9, 8:11; 1 Cor. 6:14; 2 Cor. 13:4; Eph. 1:19, 20, 2:5, 6
by the: Matt. 28:2, 3; John 2:11, 19, 20, 11:40; Col. 1:11
even: Rom. 6:19, 7:6, 12:1, 2, 13:13, 14; 2 Cor. 5:17; Gal. 6:15, 16; Eph. 4:17, 22-24, 5:8; Phil. 3:17, 18; Col. 1:9-12, 2:11, 12, 3:10, 4:1; 1 Pet. 4:1, 2; 2 Pet. 1:4-9; 1 John 2:6

ROMANS 6:5

For: Rom. 6:8-12; Eph. 2:5, 6; Phil. 3:10,11
planted: Psa. 92:13; Isa. 5:2; Jer. 2:21; Matt. 15:13; John 12:24, 15:1-8

ROMANS 6:6

that our: Gal. 2:20, 5:24, 6:14; Eph. 4:22; Col. 3:5, 9, 10
that the: Rom. 7:24, 8:3, 13; Col. 2:11, 12
that henceforth: Rom. 6:12, 22, 7:25, 8:4; 2 Kings 5:17; Isa. 26:13; John 8:34-36

ROMANS 6:7

For he: Rom. 6:2, 8, 7:2, 4; Col. 3:1-3; 1 Pet. 4:1
freed: or, justified, Rom. 8:1

ROMANS 6:8

Now: Rom. 6:3-5; 2 Tim. 2:11, 12
we believe: John 14:19; 2 Cor. 4:10-14, 13:4; Col. 3:3, 4; 1 Thes. 4:14-17

ROMANS 6:9

Christ: Psa. 16:9-11; Acts 2:24-28; Heb. 7:16, 25, 10:12, 13; Rev. 1:18
death: Rom. 6:14, 5:14; Heb. 2:14, 15

ROMANS 6:10

he died unto: Rom. 8:3; 2 Cor. 5:21; Heb. 9:26-28; 1 Pet. 3:18
he liveth unto: Rom. 6:11, 14:7-9; Luke 20:38; 2 Cor. 5:15; 1 Pet. 4:6

ROMANS 6:11

reckon: Rom. 8:18
be dead: Rom. 6:2
but: Rom. 6:13; 1 Cor. 6:20; Gal. 2:19, 20; Col. 3:3-5
through: Rom. 6:23, 5:1, 16:27; John 20:31; Eph. 2:7; Phil. 1:11, 4:7; Col. 3:17; 1 Pet. 2:5; 1 Pet. 4:11

ROMANS 6:12

Let not: Rom. 6:16, 5:21, 7:23, 24; Num. 33:55; Deut. 7:2; Josh. 23:12, 13; Judg. 2:3; Psa. 19:13; Psa. 119:133
mortal: Rom. 8:11; 1 Cor. 15:53, 54; 2 Cor. 4:11, 5:4
in the lusts: Rom. 6:16, 2:8, 8:13, 13:14; Gal. 5:16, 24; Eph. 2:3, 4:22; 1 Thes. 4:5; 2 Tim. 2:22; Titus 2:12, 3:3; James 1:14, 15, 4:1-3; 1 Pet. 1:14, 2:11, 4:2, 3; 1 John 2:15-17; Jude 1:16, 18

ROMANS 6:13

Neither: Rom. 6:16, 19, 7:5, 23; 1 Cor. 6:15; Col. 3:5; James 3:5, 6, 4:1
instruments: Gr. arms, or weapons, 2 Cor. 10:4
unrighteousness: Rom. 1:29, 2:8, 9; Deut. 25:16; Isa. 3:10,11, 55:7; Ezek. 18:4; 1 Cor. 6:9; 2 Thes. 2:12; 2 Pet. 2:13-15; 1 John 1:9
but yield: Rom. 12:1; 2 Chr. 30:8; Dan. 3:28; 1 Cor. 6:20; 2 Cor. 8:5; Phil. 1:20
alive: Rom. 6:11; Luke 15:24, 32; John 5:24; 2 Cor. 5:15; Eph. 2:5, 5:14; Col. 2:13; 1 Pet. 2:24, 4:2
and your: Psa. 37:30; Prov. 12:18; James 3:5, 6

ROMANS 6:14

sin: Rom. 6:12, 5:20,21, 8:2; Psa. 130:7, 8; Micah 7:19; Matt. 1:21; John 8:36; Titus 2:14; Heb. 8:10
for ye: Rom. 3:19, 20, 7:4-11; Gal. 3:23, 4:4, 5, 21, 5:18
under: Rom. 6:15, 4:16, 5:21, 11:6; John 1:17; 2 Cor. 3:6-9

ROMANS 6:15

What: Rom. 3:9

shall we: Rom. 6:1, 2; 1 Cor. 9:20,21; 2 Cor. 7:1; Gal. 2:17, 18; Eph. 2:8-10; Titus 2:11-14; Jude 1:4

ROMANS 6:16

Know: Rom. 6:3

to whom: Rom. 6:13; Josh. 24:15; Matt. 6:24; John 8:34; 2 Pet. 2:19

whether of sin: Rom. 6:12, 17, 19-23

ROMANS 6:17

But: Rom. 1:8; 1 Chr. 29:12-16; Ezra 7:27; Matt. 11:25, 26; Acts 11:18, 28:15; 1 Cor. 1:4; Eph. 1:16; Phil. 1:3-5; Col. 1:3, 4; 1 Thes. 1:2, 3, 3:9; 2 Thes. 1:3; 2 Tim. 1:3-5; Philem. 1:4; 2 John 1:4; 3 John 1:3

that: 1 Cor. 6:9-11; Eph. 2:5-10; 1 Tim. 1:13-16; Titus 3:3-7; 1 Pet. 2:9, 4:2-5

but ye: Rom. 1:5, 2:8, 15:18, 16:26; Psa. 18:44 *marg. 2 Cor. 10:5, 6; Heb. 5:9, 11:8; 1 Pet. 1:22, 3:1, 4:17

that form: 2 Tim. 1:13

which was delivered you: Gr. whereto ye were delivered

ROMANS 6:18

made: Rom. 6:14; Psa. 116:16, 119:32, 45; Luke 1:74, 75; John 8:32, 36; 1 Cor. 7:21, 22; Gal. 5:1; 1 Pet. 2:16

servants: Rom. 6:19, 20,22; Isa. 26:13, 54:17

ROMANS 6:19

I speak: Rom. 3:5; 1 Cor. 9:8, 15:32; Gal. 3:15

because: Rom. 8:26, 15:1; Heb. 4:15

for as ye: Rom. 6:13, 17; 1 Cor. 6:11; Eph. 2:2, 3; Col. 3:5-7; 1 Pet. 4:2-4

unto iniquity: Rom. 6:16; 1 Cor. 5:6, 15:33; 2 Tim. 2:16, 17; Heb. 12:15

now yield: Rom. 6:13

unto holiness: Rom. 6:22

ROMANS 6:20

the servants: Rom. 6:16, 17; John 8:34

from: Gr. to

ROMANS 6:21

What: Rom. 7:5; Prov. 1:31, 5:10-13, 9:17, 18; Isa. 3:10; Jer. 17:10, 44:20-24; Gal. 6:7, 8

whereof: Ezra 9:6; Job 40:4, 42:6; Jer. 3:3, 8:12, 31:19; Ezek. 16:61-63; Ezek. 36:31, 32, 43:11; Dan. 9:7, 8, 12:2; Luke 15:17-21; 2 Cor. 7:11; 1 John 2:28

for the: Rom. 6:23, 1:32; Deut. 17:6, 21:22; 2 Sam. 12:5-7; 1 Kings 2:26; Psa. 73:17; Prov. 14:12; Prov. 16:25; Phil. 3:19; Heb. 6:8, 10:29; James 1:15, 5:20; 1 Pet. 4:17; Rev. 16:6; Rev. 20:14

ROMANS 6:22

But now: Rom. 6:14, 18, 8:2; John 8:32; 2 Cor. 3:17; Gal. 5:13

become: Rom. 7:25; Gen. 50:17; Job 1:8; Psa. 86:2, 143:12; Isa. 54:17; Dan. 3:26, 6:20; Gal. 1:10; Col. 4:12; Titus 1:1; James 1:1; 1 Pet. 2:16; Rev. 7:13

ye have: Psa. 92:14; John 15:2, 16; Gal. 5:22; Eph. 5:9; Phil. 1:11, 4:17; Col. 1:10

and the end: Rom. 6:21; Num. 23:10; Psa. 37:37, 38; Matt. 13:40,43, 19:29, 25:46; John 4:36

ROMANS 6:23

For the wages: Rom. 5:12; Gen. 2:17, 3:19; Isa. 3:11; Ezek. 18:4, 20; 1 Cor. 6:9, 10; Gal. 3:10; Gal. 6:7, 8; James 1:15; Rev. 21:8

but the: Rom. 2:7, 5:17, 21; John 3:14-17, 36, 4:14, 5:24, 39, 40, 6:27, 32, 33, 40, 50-58; John 6:68, 10:28, 17:2; Titus 1:2; 1 Pet. 1:3, 4; 1 John 2:25, 5:11, 12

^{xiii}Chapter 7

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 7

Overview

v. 1, No law hath power over a man longer than he lives; v. 4, But we are dead to the law; v. 7, Yet is not the law sin; v. 12, but holy, just and good; v. 16, as I acknowledge, who am grieved because I cannot keep it.

ROMANS 7:1

Know: Rom. 6:3

brethren: Rom. 9:3, 10:1

them that: Rom. 2:17, 18; Ezra 7:25; Prov. 6:23; 1 Cor. 9:8; Gal. 4:21

the law: Rom. 7:6, 6:14

a man: Or, person, either man or woman; ἀνθρώπου [Strong's G444] and ἄνθρωπος having this extent of signification.

ROMANS 7:2

the woman: Rather, a woman. The apostle here illustrates the position laid down in the preceding verse by a familiar instance. Gen. 2:23, 24; Num. 30:7, 8; 1 Cor. 7:4, 39

ROMANS 7:3

So then: Exod. 20:14; Lev. 20:10; Num. 5:13-31; Deut. 22:22-24; Matt. 5:32; Mark 10:6-12; John 8:3-5

though: Ruth 2:13; 1 Sam. 25:39-42; 1 Tim. 5:11-14

ROMANS 7:4

ye also: Rom. 7:6, 6:14, 8:2; Gal. 2:19, 20, 3:13, 5:18; Eph. 2:15; Col. 2:14, 20

the body: Matt. 26:26; John 6:51; 1 Cor. 10:16; Heb. 10:10; 1 Pet. 2:24

that ye: Psa. 45:10-15; Isa. 54:5, 62:5; Hosea 2:19, 20; John 3:29; 2 Cor. 11:2; Eph. 5:23-27; Rev. 19:7, 21:9

that we: Rom. 6:22; Psa. 45:16; John 15:8; Gal. 5:22, 23; Phil. 1:11, 4:17; Col. 1:6, 10

ROMANS 7:5

in the flesh: Rom. 8:8, 9; John 3:6; Gal. 5:16, 17, 24; Eph. 2:3, 11; Titus 3:3

motions: Gr. passions, Rom. 1:26 *Gr.

which: Rom. 3:20, 4:15, 5:20; 1 Cor. 15:56; 2 Cor. 3:6-9; Gal. 3:10; James 2:9, 10; 1 John 3:4

did work: Rom. 7:8-13; Matt. 15:19; Gal. 5:19-21; James 1:15

members: Rom. 7:23, 6:13, 19; Col. 3:5; James 4:1

bring: Rom. 6:21

ROMANS 7:6

But: Rom. 7:4, 6:14, 15; Gal. 3:13, 23-25, 4:4, 5

that being dead: or, being dead to that, Rom. 7:1, 4, 6:2

serve: Rom. 1:9, 2:27-29, 6:4, 11, 19, 22, 12:2; Ezek. 11:19, 36:26; 2 Cor. 3:6, 5:17; Gal. 2:19, 20, 6:15; Phil. 3:3; Col. 3:10

ROMANS 7:7

What: Rom. 3:5, 4:1, 6:15

is the law: Rom. 7:8, 11, 13; 1 Cor. 15:56

I had: Rom. 7:5, 3:20; Psa. 19:7-12, 119:96

lust: or, concupiscence, Rom. 7:8; 1 Thes. 4:5

Thou shalt: Rom. 13:9; Gen. 3:6; Exod. 20:17; Deut. 5:21; Josh. 7:21; 2 Sam. 11:2; 1 Kings 21:1-4; Micah 2:2; Matt. 5:28; Luke 12:15; Acts 20:33; Eph. 5:3; Col. 3:5; 1 John 2:15, 16

ROMANS 7:8

sin: Rom. 7:11, 13, 17, 4:15, 5:20

wrought: James 1:14, 15

For without: etc. Rather, "For without a law sin is dead." Where there is no law, there is no transgression; for sin is the transgression of the law. The very essence of sin consists in the violation of some positive law. Rom. 4:15; John 15:22, 24; 1 Cor. 15:56

ROMANS 7:9

For I: Matt. 19:20; Luke 10:25-29, 15:29, 18:9-12, 21; Phil. 3:5, 6

without: Matt. 5:21-26, 15:4-6; Mark 7:8-13

but: Rom. 3:19, 20, 10:5; Psa. 40:12; Gal. 3:10; James 2:10,11

sin: Rom. 7:21-23, 8:7

and I died: Rom. 7:4, 6 *marg. Rom. 7:11, 3:20; Gal. 2:19

ROMANS 7:10

Rom. 10:5; Lev. 18:5; Ezek. 20:11, 13, 21; Luke 10:27-29; 2 Cor. 3:7

ROMANS 7:11

sin: Rom. 7:8, 13

deceived: Isa. 44:20; Jer. 17:9, 49:16; Obad. 1:3; Eph. 4:22; Heb. 3:13; James 1:22, 26

ROMANS 7:12

the law: Rom. 7:14, 3:31, 12:2; Deut. 4:8, 10:12; Neh. 9:13; Psa. 19:7-12, 119:38, 86, 127, 137; Psa. 119:140,172; 1 Tim. 1:8

the commandment: Rom. 7:7

ROMANS 7:13

then: Rom. 8:3; Gal. 3:21

But sin: Rom. 7:8-11, 5:20; James 1:13-15

ROMANS 7:14

the law: Lev. 19:18; Deut. 6:5; Psa. 51:6; Matt. 5:22, 28, 22:37-40; Heb. 4:12

but: Rom. 7:18, 22, 23; Job 42:6; Psa. 119:25; Prov. 30:2, 5; Isa. 6:5, 64:5, 6; Luke 5:8; Luke 7:6, 18:11-14; Eph. 3:8

carnal: Matt. 16:23; 1 Cor. 3:1-3

sold: Rom. 7:24; Gen. 37:27, 36, 40:15; Exod. 21:2-6, 22:3; 1 Kings 21:20,25; 2 Kings 17:17; Isa. 50:1, 52:3; Amos 2:6; Matt. 18:25

ROMANS 7:15

For that: Rom. 14:22; Luke 11:48

allow: or, know, Psa. 1:6; Nahum 1:7; 2 Tim. 2:19

what: Rom. 7:16, 19, 20; 1 Kings 8:46; Psa. 19:12, 65:3, 119:1-6, 32, 40; Eccl. 7:20; Gal. 5:17; Phil. 3:12-14; James 3:2; 1 John 1:7, 8

what I hate: Rom. 12:9; Psa. 36:4, 97:10, 101:3, 119:104, 113, 128, 163; Prov. 8:13, 13:5; Amos 5:15; Heb. 1:9; Jude 1:23

ROMANS 7:16

I consent: Rom. 7:12, 14, 22; Psa. 119:127, 128

ROMANS 7:17

it is no more: Rom. 7:20, 4:7, 8; 2 Cor. 8:12; Phil. 3:8, 9

sin: Rom. 7:18, 20,23; James 4:5, 6

ROMANS 7:18

that in me: Gen. 6:5, 8:21; Job 14:4, 15:14-16, 25:4; Psa. 51:5; Isa. 64:6; Matt. 15:19; Mark 7:21-23; Luke 11:13; Eph. 2:1-5; Titus 3:3; 1 Pet. 4:2

in my: Rom. 7:5, 25, 8:3-13, 13:14; John 3:6; Gal. 5:19-21, 24

for to will: Rom. 7:15, 19, 25; Psa. 119:5, 32, 40,115-117, 173, 176; Gal. 5:17; Phil. 2:13, 3:12

ROMANS 7:20

it is no: Rom. 7:17

ROMANS 7:21

a law: Rom. 7:23, 6:12, 14, 8:2; Psa. 19:13, 119:133; John 8:34; Eph. 6:11-13; 2 Pet. 2:19

evil: 2 Chr. 30:18, 19; Psa. 19:12, 40:12, 65:3, 119:37; Isa. 6:5-7; Zech. 3:1-4; Luke 4:1; Heb. 2:17, 4:15

ROMANS 7:22

I delight: Rom. 8:7; Job 23:12; Psa. 1:2, 19:8-10, 40:8, 119:16, 24, 35, 47, 48, 72, 92; Psa. 119:97-104, 111, 113, 127, 167, 174; Isa. 51:7; John 4:34; Heb. 8:10

inward: Rom. 2:29; 2 Cor. 4:16; Eph. 3:16; Col. 3:9; 1 Pet. 3:4

ROMANS 7:23

another: Rom. 7:5, 21, 25, 8:2; Eccl. 7:20; Gal. 5:17; 1 Tim. 6:11, 12; Heb. 12:4; James 3:2, 4:1; 1 Pet. 2:11

members: Rom. 6:13, 19

and: Rom. 7:14; Psa. 142:7; 2 Tim. 2:25, 26

ROMANS 7:24

wretched: Rom. 8:26; 1 Kings 8:38; Psa. 6:6, 32:3, 4, 38:2, 8-10, 77:3-9, 119:20,81-83, 131; Psa. 119:143, 176, 130:1-3; Ezek. 9:4; Matt. 5:4, 6; 2 Cor. 12:7-9; Rev. 21:4

who: Deut. 22:26, 27; Psa. 71:11, 72:12, 91:14, 15, 102:20; Micah 7:19; Zech. 9:11, 12; Luke 4:18; 2 Cor. 1:8-10; 2 Tim. 4:18; Titus 2:14; Heb. 2:15

the body of this: or, this body of, Rom. 6:6, 8:13; Psa. 88:5; Col. 2:11

ROMANS 7:25

thank God: Rom. 6:14, 17; Psa. 107:15, 16, 116:16, 17; Isa. 12:1, 49:9, 13; Matt. 1:21; 1 Cor. 15:57; 2 Cor. 9:15, 12:9, 10; Eph. 5:20; Phil. 3:3, 4:6; Col. 3:17; 1 Pet. 2:5, 9

So then: Rom. 7:15-24; Gal. 5:17-24

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The commandments

The 613 Old Testament Commandments

The total number of the biblical commandments (precepts and prohibitions) is given in rabbinic tradition as 613. It is held that all 613 were revealed to Moses at Mt. Sinai, and that they fall into two classifications.

