

# THE BOOK OF ROMANS

Notes compiled from *The Book of Romans*, William Barclay

by

**Dr. Kenneth Meadors**

# SYLLABUS

BIB261

The Book of Romans

- 1) Introduction to the Book of Romans
- 2) Romans 1:1-23
- 3) Romans 1:24-32
- 4) Romans 2:1-3:31
- 5) Romans 4:1-5:21
- 6) Romans 6:1-7:25
- 7) Romans 8
- 8) Romans 9 & 10
- 9) Romans 11 & 12
- 10) Romans 13 & 14
- 11) Romans 15
- 12) Romans 16

This is a 1 ½ credit class, which meets 6 weeks, three hours per week, 7:30-8:50 PM on Tuesdays and Thursdays.

Textbook: *The Letter to the Romans: The Daily Study Bible Series*, William Barclay. The book may be obtained through [www.amazon.com](http://www.amazon.com). They're listed there for \$10.52 plus \$3.99 shipping, for a total of \$14.51.

Course requirements:

- 1) Read all assignments before class.
- 2) Attendance.
- 3) Participation.
- 4) Final Exam.

# LESSON ONE

## Introduction

- 1) Romans different from other of Paul's epistles.
  - a) Paul wrote to a Church with whose founding he had nothing to do with; no personal contact at all.
  - b) Reason so few of the details of practical problems which fill the other letters.
- 2) Comes closest to being theological treatise.
  - a) Other books, he deals with immediate trouble, pressing situation, some current Romans "testamentary."
  - b) "Prophylactic."
    - i) A prophylactic is something which guards against infection.
    - ii) The best protection against the infection of false teaching was the antiseptic of the truth.
- 3) The occasion of Paul's writing to Rome.
  - a) Always desired to go to Rome. "After I have been there (Jerusalem), I must also see Rome" (Acts 19:21)."
  - b) Take courage Paul. For as you have testified about me at Jerusalem, so you must bear witness also at Rome. (Acts 23:11).
  - c) "I long to see you that I may impart to you some spiritual gift to strengthen you" (Romans 1:11).
  - d) "So, I am eager to preach the gospel to you also who are in Rome" (Romans 1:15).
- 4) The date of the writing was sometime in the year AD 58, and he was in Corinth.
  - a) Paul was gathering a collection for the poor mother Church in Jerusalem.
  - b) Collection did two things:
    - i) An opportunity for his younger converts to put Christian charity into Christian action.
    - ii) It was a most practical way of impressing on all Christians the unity of the members of isolated and independent congregations, but of one great Church, each part of which had a responsibility to all the rest.
  - c) "At present, however, I am going to Jerusalem with aid for the saints" (Romans 15:25).
- 5) The object of Paul's writing.
  - a) Knew there were dangers awaiting him in Jerusalem.
  - b) Paul had a great desire to spread the gospel to Spain.
- 6) Layout of the letter.
  - a) Chapters 1-8—deals with the problem of righteousness.
  - b) Chapters 9-11—deals with problem of the Jews, the chosen people.
  - c) Chapters 12-15—deals with practical questions of life and living.
  - d) Chapter 16—a letter of introduction for Phoebe, and a list of final personal greetings.
- 7) Righteousness—a right relationship with God.
- 8) The problem of the Jews.
  - a) In a sense, they were God's chosen people.
  - b) The Jew had always claimed that he was a member of the chosen people because he was a Jew.

- c) From very early times, *Romans* was circulated to the Church at large.
  - i) It was considered to be so great an expression of the mind of Paul that it must become the possession not of one congregation, but of the whole Church.
  - ii) Men have always looked on *Romans* as the quintessence of Paul's gospel.

# LESSON TWO

## Romans 1:1-23

### Romans 1:1 - 7 (KJV)

#### Introduction

- 1) Paul was writing to a Church he did not know personally.
  - a) The church was situated in the greatest city in the greatest empire of the world.
  - b) Paul chose his words and thoughts with the greatest care.
- 2) Paul starts by giving his credentials.
  - a) Called himself a slave of Jesus Christ.
  - b) The slave of Jesus Christ describes the obligation of a great love and the honor of a great office.
  - c) He was set apart by men.
  - d) Paul was aware of receiving two things.
    - i) He had received grace.
    - ii) He had received a task.
- 3) The gospel Paul preached was a gospel of two things.
  - a) It was a gospel of the *Incarnation*.
  - b) It was a gospel of *the Resurrection*.

#### The Courtesy of Greatness

### Romans 1:8 - 15 (

Since Paul had no previous connection with the church at Rome, he had to make them feel that he was not a trespasser, interfering where he had no right to intervene.

- 1) Paul begins with a compliment.
- 2) Although Paul did not know the people at Rome, he nevertheless constantly prayed to God for them.
- 3) One of Gregory of Nyssa's sermons on the Lord's Prayer: "The effect of prayer is union with God, and if someone is with God, he is separated from the enemy. Through prayer we guard our chastity, control our temper and rid ourselves of vanity. It makes us forget injuries, overcomes envy, defeats injustice and makes amends for sin. Through prayer we obtain physical well-being, a happy home, and a strong, well-ordered society...Prayer is the seal of virginity and a pledge of faithfulness in marriage. It shields the wayfarer, protects the sleeper, and gives courage to those who keep vigil...It will refresh you when you are weary and comfort you when you are sorrowful. Prayer is the delight of the joyful as well as the

solace of the afflicted...Prayer is intimacy with God and contemplation of the invisible...Prayer is the enjoyment of things present and the substance of the things to come” (p. 16).

- 4) In humility, Paul was ready to receive as well as to give.
- 5) Why did Paul speak of the Greeks to the Romans?

## **Good News of Which to Be Proud**

### **Romans 1:16 - 17 (DNT)**

Three foundation pillars of Paul’s thought and belief.