1. Mandatory laws—248 in number, corresponding to the limbs of the human body (divided into eighteen sections).

2. Prohibition laws—365 in number, equal to the solar days in a year (divided into thirteen sections).

THE MANDATORY COMMANDMENTS

God

1. One must believe that God exists (Ex. 20:2).
2. Acknowledge his unity (Deut. 6:4).
3. Love God (Deut. 6:5).
4. Fear God (Deut. 6:13).
5. Serve God (Ex. 23:25; Deut. 11:13).
6. Cleave to God (Deut. 10:20).
7. Swear only by his name (Deut. 10:20).
8. Imitate God (Deut. 28:9).
9. Sanctify God's name (Lev. 22:32).

Torah

10. The shema must be recited each morning and evening (Deut. 6:7).
11. Study the Torah and teach it to others (Deut. 6:7).
12. The Tefillin must be bound on one's head (Deut. 6:8).
13. It should be also bound on one's arm (Deut. 6:8).
14. A zizit is to be made for the garments (Num. 15:38).
15. A mezuzah is to be fixed on the door (Deut. 6:9).
16. The people are to assemble every seventh month to hear the Torah read (Deut. 31:12).
17. The king must write a special copy of the Torah for himself (Deut. 17:18).
18. Each Jew should have a Torah scroll for himself (Deut. 31:19).
19. God is to be praised after meals (Deut. 8:10).

Temple and the Priest

20. The Jews should build a Temple (Ex. 25:8).
21. They should respect it (Lev. 19:30).
22. It must be guarded at all times (Num. 18:4).
23. The Levites should perform their special duties in it (Num. 18:23).
24. Before entering the Temple or participating in its service, the priests must wash their hands and feet (Ex. 30:19).
25. The priests must light the candelabrum daily (Ex. 27:20, 21).
26. The priests must bless Israel (Num. 6:23).
27. They must set the shewbread and frankincense before the altar (Ex. 25:30).
28. The incense must be burned twice daily on the golden altar (Ex. 30:7).
29. Fire shall be kept burning on the altar continually (Lev. 6:13).
30. The ashes are to be removed daily (Lev. 6:10, 11).
31. Ritually unclean persons must be kept out of the Temple (Num. 5:2).
32. Israel is to honor its priests (Lev. 21:8).
33. The priests must be dressed in special priestly raiment (Ex. 28:2).
34. The ark is to be carried on the shoulders of the priests (Num. 7:9).

35. The oil used in anointing must be prepared according to a special formula (Ex. 30:31).
36. The priestly families should officiate in rotation (Deut. 18:6-8).
37. In honor of certain dead close relatives, the priests should make themselves ritually unclean (Lev. 21:2, 3).
38. The high priest may marry only a virgin (Lev. 21:13).

Sacrifices

39. The tamid sacrifice must be offered twice daily (Num. 28:3).
40. The high priest must also offer a meal offering twice daily (Lev. 6:13).
41. An additional sacrifice (musaf) should be offered every Sabbath (Num. 28:9).
42. One shall also be offered on the first of every month (Num. 28:11).
43. A musaf is to be offered on each of the seven days of Passover (Lev. 23:36).
44. On the second day of Passover a meal offering of the first barley must also be brought (Lev. 23:10).
45. On Shavuot a musaf must be offered (Num. 28:26, 27).
46. Two loaves of bread must be offered as a wave offering (Lev. 23:17).
47. An additional sacrifice must be made on Rosh Ha-Shanah (Num. 29:1, 2).
48. Another offering must be made on the day of atonement (Num. 29:7, 8).
49. On this day the avodah must also be performed (Lev. 16).
50. On every day of the festival of Sukkot a musaf must be brought (Num. 29:13).
51. It is to be brought also on the eighth day thereof (Num. 29:36).
52. Every male Jew should make pilgrimage to the Temple three times a year (Ex. 23:14).
53. He must appear there during the three pilgrim festivals (Ex. 34:23; Deut. 16:16).
54. One should rejoice on the festivals (Deut. 16:14).
55. On the fourteenth of Nisan one should slaughter the paschal lamb (Ex. 12:6).
56. The lamb is then to be roasted and eaten on the night of the fifteenth (Ex. 12:8).
57. Those who were ritually impure in Nisan should slaughter the paschal lamb on the fourteenth of Lyyar (Num. 9:11).
58. It should then be eaten with mazzah and bitter herbs (Ex. 12:8; Num. 9:11).
59. Trumpets should be sounded when the festive sacrifices are brought, and also in times of tribulation (Num. 10:10).
60. Cattle to be sacrificed must be at least eight days old (Lev. 22:27).
61. They must also be without blemish (Lev. 22:21).
62. All offerings must be salted (Lev. 2:13).
63. It is a mitzvah to perform the ritual of the burnt offering (Lev. 1:2).
64. This is also true with the sin offering (Lev. 6:18).
65. This is also true with the guilt offering (Lev. 7:1).
66. This is also true with the peace offering (Lev. 3:1).
67. This is also true with the meal offering (Lev. 2:1; 6:7).
68. Should the Sanhedrin err in a decision, its members must bring a sin offering (Lev. 4:13).
69. This offering must also be brought by a person who has unwittingly transgressed a karet (Lev. 4:27).
70. When in doubt as to whether one has transgressed such a prohibition, a "suspensive" guilt offering must be brought (Lev. 5:17, 18).
71. For stealing or swearing falsely and for other sins of like nature, a guilt offering must be brought (Lev. 5:15; 19:20, 21; 21-25).
72. In special circumstances the sin offering can be according to one's means (Lev. 5:1-11).
73. One must confess one's sins before God and repent for them (Num. 5:6, 7).

74. A man who has a seminal issue must bring a sacrifice (Lev. 15:13-15).
75. A woman who has an issue must bring a sacrifice (Lev. 15:28, 29).
76. A woman must also bring a sacrifice after childbirth (Lev. 12:6).
77. A leper must bring a sacrifice after he has been cleansed (Lev. 14:10).
78. One must tithe one's cattle (Lev. 27:32).
79. The firstborn of clean (permitted) cattle are holy and must be sacrificed (Ex. 13:2).
80. The firstborn of man must be redeemed (Ex. 22:28; Num. 18:15).
81. The firstling of the ass must be redeemed (Ex. 34:20).
82. If not, its neck is to be broken (Ex. 13:13).
83. Animals set aside as offerings must be brought to Jerusalem without delay (Deut. 12:5, 6).
84. They may be sacrificed only in the Temple (Deut. 12:14).
85. Offerings from outside the land of Israel may also be brought to the Temple (Deut. 12:26).
86. Sanctified animals which have become blemished must be redeemed (Deut. 12:15).
87. A beast exchanged for an offering is also holy (Lev. 27:33).
88. The priests should eat the remainder of the meal offering (Lev. 6:9).
89. They also are to eat of the flesh of sin and guilt offerings (Ex. 29:33).
90. But consecrated flesh which has become ritually unclean must be burned (Lev. 7:19).
91. Also, that flesh not eaten within its appointed time must be burned (Lev. 7:17).

Vows

92. A Nazarite must let his hair grow during the period of his separation (Num. 6:5).
93. When that period is over he must shave his head and bring his sacrifice (Num. 6:18).
94. A man must honor his vows and his oaths (Deut. 23:24).
95. These can only be annulled in accordance with the law (Num. 30:3).

Ritual Purity

96. Anyone who touches a carcass becomes ritually unclean (Lev. 11:8, 24).
97. Anyone who touches one of the eight species of reptiles becomes ritually unclean (Lev. 11:29-31).
98. Food becomes unclean by coming into contact with a ritually unclean object (Lev. 11:34).
99. Menstruous women are ritually impure (Lev. 15:19).
100. After childbirth women are ritually impure for seven days (Lev. 12:2).
101. A leper is ritually unclean (Lev. 13:3).
102. A leprous garment is ritually unclean (Lev. 13:51).
103. A leprous house is unclean (Lev. 14:44).
104. A man having a running issue is unclean (Lev. 15:2).
105. Semen is unclean (Lev. 15:16).
106. A woman suffering from a running issue is unclean (Lev. 15:19).
107. A human corpse is unclean (Num. 19:14).
108. The purification water purifies the unclean, but it makes the clean ritually impure (Num. 19:13, 21).
109. It is a mitzvah to become ritually clean by ritual immersion (Lev. 15:16).
110. To become cleansed of leprosy one must follow the specified procedures (Lev. 14:2).
111. He must shave off all of his hair (Lev. 14:9).
112. Until cleansed, the leper must be bareheaded with clothing in disarray so as to be easily distinguishable (Lev. 13:45).

113. The ashes of the red heifer are to be used in the process of ritual purification (Num. 19:2-9).

Donations to the Temple

- 114. If a person undertakes to give his own value to the Temple he must do so (Lev. 27:2-8).
- 115. If a man declares an unclean beast as a donation to the Temple he must give the animal's value in money as fixed by the priest (Lev. 27:11, 12).
- 116. This is true concerning a house (Lev. 27:14).
- 117. This is true concerning a field (Lev. 27:16, 22, 23).
- 118. If one unwittingly derives benefits from Temple property, full restitution plus a fifth must be made (Lev. 5:16).
- 119. The fruit of the fourth year's growth of trees is holy and may be eaten only in Jerusalem (Lev. 19:24).
- 120. In reaping a field one must leave the corners for the poor (Lev. 19:9).
- 121. The gleanings also must be left (Lev. 19:9).
- 122. The forgotten sheaves must also be left (Deut. 24:19).
- 123. The misformed bunches of grapes must also be left (Lev. 19:10).
- 124. The gleanings of the grapes must also be left (Lev. 19:10).
- 125. The firstfruits must be separated and brought to the Temple (Ex. 23:19).
- 126. The great heave offering (terumah) must be separated and given to the priest (Deut. 18:4).
- 127. One must give one tenth of his produce to the Levites (Lev. 27:30; Num. 18:24).
- 128. A second tithe is to be separated and eaten only in Jerusalem (Deut. 14:22).
- 129. The Levites must give a tenth of their tithe to the priests (Num. 18:26).
- 130. In the third and sixth years of the seven-year cycle one was to separate a tithe for the poor instead of the second tithe (Deut. 14:28).
- 131. A declaration was to be recited when separating the various tithes (Deut. 26:13).
- 132. This was also required when bringing the firstfruits to the Temple (Deut. 26:5).
- 133. The first portion of the dough must be given to the priest (Num. 15:20).

^{xliv}**Chapter 8**

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 8

Overview

v. 1, They that are in Christ, are free from condemnation; v. 5, What harm comes of the flesh; v. 13, and what good of the Spirit; v. 19, The glorious deliverance all things long for, v. 29. was beforehand decreed from God; v. 38, Nothing can sever us from his love.

ROMANS 8:1

no: Rom. 4:7, 8, 5:1, 7:17, 20; Isa. 54:17; John 3:18, 19, 5:24; Gal. 3:13

in: Rom. 16:7; John 14:20, 15:4; 1 Cor. 1:30, 15:22; 2 Cor. 5:17, 12:2; Gal. 3:28; Phil. 3:9

who: Rom. 8:4, 14; Gal. 5:16, 25; Titus 2:11-14

ROMANS 8:2

For: Rom. 3:27; John 8:36

Spirit: Rom. 8:10,11; John 4:10,14, 6:63, 7:38, 39; 1 Cor. 15:45; 2 Cor. 3:6; Rev. 11:11, 22:1

hath: Rom. 6:18, 22; Psa. 51:12; John 8:32; 2 Cor. 3:17; Gal. 2:19, 5:1

from: Rom. 5:21, 7:21, 24, 25

ROMANS 8:3

For what: Rom. 3:20, 7:5-11; Acts 13:39; Gal. 3:21; Heb. 7:18, 19, 10:1-10,14

God: Rom. 8:32; John 3:14-17; Gal. 4:4, 5; 1 John 4:10-14

in the: Rom. 9:3; Mark 15:27, 28; John 9:24

for sin: or, by a sacrifice for sin, 2 Cor. 5:21; Gal. 3:13

condemned: Rom. 6:6; 1 Pet. 2:24, 4:1, 2

ROMANS 8:4

That: Gal. 5:22-24; Eph. 5:26, 27; Col. 1:22; Heb. 12:23; 1 John 3:2; Jude 1:24; Rev. 14:5

who: Rom. 8:1

ROMANS 8:5

For they: Rom. 8:12, 13; John 3:6; 1 Cor. 15:48; 2 Cor. 10:3; 2 Pet. 2:10

mind: Rom. 8:6, 7; Mark 8:33; 1 Cor. 2:14; Phil. 3:18, 19

of the Spirit: Rom. 8:9, 14; 1 Cor. 2:14; Gal. 5:22-25; Eph. 5:9; Col. 3:1-3

ROMANS 8:6

to be carnally minded: Gr. the minding of the flesh, So, Rom. 8:7, 13, 6:21, 23, 7:5, 11, 13:14; Gal. 6:8; James 1:14, 15

to be spiritually minded: Gr. the minding of the Spirit, Rom. 5:1, 10, 14:17; John 14:6, 27, 17:5; Gal. 5:22

ROMANS 8:7

the carnal mind: Gr. the minding of the flesh, Rom. 1:28, 30, 5:10; Exod. 20:5; 2 Chr. 19:2; Psa. 53:1; John 7:7, 15:23, 24; Eph. 4:18, 19; Col. 1:21; 2 Tim. 3:4; James 4:4; 1 John 2:15, 16

for it: Rom. 8:4, 3:31, 7:7-14, 22; Matt. 5:19; 1 Cor. 9:21; Gal. 5:22, 23; Heb. 8:10

neither: Jer. 13:23; Matt. 12:34; 1 Cor. 2:14; 2 Pet. 2:14

ROMANS 8:8

they that: Rom. 8:9, 7:5; John 3:3, 5, 6

please: Matt. 3:17; John 8:29; 1 Cor. 7:32; Phil. 4:18; Col. 1:10, 3:20; 1 Thes. 4:1; Heb. 11:5, 6, 13:16, 21; 1 John 3:22

ROMANS 8:9

But ye: Rom. 8:2; Ezek. 11:19, 36:26, 27; John 3:6

if so be: Rom. 8:11; Luke 11:13; 1 Cor. 3:16, 6:19; 2 Cor. 6:16; Gal. 4:6; Eph. 1:13, 17, 18, 2:22; 2 Tim. 1:14; 1 John 3:24, 4:4; Jude 1:19-21

the Spirit: John 3:34; Gal. 4:6; Phil. 1:19; 1 Pet. 1:11

he is: John 17:9, 10; 1 Cor. 3:21-23, 15:23; 2 Cor. 10:7; Gal. 5:24; Rev. 13:8, 20:15

ROMANS 8:10

if Christ: John 6:56, 14:20,23, 15:5, 17:23; 2 Cor. 13:5; Eph. 3:17; Col. 1:27

the body: Rom. 8:11, 5:12; 2 Cor. 4:11, 5:1-4; 1 Thes. 4:16; Heb. 9:27; 2 Pet. 1:13, 14; Rev. 14:13

but: John 4:14, 6:54, 11:25, 26, 14:19; 1 Cor. 15:45; 2 Cor. 5:6-8; Phil. 1:23; Col. 3:3, 4; Heb. 12:23; Rev. 7:14-17

life: Rom. 5:21; 2 Cor. 5:21; Phil. 3:9

ROMANS 8:11

him: Rom. 8:9, 4:24, 25; Acts 2:24, 32, 33; Eph. 1:19, 20; Heb. 13:20; 1 Pet. 1:21

he that raised: Rom. 8:2, 6:4, 5; Isa. 26:19; Ezek. 37:14; John 5:28, 29; 1 Cor. 6:14, 15:16, 20-22; 1 Cor.15:51-57; 2 Cor. 4:14; Eph. 2:5; Phil. 3:21; 1 Thes. 4:14-17; 1 Pet. 3:18; Rev. 1:18, 11:11, 20:11-13

mortal: Rom. 6:12; 1 Cor. 15:53; 2 Cor. 4:11, 5:4

by his Spirit: or, because of his Spirit

dwelleth: Rom. 8:9; John 7:38, 39, 14:17

ROMANS 8:12

we are: Rom. 6:2-15; Psa. 116:16; 1 Cor. 6:19, 20; 1 Pet. 4:2, 3

ROMANS 8:13

ye live: Rom. 8:1, 4-6, 6:21, 23, 7:5; Gal. 5:19-21, 6:8; Eph. 5:3-5; Col. 3:5, 6; James 1:14, 15

but if: Rom. 8:2; 1 Cor. 9:27; Gal. 5:24; Eph. 4:22; Col. 3:5-8; Titus 2:12; 1 Pet. 2:11

through: Rom. 8:1; Eph. 4:30, 5:18; 1 Pet. 1:22

ROMANS 8:14

led: Rom. 8:5, 9; Psa. 143:10; Prov. 8:20; Isa. 48:16, 17; Gal. 4:6, 5:16, 18, 22-25; Eph. 5:9

they are: Rom. 8:17; 2 Cor. 6:18; Gal. 3:26; Eph. 1:5; 1 John 3:1; Rev. 21:7

ROMANS 8:15

the spirit: Exod. 20:19; Num. 17:12; Luke 8:28, 37; John 16:8; Acts 2:37, 16:29; 1 Cor. 2:12; 2 Tim. 1:7; Heb. 2:15, 12:18-24; James 2:19; 1 John 4:18

the Spirit: Rom. 8:16; Isa. 56:5; Jer. 3:19; 1 Cor. 2:12; Gal. 4:5-7; Eph. 1:5, 11-14

Abba: Mark 14:36; Luke 11:2, 22:42; John 20:17

ROMANS 8:16

Spirit: Rom. 8:23, 26; 2 Cor. 1:22, 5:5; Eph. 1:13, 4:30; 1 John 4:13

with our: 2 Cor. 1:12; 1 John 3:19-22, 5:10

ROMANS 8:17

if children: Rom. 8:3, 29, 30, 5:9, 10,17; Luke 12:32; Acts 26:18; Gal. 3:29, 4:7; Eph. 3:6; Titus 3:7; Heb. 1:14, 6:17; James 2:5; 1 Pet. 1:4

heirs of: Matt. 25:21; Luke 22:29, 30; John 17:24; 1 Cor. 2:9, 3:22, 23; Rev. 3:21, 21:7

if so be: Matt. 16:24; Luke 24:26; John 12:25, 26; Acts 14:22; 2 Cor. 4:8-12; Phil. 1:29; 2 Tim. 2:10-14