- 1) The conception of *salvation* (soteria).
- 2) What was this Christian salvation?
  - a) Salvation from physical illness (Mat. 9:21; Luke 8:36).
  - b) It was a salvation from danger (Mat 8:25; 14:30).
  - c) It was a salvation from life’s infection (Acts 2:40).
  - d) It was a salvation from lostness (Mat 18:11; Luke 19:10)
  - e) It was a salvation from sin (mat. 1:21).
  - f) It was a salvation from the wrath of God (Rom 5:9).
  - g) It is a salvation which is eschatological.
  - h) It is a salvation which finds its full meaning and blessedness in the final triumph of Jesus Christ (Rom 13:11; 1 Cor 5:5; 2 Tim 4:18; 1 Peter 1:5).
- 3) There was the conception of faith.
- 4) There is the conception of justification.

## **The Wrath of God**

### **Romans 1:18 - 23 (NKJV)**

Paul sees the wrath of God as incurring when man deliberately is blind to God and worships his own thoughts and idols instead of him.

- 1) In the early parts of the OT, the wrath of God is specially connected with the idea of the covenant people.
- 2) Because he is God, because he is characteristically holy, God cannot tolerate sin, and the wrath of God is his “annihilating reaction” against sin.
- 3) Even though Paul speaks of the wrath of God, he never speaks of God being angry.
- 4) “There is a moral order in this world, and the man who transgresses it soon or late is bound to suffer” (p. 26).
- 5) If we look at the world, we see that suffering follows sin.
- 6) The sinner, instead of looking out to God, he looked into himself.

## LESSON THREE

### Romans 1:24-32

#### Men with Whom God Can Do Nothing

##### Romans 1:24 - 25 (NKJV)

- 1) The word translated *desires* (*epithumia*) is the key to this passage.
- 2) There are two reasons we can speak of God *abandoning* anyone.
  - a) God gave man a free-will, and he respects that free-will.
  - b) In the word *abandon*, there is judgment.

#### An Age of Shame

##### Romans 1:26 - 27 (NKJV).

- 1) This describes a situation of degeneracy of morals almost without parallel in human history.
- 2) It was an age of unparalleled luxury.
- 3) It was an age of unparalleled immorality.
- 4) It was in those conditions that Paul was eager to preach the gospel; he was not ashamed of the gospel of Christ.
- 5) The world needed the power that would work salvation, and Paul knew that nowhere else than in Christ did that power exist.

#### The Life Which Has Left God Out of the Reckoning

##### Romans 1:28 - 32 (NKJV).

- 1) Clearly shows what happens to a man when he leaves God out of the reckoning.
- 2) List of terrible things.
  - a) Unrighteousness (Evil).
  - b) Wickedness (Villainy).
  - c) Covetous (The lust to get (*pleonexia*)).
  - d) Maliciousness (Viciousness).
  - e) Envy.
  - f) Murder.
  - g) Strife.
  - h) Deceit.
  - i) Malignity (The spirit which puts the worst construction on everything).
  - j) Whisperers (back biters) and slanderers.
  - k) Haters of God.

- l) Insolent men.
- m) Haughty (Arrogant men).
- n) Boasters (Braggarts).
- o) Inventors of evil.
- p) Senseless.
- q) Breakers of agreements.
- r) Without natural affections.
- s) Pitiless.



# LESSON FOUR

## Romans 2:1-3:31

### The Responsibility of Privilege

#### Romans 2:1 - 11 (NKJV).

- 1) Addressed to the Jews.
- 2) Paul reminded them of four things.
  - a) Were they treating with contempt the wealth of his kindness, and forbearance and patience?
  - b) Paul told the Jews they were taking the mercy of God as an invitation to sin rather than as an incentive to repentance.
  - c) Paul insists that in God's economy there is no most favored nation clause.
  - d) One of the most dangerous of all religious tendencies is to talk as if faith and works were entirely different and separate things.

### The Unwritten Law

#### Romans 2:12 - 16 (NKJV) .

- 1) Paul lays down two great principles.
  - a) A man will be judged by what he had the opportunity to know.
  - b) Even those who did not know the written Law had an unwritten law within their hearts.
- 2) Two classes of people.
  - a) The Jews with their Law given to them direct from God and written down so that all could read it.
  - b) The other nations, without this written law, but nonetheless with a God-implanted knowledge of right and wrong within their hearts.

### The Real Jew

#### Romans 2:17 - 29 (NKJV).

- 1) The sense of the passage is that God's promises are not to people of a certain race and to people who bear a certain mark on their bodies.
- 2) Paul says that there are Jew whose conduct makes the name of God ill-spoken of among the Gentiles.
- 3) Certain things which the Jews enjoyed infuriated the Gentiles.
  - a) They were allowed to transmit the temple tax every year to Jerusalem.
  - b) They were allowed, at least to some extent, to have their own courts and live according to their own laws.

- c) The Roman government respected the Jewish observance of the Sabbath.
- 4) The Gentiles had a dislike for the Jews.
  - a) Because of their cold contempt in which they held all other religions.
  - b) Because of their hatred of their fellow-men and complete unsociability.

## **God's Faithfulness and Man's Unfaithfulness**

### **Romans 3:1 - 8 (NKJV).**

- 1) Here we see that there are certain basic thoughts of Paul in regard to the Jews
  - a) Paul believed the Jews to be in a special position in regard to God.
  - b) All through his writings there are three basic facts in Paul's mind about the Jews.
- 2) The passage contains two great universal human truths.

## **The Christless World**

### **Romans 3:9 - 18 (NKJV)**

- 1) The Jew and the Gentile alike, so long as they are without Christ, are under the dominion of sin.
- 2) In verses 10-18, Paul has strung together a collection of Old Testament texts.
  - a) Psalm 14:1-3; Psalm 5:9; Psalm 140:3; Psalm 10:7; Isaiah 59:7-8; Psalm 36:1.
  - b) These OT quotations describe three things.
    - i) A character whose characteristics are ignorance, indifference, crookedness and unprofitableness.
    - ii) A tongue whose notes are destructive, deceitful, malignant.
    - iii) A conduct whose marks are oppression, injuriousness, implacability.
- 3) The evil of human nature to Paul was not a call to hopelessness, but a challenge to hope.

## **The Only Way to Be Right with God**

### **Romans 3:19 - 26 (NKJV).**

- 1) The supreme problem of life is:
  - a) How can a man get into a right relationship with God?
  - b) How can he feel at peace with God?
  - c) How can he escape the feeling of estrangement and fear in the presence of God?
- 2) The religion of Judaism answered: "A man can attain to a right relationship with God by keeping meticulously all that the law lays down."
- 3) Paul uses three metaphors.
  - a) Justification.
  - b) Metaphor of sacrifice.
  - c) The metaphor of "slavery."
- 4) The difference between the way of grace and the old way of the law.
  - a) The way of obedience to the law is concerned with what a man can do for himself.
  - b) The way of grace is concerned with what God can do, and has done, for him.

- c) The only way to a right relationship with God lies, not in a frenzied, desperate, doomed attempt to win acquittal by our performance; it lies in the humble, penitent acceptance of the love and the grace which God offers us in Jesus Christ.

## **The End of the Way of Human Achievement**

### **Romans 3:27 - 31 (NKJV).**

- 1) Paul deals with three points.
  - a) If the way to God is the way of faith and of acceptance, then all boasting in human achievement is gone.
  - b) Jews may say that may be so concerning the Gentiles who know not the law, but what about the Jews who do know the law?
  - c) Says the Jew, does this mean an end of all law?
- 2) It is not the law of fear but the law of love which keeps him right.

## **LESSON FIVE**

### **Romans 4:1-5:21**

#### **The Faith Which Takes God at His Word**

##### **Romans 4:1 - 8 (NKJV)**

- 1) Paul speaks of Abraham for three reasons
  - a) The Jews regarded Abraham as the great founder of the race and the pattern of all that a man should be.
  - b) Paul seeking to prove that this teaching of faith was not new, but is the very basis of Jewish religion.
  - c) Paul speaks about Abraham because he knew how the human mind works.
- 2) It was not the fact that Abraham had performed the demands of the law; it was his complete trust in God.
- 3) The root cleavage between Jewish legalism and Christian faith.
  - a) The basic thought of the Jews was that a man must earn God's favor.
  - b) The basic thought of Christianity is that all a man can do is to take God at his word and stake everything on the faith that his promises are true.

#### **The Father of the Faithful**

##### **Romans 4:9 - 12 (NKJV).**

- 1) To a Jew, a man who was not circumcised was quite literally not a Jew, no matter what his parentage was.
- 2) If a Gentile accepted the Jewish faith, he had to do three things: baptism, sacrifice and circumcision.
- 3) Abraham was circumcised 14 years after God made him a promise.
- 4) Two deductions.
  - a) Abraham is not the father of those who have been circumcised; he is the father of those who make the same act of faith in God as he made.
  - b) The converse is also true. A man may be a Jew of pure lineage and may be circumcised; yet may not be a descendant of Abraham.
- 5) Paul laid down the great principle that the way to God is not through membership of any nation, not through any ordinance which makes a mark upon a man's body; but by the faith which takes God at his word and makes everything dependent, not on man's achievement, but solely upon God's grace.

## All Is of Grace

### Romans 4:13 - 17 (NKJV)

- 1) Paul saw two mutually exclusively ways of trying to get into a right relationship with God.
  - a) Dependence on God's grace.
  - b) Dependence on human effort.
- 2) On each side there were three things.
  - a) Dependence on divine grace.
    - i) On the one side, there is God's promise. God promises to love his children no matter what they do.
    - ii) There is faith. It is staking everything on his love.
    - iii) There is grace.
  - b) Dependence of human effort.
    - i) There is law.
    - ii) There is the transgression.
    - iii) There is wrath.

## Believing in the God Who Makes the Impossible Possible

### Romans 4:18 - 25 (NKJV)

- 1) Abraham believed in the God who calls the dead into life and who brings into being even things which have no existence at all.
- 2) Abraham believed that God could make the impossible possible.

## At Home with God

### Romans 5:1 - 5 (NKJV).

- 1) Justification by faith gives us peace with God.
- 2) Through Jesus, we have access by faith into the grace of God in which we stand.
- 3) Glory comes through tribulations.
  - a) Tribulations (trouble) produces perseverance (or fortitude).
  - b) Word trouble is *thlipis*, which literally means *pressure*.
- 4) Perseverance or fortitude produces character.
  - a) Similar to metal which has been passed through the fire.
  - b) When affliction is met with fortitude, out of the battle a man emerges stronger, and purer, and better, and nearer God.
- 5) Character produces hope.

## The Final Proof of Love

### Romans 5:6 - 11 (NKJV)

## THE DEATH-DEALING SIN, THE LIFE-GIVING GIFT

- 1) The fact that Jesus Christ died for us is the final proof of God's love.
  - a) It was not good men that Christ died for.
  - b) Not God's friends but men at enmity with him.
- 2) Through Jesus our status with God was changed.
- 3) The change of our status is justification; that is where the whole saving process begins.
- 4) The change of our state is sanctification; that is where the saving process goes on.
- 5) Jesus didn't do something to change God's attitude to men.
  - a) He came to show what it is and always was.
  - b) He came to prove unanswerably that God is love.

## **Ruin and Rescue**

### **Romans 5:12 - 21 (NKJV).**

- 1) Summary: "By the sin of Adam all men became sinners and were alienated from God; by the righteousness of Jesus Christ all men became righteous and are restored to a right relationship with God.
- 2) 1 Corinthians 15:21. "As by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."
- 3) The Jew did not think of himself as an individual, but as a tribe or clan.
- 4) Adam was not an individual.
- 5) Death is the direct consequence of sin.
- 6) To God Jesus offered perfect goodness.
- 7) Paul's argument was that as mankind was solid with Adam and was therefore condemned to death, so mankind is solid with Christ and is acquitted to life.
- 8) A possible flaw in thinking:
  - a) Suppose we assume the literal truth of the Adam story, our connection with Adam is purely physical. We had no choice whatever in the matter.
  - b) On the other hand, our connection with Christ is voluntary. Our union with Christ is something a man can accept or reject.
  - c) Conclusion: man was ruined by sin and rescued by Christ.

## LESSON SIX

### Romans 6:1-7:25

#### Dying to Live

Romans 6:1 - 11 (NKJV).

#### The Practice of the Faith

Romans 6:12 - 14 (NKJV).