ROMANS 8:18

I reckon: Matt. 5:11, 12; Acts 20:24; 2 Cor. 4:17, 18; Heb. 11:25, 26, 35; 1 Pet. 1:6, 7

the glory: Col. 3:4; 2 Thes. 1:7-12, 2:14; 1 Pet. 1:13, 4:13, 5:1; 1 John 3:2

ROMANS 8:19

the earnest: Rom. 8:23; Phil. 1:20

expectation: Isa. 65:17; Acts 3:21; 2 Pet. 3:11-13; Rev. 21:1-5

the manifestation: Mal. 3:17, 18; Matt. 25:31-46; 1 John 3:2

ROMANS 8:20

the creature: Rom. 8:22; Gen. 3:17-19, 5:29, 6:13; Job 12:6-10; Isa. 24:5, 6; Jer. 12:4, 11; Jer. 14:5, 6; Hosea 4:3; Joel 1:18

ROMANS 8:21

Because: 2 Pet. 3:13

into the glorious: Rom. 8:19; Rev. 22:3-5

ROMANS 8:22

the: etc. or, every creature, Rom. 8:20; Mark 16:15; Col. 1:23

groaneth: Psa. 48:6; Jer. 12:11; John 16:21; Rev. 12:2

ROMANS 8:23

which have: Rom. 8:15, 16, 5:5; 2 Cor. 5:5; Gal. 5:22, 23; Eph. 1:14, 5:9

even we: Rom. 8:26, 7:24; 2 Cor. 5:2-4, 7:5; Phil. 1:21-23; 1 Pet. 1:7

waiting: Rom. 8:19, 25; Luke 20:36; Phil. 3:20,21; 2 Tim. 4:8; Titus 2:13; Heb. 9:28; 1 John 3:2

the redemption: Luke 21:28; Eph. 1:14, 4:30

ROMANS 8:24

saved: Rom. 5:2, 12:12, 15:4, 13; Psa. 33:18, 22, 146:5; Prov. 14:32; Jer. 17:7; Zech. 9:12; 1 Cor. 13:13; Gal. 5:5; Col. 1:5, 23, 27; 1 Thes. 5:8; 2 Thes. 2:16; Titus 2:11-13; Heb. 6:18, 19; 1 Pet. 1:3, 21; 1 John 3:3

but hope: 2 Cor. 4:18, 5:7; Heb. 11:1; 1 Pet. 1:10,11

ROMANS 8:25

with patience: Rom. 8:23, 2:7, 12:12; Gen. 49:18; Psa. 27:14, 37:7-9, 62:1, 5, 6, 130:5-7; Isa. 25:9, 26:8; Lam. 3:25, 26; Luke 8:15, 21:19; Col. 1:11; 1 Thes. 1:3; 2 Thes. 3:5; Heb. 6:12, 15, 10:36, 12:1-3; James 1:3, 4, 5:7-11; Rev. 1:9, 13:10; Rev. 14:12

ROMANS 8:26

infirmities: Rom. 15:1; 2 Cor. 12:5-10; Heb. 4:15, 5:2

for we: Matt. 20:22; Luke 11:1-13; James 4:3

but: Rom. 8:15; Psa. 10:17; Zech. 12:10; Matt. 10:20; Gal. 4:6; Eph. 2:18, 6:18; Jude 1:20,21

with: Rom. 7:24; Psa. 6:3, 9, 42:1-5, 55:1, 2, 69:3, 77:1-3, 88:1-3, 102:5, 20, 119:81; Psa. 119:82, 143:4-7; Luke 22:44; 2 Cor. 5:2, 4, 12:8

ROMANS 8:27

And he: 1 Chr. 28:9, 29:17; Psa. 7:9, 44:21; Prov. 17:3; Jer. 11:20, 17:10, 20:12; Matt. 6:8; John 21:17; Acts 1:24, 15:8; 1 Thes. 2:4; Heb. 4:13; Rev. 2:23

knoweth: Psa. 38:9, 66:18, 19; James 5:16 *Gr.

because: or, that

he maketh: Rom. 8:34; Eph. 2:18

according: Jer. 29:12, 13; John 14:13; James 1:5, 6; 1 John 3:21, 22, 5:14, 15

ROMANS 8:28

we know: Rom. 8:35-39, 5:3, 4; Gen. 50:20; Deut. 8:2, 3, 16; Psa. 46:1, 2; Jer. 24:5-7; Zech. 13:9; 2 Cor. 4:15-17, 5:1; Phil. 1:19-23; 2 Thes. 1:5-7; Heb. 12:6-12; James 1:3, 4; 1 Pet. 1:7, 8; Rev. 3:19

them: Rom. 5:5; Exod. 20:6; Deut. 6:5; Neh. 1:5; Psa. 69:36; Mark 12:30; 1 Cor. 2:9; James 1:12; James 2:5; 1 John 4:10,19, 5:2, 3

the called: Rom. 8:30, 1:6, 7, 9:11, 23, 24; Jer. 51:29; Acts 13:48; Gal. 1:15; Eph. 1:9, 10, 3:11; 1 Thes. 5:9; 2 Thes. 2:13, 14; 2 Tim. 2:19; 1 Pet. 5:10

ROMANS 8:29

whom: Rom. 11:2; Exod. 33:12, 17; Psa. 1:6; Jer. 1:5; Matt. 7:23; 2 Tim. 2:19; 1 Pet. 1:2; Rev. 13:8

he also: Eph. 1:5, 11; 1 Pet. 1:20

to be: Rom. 13:14; John 17:16, 19, 22, 23, 26; 1 Cor. 15:49; 2 Cor. 3:18; Eph. 1:4, 4:24; Phil. 3:21; 1 John 3:2

that he might: Psa. 89:27; Matt. 12:50, 25:40; John 20:17; Col. 1:15-18; Heb. 1:5, 6; Heb. 2:11-15; Rev. 1:5, 6

ROMANS 8:30

Moreover: Rom. 8:28, 1:6, 9:23, 24; Isa. 41:9; 1 Cor. 1:2, 9; Eph. 4:4; Heb. 9:15; 1 Pet. 2:9; 2 Pet. 1:10; Rev. 17:14, 19:9

he called: Rom. 3:22-26; 1 Cor. 6:11; Titus 3:4-7

he justified: Rom. 8:1, 17, 18, 33-35, 5:8-10; John 5:24, 6:39, 40, 17:22, 24; 2 Cor. 4:17; Eph. 2:6; Col. 3:4; 1 Thes. 2:12; 2 Thes. 1:10-12, 2:13, 14; 2 Tim. 2:11; Heb. 9:15; 1 Pet. 3:9, 4:13, 14, 5:10

ROMANS 8:31

What: Rom. 4:1

If: Gen. 15:1; Num. 14:9; Deut. 33:29; Josh. 10:42; 1 Sam. 14:6, 17:45-47; Psa. 27:1-3; Psa. 46:1-3, 7, 11, 56:4, 11, 84:11, 12, 118:6; Isa. 50:7-9, 54:17; Jer. 1:19, 20:11; John 10:28-30; 1 John 4:4

ROMANS 8:32

that: Rom. 5:6-10, 11:21; Gen. 22:12; Isa. 53:10; Matt. 3:17; John 3:16; 2 Cor. 5:21; 2 Pet. 2:4, 5; 1 John 4:10

delivered: Rom. 4:25

how: Rom. 8:28, 6:23; Psa. 84:11; 1 Cor. 2:12, 3:21-23; 2 Cor. 4:15; Rev. 21:7

ROMANS 8:33

Who: Rom. 8:1; Job 1:9-11, 2:4-6, 22:6-30, 34:8, 9, 42:7-9; Psa. 35:11; Isa. 54:17; Zech. 3:1-4; Rev. 12:10,11

of God's: Isa. 42:1; Matt. 24:24; Luke 18:7; 1 Thes. 1:4; Titus 1:1; 1 Pet. 1:2

It is: Rom. 3:26; Isa. 50:8, 9; Gal. 3:8; Rev. 12:10,11

ROMANS 8:34

Who: Rom. 8:1, 14:13; Job 34:29; Psa. 37:33, 109:31; Jer. 50:20

It is Christ: Rom. 4:25, 5:6-10, 14:9; Job 33:24; Matt. 20:28; John 14:19; Gal. 3:13, 14; Heb. 1:3, 9:10-14, 10:10-14, 19-22, 12:2; 1 Pet. 3:18; Rev. 1:18

who is even: Mark 16:19; Acts 7:56-60; Col. 3:1; Heb. 8:1, 2, 12:1; 1 Pet. 3:22

who also: Rom. 8:27; Isa. 53:12; John 16:23, 26, 27, 17:20-24; Heb. 4:14, 15, 7:25, 9:24; 1 John 2:1, 2

ROMANS 8:35

shall separate: Rom. 8:39; Psa. 103:17; Jer. 31:3; John 10:28, 13:1; 2 Thes. 2:13, 14, 16; Rev. 1:5

shall tribulation: Rom. 8:17, 5:3-5; Matt. 5:10-12, 10:28-31; Luke 21:12-18; John 16:33; Acts 14:22; Acts 20:23, 24; 2 Cor. 4:17, 6:4-10, 11:23-27; 2 Tim. 1:12, 4:16-18; Heb. 12:3-11; James 1:2-4; 1 Pet. 1:5-7, 4:12-14; Rev. 7:14-17

ROMANS 8:36

For thy: Psa. 44:22, 141:7; John 16:2; 1 Cor. 15:30; 2 Cor. 4:11

as sheep: Isa. 53:7; Jer. 11:19, 12:3, 51:40; Acts 8:32

ROMANS 8:37

Nay: 2 Chr. 20:25-27; Isa. 25:8; 1 Cor. 15:54, 57; 2 Cor. 2:14, 12:9, 19; 1 John 4:4; 1 John 5:4, 5; Rev. 7:9, 10, 11:7-12, 12:11, 17:14, 21:7

him: Gal. 2:20; Eph. 5:2, 25-27; 2 Thes. 2:16; 1 John 4:10,19; Jude 1:24; Rev. 1:5

ROMANS 8:38

For I: Rom. 4:21; 2 Cor. 4:13; 2 Tim. 1:12; Heb. 11:13

that: Rom. 14:8; John 10:28; 1 Cor. 3:22, 23, 15:54-58; 2 Cor. 5:4-8; Phil. 1:20-23

nor: 2 Cor. 11:14; Eph. 1:21, 6:11, 12; Col. 1:16, 2:15; 1 Pet. 3:22, 5:8-10

ROMANS 8:39

Nor: Eph. 3:18, 19

height: Exod. 9:16, 17; Psa. 93:3, 4; Isa. 10:10-14, 33, 24:21; Dan. 4:11, 5:18-23; 2 Thes. 2:4; Rev. 13:1-8

depth: Rom. 11:33; Psa. 64:6; Prov. 20:5; Matt. 24:24; 2 Cor. 2:11, 11:3; 2 Thes. 2:9-12; Rev. 2:24, 12:9, 13:14, 19:20, 20:3, 7

shall be: John 10:28-30; Col. 3:3, 4

love: Rom. 8:35, 5:8; John 3:16, 16:27, 17:26; Eph. 1:4, 2:4-7; Titus 3:4-7; 1 John 4:9, 10,16, 19

(for-no'), (for-nol'-ej):

1. Meaning of the Term
2. Foreknowledge as Prescience
3. Foreknowledge Based on Foreordination
4. Foreknowledge as Equivalent to Foreordination

LITERATURE

1. Meaning of the Term: The word "foreknowledge" has two meanings. It is a term used in theology to denote the prescience or foresight of God, that is, His knowledge of the entire course of events which are future from the human point of view; and it is also used in the King James Version and the Revised Version (British and American) to translate the Greek words *proginoskein* and *prognosis* in the New Testament, in which instances the word "fore-knowledge" approaches closely the idea of fore-ordination.

2. Fore-knowledge as Prescience: In the sense of prescience foreknowledge is an aspect of God's omniscience (see OMNISCIENCE). God's knowledge, according to the Scripture, is perfect, that is, it is omniscience. It is true that the Scripture makes use of anthropomorphic forms of expression as regards the way in which God obtains knowledge (Ge 3:8), and sometimes even represents Him as if He did not know certain things (Ge 11:5; 18:21); nevertheless the constant representation of the Scripture is that God knows everything. This perfect knowledge of God, moreover, is not merely a knowledge which is practically unlimited for all religious purposes, but is omniscience in the strictest sense of the term. In the historical books of the Old Testament the omniscience of God is a constant underlying presupposition when it is said that God watches men's actions, knows their acts and words, and discloses to them the future; while in the Psalms, Prophets and Wisdom literature, this Divine attribute becomes an object of reflection, and finds doctrinal expression.

It cannot, however, be said that this attribute of God appears only late in the history of special revelation; it is a characteristic of the Biblical idea of God from the very first, and it is only its didactic expression which comes out with especial clearness in the later books. God's knowledge, then, is represented as perfect. Since He is free from all limits of space, His omniscience is frequently connected with His omnipresence. This is the thought which underlies the anthropomorphic expressions where God is represented as seeing, beholding and having eyes. God's eyes go to and fro throughout the whole earth (2Ch 16:9), and are every place beholding the evil and the good (Pr 15:3). Even Sheol is naked and open to God's sight (Pr 15:11; Job 26:6). The night and darkness are light to Him, and darkness and light for God are both alike (Ps 139:12). All animals and fowls are His, and so are known by Him (50:11), and as their Creator God knows all the hosts of the heavenly bodies (Ps 147:4; Isa 40:26). He knows also the heart of man and its thoughts (1Sa 16:7; 1Ki 8:39; Ps 7:9 (10 in Heb); 94:11; 2; Jer 11:20; 17:9-10; 20:12; Eze 11:5). Furthermore, God knows man entirely in all his ways (Ps 139:1-5; Pr 5:21). He looks from heaven and sees all men (Ps 11:4; 14:2; 33:13,14-15). Evil and sin are also known to God (Ge 3:11; 6:5,9,13; 2Sa 7:20; Ps 69:5 (6 in Heb); Jer 16:17; 18:23). In a word, God knows with absolute accuracy all about man (Job 11:11; 34:21; Ps 33:15; Pr 5:21; Hos 5:3; Jer 11:20; 12:3; 17:9 f; 18:23). This perfect knowledge finds its classic expression in Ps 139:

God is also, according to the Old Testament, free from all limitations of time, so that His consciousness is not in the midst of the stream of the succeeding moments of time, as is the case with the human consciousness. God is not only without beginning or end of days, but with Him a thousand years are as one day. Hence, God knows in one eternal intuition that which for the human consciousness is past, present and future. In a strict sense, therefore, there can be no foreknowledge or prescience with God, and the distinction in God's knowledge made by theologians, as knowledge of reminiscence, vision and prescience, is after all an anthropomorphism. Nevertheless this is the only way in which we can conceive of the Divine omniscience in its relation to time, and consequently the Scripture represents the matter as if God's knowledge of future events were a foreknowledge or prescience, and God is represented as knowing the past, present and future.

It is God's knowledge of events which from the human point of view are future that constitutes His foreknowledge in the sense of prescience. God is represented as having a knowledge of the entire course of events before they take place. Such a knowledge belongs to the Scriptural idea of God from the very outset of special revelation. He knows beforehand what Abraham will do, and what will happen to him; He knows beforehand that Pharaoh's heart will be hardened, and that Moses will deliver Israel (Ge 15:13 ff; Ex 3:19; 7:4; 11:1 ff). The entire history of the patriarchal period of revelation exhibits plainly the foreknowledge of God in this sense. In prophecy this aspect of the Divine knowledge is made the subject of explicit assertion, and its religious significance is brought out.

Nothing future is hidden from Yahweh (Isa 41:22 ff; 42:9; 43:9-13; 44:6-8; 46:10; 2:22; 3:7), and this foreknowledge embraces the entire course of man's life (Ps 31:15 (16 in Heb); 39:5 (6 in Heb); 139:4-6,16; 14:5). These passages from Isa show that it is from the occurrence of events in accordance with Yahweh's prediction that

the Prophet will prove his foreknowledge; and that in contrast with the worshippers of idols which are taken by surprise, Israel is warned of the future by the omniscient Yahweh.

In the New Testament likewise, God's omniscience is explicitly affirmed. Jesus taught that God knows the hidden secrets of man's heart (Lk 16:15); and this is also the teaching of the apostles (Ac 1:24; 15:8; 1Co 2:10; 3:20; 1Th 2:4; Rev 2:23). In a word, according to the author of the Epistle to the He, everything is open to God, so that He is literally omniscient (Heb 4:13). And as in the Old Testament, so also in the New Testament, foreknowledge in the sense of prescience is ascribed to God. Jesus asserts a foreknowledge by God of that which is hidden from the Son (Mk 13:32), and James asserts that all God's works are foreknown by Him (Ac 15:18). Moreover, the many references in the New Testament to the fulfilment of prophecy all imply that the New Testament writers ascribed foreknowledge, in this sense of foresight, to God.

Denials of the Divine foreknowledge, in this sense of prescience, have been occasioned, not by exegetical considerations, but by the supposed conflict of this truth with human freedom. It was supposed that in order to be free, an event must be uncertain and contingent as regards the fact of its futurity, and that too in the most absolute sense, that is, from the Divine as well as the human point of view. Hence, the Socinians and some Arminians denied the foreknowledge of God. It was supposed either that God voluntarily determines not to foresee the free volitions of man, or else that since God's omniscience is simply the knowledge of all that is knowable, it does not embrace the free acts of man which are by their nature uncertain and so unknowable. And upon this view of freedom, this denial of God's foreknowledge was logically necessary. If the certainty of events with respect to the fact of their futurity is inconsistent with freedom, then human freedom does conflict with God's foreknowledge, since God cannot know future events as certainly future unless they actually are so.

Since, therefore, the Divine foreknowledge is quite as inconsistent with this view of freedom as is the Divine foreordination, the view of those who regard God as a mere onlooker on the course of future events which are supposed to be entirely independent of His purpose and control, does not help matters in the least. If God foreknows future events as certain, then they must be certain, and if so, then the certainty of their actually occurring must depend either upon God's decree and providential control, or else upon a fate independent of God. It was to escape these supposed difficulties that the doctrine known as *scientia media* was propounded. It was supposed that God has a knowledge of events as conditionally future, that is, events neither merely possible nor certainly future, but suspended upon conditions undetermined by God. But this hypothesis is of no help and is not true. Besides being contrary to the Scripture in its idea that many events lie outside the decree of God, and that God must wait upon man in His government of the world, there is really no such class of events as this theory asserts. If God foreknows that the conditions on which they are suspended will be fulfilled, then these events belong to the class of events which are certainly future; whereas if God does not know whether or not the conditions will be fulfilled by man, then His foreknowledge is denied, and these events in question belong to the class of those merely possible. Nor do the Scripture passages to which appeal is made, such as Ge 11:6; Ex 3:19; Dt 7:3-4; 1Sa 23:10-13; 2Sa 12:8, etc., afford a basis for this doctrine. The Scripture of course recognizes that God has put all things in relations of mutual dependence, and speaks of what can or cannot happen under such and such conditions; but none of these passages assert or imply that the events are suspended upon conditions which are either unknown or undetermined by God.