#### WHAT IS TRUE FREEDOM?

- 1) We are no longer regarding God as the stern judge; we are regarding him as the lover of the souls of men.
- 2) We have been saved from sin, not because of the regulations of the law, but because we can not bear to hurt or grieve or disappoint someone whom we love and someone who we know loves us.

#### The Exclusive Possession

Romans 6:15 - 23 (NKJV).

- 1) To a certain type of mind the doctrine of free grace is always a temptation to say, "If forgiveness is as easy and as inevitable as all that, if God's one desire is to forgive men and if his grace is wide enough to cover every spot and stain, why worry about sin? Why not do as we like? It will be all the same in the end."
- 2) Paul is using a human analogy so that human minds could understand it.
  - a) The Christian can have no master but God.
  - b) If you obey sin, you become a slave to sin.
- 3) Paul draws a distinction between the old life and the new.
  - a) The old life was characterized by uncleanness and lawlessness.
  - b) The pagan world was lawless in the sense that men's lusts were their only laws; and that lawlessness produced more lawlessness.
  - c) The new life is different.

#### The New Allegiance

Romans 7:1 - 6 (NKJV).

- 1) The basic thought of this passage is founded on the legal maxim that death cancels all contracts.

- a) We were married to sin; that sin was slain by Christ; and that, therefore, we are now free to be married to God.
- b) We were married to the law; that the law was killed by the work of Christ; and that now we are free to be married to God.
- 2) By baptism we share in the death of Christ.
- 3) When that happens, Christian obedience becomes, not an externally imposed obedience to some written code of laws, but an inner allegiance of the spirit to Jesus Christ.
- 4) Paul gives the impression that the law actually produces sin, because the very fact that a thing is forbidden lends it a certain attraction.
- 5) When a man rules his life by union with Christ he rules it not by obedience to a written code of law which may actually awaken the desire to sin but by an allegiance to Jesus Christ within his spirit and his heart.

## **The Exceeding Sinfulness of Sin**

### **Romans 7:7 - 13 (NKJV).**

- 1) Paul deals with the paradox of the law.
  - a) In itself it is a fine and a splendid thing.
  - b) It is holy.
  - c) The same law is the very thing through which sin gains entry into a man.
- 2) Paul said that the law “seduced me.”
  - a) There is always deception in sin.
  - b) Sin’s delusion works in three directions.
    - i) We are deluded regarding the satisfaction to be found in sin.
    - ii) We are deluded regarding the excuse that can be made for it.
    - iii) We are deluded regarding the probability of escaping the consequences of it.

## **The Human Situation**

### **Romans 7:14 - 25 (NKJV).**

- 1) This passage demonstrates the inadequacy of human knowledge.
  - a) If to know the right thing was to do it, life would be easy.
  - b) Knowledge by itself does not make a man good.
  - c) We may know how we ought to behave in any given situation but that is very far from being able so to behave.
- 2) It demonstrates the inadequacy of human resolution.
  - a) To resolve to do a thing is very far from doing it.
  - b) The will comes up against the problems, and it fails.
  - c) The human will unstrengthened by Christ is bound to crack.
- 3) It demonstrates the limitations of diagnosis.
  - a) Paul knew quite clearly what was wrong; he was unable to put it right.
  - b) Jesus is the one person who not only knows what is wrong, but who can also put the wrong to rights.



# LESSON SEVEN

## Romans 8

### The Liberation of Our Human Nature

#### Romans 8:1 - 4 (NKJV).

- 1) Spirit and flesh.
  - a) *Sarx* literally means flesh, and is used in three different ways.
  - b) The word *Spirit* occurs in this single chapter no fewer than twenty times.
- 2) Into this world came Jesus, who was completely human.
  - a) He brought to God a life of perfect obedience, of perfect fulfillment of God's law.
  - b) Because of what Jesus did, there opens out to the Christian a life no longer dominated by the flesh but by that Spirit of God, which fills a man with a power not his own.

### The Two Principles of Life

#### Romans 8:5 - 11 (NKJV)

- 1) Paul is drawing a contrast between two kinds of life.
  - a) The life which is dominated by sinful human nature, whose focus and center is self; whose only law is its own desires; which takes what it likes where it likes.
  - b) There is the life that is dominated by the Spirit of God.
- 2) These two lives going in opposite directions.
  - a) The life that is dominated by the desires and activities of sinful human nature is on the way to death.
  - b) The spirit-controlled life, the Christ-centered life, the God-focused life is daily coming nearer heaven even when it is still on earth.

### Entry into the Family of God

#### Romans 8:12 - 17 (NKJV).

- 1) The Roman Adoption
- 2) Once we were in the absolute control of our own sinful human nature, but God, in his mercy, has brought us into his absolute possession.

#### Romans 8:18 - 25 (NKJV)

- 1) No suffering of this present age is to be compared with the glory of the age to come.
- 2) The whole creation is groaning for the manifestation of the Sons of God.
- 3) We who have the firstfruits of the Spirit—a foretaste; a first installment—of the glory that shall be.

- 4) The final adoption will be the redemption of the body.
- 5) Paul saw man's sin and the state of the world, but he saw God's redeeming power—the end of it was hope.
- 6) He does not see only the consequences of man's sin; he sees the power of God's mercy and love.
- 7) The keynote of the Christian life is always hope and never despair.
- 8) The Christian waits, not for death, but for life.

## **All Is of God**

### **Romans 8:26 - 30 (NKJV).**

- 1) We don't always know how to pray.
- 2) All we can do is to bring to God an inarticulate sigh which the Spirit will translate to God for us.
- 3) Those who love God, and who are called according to his purpose, know well that God is intermingling all things for good to them.
- 4) If a man loves and trusts and accepts God, if he is convinced that God is the all-wise and all-loving Father, then he can humbly accept all that he sends to him.

## **The Love from Which Nothing Can Separate Us**

### **Romans 8:31 - 39 (NKJV)**

- 1) If God for us did not spare his own Son; surely that is the final guarantee that he loves us enough to supply all our needs.
- 2) In verses 38 and 39, Paul makes a list of terrible things.
  - a) Neither life nor death can separate us from Christ.
  - b) The angelic powers cannot separate us from him.
  - c) No age can separate us from Christ.
  - d) No malign influences (powers) will separate us from Christ.
  - e) No other world can separate us from God.
  - f) Of what then shall we be afraid? The love of God takes away all loneliness and all fear.