3. Foreknowledge Based on Foreordination: God's foreknowledge, according to the Scripture teaching, is based upon His plan or eternal purpose, which embraces everything that comes to pass. God is never represented as a mere onlooker seeing the future course of events, but having no part in it. That God has such a plan is the teaching of the entire Scripture. It is implied in the Old Testament conception of God as an Omnipotent Person governing all things in accordance with His will. This idea is involved in the names of God in the patriarchal revelation, 'El, 'Elohim, 'El Shadday, and in the prophetic name Yahweh of Hosts. This latter name teaches not only God's infinite power and glory, but also makes Him known as interposing in accordance with His sovereign will and purpose in the affairs of this world, and as having also the spiritual powers of the heavenly world at His disposal for the execution of His eternal purpose. Hence, this idea of God comes to signify the omnipotent Ruler of the universe (Ps 24:10; Isa 6:3; 51:5; 54:5; Jer 10:16; Am 9:5; compare Oehler, *Theol. of the O T*, ET, II, 280).

Not only in this conception of God as omnipotent and sovereign Ruler is the thought of His eternal plan evolved; it is explicitly asserted throughout the whole Old Testament. The purpose of God as determining human history in the Book of Gen lies clearly upon the surface of the narrative, as, for example, in the history of Abraham and of Joseph. And where there is no abstract statement of this truth, it is evident that the writer regards every event as but the unfolding of the purpose of God. In the Psalms, Prophets, and Wisdom literature, this truth finds explicit and reiterated assertion. Yahweh has an eternal purpose (Ps 33:11), and this purpose will certainly come to pass (Isa 14:27; 43:13). This purpose includes all events and renders certain their occurrence (Isa 14:24; 40:10; 46:9-

10; Zec 1:6). In the Wisdom literature the ethical character of this plan is dwelt upon, as well as its all-embracing character, and the certainty of its fulfilment (Pr 16:4,33; 19:21; 20:24; Job 28:23). The providential control wherewith Yahweh executes this plan includes the heart of man (Pr 21:1).

The New Testament likewise regards all history as but the unfolding of God's eternal purpose (Ac 4:28), which includes man's salvation (Eph 1:4-5; 2Ti 1:9), the provision of Christ as Saviour (1Pe 1:20), and the good works of the Christian (Eph 2:10). See PREDESTINATION.

Now while the writers of the Old Testament and the New Testament do not write in an abstract or philosophical manner nor enter into metaphysical explanations of the relation between God's foreknowledge and foreordination, it is perfectly evident that they had a clear conception upon this subject. Although anthropomorphisms are used in regard to the manner in which God knows, He is never conceived as if He obtained His knowledge of the future as a mere onlooker gazing down the course of events in time. The idea that the omnipotent Creator and sovereign Ruler of the universe should govern the world and form His plan as contingent and dependent upon a mere foresight of events outside His purpose and control is not only contrary to the entire Scriptural idea of God's sovereignty and omnipotence, but is also contrary to the Scriptural idea of God's foreknowledge which is always conceived as dependent upon His sovereign purpose. According to the Scriptural conception, God foreknows because He has foreordained all things, and because in His providence He will certainly bring all to pass. His foreknowledge is not a dependent one which must wait upon events, but is simply the knowledge which God has of His own eternal purpose. Dillmann has called this "a productive foreknowledge" (Handbuch d. attest. Theol., 251). This is not exactly correct. The Old Testament does not conceive God's foreknowledge as "producing" or causing events. But when Dillmann says that in the Old Testament there is no hint of an "idle foreknowledge" on God's part, he is giving expression to the truth that in the Old Testament God's foreknowledge is based upon His foreordination and providential control of all things. The Divine foreknowledge, therefore, depends upon the Divine purpose which has determined the world plan (Am 3:7), and all its details (Job 28:26-27). Before man is born God knows him and chooses him for his work (Jer 1:5; Job 23:13-14), and God's thorough knowledge of man in Ps 139 is made to rest upon the fact that God has determined man's lot beforehand (Ps 139:14-16).

The same thing is true of the New Testament teaching on this subject. The Divine foreknowledge is simply God's knowledge of His own eternal purpose. This is especially clear in those cases where God's eternal purpose of redemption through Christ is represented as a mystery which is known by God and which can be known by man only when it pleases God to reveal it (Eph 1:9; 3:4,9).

4. Foreknowledge as Equivalent to Foreordination: While, therefore, the foreknowledge of God in the sense of prescience is asserted in the New Testament, this is not the meaning of the term when used to translate the Greek words *proginoskein* and *prognosis*. These words which are translated in the King James Version and the Revised Version (British and American) by the word "foreknowledge," and once by the word "foreordain" (1Pe 1:20 the King James Version), mean much more than mere intellectual foresight or prescience. Both the verb and the noun approach the idea of foreordination and are closely connected with that idea in the passages where these words occur. Thus, in Peter's speeches in Acts the predestination which finds expression in Ac 4:28 is practically identified with the term *prognosis* in 2:23. Everything which happened to Jesus took place in accordance with "the determinate counsel and foreknowledge of God," so that nothing happened except that which God had foreordained.

In this verse the term foreknowledge is an expansion of the idea of God's "counsel" or plan, regarding it as an intelligent prearrangement, the idea of foreknowledge being assimilated to that of foreordination. The same idea is found in 1Pe 1:20. Here the apostle speaks of Christ as a lamb "foreordained" by God before the foundation of the world. The Greek verb *prognosmenou*, meaning literally, "foreknow" (as in the Revised Version (British and American)) is translated "foreordained" in the King James Version. It is evidently God's foreordination of Jesus as Saviour which Peter has in mind. Also in 1Pe 1:2 those to whom the apostle is writing are characterized as "elect according to the foreknowledge (*prognosis*) of God," where the election is based on the "foreknowledge." By the *prognosis* or foreknowledge, however, far more is meant than prescience. It has the idea of a purpose which determines the course of the Divine procedure. If it meant simply prevision of faith or love or any quality in the objects of the election, Peter would not only flatly contradict Paul (Ro 9:11; Eph 1:3-4; 2Ti 1:9); but also such a rendering would conflict with the context of this passage, because the objects of election are chosen "unto obedience and sprinkling of the blood of Christ," so that their new obedience and relation to Christ are determined by their election by God, which election springs from a "foreknowledge" which therefore cannot mean a mere prescience.

In view of the fact that there was a classical use of the simple verb *ginoskein* in the sense of "resolve," and more especially of the fact that this word is used in the New Testament to denote an affectionate or loving regard or

approbation in accordance with a common use of the Hebrew *yadha`* (Mt 7:23; 1Co 8:3; Gal 4:9; 2Ti 2:19), there is nothing arbitrary in giving it this sense when compounded with the preposition *pro* when the context clearly demands it, as it does in the above passage (compare Johnstone, Commentary on Peter in loc.: *per contra* Meyer on passages in Acts and Romans). The word *prognosis* is, however, discriminated from "predestination." It is that loving regard in God from which the Divine election springs, which election Peter evidently regarded as sovereign, since sanctification is only a confirmation of it (2Pe 1:10), and stumbling and disobedience are referred to `appointment to unbelief' (1Pe 2:8). Here, then, we have a pregnant use of foreknowledge in which it is assimilated to the idea of purpose, and denotes a sovereign and loving regard.

The word *prognosis* is also found in this sense in the writings of Paul, in cases where it is manifestly impossible to regard it as a mere intellectual foresight, not only because of Paul's doctrine that election is absolutely sovereign (Eph 1:3-4; Ro 9:11; 2Ti 1:9), but also because of the contexts in which the term occurs.

In Ro 8:29-30 the word "foreknow" occurs in immediate connection with God's predestination of the objects of salvation. Those whom God foreknew, He also did predestinate to be conformed to the image of His son. Now the foreknowledge in this case cannot mean a mere prescience or foresight of faith (Meyer, Godet) or love (Weiss) in the subjects of salvation, which faith or love is supposed to determine the Divine predestination. This would not only contradict Paul's view of the absolutely sovereign and gracious character of election, but is diametrically opposed to the context of this passage. These verses form a part of the encouragement which Paul offers his readers for their troubles, including their own inward weakness. The apostle tells them that they may be sure that all things work together for good to them that love God; and these are defined as being those whom God has called in accordance with His purpose. Their love to God is evidently their love as Christians, and is the result of a calling which itself follows from an eternal purpose, so that their Christian love is simply the means by which they may know that they have been the subjects of this call. They have not come within the sphere of God's love by their own choice, but have been "called" into this relationship by God, and that in accordance with an eternal purpose on His part.

What follows, therefore, must have as its motive simply to unfold and ground this assurance of salvation by tracing it all back to the "foreknowledge" of God. To regard this foreknowledge as contingent upon anything in man would thus be in flat contradiction with the entire context of the passage as well as its motive. The word "foreknowledge" here evidently has the pregnant sense which we found it to have in Peter. Hence, those whom God predestinates, calls, justifies and glorifies are just those whom He has looked upon with His sovereign love. To assign any other meaning to "foreknowledge" here would be out of accord with the usage of the term elsewhere in the New Testament when it is put in connection with predestination, and would contradict the purpose for which Paul introduces the passage, that is, to assure his readers that their ultimate salvation depends, not on their weakness, but on God's sovereign love and grace and power.

It is equally impossible to give the word *prognosis* any other sense in the other passage where Paul uses it. In Ro 11:2, speaking of the Jews, Paul says that "God did not cast off his people which he foreknew." It is quite impossible to regard this as meaning that God had a foresight or mere prevision of some quality in Israel which determined His choice of them, not only because it is the teaching of the entire Scripture that God's choice of Israel was sovereign and gracious, and not only because of the actual history of Israel, but also because of the context. Paul says that it would be absurd to suppose that God had cast off His people because He foreknew them, His foreknowledge of them being adduced as a ground for His not casting them off. Hence, the argument would have no force if anything in Israel, foreseen by God, were supposed to ground an assurance that He had not cast them off, because the context is full of the hardness of heart and unbelief of Israel. The foreknowledge here has evidently the same sense as in the former passage.

Foreknowledge, therefore, in the New Testament is more than mere prescience. It is practically identical with the Divine decree in two instances, and in the other places where the term occurs it denotes the sovereign loving regard out of which springs God's predestination or election of men to salvation. See OMNISCIENCE; PREDESTINATION.

LITERATURE. --Besides the Commentaries on the appropriate passages, especially those on Isaiah, see Dillmann, *Handbuch d. alttest. Theol.*, 249-52; H. Schultz, *Alttest. Theol.*, 417, 421; H. Cremer, *Die christliche Lehre volume den Eigenschaften Gottes, Beltrage zur Forderung christl. Theol.*, I, 93-101; Stewart, article "Foreknowledge," *Hastings, Dictionary of the Bible* (five volumes), II, 51-53. Considerable Biblical as well as historical material will be found in works on systematic theology, such as Bohl, *Dogmatik*, 54-59; Bavinck, *Gereformeerde Dogmatik* 2, I, 182-95. For a history of the discussion of the problem of foreknowledge and freedom see J. Muller, *Die christl. Lehre volume der Sunde*, III, 2, 2. See also literature under OMNISCIENCE.

On the relation of foreknowledge and foreordination, and the meaning of prognosis, see K. Muller, Die gottliche Zuvorsehung und Erwählung, 37 f, 81 f; Pfeleiderer, Paulinismus2, 268 f; Urchristentum, 289; Gennrich, Studien zur Paulinischen Heilsordnung, S. K., 1898, 377 f; and on the meaning of prognoskein in Ro 8:29 see especially pp. 382-95; also Cremer, Bibl.-theol. Wörterb., 263-65; Beyschlag, Neutest. Theol., II, 109; B. Weiss, Bio. Theol. of New Testament, English translation, I, 205 f; II, 6; H. Holtzmann, Lehrbuch d. neutest. Theol., II, 165 f; B.B. Warfield, article "Predestination," Hastings, Dictionary of the Bible (five volumes), IV, 52-57. See also discussions of the meaning of prognoskein in the Commentaries on 1 Peter and Romans, especially Fritzsche on Ro 8:29, and Johnstone on 1Pe 1:2. See also literature under PREDESTINATION. CASPAR WISTAR HODGE (from International Standard Bible Encyclopaedia, Electronic Database Copyright (c)1996 by BibleSoft)

^{xlvi}**Chapter 9**

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 9

Overview

v. 1, Paul is sorry for the Jews; v. 7, All of Abraham not of the promise; v. 18, God's sovereignty; v. 25, The calling of the Gentiles and rejecting of the Jews, foretold; v. 32, The cause of the Jews' stumbling.

ROMANS 9:1

I say: Rom. 1:9; 2 Cor. 1:23, 11:31, 12:19; Gal. 1:20; Phil. 1:8; 1 Thes. 2:5; 1 Tim. 2:7, 5:21

my conscience: Rom. 2:15, 8:16; 2 Cor. 1:12; 1 Tim. 1:5; 1 John 3:19-21

ROMANS 9:2

Rom. 10:1; 1 Sam. 15:35; Psa. 119:136; Isa. 66:10; Jer. 9:1, 13:17; Lam. 1:12; Lam. 3:48, 49, 51; Ezek. 9:4; Luke 19:41-44; Phil. 3:18; Rev. 11:3

ROMANS 9:3

I could: Exod. 32:32

were: Deut. 21:23; Josh. 6:17, 18; 1 Sam. 14:24, 44; Gal. 1:8, 3:10,13

accursed: or, separated

my kinsmen: Rom. 11:1; Gen. 29:14; Esth. 8:6; Acts 7:23-26, 13:26

ROMANS 9:4

are Israelites: Rom. 9:6; Gen. 32:28; Exod. 19:3-6; Deut. 7:6; Psa. 73:1; Isa. 41:8, 46:3; John 1:47

the adoption: Exod. 4:22; Deut. 14:1; Jer. 31:9, 20; Hosea 11:1

and the glory: Num. 7:89; 1 Sam. 4:21, 22; 1 Kings 8:11; Psa. 63:2, 78:61, 90:16; Isa. 60:19

covenants: or, testaments, Gen. 15:18, 17:2, 7, 10; Exod. 24:7, 8, 34:27; Deut. 29:1, 31:16; Neh. 13:29; Psa. 89:3, 34; Jer. 31:33, 33:20-25; Acts 3:25; Heb. 8:6-10

the giving: Rom. 3:2; Neh. 9:13, 14; Psa. 147:19; Ezek. 20:11, 12; John 1:17

the service: Exod. 12:25; Isa. 5:2; Matt. 21:33; Heb. 9:3, 10

promises: Luke 1:54, 55, 69-75; Acts 2:39, 3:25, 26, 13:32, 33; Eph. 2:12; Heb. 6:13-17

ROMANS 9:5

are the fathers: Rom. 11:28; Deut. 10:15

of whom: Rom. 1:3; Gen. 12:3, 49:10; Isa. 7:14, 11:1; Matt. 1:1-17; Luke 3:23-38; 2 Tim. 2:8; Rev. 22:16

who is: Rom. 10:12; Psa. 45:6, 103:19; Isa. 9:6, 7; Jer. 23:5, 6; Micah 5:2; John 1:1-3; John 10:30; Acts 20:28; Phil. 2:6-11; Col. 1:16; 1 Tim. 3:16; Heb. 1:8-13; 1 John 5:20

blessed: Rom. 1:25; Psa. 72:19; 2 Cor. 11:31; 1 Tim. 6:15

Amen: Deut. 27:15-26; 1 Kings 1:36; 1 Chr. 16:36; Psa. 41:13, 89:52, 106:48; Jer. 28:6; Matt. 6:13, 28:20; 1 Cor. 14:16; Rev. 1:18, 5:14, 22:20

ROMANS 9:6

as though: Rom. 3:3, 11:1, 2; Num. 23:19; Isa. 55:11; Matt. 24:35; John 10:35; 2 Tim. 2:13; Heb. 6:17, 18
they are not: Rom. 2:28, 29, 4:12-16; John 1:47; Gal. 6:16

ROMANS 9:7

because: Luke 3:8, 16:24, 25, 30; John 8:37-39; Phil. 3:3
In Isaac: Gen. 21:12; Heb. 11:18

ROMANS 9:8

They which: Rom. 4:11-16; Gal. 4:22-31
are counted: Gen. 31:15; Psa. 22:30, 87:6; John 1:13; Gal. 3:26-29, 4:28; 1 John 3:1, 2

ROMANS 9:9

At this time: Gen. 17:21, 18:10,14, 21:2
Sarah: Heb. 11:11, 12, 17

ROMANS 9:10

not only: Rom. 5:3, 11; Luke 16:26
but when: Gen. 25:21-23, Rebekah

ROMANS 9:11

the children: Rom. 4:17; Psa. 51:5; Eph. 2:3
that the: Rom. 8:28-30; Isa. 14:24, 26, 27, 23:9, 46:10,11; Jer. 51:29; Eph. 1:9-11; Eph. 3:11; 2 Tim. 1:9
according: Rom. 11:5, 7; Eph. 1:4, 5; 1 Thes. 1:4; 2 Pet. 1:10
not of works: Rom. 11:6; Eph. 2:9; Titus 3:5
but of: Rom. 8:28; 1 Thes. 2:12; 2 Thes. 2:13, 14; 1 Pet. 5:10; Rev. 17:14

ROMANS 9:12

The elder: or, The greater, Gen. 25:22, 23; 2 Sam. 8:14; 1 Kings 22:47
younger: or, lesser

ROMANS 9:13

Jacob: Mal. 1:2, 3
hated: Gen. 29:31, 33; Deut. 21:15; Prov. 13:24; Matt. 10:37; Luke 14:26; John 12:25

ROMANS 9:14

shall: Rom. 3:1, 5
Is there unrighteousness: Rom. 2:5, 3:5, 6; Gen. 18:25; Deut. 32:4; 2 Chr. 19:7; Job 8:3, 34:10-12, 18, 19; Job 35:2; Psa. 92:15, 145:17; Jer. 12:1; Rev. 15:3, 4, 16:7

ROMANS 9:15

I will have: Rom. 9:16, 18, 19; Exod. 33:19, 34:6, 7; Isa. 27:11; Micah 7:18

ROMANS 9:16

Rom. 9:11; Gen. 27:1-4, 9-14; Psa. 110:3; Isa. 65:1; Matt. 11:25, 26; Luke 10:21; John 1:12, 13, 3:8; 1 Cor. 1:26-31; Eph. 2:4, 5; Phil. 2:13; 2 Thes. 2:13, 14; Titus 3:3-5; James 1:18; 1 Pet. 2:9, 10

ROMANS 9:17

For: Rom. 11:4; Gal. 3:8, 22, 4:30
Even: Exod. 9:16
I raised: 1 Sam. 2:7, 8; Esth. 4:14; Isa. 10:5, 6, 45:1-3; Jer. 27:6, 7; Dan. 4:22; Dan. 5:18-21

that: Exod. 10:1, 2, 14:17, 18, 15:14, 15, 18:10,11; Josh. 2:9, 10, 9:9; 1 Sam. 4:8; Psa. 83:17, 18; Prov. 16:4; Isa. 37:20

that my: John 17:26

ROMANS 9:18

hath: Rom. 9:15, 16, 5:20,21; Eph. 1:6

will he: Rom. 1:24-28, 11:7, 8; Exod. 4:21, 7:13; Deut. 2:30; Josh. 11:20; Isa. 63:17; Matt. 13:14, 15; Acts 28:26-28; 2 Thes. 2:10-12