# LESSON EIGHT

## The Problem of the Jews

### Chapters 9 and 10

#### Introduction

- 1) In chapters 9 and 10, Paul tries to deal with one of the most bewildering problems that the Church has to solve—the problem of the Jews.
  - a) They were God’s chosen people.
  - b) They had a unique place in God’s purposes, yet they rejected God’s Son.
- 2) These chapters were not written in anger but in heartbreak.
- 3) It is true that the Jews as a nation rejected and crucified Jesus, but it is also true, that not all the Jews rejected him; some received him and believed in him.
- 4) The real chosen people never lay in the whole nation; it always lay in the righteous remnant, the few who were true to God when all others denied him. Bluntly, God can do what he likes and that man has no right whatever to question his decisions, however inscrutable they may be.
- 5) God hardened the hearts of the Jews and blinded their eyes with the ultimate purpose of opening a way for the Gentiles into the faith.
- 6) Paul warns the Gentiles to not be prideful.
- 7) In the end, the Gentiles will be the very instrument by which the Jews will be saved.
- 8) Summary of Paul’s argument.
  - a) Israel is the chosen people.
  - b) To be a member of Israel means more than racial descent.
  - c) This selection by God is not unfair, for he has the right to do what he likes.
  - d) God did harden the hearts of the Jews, but only to open the door to the Gentiles.
  - e) Israel’s mistake was dependence on human achievement founded on the law; the necessary approach to God is that of the totally trusting heart.
  - f) The Gentiles must have no pride for they are only wild olives grafted into the true olive stock.
  - g) This is not the end; the Jews will be so moved to wondering envy at the privilege that the Gentiles have received that in the end they will be brought in by them.
  - h) So in the very end all, Jew and Gentile, will be saved.

#### Romans 9:1 - 6 (NKJV)

#### Romans 9:7 - 13 (NKJV)

- 1) Not all the Jews rejected Jesus; the early believers accepted him.
- 2) Abraham had two sons.
  - a) The son of the flesh—Ishmael.

- b) The son of promise—Isaac.
- 3) But Isaac had two sons—Esau and Jacob.
  - a) The promise was through Jacob, not Esau.
  - b) The Edomites were from Esau.
  - c) The Tabernacle of David spoke of an open door for the Edomites (or Gentiles).
    - i) **Amos 9:11 - 12 (NKJV)** <sup>11</sup> “On that day I will raise up The <sup>£</sup>tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; <sup>12</sup> That they may possess the remnant of Edom,<sup>£</sup> And all the Gentiles who are called by My name,” Says the LORD who does this thing.
    - ii) **Acts 15:13 - 17 (NKJV)** <sup>13</sup>And after they had become silent, James answered, saying, “Men *and* brethren, listen to me: <sup>14</sup>Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. <sup>15</sup>And with this the words of the prophets agree, just as it is written: <sup>16</sup> *‘After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; <sup>17</sup> So that the rest of mankind may seek the LORD, Even all the Gentiles who are called by My name, Says the LORD who does all these things.’*<sup>£</sup>

## The Sovereign Will of God

### Romans 9:14 - 18 (NKJV).

- 1) Paul states that in all Israel’s history the process of selection and election has gone one.
- 2) This election was based not on any merit of the person elected but on nothing else than the will of God.

### Romans 9:19 - 29 (NKJV)

- 1) Paul was arguing with Jews, and he knew that the only way he could buttress his argument was with quotations from their own Scriptures.
- 2) It is his argument that Israel could have foreseen her doom had she only understood.

### Romans 9:30 - 33 (NKJV)

- 1) Two ways of feeling toward God.
  - a) There was the Jewish way.
  - b) The Gentiles had never engaged upon a search, but when he suddenly was confronted with the incredible love of God in Jesus Christ, he simply cast himself upon that love in total trust.
- 2) The significance of the stone.
  - a) In the Old Testament there is a series of mysterious references to the stone.
    - i) Isaiah 8:14. It is said that God shall be for a stone of offence and a rock of stumbling to the houses of Israel.
    - ii) Isaiah 28:16 God says that he will lay in Zion for a foundation a stone, a precious corner stone, a sure foundation.
    - iii) In Daniel 2:34, 35, 44, 45 there is a reference to a mysterious stone.

- iv) Psalm 118:22, the Psalmist writes: “The stone which the builders rejected is become the head of the corner.
- b) When the Christians began to search the OT for forecasts of Christ they came across these references to this wonderful stone, and they identified Jesus with it.

## **The Mistaken Zeal**

### **Romans 10:1 - 13 (NKJV)**

- 1) The whole passage from Romans 9 to 11 is a condemnation of the Jewish attitude to religion.
- 2) Paul was ready to admit the Jews zeal for God, but it was misdirected.
- 3) The Jewish approach was that by this kind of obedience to the law a man earned credit with God.
- 4) Christ is the end of the law; legalism.

## **The Destruction of Excuses**

### **Romans 10:14 - 21 (NKJV)**

- 1) In the previous passage, Paul has been saying that the way to God is not that of works, but of faith and trust.
- 2) But Israel did not obey the good news.
- 3) Can you say Israel has not heard?
- 4) What if Israel did not understand?
- 5) Finally, Paul insists that, all through history, God has been stretching out hands of appeal to Israel, and Israel has always been disobedient and perverse.

## **LESSON NINE**

### **Romans 11 and 12**

#### **The Callous on the Heart**

##### **Romans 11:1 - 12 (NKJV)**

- 1) God has not cast away his people.
- 2) The prophets began to see that there never was a time, and never would be, when the whole nation was true to God.
  - a) There is always a remnant who had never forsaken their loyalty or compromised their faith.
  - b) No Church or nation is saved en masse.
  - c) It is not the whole nation lumped together as the Chosen People.
- 3) Out of the insensitiveness of Israel opened the way to the Gentiles to come in.
- 4) After tragedy comes the hope.

#### **The Wild Olive—Privilege and Warning**

##### **Romans 11:13 - 24 (NKJV)**

- 1) Up to this point, Paul has been speaking to the Jews, but now speaks to the Gentiles
- 2) It was Paul's hope that some day the Jews would see what Christianity had done for the Gentiles and be moved to desire it.
- 3) We cannot turn our backs on those who have paved the way for us.
- 4) Paul has two words to speak.
  - a) The first is a word of warning.
  - b) The second is a word of hope.

#### **That All May Be of Mercy**

##### **Romans 11:25 - 33 (NKJV)**

- 1) Rejection happened in order that Christ might be offered to the Gentiles.
- 2) Not even the most heart-breaking event was outside the purpose of God.
- 3) It is not the wrath of God which pursues men, but the love of God which was tracking them down.
- 4) God's pursuing love is ever after the Israelites.
- 5) Whatever else Romans 9 to 11 may sometimes read like, it is in the last analysis the story of the still uncompleted pursuit of love.

#### **The Cry of the Adoring Heart**

### **Romans 11:33 - 36 (NKJV).**

- 1) Here the seeking of the mind turns to the adoration of the heart.
- 2) If a man can say that all things come from God, that all things have their being through him, and that all things end in him, what more is left to say?
- 3) God gave us a mind, but there are times when the limit of the mind is reached and all that is left is to accept and to adore.
- 4) We come to the place that we say: "I cannot grasp thy mind, but with my whole heart I trust they love. Thy will be done!"

### **Romans 12:1 - 2 (NKJV)**

- 1) "Present your bodies to God."
- 2) Paul is saying, "Take your body; take all the tasks that you have to do every day, the mine. Offer all that as an act of worship every day; take the ordinary work of the shop, the factory, the shipyard. Offer all as worship to God.
- 3) Reasonable service always used of service to the worship of God.
- 4) True worship is not the offering to God of a liturgy, but the offer of one's body and all one does every day.
- 5) We're not to be conformed to the world, but to be transformed.

### **Each for All and All for Each**

#### **Romans 12:3 - 8 (NKJV)**

- 1) One of Paul's favorite thoughts is of the Christian Church as a body.
  - a) **1 Corinthians 12:12 - 27 (NKJV)**
  - b) The members of the body neither argue with each other nor envy each other nor dispute about their relative importance.
- 2) Important rules of life.
  - a) It urges us to know ourselves.
  - b) It urges us to accept ourselves and to use the gift God has given us.
  - c) Paul is really saying that whatever gift a man has comes from God.
  - d) Whatever gift a man has, he must use it and the motive of use must be for the common good of the body.
- 3) The Motive Gifts.
  - a) Prophecy.
  - b) Practical service.
  - c) Teaching.
  - d) Exhortation.
  - e) Giving.
  - f) Leadership
  - g) Mercy.

### **The Christian Life in Everyday Action**

### **Romans 12:9 - 13 (NKJV)**

- 1) Love must be completely sincere.
- 2) Hate that which is evil; cling to that which is good.
- 3) Be affectionate to one another in brotherly love.
- 4) Give to each other priority in honor.
- 5) Do not be sluggish in zeal.
- 6) Keep your spirit at boiling point.
- 7) Seize your opportunities.
- 8) Rejoice in hope.
- 9) Meet tribulation with triumphant fortitude.
- 10) Be persevering in prayer.
- 11) Share what you have to help the needs of God's dedicated people.
- 12) Be eager in giving hospitality.

### **The Christian and His Fellow Men**

#### **Romans 12:14 - 21 (NKJV).**

- 1) Paul offers a series of rules and principles to govern our relationships with our fellow men.
- 2) We are to rejoice with those who rejoice—weep with those who weep.
- 3) We are to live in harmony with one another.
- 4) We are to avoid all pride and snobbishness.
- 5) We are to make our conduct fair for all to see.
- 6) Live peaceably with all men.
- 7) Keep ourselves from all thought of taking revenge.
  - a) Vengeance does not belong to us; it belongs to God.
  - b) To treat a man with kindness rather than vengeance is the way to move him.
  - c) To stoop to vengeance is to be ourselves conquered by evil.



# LESSON TEN

## Romans 13 and 14

### Romans 13:1 - 7 (NKJV).

- 1) Obedience to civil power runs through the whole New Testament.
  - a) **1 Timothy 2:1 - 2 (NKJV)** <sup>1</sup>Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, <sup>2</sup>for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.
  - b) **Titus 3:1 (NKJV)** <sup>1</sup>Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,
  - c) **1 Peter 2:13 - 17 (NKJV)** <sup>13</sup>Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, <sup>14</sup>or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good. <sup>15</sup>For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— <sup>16</sup>as free, yet not using liberty as a cloak for vice, but as bondservants of God. <sup>17</sup>Honor all *people*. Love the brotherhood. Fear God. Honor the king.
- 2) What is the thinking behind this for Paul?
  - a) For Paul, there was one immediate cause of his stressing of civil obedience.
  - b) Man cannot totally dissociate himself from the society of which he is a part.
  - c) To the state, a man owes protection.
  - d) To the state ordinary people owe a wide range of services which individually they could not enjoy.
  - e) Paul's main view of the state was that the Roman Empire was the divinely ordained instrument to save the world from chaos.

## Debts

### Romans 13:8 - 10 (NKJV)

- 1) Pay your debts.
- 2) There is a debt one must pay every day: "To love each other."
- 3) If a man honestly seeks to discharge this debt of love, he will automatically keep all the commandments.
- 4) There is a famous saying, "Love God—and do what you like."
- 5) If love is the mainspring of a man's heart, if his whole life is dominated by love for God and love for his fellow men, he needs no other law.

## What Time Is It?

### Romans 13:11 - 14 (NKJV)

- 1) There is always a concern for the shortness of time.
- 2) The six sins which Paul selects as being typical of the Christless life.

- a) Revelry.
- b) Drunkenness.
- c) Immorality.
- d) Shamelessness.
- e) Contention.
- f) Envy.

## **Respect for Scruples**

### **Romans 14:1 (NKJV).**

- 1) Here Paul is dealing with two thoughts.
  - a) Those who believed that in Christianity, all taboos were gone.
  - b) There were those full of scruples.
- 2) Paul bids the stronger brethren to welcome such a person and not to besiege him with continual criticism.
- 3) When we are confronted with someone who holds the narrower view there are three attitudes we must avoid.
  - a) We must avoid irritation.
  - b) We must avoid ridicule.
  - c) We must avoid contempt.