ROMANS 9:19

Thou: Rom. 3:8; 1 Cor. 15:12, 35; James 1:13

Why doth: Rom. 3:5-7; Gen. 50:20; 2 Chr. 20:6; Job 9:12-15, 19, 23:13, 14; Psa. 76:10; Isa. 10:6, 7, 46:10,11; Dan. 4:35; Mark 14:21; Acts 2:23, 4:27, 28

ROMANS 9:20

O man: Rom. 2:1; Micah 6:8; 1 Cor. 7:16; James 2:20

who art: Job 33:13, 36:23, 38:2, 3, 40:2, 5, 8, 42:2-6; Matt. 20:15

repliest: or, answerest again, Job 16:3; Titus 2:9, or, disputes with God, 1 Cor. 1:20; 1 Tim. 6:5

Shall: Isa. 29:16, 45:9-11

ROMANS 9:21

the potter: Rom. 9:11, 18; Prov. 16:4; Isa. 64:8; Jer. 18:3-6

one vessel: Rom. 9:22, 23; Jer. 22:28; Hosea 8:8; Acts 9:15; 2 Tim. 2:20,21

ROMANS 9:22

willing: Rom. 9:17, 1:18, 2:4, 5; Exod. 9:16; Psa. 90:11; Prov. 16:4; Rev. 6:16, 17

endured: Num. 14:11, 18; Psa. 50:21, 22; Eccl. 8:11, 12; Lam. 3:22; 1 Pet. 3:20; 2 Pet. 2:3, 9; 2 Pet. 3:8, 9, 15; Jude 1:4; Rev. 6:9-11

the vessels: The Apostle, by employing the appellation of the vessels of wrath, carries on the similitude of the potter, by which he had illustrated the sovereignty of God. Rom. 9:21; 1 Thes. 5:9; 2 Tim. 2:20

fitted: or, made up, Gen. 15:16; Matt. 23:31-33; 1 Thes. 2:16; 1 Pet. 2:8; Jude 1:4

ROMANS 9:23

might: Rom. 2:4, 5:20,21; Eph. 1:6-8, 18, 2:4, 7, 10, 3:8, 16; Col. 1:27; 2 Thes. 1:10-12

he had afore: 1 Chr. 29:18; Luke 1:17; Eph. 2:3-5; Col. 1:12; 1 Thes. 5:9; 2 Thes. 2:13, 14; 2 Tim. 2:21; Titus 3:3-7; 1 Pet. 1:2-5

ROMANS 9:24

whom: Rom. 8:28-30; 1 Cor. 1:9; Heb. 3:1; 1 Pet. 5:10; Rev. 19:9

not of the Jews: Rom. 3:29, 30, 4:11, 12, 10:12, 11:11-13, 15:8-16; Gen. 49:10; Psa. 22:27; Acts 13:47, 48, 15:14, 21:17-20; Gal. 3:28; Eph. 2:11-13, 3:6-8; Col. 3:11

ROMANS 9:25

in Osee: Hosea 1:1, 2, Hosea

I will call: Hosea 2:23; 1 Pet. 2:10

beloved: Rom. 1:7; Ezek. 16:8; John 16:27

ROMANS 9:26

And it: Hosea 1:9, 10

there shall: Rom. 8:16; Isa. 43:6; John 11:52; 2 Cor. 6:18; Gal. 3:26; 1 John 3:1-3

ROMANS 9:27

Esaias: Isa. 1:1, Isaiah

though: Isa. 10:20-23

a remnant: Rom. 11:4-6; Ezra 9:8, 14; Isa. 1:9, 10:20,21, 11:11, 24:13; Jer. 5:10; Ezek. 6:8; Micah 5:3-8

ROMANS 9:28

work: or, account

and cut: Isa. 28:22, 30:12-14; Dan. 9:26, 27; Matt. 24:21

in righteousness: Psa. 9:8, 65:5; Isa. 5:16; Acts 17:31; Rev. 19:11

ROMANS 9:29

Except: Isa. 1:9, 6:13; Lam. 3:22

Sabaoth: James 5:4

we had been: Gen. 19:24, 25; Isa. 13:19; Jer. 49:18, 50:40; Lam. 4:6; Amos 4:11; Zeph. 2:6

Sodoma: Gomorrah, 2 Pet. 2:6; Jude 1:7

ROMANS 9:30

shall: Rom. 9:14, 3:5

the Gentiles: Rom. 1:18-32, 4:11, 10:20; Isa. 65:1, 2; 1 Cor. 6:9-11; Eph. 2:12, 4:17-19; 1 Pet. 4:3

followed: Rom. 9:31; Prov. 15:9, 21:21; Isa. 51:1; 1 Tim. 6:11

even the righteousness: Rom. 1:17, 3:22, 4:9, 11, 13, 22, 5:1, 10:10; Gal. 3:8, 5:5; Phil. 3:9; Heb. 11:7

ROMANS 9:31

followed: Rom. 9:30-32, 10:2-4; Gal. 3:21; Phil. 3:6

hath: Rom. 3:20, 4:14, 15, 11:7; Gal. 3:10,11, 5:3, 4; James 2:10,11

ROMANS 9:32

Because: Rom. 4:16, 10:3; Matt. 19:16-20; John 6:27-29; Acts 16:30-34; 1 John 5:9-12

they stumbled: Rom. 11:11; Matt. 13:57; Luke 2:34, 7:23; 1 Cor. 1:23

ROMANS 9:33

Behold: Psa. 118:22; Isa. 8:14, 15, 28:16; Matt. 21:42, 44; 1 Pet. 2:7, 8

and whosoever: Rom. 5:5, 10:11; Psa. 25:2, 3, 20; Isa. 45:17, 54:4; Joel 2:26, 27; Phil. 1:20; 2 Tim. 1:12; 1 John 2:28

ashamed: or, confounded, 1 Pet. 2:6

^{xlvii} **Chapter 10**

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 10

Overview

v. 1, The Scripture shows the difference between the righteousness of the law, and that of faith; v. 11, and that all, both Jew and Gentile, that believe, shall not be confounded; v. 18, and that the Gentiles shall receive the word and believe; v. 19, Israel was not ignorant of these things.

ROMANS 10:1

my heart's: Rom. 9:1-3; Exod. 32:10,13; 1 Sam. 12:23, 15:11, 35, 16:1; Jer. 17:16, 18:20; Luke 13:34; John 5:34; 1 Cor. 9:20-22

ROMANS 10:2

I bear them: By this fine apology for the Jews, the Apostle prepares them for the harsher truths which he was about to deliver. 2 Cor. 8:3; Gal. 4:15; Col. 4:13

that they: 2 Kings 10:16; John 16:2; Acts 21:20,28, 22:3, 22, 26:9, 10; Gal. 1:14, 4:17, 18; Phil. 3:6

but not: Rom. 10:3, 9:31, 32; Psa. 14:4; Prov. 19:2; Isa. 27:1; 2 Cor. 4:4, 6; Phil. 1:9

ROMANS 10:3

God's righteousness: "God's method of justification," says Abp. Newcome: God's method of saving sinners. Rom. 1:17, 3:22, 26, 5:19, 9:30; Psa. 71:15, 16, 19; Isa. 51:6, 8, 56:1; Jer. 23:5, 6; Dan. 9:24; John 16:9, 10; 2 Cor. 5:21; 2 Pet. 1:1

to establish: Rom. 9:31, 32; Isa. 57:12, 64:6; Luke 10:29, 16:15, 18:9-12; Gal. 5:3, 4; Phil. 3:9; Rev. 3:17, 18

submitted: Lev. 26:41; Neh. 9:33; Job 33:27; Lam. 3:22; Dan. 9:6-9; Luke 15:17-21

ROMANS 10:4

Christ: Rom. 3:25-31, 8:3, 4; Isa. 53:11; Matt. 3:15, 5:17, 18; John 1:17; Acts 13:38, 39; 1 Cor. 1:30; Gal.3:24; Col. 2:10,17; Heb. 9:7-14, 10:8-12, 14

the end: ôǎëïò [Strong's G5056], the object, scope, or final cause; the end proposed and intended. In this sense Eisner observes that ôǎëïò [Strong's G5056] is used by Arrian.

ROMANS 10:5

That the man: Lev. 18:5; Neh. 9:29; Ezek. 20:11, 13, 21; Luke 10:27, 28; Gal. 3:12

ROMANS 10:6

righteousness: Rom. 3:22, 25, 4:13, 9:31; Phil. 3:9; Heb. 11:7

Say not: The Apostle here takes the general sentiment, and expresses it in his own language; beautifully accommodating what Moses says of the law to his present purpose. Deut. 30:11-14; Prov. 30:4

to bring: John 3:12, 13, 6:33, 38, 50,51, 58; Eph. 4:8-10; Heb. 1:3

ROMANS 10:7

to bring up: Rom. 4:25; Heb. 13:20; 1 Pet. 3:18, 22; Rev. 1:18

ROMANS 10:8

The word: Deut. 30:14

the word of faith: Rom. 10:17, 1:16, 17; Isa. 57:19; Mark 16:15, 16; Acts 10:43, 13:38, 39, 16:31; Gal. 3:2, 5; 1 Tim. 4:6; 1 Pet. 1:23, 25

ROMANS 10:9

That if: Rom. 14:11; Matt. 10:32, 33; Luke 12:8; John 9:22, 12:42, 43; Phil. 2:11; 1 John 4:2, 3; 2 John 1:7

and shalt: Rom. 8:34; John 6:69-71, 20:26-29; Acts 8:37; 1 Cor. 15:14-18; 1 Pet. 1:21

ROMANS 10:10

For with: Luke 8:15; John 1:12, 13, 3:19-21; Heb. 3:12, 10:22

unto righteousness: Gal. 2:16; Phil. 3:9

and with: Rom. 10:9; 1 John 4:15; Rev. 2:13

ROMANS 10:11

Whosoever: Rom. 9:33; Isa. 28:16, 49:23; Jer. 17:7; 1 Pet. 2:6

ROMANS 10:12

there is no: Rom. 3:22, 29, 30, 4:11, 12, 9:24; Acts 10:34, 35, 15:8, 9; Gal. 3:28; Eph. 2:18-22; Eph. 3:6; Col. 3:11

Lord: Rom. 14:9, 15:12; Acts 10:36; 1 Cor. 15:47; Phil. 2:11; 1 Tim. 2:5; Rev. 17:14, 19:16,

rich: Rom. 2:4, 9:23; 2 Cor. 8:9; Eph. 1:7, 2:4, 7, 3:8, 16; Phil. 4:19; Col. 1:27, 2:2, 3

call upon him: Psa. 86:5, 145:18; Isa. 55:6; Acts 9:14; 1 Cor. 1:2

ROMANS 10:13

whosoever: Joel 2:32; Acts 2:21

ROMANS 10:14

shall they: 1 Kings 8:41-43; Jonah 1:5, 9-11, 16, 3:5-9; Heb. 11:6; James 5:15

and how shall: Rom. 1:5, 16:25, 26; Mark 16:15, 16; Luke 24:46, 47; John 20:31; Acts 19:2; Acts 26:17, 18; 2 Tim. 4:17; Titus 1:3

ROMANS 10:15

And how: Jer. 23:32; Matt. 9:38, 10:1-6, 28:18-20; Luke 10:1; John 20:21; Acts 9:15; Acts 13:2-4, 22:21; 1 Cor. 12:28, 29; 2 Cor. 5:18-20; Eph. 3:8, 4:11, 12; 1 Pet. 1:12

How beautiful: Isa. 52:7; Nahum 1:15

the gospel: Isa. 57:19; Luke 2:14; Acts 10:36; Eph. 2:17, 6:15

and bring: Isa. 40:9, 61:1; Luke 2:10, 8:1; Acts 13:26

ROMANS 10:16

But they: Rom. 3:3, 11:17; John 10:26; Acts 28:24; Heb. 4:2; 1 Pet. 2:8

obeyed: Rom. 1:5, 2:8, 6:17, 16:26; Isa. 50:10; Gal. 3:1, 5:7; 2 Thes. 1:8; Heb. 5:9, 11:8; 1 Pet. 1:22, 3:1

Lord: Isa. 53:1; John 12:38-40

our report: Gr. the hearing of us, or, our preaching

ROMANS 10:17

faith: Rom. 10:14, 1:16; Luke 16:29-31; 1 Cor. 1:18-24; Col. 1:4-6; 1 Thes. 2:13; 2 Thes. 2:13, 14; James 1:18-21; 1 Pet. 1:23-25, 2:1, 2

and hearing: Jer. 23:28, 29; Mark 4:24; Luke 8:11, 21, 11:28; 2 Cor. 2:17; Heb. 4:12, 13; Rev. 1:9

ROMANS 10:18

Have they: Acts 2:5-11, 26:20, 28:23

their sound: Similar to this elegant accommodation of these words, is the application of them in a passage of Zohar, Genes. f. 9. "These words are the servants of the Messiah, and measure out both the things above, and the things beneath." Rom. 1:8, 15:19; Psa. 19:4; Matt. 24:14, 26:13, 28:19; Mark 16:15, 20; Col. 1:6, 23

unto the ends: 1 Kings 18:10; Psa. 22:27, 98:3; Isa. 24:16, 49:6, 52:10; Jer. 16:19; Matt. 4:8

ROMANS 10:19

I say: Rom. 10:18, 3:26; 1 Cor. 1:12, 7:29, 10:19, 11:22, 15:50

First: Rom. 11:11; Deut. 32:21; Hosea 2:23; 1 Pet. 2:10

foolish: Rom. 1:21, 22; Psa. 115:5-8; Isa. 44:18-20; Jer. 10:8, 14; 1 Cor. 12:2; Titus 3:3

ROMANS 10:20

very bold: Prov. 28:1; Isa. 58:1; Eph. 6:19, 20

I was found: Rom. 9:30; Isa. 65:1, 2

I was made: Isa. 49:6, 52:15, 55:4, 5; Matt. 20:16, 22:9, 10; Luke 14:23; 1 John 4:19

ROMANS 10:21

All day long: Prov. 1:24; Isa. 65:2-5; Jer. 25:4, 35:15; Matt. 20:1-15, 21:33-43, 22:3-7; Matt. 23:34-37; Luke 24:47; Acts 13:46, 47

a disobedient: Deut. 9:13, 31:27; 1 Sam. 8:7, 8; Neh. 9:26; Jer. 44:4-6; Acts 7:51, 52; 1 Thes. 2:16; 1 Pet 2:8

^{xlviii}Chapter 11

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 11

Overview

v. 1, God has not cast off all Israel; v. 7, Some were elected, though the rest were hardened; v. 16, There is hope of their conversion; v. 18, The Gentiles may not exult over them; v. 26, for there is a promise of their

salvation; v. 33, God's judgments are unsearchable.

ROMANS 11:1

Hath God: 1 Sam. 12:22; 2 Kings 23:27; Psa. 77:7, 89:31-37, 94:14; Jer. 31:36, 37; Jer. 33:24-26; Hosea 9:17; Amos 9:8, 9

God forbid: Rom. 3:4

For I also: Rom. 9:3; Acts 22:3, 26:4; 2 Cor. 11:22; Phil. 3:5

ROMANS 11:2

which he foreknew: Rom. 8:29, 30, 9:6, 23; Acts 13:48, 15:18; 1 Pet. 1:2

Wot: Gen. 44:15; Exod. 32:1; Acts 3:17, 7:40; Phil. 1:22

of Elias: Gr. in Elias, Or, by Elias; Ἐλί [Strong's G1722], corresponding to the Hebrew אֵלִיָּהוּ, not infrequently having this signification. Neh. 9:30; Luke 4:1; 1 Cor. 6:2; Heb. 1:1

how he maketh: Or "how he addresses God respecting Israel;" ἑτάσσει [Strong's G2596] having frequently this meaning. (See 1 Cor. 15:15.) Num. 16:15; Jer. 18:19-23; John 4:1-3, 11

ROMANS 11:3

Lord: 1 Kings 18:4, 13, 19:10-18; Neh. 9:26; Jer. 2:30

digged: 1 Kings 18:30,31

ROMANS 11:4

I have reserved: 1 Kings 19:18

Baal: Num. 25:3; Deut. 4:3; Judg. 2:13; 1 Kings 16:31; 2 Kings 10:19, 20; Jer. 19:5; Hosea 2:8; Hosea 13:1; Zeph. 1:4

ROMANS 11:5

at this present: Rom. 11:6, 7, 9:27

election of grace: The election which proceeds from the mercy and goodness of God. Rom. 11:28, 9:11; Eph. 1:5, 6

ROMANS 11:6

And if: Rom. 3:27, 28, 4:4, 5, 5:20,21; Deut. 9:4-6; 1 Cor. 15:10; Gal. 2:21, 5:4; Eph. 2:4-9; 2 Tim. 1:9; Titus 3:5

otherwise work: That is, it loses its character, or nature — that of claiming reward as a matter of right.

ROMANS 11:7

What then: Rom. 3:9, 6:15; 1 Cor. 10:19; Phil. 1:18

Israel: Rom. 9:31, 32, 10:3; Prov. 1:28; Luke 13:24; Heb. 12:17

but the election: That is, the elect, the abstract being used for the concrete. So the Jews or the circumcised people, are called Israel, or the circumcision. Rom. 11:5, 8:28-30, 9:23; Eph. 1:4; 2 Thes. 2:13, 14; 1 Pet. 1:2

and the rest: Isa. 6:10, 44:18; Matt. 13:14, 15; John 12:40; 2 Cor. 3:14, 4:4; 2 Thes. 2:10-12

blinded: or, hardened, Rom. 9:18

ROMANS 11:8

God: Isa. 29:10

slumber: or, remorse

eyes: Deut. 29:4; Isa. 6:9; Jer. 5:21; Ezek. 12:2; Mark 4:11, 12; Luke 8:10; Acts 28:26

unto this day: 2 Kings 17:34, 41; 2 Cor. 3:14, 15

ROMANS 11:9

David saith: Psa. 69:22, 23

their table: Deut. 6:10-12, 32:13-15; 1 Sam. 25:36-38; Job 20:20-23; Prov. 1:32; Isa. 8:13, 14; Luke 12:20, 16:19-25; 1 Tim. 6:17-19

a recompense: Deut. 32:35; Psa. 28:4; Isa. 59:18, 66:9; Heb. 2:2

ROMANS 11:10

their eyes: Rom. 11:8, 1:21; Psa. 69:23; Zech. 11:17; Eph. 4:18; 2 Pet. 2:4, 17; Jude 1:6, 13

and bow: Deut. 28:64-68; Isa. 51:23, 65:12

ROMANS 11:11

Have they stumbled: Ezek. 18:23, 32, 33:11

but rather: Rom. 11:12, 31; Acts 13:42, 46-48, 18:6, 22:18-21, 28:24-28

for: Rom. 11:14, 10:19

to provoke them to jealousy: Rather “to provoke (or excite) them to emulation,” ὁ ἀνάγκη ἐπιπόθησι [Strong’s G3863], as it is rendered. Rom. 11:14

ROMANS 11:12

the world: Rom. 11:15, 33, 9:23; Eph. 3:8; Col. 1:27

diminishing: decay, or, loss

their: Rom. 11:25; Isa. 11:11-16, 12:1-6, 60:1-22, 66:8-20; Micah 4:1, 2, 5:7; Zech. 2:11; Zech. 8:20-23; Rev. 11:15-19

ROMANS 11:13

the apostle: Rom. 15:16-19; Acts 9:15, 13:2, 22:21, 26:17, 18; Gal. 1:16, 2:2, 7-9; Eph. 3:8; 1 Tim. 2:7; 2 Tim. 1:11, 12; I magnify mine office. Rather, “I honour my ministry,” ὁ κύριος ἐξουσιάζω [Strong’s G1248], ἵνα [Strong’s G3450], ἀνάγκη [Strong’s G1392].