## **Tolerance for Another's Point of View**

### **Romans 14:2 - 4 (NKJV)**

- 1) Specific points of view concerning dietary laws.
- 2) Even in the church today, there are those who are liberal who would espies the scruples of the narrower part.
- 3) The narrower party would pass censorious judgment on what they believed to be the laxity of the more liberal party.
- 4) No man has the right to criticize another man's servant.

## **Esteeming the Day**

### **Romans 14:2 - 4 (NKJV).**

- 1) The Jews had made a tyranny of the Sabbath, with regulations and prohibitions.
  - a) "You observe days, and months, and seasons and years: I am afraid I have labored over you in vain" (Galatians 4:10-11).
  - b) "Let no man pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a Sabbath. These are only a shadow of what is to come; but the substance belongs to Christ" (Col. 2:16-17).
- 2) In their different attitude to days, both believe that they are serving God.
- 3) Whatever course a man chooses, let him be fully convinced in his own mind.
  - a) His actions should be dictated not by convention, superstition, but by conviction.

- b) He should do them because he has thought them out and reached the conviction that for him at least they are the right things to do.
- 4) We should not make our own practice the universal standard for all other people.
- 5) It is our duty to have our own convictions, but it is an equal duty to allow others to have theirs without regarding them as sinners and outcasts.

## **The Impossibility of Isolation**

### **Romans 14:7 - 9 (NKJV).**

- 1) No man can disentangle himself either from his fellow men or from God.
- 2) In three directions a man cannot disentangle himself from his fellow men.
  - a) He cannot isolate himself from the past.
  - b) He cannot isolate himself from the present.
  - c) He cannot isolate himself from the future.
- 3) We cannot disentangle ourselves from the Lord Jesus Christ.

## **Men Under Judgment**

### **Romans 14:10 - 12 (NKJV).**

- 1) We have no right to judge another, because we ourselves are subject to judgment.
- 2) The only person who has the right to judge is God.

## **A Man and His Neighbor's Conscience**

### **Romans 14:13 - 16 (NKJV);**

- 1) There are pleasures which are quite harmless to one man, which can, in fact, be the ruin of another.
- 2) It is a Christian duty to think of everything, not as it affects ourselves only, but also as it affects others.

## **The Peril of Christian Freedom**

### **Romans 14:17 - 20 (NKJV).**

- 1) To a Jew, Christian freedom has its dangers.
- 2) Christian freedom and Christian love go hand in hand.
- 3) Christianity does not consist in eating and drinking what one likes. It consists in three great things, all of which are essentially unselfish things.
  - a) There is righteousness
  - b) There is peace.
  - c) There is joy.
- 4) The aim of Christian fellowship is peace and upbuilding.
- 5) The church is a building.

## Respect for the Weaker Brother

**Romans 14:21 - 23 (NKJV)** <sup>21</sup>*It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.* <sup>22</sup>Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves. <sup>23</sup>But he who doubts is condemned if he eats, because *he does not eat* from faith; for whatever *is* not from faith is sin.

- 1) Many a man has insisted on the rights of his freedom, and then had cause to regret that he ever did so when he sees the consequences.
- 2) A man who is weak in the faith may disobey or silence his scruples because he does not wish to court ridicule or unpopularity.
- 3) No man is the keeper of another man's conscience, and each man's conscience must be the arbiter for him of what is right or wrong.

## LESSON ELEVEN

### Romans 15

#### The Marks of the Fellowship

##### Romans 15:1 - 6 (NKJV)

- 1) Paul is still dealing with the duties of those within the Christian fellowship to one another.
  - a) The Christian fellowship should be marked by the consideration of its members for each other.
  - b) The Christian fellowship should be marked by the study of scripture; should be the means for the Christian to draw encouragement.
  - c) The Christian fellowship should be marked by fortitude.
  - d) The Christian fellowship should be marked by hope.
  - e) The Christian fellowship should be marked by harmony.
  - f) The Christian fellowship should be marked by praise.
  - g) The essence of the matter is that the Christian fellowship takes its example, its inspiration and its dynamic from Jesus Christ.

#### The Inclusive Church

##### Romans 15:7 - 13 (NKJV).

- 1) Paul makes one last appeal that all people within the Church should be one.
- 2) Again, Paul sounds the notes of the Christian faith.
  - a) Hope.
  - b) Joy.
  - c) Peace.
  - d) Power.

#### The Words Reveal the Man

##### Romans 15:14 - 21 (NKJV)

- 1) Paul is coming to the end of his letter and is wishing to prepare the ground for the visit that he hopes soon to pay to Rome.
- 2) Paul's secret in winning men.
  - a) Paul is a man of tact.
  - b) The only glory that Paul claimed was that he was the servant of Christ
  - c) Paul saw himself, in the scheme of things, as an instrument in the hands of Christ.
  - d) Paul's ambition was to be a pioneer.

## Paul's Plans Present and Future

### Romans 15:22 - 29 (NKJV).

- 1) His future plan is to go to Spain.
  - a) Two reasons he wanted to go to Spain.
    - i) Spain was at the very western end of Europe—in one sense the then limit of the civilized world.
    - ii) At this time Spain was experiencing a kind of blaze of genius.
  - b) Paul was probably thinking that if only he could touch Spain for Christ tremendous things might happen.
- 2) Paul's immediate plan.
  - a) To go to Jerusalem.
  - b) Paul evidently never got to Spain. He encountered in Jerusalem the trouble which led to his long imprisonment and his death.

## Aware of Danger at Jerusalem

**Romans 15:30 - 33 (NKJV)** <sup>30</sup>Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me, <sup>31</sup>that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, <sup>32</sup>that I may come to you with joy by the will of God, and may be refreshed together with you. <sup>33</sup>Now the God of peace *be* with you all. Amen.