ROMANS 11:14

by: 1 Cor. 7:16, 9:20-22; 2 Tim. 2:10

provoke: Rom. 11:11

my: Rom. 9:3; Philem. 1:12

might: 1 Cor. 7:16; 1 Tim. 4:16; James 5:20

ROMANS 11:15

the casting: Rom. 11:1, 2, 11, 12

the reconciling: Rom. 5:10; Dan. 9:24; 2 Cor. 5:18-20; Eph. 1:10; Col. 1:20,21

but: Ezek. 37:1-14; Rev. 11:11, 20:4-6

ROMANS 11:16

if the firstfruit: Exod. 22:29, 23:16, 19; Lev. 23:10; Num. 15:17-21; Deut. 18:4, 26:10; Neh. 10:35-37; Prov. 3:9; Ezek. 44:30; James 1:18; Rev. 14:4

and if: Rom. 11:17; Gen. 17:7; Jer. 2:21; 1 Cor. 7:14

ROMANS 11:17

some: Psa. 80:11-16; Isa. 6:13, 27:11; Jer. 11:16; Ezek. 15:6-8; Matt. 8:11, 12; Matt. 21:43; John 15:6

being: Acts 2:39; Gal. 2:15; Eph. 2:11-13, 3:6; Col. 2:13

among them: or, for them

and with: Deut. 8:8; Judg. 9:8, 9; Psa. 52:8; Zech. 4:3; Jonah 1:16; Rev. 11:4

ROMANS 11:18

Boast not: Rom. 11:20, 3:27; 1 Kings 20:11; Prov. 16:18; Matt. 26:33; Luke 18:9-11; 1 Cor. 10:12

thou bearest: Rom. 4:16; Zech. 8:20-23; John 10:16; Gal. 3:29; Eph. 2:19, 20

ROMANS 11:19

that: Rom. 11:11, 12, 17, 23, 24

ROMANS 11:20

Well: John 4:17, 18; James 2:19

because: Rom. 3:3; Acts 13:46, 47, 18:6; Heb. 3:12, 19, 4:6, 11

and: Rom. 5:1, 2; 2 Chr. 20:20; Isa. 7:9; 1 Cor. 16:13; 2 Cor. 1:24; Col. 2:7; 1 Pet. 5:9, 12

Be: Rom. 11:18, 12:16; Psa. 138:6; Prov. 28:26; Isa. 2:11, 17; Hab. 2:4; Zeph. 3:11; Luke 18:14; 2 Cor. 10:5; 2 Thes. 2:4; 2 Tim. 3:3-5; James 4:6; 1 Pet. 5:5, 6; Rev. 3:17; Rev. 18:7

but: Prov. 28:14; Isa. 66:2; 1 Cor. 10:12; Phil. 2:12; Heb. 4:1; 1 Pet. 1:17

ROMANS 11:21

if God: Rom. 11:17, 19, 8:32; Jer. 25:29, 49:12; 1 Cor. 10:1-12; 2 Pet. 2:4-9; Jude 1:5

ROMANS 11:22

therefore: Rom. 2:4, 5, 9:22, 23; Num. 14:18-22; Deut. 32:39-43; Josh. 23:15, 16; Psa. 58:10,11; Psa. 78:49-52, 136:15-22; Isa. 66:14

severity: The term severity ἀδιὸιλῆά [Strong's G663], from ἀδι [Strong's G575], from, and ὀαίιϋ, to cut off, properly denotes excision, cutting off, as the gardener cuts off, with a pruning knife, dead boughs, or luxuriant stems.

if thou: Rom. 2:7; Luke 8:15; John 8:31, 15:4-10; Acts 11:23, 14:22; 1 Cor. 15:2; Gal. 6:9; 1 Thes. 3:5, 8; Heb. 3:6, 14, 10:23, 35-39; 1 John 2:19; Jude 1:20,21

otherwise: Ezek. 3:20, 18:24, 33:17-19; Matt. 3:9, 10; John 15:2; Rev. 2:5

ROMANS 11:23

Zech. 12:10; Matt. 23:39; 2 Cor. 3:16

ROMANS 11:24

Rom. 11:17, 18, 30

ROMANS 11:25

I would: Psa. 107:43; Hosea 14:9; 1 Cor. 10:1, 12:1; 2 Pet. 3:8

this: Rom. 16:25; Eph. 3:3, 4, 9; Rev. 10:7

lest: Rom. 12:16; Prov. 3:5-7, 26:12, 16; Isa. 5:21

blindness: or, hardness, Rom. 11:7, 8; 2 Cor. 3:14-16

until: Psa. 22:27, 72:8-14, 17, 127:1; Isa. 2:1-8, 60:1-22, 66:18-23; Micah 4:1, 2; Zech. 8:20-23, 14:9-21; Luke 21:24; Rev. 7:9, 11:15, 20:2-4

ROMANS 11:26

all: Isa. 11:11-16, 45:17, 54:6-10; Jer. 3:17-23, 30:17-22, 31:31-37; Jer. 32:37-41, 33:24-26; Ezek. 34:22-31, 37:21-28, 39:25-29; Ezek. 40:1-48:35; Hosea 3:5; Joel 3:16-21; Amos 9:14, 15; Micah 7:15-20; Zeph. 3:12-20; Zech. 10:6-12

There: Psa. 14:7, 106:47; Isa. 59:20

and shall: Matt. 1:21; Acts 3:26; Titus 2:14

ROMANS 11:27

this: Isa. 55:3, 59:21; Jer. 31:31-34, 32:38-40; Heb. 8:8-12, 10:16

when: Isa. 27:9, 43:25; Jer. 50:20; Ezek. 36:25-29; Hosea 14:2; John 1:29

ROMANS 11:28

are enemies: Rom. 11:11, 30; Matt. 21:43; Acts 13:45, 46, 14:2, 18:6; 1 Thes. 2:15, 16

but: Rom. 11:7; Isa. 41:8, 9

are beloved: Gen. 26:4, 28:14; Lev. 26:40-42; Deut. 4:31, 7:7, 8, 8:18, 9:5, 10:15; Psa. 105:8-11; Jer. 31:3; Micah 7:20; Luke 1:54, 68-75

ROMANS 11:29

Num. 23:19; Hosea 13:14; Mal. 3:6

ROMANS 11:30

as ye: 1 Cor. 6:9-11; Eph. 2:1, 2, 12, 13, 19-21; Col. 3:7; Titus 3:3-7

believed: or, obeyed

obtained: Rom. 11:31; 1 Cor. 7:25; 2 Cor. 4:1; 1 Tim. 1:18; 1 Pet. 2:10

through: Rom. 11:11-19

ROMANS 11:31

believed: or, obeyed, Rom. 10:16, 11:15, 25

ROMANS 11:32

God: Rom. 3:9, 22; Gal. 3:22

concluded them all: or, shut them all up together, John 1:7, 12:32; 1 Tim. 2:4-6

ROMANS 11:33

the depth: Psa. 107:8-43; Prov. 25:3; Eph. 3:18

riches: Rom. 2:4, 9:23; Eph. 1:7, 2:7, 3:8, 10,16; Col. 1:27, 2:2, 3

how: Job 5:9, 9:10, 11:7-9, 26:14, 33:13, 37:19, 23; Psa. 36:6, 40:5, 77:19; Psa. 92:5, 97:2; Eccl. 3:11; Dan. 4:35

ROMANS 11:34

Job 15:8, 36:22; Isa. 40:13; Jer. 23:18; 1 Cor. 2:16

ROMANS 11:35

Job 35:7, 41:11; Matt. 20:15; 1 Cor. 4:7

ROMANS 11:36

of him: 1 Chr. 29:11, 12; Psa. 33:6; Prov. 16:4; Dan. 2:20-23, 4:3, 34; Matt. 6:13; Acts 17:25, 26, 28; 1 Cor. 8:6; Eph. 4:6-10; Col. 1:15-17; Rev. 21:6

to whom: Gr. to him, Rom. 16:27; Psa. 29:1, 2, 96:7, 8, 115:1; Isa. 42:12; Luke 2:14, 19:38; Gal. 1:5; Eph. 3:21; Phil. 4:20; 1 Tim. 1:17, 6:16; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 5:11; 2 Pet. 3:18; Jude 1:25; Rev. 1:5, 6, 4:10,11, 5:12-14, 7:10, 19:1, 6, 7

xlix

Mysteries of the Bible

Introduction: A mystery in the Bible is a previously hidden truth, not revealed in the Old Testament, but declared, and, at times explained, in the New Testament.

1. The mystery of the kingdom of heaven (Mt. 13:3-50; Mk. 4:1-25; Lk. 8:4-15). These verses, according to the *New Scofield Bible*, "Describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord's personal ministry and will end with 'the harvest.' The result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom" (p. 1013). Note the eightfold development of this mystery:
 - a. The sower, the seed, and the soil (Mt. 13:1-9, 18-23). This deals with the purpose of Christ, his methods, and the nature of men's hearts.
 - b. Satanic tares in the Savior's field (Mt. 13:24-30, 36-43). Satan will oppose God's work. The wheat and tares will not be completely separated until harvesttime.
 - c. From scattering to sickling (Mk. 4:26-29). The kingdom of heaven will have a gradual development.
 - d. The mighty mustard seed (Mt. 13:31, 32; Mk. 4:30-32; Lk. 13:18,19). The kingdom of heaven will have a humble start, and will consist of both saved and unsaved until the harvest.
 - e. The cook's leaven and the kingdom of heaven (Mt. 13:33; Lk. 13:20, 21). This does not teach that the leaven here will convert the world, but rather that it would influence it.
 - f. Finding a fortune in a field (Mt. 13:44). This may speak of the Jewish remnant.

- g. The price of a pearl (Mt. 13:45, 46). This may be the first reference to the church in the Bible.
- h. Sorting out a sea catch (Mt. 13:47-50). This indicates the fairness and completeness of the final judgment.

“Such, then, is the mystery form of the Kingdom. It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true Kingdom who, at the end, are to ‘shine forth as the sun.’ In the great field, the world, He sees His treasure that He redeems for His own through His Cross. Thus, in this aspect of the Kingdom, He sees the Church, His Body and Bride composed of believing Israelites and Gentiles, and for joy sells all that He has (2 Cor. 8:9) and buys the field, the treasure, and the pearl.” (*New Scofield Bible*, p. 1017)

2. The mystery of the rapture (1 Cor. 15:51, 52; 1 Thess. 4:16). The mystery revealed here is that those believers living at the time of Christ’s appearance will be glorified and caught up without seeing death.
3. The mystery of the Church as the body of Christ, composed of saved Jews and Gentiles of this age (Rom. 16:25; Eph. 3:1-11; 6:19; Col. 4:3). Paul explains this mystery in Ephesians 3:6: “That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.”
4. The mystery of the Church as the bride of Christ (Eph. 5:28-32). The mystery here is that Christ is to the Church what a loving husband is to his wife.
5. The mystery of the indwelling Christ (Gal. 2:20; Col. 1:26, 27). Not only are saved Gentiles made a part of the body and bride of Christ, but are actually themselves indwelt by the living Savior.
6. The mystery of the incarnate Christ (Col. 2:2, 9; 1 Cor. 2:7). Jesus Christ, possessor of all knowledge, became full man, yet retained his total deity while in human flesh.
7. The mystery of Christ’s work in restoring a sinner to godliness (1 Tim. 3:16). Nicodemus finally understood the simplicity of this beautiful mystery.
8. The mystery of iniquity (Mt. 13:33; 2 Thess. 2:3-12). This refers to:
 - a. The identity of the antichrist—unknown until the tribulation.
 - b. The appearance of the antichrist—after the rapture.
 - c. The work of the antichrist—powerful but totally perverted works.
 - d. The power source of the antichrist—Satan himself.
9. The mystery of Israel’s present-day blindness (Rom. 11:25). This declares that Israel as a nation will remain blind and deaf to the gospel until the “fullness of the Gentiles” is come in. This period is from Pentecost until the rapture.
10. The mystery of the seven stars (Rev. 1:20). Jesus himself explains this mystery:

“The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches; and the seven lampstands which thou sawest are the seven churches” (Rev. 1:20).
11. The mystery of Babylon, the harlot (Rev. 17:5, 7). Here the mystery refers to the development (Gen. 11), degradation (Mt. 23), and eventual destruction (Rev. 17:16, 17) of Satan’s harlot church.
12. The mystery of God (Rev. 10:7; 11:15-19). This is no doubt the most profound and perplexing mystery of all. The mystery is this: Why has God allowed so much sin, suffering, sorrow, and Satanic activity to go on for these thousands of years? Why has he (up till this very hour) delayed his stated purpose which will someday take place? That day when... “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev. 11:15).

Chapter 12

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 12

Overview

v. 1, God's mercies must move us to please God; v. 3, No man must think too well of himself; v. 6, but everyone attend on that calling wherein he is placed; v. 9, Love, and many other duties are required of us; v. 19, Revenge is especially forbidden.

ROMANS 12:1

beseech: Rom. 15:30; 1 Cor. 1:10; 2 Cor. 5:20, 6:1, 10:1; Eph. 4:1; 1 Thes. 4:1, 10, 5:12; Heb. 13:22

by the: Rom. 2:4, 9:23, 11:30,31; Psa. 116:12; Luke 7:47; 2 Cor. 4:1, 5:14, 15; Eph. 2:4-10; Phil. 2:1-5; Titus 3:4-8; 1 Pet. 2:10-12

that ye: Rom. 6:13, 16, 19; Psa. 50:13, 14; 1 Cor. 6:13-20; Phil. 1:20; Heb. 10:22

a living: Psa. 69:30,31; Hosea 14:2; 1 Cor. 5:7, 8; 2 Cor. 4:16; Phil. 2:17; Heb. 10:20-22; Heb. 13:15, 16; 1 Pet. 2:5

acceptable: Rom. 12:2, 15:16; Psa. 19:14; Isa. 56:7; Jer. 6:20; Eph. 5:10; Phil. 4:18; 1 Tim. 2:3; 1 Tim. 5:4; 1 Pet. 2:5, 20

ROMANS 12:2

be not: Exod. 23:2; Lev. 18:29, 30; Deut. 18:9-14; John 7:7, 14:30, 15:19, 17:14; 1 Cor. 3:19; 2 Cor. 4:4, 6:14-17; Gal. 1:4; Eph. 2:2, 4:17-20; James 1:27, 4:4; 1 Pet. 1:14, 18, 4:2; 2 Pet. 1:4, 2:20; 1 John 2:15-17, 3:13, 4:4, 5, 5:19; Rev. 12:9, 13:8

be ye: Rom. 13:14; Psa. 51:10; Ezek. 18:31, 36:26; 2 Cor. 5:17; Eph. 1:18, 4:22-24; Col. 1:21, 22, 3:10; Titus 3:5

prove: Rom. 12:1; Psa. 34:8; Eph. 5:10,17; 1 Pet. 2:3

good: Rom. 12:1, 7:12, 14, 22; Psa. 19:7-11, 119:47, 48, 72, 97, 103, 128, 174; Prov. 3:1-4; Prov. 3:13-18; Gal. 5:22-23; Eph. 5:9; Col. 4:12; 1 Thes. 4:3; 2 Tim. 3:16, 17

ROMANS 12:3

I say: Rom. 12:6-8, 1:5, 15:15, 16; 1 Cor. 3:10, 15:10; Gal. 2:8, 9; Eph. 3:2, 4, 7, 8, 4:7-12; Col. 1:29; 1 Tim. 1:14; 1 Pet. 4:11

not to: Rom. 11:20,25; Prov. 16:18, 19, 25:27, 26:12; Eccl. 7:16; Micah 6:8; Matt. 18:1-4; Luke 18:11; 1 Cor. 4:7, 8; 2 Cor. 12:7; Gal. 6:3; Phil. 2:3-8; Col. 2:13; James 4:6; 1 Pet. 5:5; 3 John 1:9

soberly: Gr. to sobriety, 1 Tim. 2:9, 15; Titus 2:2, 4, 6, 12; 1 Pet. 1:13, 4:7, 5:8

according: Rom. 12:6; John 3:34; 1 Cor. 4:7, 12:7-11; 2 Cor. 12:13; Eph. 4:7, 13, 16

ROMANS 12:4

1 Cor. 12:4, 12, 27; Eph. 4:15, 16

ROMANS 12:5

Rom. 12:4; 1 Cor. 10:17, 12:12-14, 20,27, 28; Eph. 1:23, 4:25, 5:23, 30; Col. 1:24; Col. 2:19

ROMANS 12:6

then: Rom. 1:11; 1 Cor. 1:5-7, 4:6, 7, 12:4-11, 28-31, 13:2; 1 Pet. 4:10,11

differing according: Rom. 12:3

whether: Matt. 23:34; Luke 11:49; Acts 2:17, 11:27, 28, 13:1, 15:32, 21:9; 1 Cor. 12:10,28, 13:2, 14:1, 3-5, 24, 29, 31, 32; Eph. 3:5, 4:11; 1 Thes. 5:20

according to the proportion: Rom. 12:3; Acts 18:24-28; 2 Cor. 8:12; Phil. 3:15

ROMANS 12:7

ministry: Isa. 21:8; Ezek. 3:17-21, 33:7-9; Matt. 24:45-47; Luke 12:42-44; Acts 20:20,28; Col. 4:17; 1 Tim.4:16; 2 Tim. 4:2; 1 Pet. 5:1-4

or he: Deut. 33:10; 1 Sam. 12:23; Psa. 34:11, 51:13; Eccl. 12:9; Matt. 28:19; John 3:2; Acts 13:1; Gal. 6:6; Eph. 4:11; Col. 1:28, 29; 1 Tim. 2:7, 3:2, 5:17; 2 Tim. 2:2, 24

ROMANS 12:8

exhorteth: Acts 13:15, 15:32, 20:2; 1 Cor. 14:3; 1 Thes. 2:3; 1 Tim. 4:13; Heb. 10:25, 13:22

giveth: or, imparteth, Rom. 12:13; Deut. 15:8-11, 14; Job 31:16-20; Psa. 112:9; Prov. 22:9; Eccl. 11:1, 2, 6; Isa. 32:5, 8, 58:7-11; Matt. 6:2-4, 25:40; Luke 21:1-4; Acts 2:44-46, 4:33-35; Acts 11:28-30; 2 Cor. 8:1-9, 12; 1 Thes. 2:8; 1 Pet. 4:9-11

with simplicity: or, liberally, 2 Cor. 1:12, 8:2, 11:3; Eph. 6:5; Col. 3:22

ruleth: Rom. 13:6; Gen. 18:19; Psa. 101:1-8; Acts 13:12, 20:28; 1 Cor. 12:28; 1 Thes. 5:12-14; 1 Tim. 3:4, 5, 5:17; Heb. 13:7, 17, 24; 1 Pet. 5:2, 3

with diligence: Eccl. 9:10, shewth, Deut. 16:11, 14, 15; Psa. 37:21; Isa. 64:5; 2 Cor. 9:7

ROMANS 12:9

love: 2 Sam. 20:9, 10; Psa. 55:21; Prov. 26:25; Ezek. 33:31; Matt. 26:49; John 12:6; 2 Cor. 6:6, 8:8; 1 Thes. 2:3; 1 Tim. 1:5; James 2:15, 16; 1 Pet. 1:22, 4:8; 1 John 3:18-20

Abhor: Psa. 34:14, 36:4, 45:7, 97:10, 101:3, 119:104, 163; Prov. 8:13; Amos 5:15; Heb. 1:9

cleave: Acts 11:23; 1 Thes. 5:15; Heb. 12:14; 1 Pet. 3:10,11

ROMANS 12:10

kindly: John 13:34, 35, 15:17, 17:21; Acts 4:32; Gal. 5:6, 13, 22; Eph. 4:1-3; Col. 1:4; 1 Thes. 4:9; 2 Thes. 1:3; Heb. 13:1; 1 Pet. 1:22, 2:17, 3:8, 9; 2 Pet. 1:7; 1 John 2:9-11, 3:10-18, 4:11, 20,21, 5:1, 2

with brotherly love: or, in the love of the brethren, Job 1:4; Psa. 133:1

in honour: Gen. 13:9; Matt. 20:26; Luke 14:10; Phil. 2:3; 1 Pet. 5:5

ROMANS 12:11

slothful: Exod. 5:17; Prov. 6:6-9, 10:26, 13:4, 18:9, 22:29, 24:30-34, 26:13-16; Eccl. 9:10; Isa. 56:10; Matt. 25:26; Acts 20:34, 35; Eph. 4:28; 1 Thes. 4:11, 12; 2 Thes. 3:6-12; 1 Tim. 5:13; Heb. 6:10,11

fervent: Matt. 24:12; Acts 18:25; Col. 4:12, 13; James 5:16; 1 Pet. 1:22, 4:8; Rev. 2:4; Rev. 3:15, 16

servng: 1 Cor. 7:22; Eph. 6:5-8; Col. 3:22-24, 4:1; Titus 2:9, 10; Heb. 12:28

ROMANS 12:12

Rejoicing: Rom. 5:2, 3, 15:13; Psa. 16:9-11, 71:20-23, 73:24-26; Prov. 10:28, 14:32; Lam. 3:24-26; Hab. 3:17, 18; Matt. 5:12; Luke 10:20; 1 Cor. 13:13; Phil. 3:1, 4:4; Col. 1:27; 1 Thes. 5:8, 16; 2 Thes. 2:16, 17; Titus 2:13, 3:7; Heb. 3:6, 6:17-19; 1 Pet. 1:3-8, 4:13; 1 John 3:1-3

patient: Rom. 2:7, 5:3, 4, 8:25, 15:4; Psa. 37:7, 40:1; Luke 8:15, 21:19; Col. 1:11; 1 Thes. 1:3; 2 Thes. 1:4, 3:5; 1 Tim. 6:11; 2 Tim. 3:10; Heb. 6:12, 15, 10:36, 12:1; James 1:3, 4, 5:7, 10,11; 1 Pet. 2:19, 20; 2 Pet. 1:6; Rev. 13:10

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Chapter 13

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 13

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v. 1, Subjection, and many other duties, we owe to the magistrates; v. 8, Love is the fulfilling of the law; v. 11, Gluttony and drunkenness, and the works of darkness, are out of season in the time of the Gospel.

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ROMANS 13:2

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ROMANS 13:5

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ROMANS 13:6

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ROMANS 13:7

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ROMANS 13:8

Owe: Rom. 13:7; Deut. 24:14, 15; Prov. 3:27, 28; Matt. 7:12, 22:39, 40

for: Rom. 13:10; Gal. 5:14; Col. 3:14; 1 Tim. 1:5; James 2:8

ROMANS 13:9

For this: Exod. 20:12-17; Deut. 5:16-21; Matt. 19:18, 19; Mark 10:19; Luke 18:20

covet: Rom. 7:7, 8

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ROMANS 13:10

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ROMANS 13:11

knowing: Isa. 21:11, 12; Matt. 16:3, 24:42-44; 1 Thes. 5:1-3

it is: Jonah 1:6; Matt. 25:5-7, 26:40,41; Mark 13:35-37; 1 Cor. 15:34; Eph. 5:14; 1 Thes. 5:5-8

for now: Eccl. 9:10; Luke 21:28; 1 Cor. 7:29-31; 1 Pet. 4:7; 2 Pet. 3:13-15; Rev. 22:12, 20

ROMANS 13:12

night: Song 2:17; 1 John 2:8

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works: Job 24:14-17; John 3:19-21; Eph. 5:11; 1 Thes. 5:5-7; 1 John 1:5-7, 2:8, 9

put: Rom. 13:14; 2 Cor. 6:7; Eph. 6:11-18; Col. 3:10-17; 1 Thes. 5:8

ROMANS 13:13

us: Luke 1:6; Gal. 5:16, 25; Eph. 4:1, 17, 5:2, 8, 15; Phil. 1:27, 3:16-20, 4:8, 9; Col. 1:10; 1 Thes. 2:12, 4:12; 1 Pet. 2:12; 1 John 2:6; 2 John 1:4

honestly: or, decently

as: Acts 2:15; 1 Thes. 5:17; 2 Pet. 2:13

rioting: Prov. 23:20; Isa. 22:12, 13, 28:7, 8; Amos 6:4-6; Matt. 24:48-51; Luke 16:19; Luke 17:27, 28, 21:34; 1 Cor. 6:10; Gal. 5:21; Eph. 5:18; 1 Pet. 2:11, 4:3-5

chambering: 1 Cor. 6:9, 10; Gal. 5:19; Eph. 5:3-5; Col. 3:5; 1 Thes. 4:3-5; 2 Pet. 2:14, 18-20; Jude 1:23

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ROMANS 13:14

put: Gal. 3:27; Eph. 4:24; Col. 3:10-12

and: Rom. 8:12, 13; Gal. 5:16, 17, 24; Col. 3:5-8; 1 Pet. 2:11; 1 John 2:15-17

ⁱⁱⁱ**Chapter 14**

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 14

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v. 1, Men may not contemn nor condemn one another for things indifferent; v. 13, but take heed that they give no offence in them; v. 15, which the apostle proves unlawful by many reasons.

ROMANS 14:1

weak: Rom. 14:21, 4:19, 15:1, 7; Job 4:3; Isa. 35:3, 4, 40:11, 42:3; Ezek. 34:4, 16; Zech. 11:16; Matt. 12:20, 14:31, 18:6, 10; Luke 17:2; 1 Cor. 3:1, 2, 8:7-13, 9:22

receive: Rom. 15:7; Matt. 10:40-42, 18:5; John 13:20; Phil. 2:29; 2 John 1:10; 3 John 1:8-10

doubtful disputations: or, judge his doubtful thoughts, Rom. 14:2-5

ROMANS 14:2

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another: Rom. 14:22, 23

eateth: Gen. 1:29, 9:3; Prov. 15:17; Dan. 1:12, 16

ROMANS 14:3

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judge: Rom. 14:13; Matt. 7:1, 2, 9:14, 11:18, 19; 1 Cor. 10:29, 30; Col. 2:16, 17

for: Acts 10:34, 44, 15:8, 9

ROMANS 14:4

Who: Rom. 9:20; Acts 11:17; 1 Cor. 4:4, 5; James 4:11, 12

he shall: Rom. 14:3, 11:23, 16:25; Deut. 33:27-29; Psa. 17:5, 37:17, 24, 28, 119:116, 117; John 10:28-30; Rom. 8:31-39; Heb. 7:25; 1 Pet. 1:5; Jude 1:24

for: Isa. 40:29

ROMANS 14:5

esteemeth: Gal. 4:9, 10; Col. 2:16, 17

Let: Rom. 14:14, 23; 1 Cor. 8:7, 11

persuaded: or, assured, 1 John 3:19-21

ROMANS 14:6

regardeth: or, observeth, Gal. 4:10

regardeth it: Exod. 12:14, 42, 16:25; Isa. 58:5; Zech. 7:5, 6

for: Matt. 14:19, 15:36; John 6:28; 1 Cor. 10:30,31; 1 Tim. 4:3-5

ROMANS 14:7

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ROMANS 14:8

we die unto: John 21:19; Acts 13:36, 20:24, 21:13; Phil. 2:17, 30; 1 Thes. 5:10

we live therefore: 1 Cor. 3:22, 23, 15:23; 1 Thes. 4:14-18; Rev. 14:13

ROMANS 14:9

Christ: Isa. 53:10-12; Luke 24:26; 2 Cor. 5:14; Heb. 12:2; 1 Pet. 1:21; Rev. 1:18

Lord: Matt. 28:18; John 5:22, 23, 27-29; Acts 10:36, 42; Eph. 1:20-23; Phil. 2:9-11; 2 Tim. 4:1; 1 Pet. 4:5

ROMANS 14:10

set: Rom. 14:3, 4; Luke 23:11; Acts 4:11

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ROMANS 14:11

As: Num. 14:21, 28; Isa. 49:18; Jer. 22:24; Ezek. 5:11; Zeph. 2:9

every knee: Psa. 72:11; Isa. 45:22-25; Phil. 2:10; Rev. 5:14

confess: Rom. 10:9, 15:9; Matt. 10:32; 1 John 4:15; 2 John 1:7

ROMANS 14:12

Eccl. 11:9; Matt. 12:36, 18:23-35; Luke 16:2; Gal. 6:5; 1 Pet. 4:5

ROMANS 14:13

judge one: Rom. 14:4, 10; James 2:4, 4:11

but: Luke 12:57; 1 Cor. 11:13; 2 Cor. 5:14

put: Rom. 9:32, 33, 11:9, 16:17; Lev. 19:14; Isa. 57:14; Ezek. 14:3; Matt. 16:23, 18:7; Luke 17:2; 1 Cor. 8:9-13, 10:32; 2 Cor. 6:3; Phil. 1:10; Rev. 2:14

or: 2 Sam. 12:14; 1 Tim. 5:14; 1 John 2:10

ROMANS 14:14

and am: Acts 10:28

that there: Rom. 14:2, 20; 1 Cor. 10:25; 1 Tim. 4:4; Titus 1:15

unclean: Gr. common, Acts 10:14, 15, 11:8, 9

to him it: Rom. 14:23; 1 Cor. 8:7, 10

ROMANS 14:15

thy brother: Ezek. 13:22; 1 Cor. 8:12

now: Rom. 13:10, 15:2; 1 Cor. 8:1, 13:1, 4, 5; Gal. 5:13; Phil. 2:2-4

charitably: Gr. according to charity

Destroy: 1 Cor. 8:11; 2 Pet. 2:1; 1 John 2:2

ROMANS 14:16

Rom. 12:17; 1 Cor. 10:29, 30; 2 Cor. 8:20,21; 1 Thes. 5:22

ROMANS 14:17

kingdom: Dan. 2:44; Matt. 3:2, 6:33; Luke 14:15, 17:20,21; John 3:3, 5; 1 Cor. 4:20, 6:9; 1 Thes. 2:12

is: 1 Cor. 8:8; Col. 2:16, 17; Heb. 13:9

but: Isa. 45:24; Jer. 23:5, 6; Dan. 9:24; Matt. 6:33; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9; 2 Pet. 1:1

peace: Rom. 5:1-5, 8:6, 15, 16, 15:13; Isa. 55:12, 61:3; John 16:33; Acts 9:31, 13:52; Gal. 5:22; Phil. 2:1, 3:3, 4:4, 7; Col. 1:11; 1 Thes. 1:6; 1 Pet. 1:8

ROMANS 14:18

in: Rom. 14:4, 6:22, 12:11, 16:18; Mark 13:34; John 12:26; 1 Cor. 7:22; Gal. 6:15, 16; Col. 3:24; Titus 2:11-14

is: Rom. 12:1, 2; Gen. 4:7; Eccl. 9:7; Acts 10:35; 2 Cor. 8:21; Phil. 4:18; 1 Tim. 2:3, 5:4; 1 Pet. 2:5, 20

and: 2 Cor. 4:2, 5:11, 6:4, 8:21; 1 Thes. 1:3, 4; James 2:18-26; 1 Pet. 3:16

ROMANS 14:19

follow: Rom. 12:18; Psa. 34:14, 133:1; Matt. 5:9; Mark 9:50; 2 Cor. 13:11; Eph. 4:3-7; Phil. 2:1-4; Col. 3:12-15; Heb. 12:14; James 3:13-18; 1 Pet. 3:11

and: Rom. 15:2; 1 Cor. 10:33, 14:12-17, 26; Eph. 4:29; 1 Thes. 5:11, 12; 1 Tim. 1:4

ROMANS 14:20

For: Rom. 14:15; Matt. 18:6; 1 Cor. 6:12, 13, 8:8, 13, 10:31

the work: Eph. 2:10; Phil. 1:6

All: Rom. 14:14; Matt. 15:11; Acts 10:15; 1 Tim. 4:3-5; Titus 1:15

but: Rom. 14:15, 21; 1 Cor. 8:9-12, 10:32, 33

ROMANS 14:21

good: Rom. 14:17, 15:1, 2; 1 Cor. 8:13

whereby: Rom. 14:13; Mal. 2:8; Matt. 16:23, 18:7-10; Luke 17:1, 2; Phil. 1:10; Heb. 12:13; Rev. 2:14

ROMANS 14:22

thou: Rom. 14:2, 5, 14, 23; Gal. 6:1; James 3:13

Happy: Rom. 7:15, 24; Acts 24:16; 2 Cor. 1:12; 1 John 3:21

ROMANS 14:23

he that: 1 Cor. 8:7

doubteth: or, discerneth and putteth a difference between meats

damned: Rather, is condemned, ἐὰν ἴσῃ ἑὸν ἀέριον [Strong's G2632]; which is the proper signification of damned, from the Latin *condemno* to condemn. Rom. 13:2; 1 Cor. 11:29-31

whatsoever: Titus 1:15; Heb. 11:6

^{liii}Chapter 15

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 15

Overview

v. 1, The strong must bear with the weak; v. 2, We must not please ourselves; v. 3, for Christ did not so; v. 7, but receive one another, as Christ did us all; v. 8, both Jews and Gentiles; v. 15, Paul excuses his writing; v. 28, and promises to see them; v. 30, and requests their prayers.

ROMANS 15:1

strong: Rom. 4:20; 1 Cor. 4:10; 2 Cor. 12:10; Eph. 6:10; 2 Tim. 2:1; 1 John 2:14

ought: Rom. 14:1; 1 Cor. 9:22, 12:22-24; Gal. 6:1, 2; 1 Thes. 5:14

please: Rom. 15:3

ROMANS 15:2

Rom. 14:19; 1 Cor. 9:19-22, 10:24, 33, 11:1, 13:5; Phil. 2:4, 5; Titus 2:9, 10

ROMANS 15:3

Christ: Psa. 40:6-8; Matt. 26:39, 42; John 4:34, 5:30, 6:38, 8:29, 12:27, 28, 14:30; John 14:31, 15:10; Phil. 2:8

The: Psa. 69:9, 20, 89:50,51; Matt. 10:25; John 15:24

ROMANS 15:4

whatsoever: Rom. 4:23, 24; 1 Cor. 9:9, 10, 10:11; 2 Tim. 3:16, 17; 2 Pet. 1:20,21

for our learning: Rather, “for our instruction.”

that: Rom. 5:3-5, 8:24, 25, 12:12; Psa. 119:81-83; Heb. 6:10-19, 10:35, 36; James 5:7-11; 1 Pet. 1:13

ROMANS 15:5

the God: Rom. 15:13; Exod. 34:6; Psa. 86:5; 1 Pet. 3:20; 2 Pet. 3:9, 15

consolation: 2 Cor. 1:3, 4, 7:6

grant: Rom. 12:16; 2 Chr. 30:12; Jer. 32:39; Ezek. 11:19; Acts 4:32; 1 Cor. 1:10; 2 Cor. 13:11; Phil. 1:27, 2:2, 3:16, 4:2; 1 Pet. 3:8

according to: or, after the example of, Rom. 15:3; Eph. 5:2; Phil. 2:4, 5

ROMANS 15:6

with: Rom. 15:9-11; Zeph. 3:9; Zech. 13:9; Acts 4:24, 32

the: John 10:29, 30, 20:17; 2 Cor. 1:3, 11:31; Eph. 1:3; 1 Pet. 1:3

ROMANS 15:7

receive: Rom. 14:1-3; Matt. 10:40; Mark 9:37; Luke 9:48

as: Rom. 5:2; Matt. 11:28-30; Luke 15:2; John 6:37, 13:34

to: Rom. 15:9; Eph. 1:6-8, 12, 18; 2 Thes. 1:10-12

ROMANS 15:8

I say: Rom. 3:26; 1 Cor. 1:12, 10:19, 29, 15:50

Jesus: Rom. 9:4, 5; Matt. 15:24, 20:28; John 1:11; Acts 3:25, 26, 13:46; Gal. 4:4, 5

for the: Rom. 3:3; Psa. 98:2, 3; Micah 7:20; Luke 1:54-56, 70-73; 2 Cor. 1:20

truth: Rom. 15:16, 9:23, 24, 11:22, 30; Isa. 24:15, 16; John 10:16; Eph. 2:12-22, 3:1-8; 1 Pet. 2:9, 10

ROMANS 15:9

For: 2 Sam. 22:50; Psa. 18:49

ROMANS 15:10

Deut. 32:43; Psa. 66:1-4, 67:3, 4, 68:32, 97:1, 98:3, 4, 138:4, 5; Isa. 24:14-16, 42:10-12

ROMANS 15:11

Psa. 117:1

ROMANS 15:12

There: Isa. 11:1, 10; Rev. 5:5, 22:16

and he: Gen. 49:10; Psa. 2:4-12, 22:27, 28, 72:8-10, 17; Isa. 42:1-4, 49:6; Dan. 2:44; Dan. 7:14; Micah 4:1-3, 5:4

in him: Jer. 16:19, 17:5-7; Matt. 12:21; 1 Cor. 15:19; Eph. 1:12, 13; 2 Tim. 1:12 *marg. 1 Pet. 1:21

ROMANS 15:13

the God: Rom. 15:5; Jer. 14:8; Joel 3:16; 1 Tim. 1:1

fill: Rom. 14:17; Isa. 55:12; John 14:1, 27; Gal. 5:22; Eph. 1:2, 5:18, 19; 2 Thes. 2:16, 17; 1 Pet. 1:8

abound: Rom. 5:4, 5, 12:12; 2 Cor. 9:8; Heb. 6:11

ROMANS 15:14

I: Phil. 1:7; 2 Tim. 1:5; Philem. 1:21; Heb. 6:9; 2 Pet. 1:12; 1 John 2:21

full: Phil. 1:11; Col. 1:8-10; 2 Pet. 1:5-8

filled: 1 Cor. 8:1, 7, 10

able: Col. 3:16; 1 Thes. 5:11, 14; Titus 2:3, 4; Heb. 5:12, 10:24, 25; Jude 1:20-23

ROMANS 15:15

I have: Heb. 13:22; 1 Pet. 5:12; 1 John 2:12-14, 5:13; Jude 1:3-5

as: 1 Tim. 4:6; 2 Tim. 1:6, 2:14; Titus 3:1; 2 Pet. 1:12-15, 3:1, 2

because: Rom. 1:5, 12:3, 6; 1 Cor. 3:10, 15:10; Gal. 1:15, 16, 2:9; Eph. 3:7, 8; 1 Tim. 1:11-14; 1 Pet. 4:10,11; 2 Pet. 3:15

ROMANS 15:16

I should: Rom. 15:18, 11:13; Acts 9:15, 13:2, 22:21, 26:17, 18; 1 Cor. 3:5, 4:1; 2 Cor. 5:20; 2 Cor. 11:23; Gal. 2:7, 8; Eph. 3:1; Phil. 2:17; 1 Tim. 2:7; 2 Tim. 1:11

ministering: Rom. 15:29, 1:1; Acts 20:24; Gal. 3:5; 1 Thes. 2:2, 9; 1 Tim. 1:11; 1 Pet. 1:12

offering up: or, sacrificing, Rom. 12:1, 2; Isa. 66:19, 20; 2 Cor. 8:5; Phil. 2:17, 4:18; Heb. 13:16; 1 Pet. 2:5

being: Rom. 5:5, 8:26, 27; Acts 20:32; 1 Cor. 6:19; Eph. 2:18, 22; 1 Thes. 5:23

ROMANS 15:17

whereof: Rom. 4:2; 2 Cor. 2:14-16, 3:4-6, 7:4, 11:16-30, 12:1, 11-21

in: Heb. 5:1

ROMANS 15:18

I will: Prov. 25:14; 2 Cor. 10:13-18, 11:31, 12:6; Jude 1:9

which: Mark 16:20; Acts 14:27, 15:4, 12, 21:19; Gal. 2:8; 1 Cor. 3:6-9; 2 Cor. 3:1-3, 6:1

to make: Rom. 1:5, 6:17, 16:26; Matt. 28:18-20; Acts 26:20; 2 Cor. 10:4, 5; Heb. 5:9, 11:8

by word: Col. 3:17; 2 Thes. 2:17; James 1:22; 1 John 3:18

ROMANS 15:19

mighty: Acts 14:10, 15:12, 16:18, 19:11, 12; 2 Cor. 12:12; Gal. 3:5; Heb. 2:4

by the: Matt. 12:28; Acts 1:8; 1 Cor. 12:4-11; 1 Pet. 1:12

so that: Rom. 15:24; Acts 9:28, 29, 13:4, 5, 14, 51, 14:6, 20,25, 16:6-12, 17:10,15; Acts 18:1, 19, 19:1,20:2, 6

Illyricum: Illyricum, or Illyria, was a country of Europe, lying N and NW of Macedonia, on the eastern coast of the Adriatic gulf, opposite Italy. It was distinguished into two parts; Liburnia north, now Croatia; and Dalmatia south, still retaining the same name. The account of Paul's second visit to the peninsula of Greece, Acts 20:1, 2, says Dr. Paley, leads us to suppose that, in going over Macedonia, he had passed so far to the west, as to come into those parts of the country which were contiguous to Illyricum, if he did not enter Illyricum itself. The history and the Epistle therefore so far agree; and the agreement is much strengthened by a coincidence of time; for much before the time when this epistle was written, he could not have said so, as his route, in his former journey, confined him to the eastern side of the peninsula, a considerable distance from Illyricum.

fully: Rom. 1:14-16; Acts 20:20; Col. 1:25; 2 Tim. 4:17

ROMANS 15:20

so: 2 Cor. 10:14-16

build: 1 Cor. 3:9-15; 2 Cor. 10:13-16; Eph. 2:20-22

ROMANS 15:21

Isa. 52:15, 65:1

ROMANS 15:22

I have: Rom. 1:13; 1 Thes. 2:17, 18

much: or, many ways, or, oftentimes

ROMANS 15:23

and: Rom. 15:32, 1:10-12; 1 Thes. 3:10; 2 Tim. 1:4

ROMANS 15:24

I take: Rom. 15:28; Acts 19:21

Spain: Spain is a large country in the west of Europe, which anciently comprehended both Spain and Portugal, separated from Gaul or France by the Pyrenees, and bounded on every other side by the sea.

and to: Acts 15:3, 21:5; 2 Cor. 1:16; 3 John 1:6

if: Rom. 1:12; 1 Cor. 16:5-7

filled: Rather, “gratified (or enjoy) your society,” as ἀἰδῆσάτε frequently denotes.

with your company: Gr. with you, Rom. 15:32

ROMANS 15:25

Rom. 15:26-31; Acts 18:21, 19:21, 20:16, 22, 24:17; 1 Cor. 16:1-3; Gal. 2:10

ROMANS 15:26

it: Acts 11:27-30; 2 Cor. 8:1-9:15; Gal. 6:6-10

the poor: Prov. 14:21, 31, 17:5; Zech. 11:7, 11; Matt. 25:40, 26:11; Luke 6:20, 14:13; 1 Cor. 16:15; 2 Cor. 9:12; Philem. 1:5; James 2:5, 6

ROMANS 15:27

and: Rom. 11:17; 1 Cor. 9:11; Gal. 6:6; Philem. 1:19

ROMANS 15:28

and: Phil. 4:17; Col. 1:6

I will: Rom. 15:24; Prov. 19:21; Lam. 3:37; James 4:13-15

ROMANS 15:29

Rom. 1:11, 12; Psa. 16:11; Ezek. 34:26; Eph. 1:3, 3:8, 19, 4:13

ROMANS 15:30

for the: 2 Cor. 4:5, 11, 12:10; 1 Tim. 6:13, 14; 2 Tim. 4:1

and for: Psa. 143:10; Phil. 2:1

that: Gen. 32:24-29; 2 Cor. 1:11; Eph. 6:19; Col. 2:1, 4:12; 1 Thes. 5:25; 2 Thes. 3:1

ROMANS 15:31

I may: Acts 21:27-31, 22:24, 23:12-24, 24:1-9, 25:2, 24; 1 Thes. 2:15; 2 Thes. 3:2

do not believe: or, are disobedient

and that: Rom. 15:25; 2 Cor. 8:4, 9:1

accepted: Acts 21:17-26

ROMANS 15:32

I may: Rom. 15:23, 24, 1:10-13; Acts 27:1, 41-43, 28:15, 16, 30,31; Phil. 1:12-14

by the: Acts 18:21; 1 Cor. 4:19; James 4:15

and may: Prov. 25:13; 1 Cor. 16:18; 2 Cor. 7:13; 1 Thes. 3:6-10; 2 Tim. 1:16; Philem. 1:7, 20

ROMANS 15:33

the God: Rom. 16:20; 1 Cor. 14:33; 2 Cor. 5:19, 20, 13:11; Phil. 4:9; 1 Thes. 5:23; 2 Thes. 3:16; Heb. 13:20

be: Rom. 16:24; Ruth 2:4; Matt. 1:23, 28:20; 2 Cor. 13:14; 2 Tim. 4:22

^{liv}**Chapter 16**

Title: Treasury of Scripture Knowledge

Author:

ROMANS CHAPTER 16

Overview

v. 1, Paul wills the brethren to greet many; v. 17, and advises them to take heed of those which cause dissension and offences; v. 21, and after sundry salutations ends with praise and thanks to God.

ROMANS 16:1

commend: 2 Cor. 3:1

our: Matt. 12:50; Mark 10:30; 1 Tim. 5:2; James 2:15; 1 Pet. 1:22, 23

a servant: Luke 8:3; 1 Tim. 5:9, 10

Cenchrea: Acts 18:18

ROMANS 16:2

ye receive: Rom. 15:7; Matt. 10:40-42, 25:40; Phil. 2:29; Col. 4:10; Philem. 1:12, 17; 2 John 1:10; 3 John 1:5-10

as: Eph. 5:3; Phil. 1:27; 1 Tim. 2:10; Titus 2:3

for: Rom. 16:3, 4, 6, 9, 23; Acts 9:36, 39, 41; Phil. 4:14-19; 2 Tim. 1:18

ROMANS 16:3

Greet: Had the notes of time in this epistle fixed the writing of it to any date prior to St. Paul's first residence at Corinth, the salutation of Aquila and Priscilla would have contradicted the history, because it would have been prior to his acquaintance with these persons. If they had fixed it during that residence at Corinth, during his journey to Jerusalem, or during his progress through Asia Minor, an equal contradiction would have been incurred because, during all that time, they were either with St. Paul, or abiding at Ephesus.

Lastly, had they fixed this epistle to be either contemporary with the first epistle to the Corinthians, or prior to it, a similar contradiction would have ensued, for they were then with St. Paul. As it is, all things are consistent. — See Dr. Paley.

Priscilla: Acts 18:2-17, 26; 1 Cor. 16:19; 2 Tim. 4:19

my: Rom. 16:9; 1 Cor. 16:16

ROMANS 16:4

have: Rom. 5:7; John 15:13; Phil. 2:30; 1 John 3:16

laid: Josh. 10:24; 2 Sam. 22:41; Micah 2:3

also: Acts 15:41, 16:5; 1 Cor. 7:17, 16:1; 1 Thes. 2:14; Rev. 1:4

ROMANS 16:5

the church: Matt. 18:20; 1 Cor. 16:19; Col. 4:15; Philem. 1:2

my: Rom. 16:8, 12; 3 John 1:1

who: Rom. 11:16; 1 Cor. 16:15; James 1:18; Rev. 14:4

Achaia: Rom. 15:26; Acts 18:12, 27; 2 Cor. 1:1, 9:2

ROMANS 16:6

who: Rom. 16:12; Matt. 27:55; 1 Tim. 5:10

ROMANS 16:7

kinsmen: Rom. 16:11, 21, fellow prisoners, 2 Cor. 11:23; Col. 4:10; Philem. 1:23; Rev. 1:9

who: Gal. 2:2, 6

were: Rom. 8:1; Isa. 45:17, 25; John 6:56, 14:20, 15:2; 1 Cor. 1:30; 2 Cor. 5:17, 21; Gal. 1:22, 5:6, 6:15; Eph. 2:10; 1 John 4:13, 5:20

ROMANS 16:8

my: Rom. 16:5; Phil. 4:1; 1 John 3:14

ROMANS 16:9

our: Rom. 16:2, 3, 21

ROMANS 16:10

approved: Rom. 14:18; Deut. 8:2; 1 Cor. 11:19; 2 Cor. 2:9, 8:22; Phil. 2:22; 1 Tim. 3:10; 1 Pet. 1:7

of: 2 Tim. 4:19

household: or, friends

ROMANS 16:12

labour: Matt. 9:38; 1 Cor. 15:10,58, 16:16; Col. 1:29, 4:12; 1 Thes. 1:3, 5:12, 13; 1 Tim. 4:10, 5:17, 18; Heb. 6:10,11

ROMANS 16:13

Rufus: Mark 15:21

chosen: Matt. 20:16; John 15:16; Eph. 1:4; 2 Thes. 2:13; 2 John 1:1

his: Matt. 12:49, 50; Mark 3:35; John 19:27; 1 Tim. 5:2

ROMANS 16:14

and: Rom. 8:29; Col. 1:2; Heb. 3:1; 1 Pet. 1:22, 23

ROMANS 16:15

and all: Rom. 16:2, 1:7; Isa. 60:21; Eph. 1:1; 1 Pet. 1:2

ROMANS 16:16

with: Acts 20:37; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thes. 5:26; 1 Pet. 5:14

The: Rom. 16:4

ROMANS 16:17

mark: Phil. 3:17; 2 Thes. 3:14, 15

cause: Acts 15:1-5, 24; 1 Cor. 1:10-13, 3:3, 11:18; Gal. 1:7-9, 2:4; Phil. 3:2, 3; Col. 2:8; 2 Pet. 2:1, 2; 1 John 2:19; 2 John 1:7-10; Jude 1:19

offences: Matt. 18:7; Luke 17:1

and: Matt. 18:17; 1 Cor. 5:9-11; 2 Thes. 3:6, 14; 1 Tim. 6:3-5; 2 Tim. 3:5; Titus 3:10; 2 John 1:10,11

ROMANS 16:18

serve: Matt. 6:24; John 12:26; Gal. 1:10; Phil. 2:21; Col. 3:24; James 1:1; Jude 1:1; Rev. 1:1

but: 1 Sam. 2:12-17, 29; Isa. 56:10-12; Ezek. 13:19; Hosea 4:8-11; Micah 3:5; Mal. 1:10; Matt. 24:48-51; Phil. 3:19; 1 Tim. 6:5; 2 Pet. 2:10-15; Jude 1:12

by: 2 Chr. 18:5, 12-17; Isa. 30:10,11; Jer. 8:10,11, 23:17, 28:1-9, 15-17; Ezek. 13:16; Micah 3:5; Matt. 7:15, 24:11, 24; 2 Cor. 2:17, 4:2, 11:13-15; Col. 2:4; 2 Thes. 2:10; 1 Tim. 6:5; 2 Tim. 2:16-18, 3:2-6; Titus 1:10-12; 2 Pet. 2:3, 18-20; 1 John 4:1-3; Jude 1:16

the simple: Rom. 16:19; Psa. 19:7, 119:130; Prov. 8:5, 14:15, 22:3; 2 Cor. 11:3

ROMANS 16:19

obedience: Rom. 1:8; 1 Thes. 1:8, 9

I am: Eph. 1:15-17; Col. 1:3-9; 1 Thes. 1:2, 3, 3:6-10

yet: 1 Kings 3:9-12; Psa. 101:2; Isa. 11:2, 3; Matt. 10:16; 1 Cor. 14:20; Eph. 1:17, 18; Eph. 5:17; Phil. 1:9; Col. 1:9, 3:16; 2 Tim. 3:15-17; James 3:13-18

simple: or, harmless, Luke 10:3; Phil. 2:15

ROMANS 16:20

the God: Rom. 15:33

shall: Gen. 3:15; Isa. 25:8-12; Rom. 8:37; Heb. 2:14, 15; 1 John 3:8; Rev. 12:10; Rev. 20:1-3

bruise: or, tread, Job 40:12; Isa. 63:3; Zech. 10:5; Mal. 4:3; Luke 10:19

The grace: Rom. 16:24; 1 Cor. 16:2-4; 2 Cor. 13:14; Gal. 6:18; Phil. 4:23; 1 Thes. 5:28; 2 Thes. 3:18; 2 Tim. 4:22; Philem. 1:25; Rev. 22:21

ROMANS 16:21

Timotheus: Acts 16:1-3, 17:14, 18:5, 19:22, 20:4; 2 Cor. 1:1, 19; Col. 1:1; Phil. 1:1; Phil. 2:19-23; 1 Thes. 1:1, 3:2, 6; 2 Thes. 1:1; 1 Tim. 1:2, 6:11, 20; 2 Tim. 1:2; Heb. 13:23

Lucius: Acts 13:1
Jason: Acts 17:5
Sosipater: Acts 20:4, Sopater
my kinsmen: Rom. 16:7, 11

ROMANS 16:22

who: Gal. 6:11
salute: Rom. 16:8; Col. 3:17

ROMANS 16:23

Gaius: 1 Cor. 1:14; 3 John 1:1-6
Erastus: Acts 19:22; 2 Tim. 4:20

the chamberlain: Or, as the Vulgate renders, *οικονομικος* “the treasurer (or steward, ἰερέϊσι [Strong’s G3623],) of the city;” he to whom the receipt and expenditure of the public money were entrusted.

ROMANS 16:24

Rom. 16:20; 1 Thes. 5:28

ROMANS 16:25

to him: Rom. 14:4; Acts 20:32; Eph. 3:20,21; 1 Thes. 3:13; 2 Thes. 2:16, 17, 3:3; Heb. 7:25; 1 Pet. 5:10; Jude 1:24, 25

my gospel: Rom. 2:16; 2 Cor. 4:3; Gal. 2:2; 2 Thes. 2:14; 2 Tim. 2:8

and the: Acts 9:20; 1 Cor. 1:23, 2:2; 2 Cor. 4:5

to the: 1 Cor. 2:7; Eph. 1:9; Col. 1:26, 27

which: Psa. 78:2; Dan. 2:22; Amos 3:7; Matt. 13:17, 35; Luke 10:23, 24; Eph. 3:3-5, 9, 11; 1 Pet. 1:10-12, 20

ROMANS 16:26

now: Eph. 1:9; Col. 1:26; 2 Tim. 1:10; Titus 1:2, 3

and by: Rom. 1:2, 3:21, 15:4; Acts 8:32-35, 10:43, 26:22, 23; Gal. 3:8; Eph. 2:20; Rev. 19:10

according: Matt. 28:19, 20; Mark 16:15; Luke 24:44-47; Acts 13:46, 47, 26:17, 18

everlasting: Rom. 1:20; Gen. 21:33; Deut. 33:27; Isa. 9:6, 40:28; Micah 5:2; 1 Tim. 1:17; Heb. 9:14, 13:8; 1 John 5:20; Rev. 1:8-11, 17

for the: Rom. 1:5, 15:18; Acts 6:7

ROMANS 16:27

God: Rom. 11:36; Gal. 1:4, 5; Eph. 3:20,21; Phil. 4:20; 1 Tim. 1:17, 6:16; 2 Tim. 4:18; Heb. 13:15, 21; 1 Pet. 2:5, 5:10,11; 2 Pet. 3:18; Rev. 1:5, 6, 4:9-11, 5:9-14; Rev. 7:10-12, 19:1-6

only: Rom. 11:33, 34; Psa. 147:5; Eph. 1:7, 8, 3:10; Col. 2:2, 3; Jude 1:25