- 1) Paul went to Jerusalem, was arrested and spent the next four years in prison, two in Caesarea and two in Rome.
- 2) Paul's great character comes out.
  - a) Paul was well aware of the dangers that lay ahead of him at Jerusalem.
  - b) Paul asks for the prayers of the Christian Church at Rome.
  - c) Paul leaves them his blessing as he goes.
  - d) It was the blessing of the God of peace that Paul sent to Rome and it was with the presence of the God of peace that he himself went to Jerusalem with all its threats.

# LESSON TWELVE

## Romans 16

### Romans 16:1 - 2 (NKJV).

- 1) This is a letter of commendation for Phoebe.
  - a) Phoebe came from Cenchræa which was the port of Corinth.
    - i) Sometimes she is called a deaconess, but it is not likely that she held what might be called an official position in the Church.
    - ii) Women's service to the early Church was very significant.
  - b) Paul asks the people at Rome to welcome her as God's dedicated people ought to welcome each other.
    - i) There should be no strangers in the family of Christ.
    - ii) We are all sons and daughters of the one father; therefore, we are brothers and sisters of each other.
    - iii) Too often churches become little closed societies which are not really interested in welcoming the stranger.
- 2) Paul's advice is to welcome a stranger as one of God's dedicated people.

### A Church in a House

### Romans 16:3 - 4 (NKJV).

- 1) Prisca (Priscilla) and Aquila appear first in Acts 18:2.
  - a) They had previously been resident in Rome.
  - b) Claudius had issued an edict in A.D. 52 banishing the Jews.
  - c) When they were banished from Rome, they settled in Corinth.
  - d) They as Paul were tentmakers.
  - e) When Paul left Corinth and went to Ephesus, Prisca and Aquila went with him and settled there (Acts 18:18).
- 2) At Ephesus, Prisca and Aquila met a brilliant scholar, Apollos.
  - a) Apollos did not have a full grasp of the Christian faith.
  - b) They took Apollos into their home to teach him the more excellent way.
- 3) When Paul wrote his first letter to the Corinthians from Ephesus, he sends greetings from Prisca and Aquila and from the church in their house.
- 4) The next time we hear of them they are in Rome.
  - a) When the edict of Claudius to banish the Jews had ceased to be effective, no doubt Prisca and Aquila like many other Jews drifted back to their old homes and their old business.
  - b) Here again, there is a church meeting in their house
- 5) They then emerge in 2 Timothy 4:19 when they are once again in Ephesus.
- 6) Wherever we find them, we find their home a center of Christian fellowship and service.

## Names of Commendation

**Romans 16:5 - 11 (NKJV)** <sup>5</sup>Likewise *greet* the church that is in their house. Greet my beloved Epaphroditus, who is the firstfruits of <sup>ε</sup>Achaia to Christ. <sup>6</sup>Greet Mary, who labored much for us. <sup>7</sup>Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me. <sup>8</sup>Greet Amplias, my beloved in the Lord. <sup>9</sup>Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. <sup>10</sup>Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus. <sup>11</sup>Greet Herodion, my <sup>ε</sup>countryman. Greet those who are of the *household* of Narcissus who are in the Lord.

- 1) In this chapter there are twenty-four names and there are two interesting things to note.
  - a) Of the twenty-four, six are women.
  - b) Of the twenty-four names, thirteen occur in inscriptions or documents which have to do with the Emperor's palace in Rome.
    - i) In Philippians 4:22, Paul speaks of the saints of Caesar's household.
    - ii) They may have been slaves, but Christianity seems to have penetrated even into the imperial palace.
- 2) Andronicus and Junias form an interesting pair.
  - a) Most likely Junias is a female name.
  - b) That would mean that in the early church a woman could be ranked as an apostle.
  - c) Paul says that Andronicus and Junias were Christians before he was.
- 3) Ampliatus was a common slave name.
  - a) In the earliest of the Christian catacombs, there is a decorated tomb with the single name Ampliatus carved on it in bold and decorative lettering.
  - b) The single name was a good indication of a slave.
  - c) The decoration could indicate that he was a man of high rank in the Church.
- 4) The household of Aristobulus.
  - a) In Rome household did not describe only a man's family and personal relations; it included also his servants and slaves.
  - b) In Rome for long there had lived a grandson of Herod the Great whose name was Aristobulus.
  - c) He was a close friend of the Emperor Claudius.

**Romans 16:12 - 16 (NKJV)** <sup>12</sup>Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord. <sup>13</sup>Greet Rufus, chosen in the Lord, and his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup>Greet one another with a holy kiss. <sup>ε</sup>The churches of Christ greet you.

- 1) Rufus and his mother, who was also a mother to Paul
  - a) It is obvious that Rufus is a choice spirit and a man well-known for saintliness in the Roman Church.
  - b) Rufus could well have been the son of Simon a Cyrenian who was compelled to carry the Cross of Jesus on the road to Calvary .



## A Last Loving Appeal

- 1) Paul makes one last appeal to the Christians in Rome to keep themselves from every evil influence.
  - a) There are men who cause dissensions among the brethren.
  - b) These men put hindrances in the way of others.
- 2) It is clear that the latent trouble in the Church at Rome has not yet flared into action.
  - a) Paul believes that the Roman Church is well able to deal with it.
  - b) Paul believe prevention was better than cure.
- 3) The God of peace will soon crush and overthrow Satan, the power of evil.
  - a) The peace of God is the peace of action and of victory.
  - b) The peace of God is not the peace which has submitted to the world, but the peace which has overcome the world.

## Greetings

**Romans 16:21 - 23 (NKJV)** <sup>21</sup>Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you. <sup>22</sup>I, Tertius, who wrote *this* epistle, greet you in the Lord. <sup>23</sup>Gaius, my host and *the host* of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

- 1) Timothy was Paul's right hand man the man whom Paul saw as his successor.
- 2) Lucius may be the Lucius of Cyrene, who was one of the prophets and teachers of Antioch who first sent Paul and Barnabas on their missionary journeys (Acts 13:1). **Acts 13:1 (NKJV)** <sup>1</sup>Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.
- 3) Jason may be the Jason who gave Paul hospitality at Thessalonica and suffered for it at the hands of the mob (Acts 17:5-9). **Acts 17:5 - 9 (NKJV)** <sup>5</sup>But the Jews who were not persuaded, <sup>6</sup>becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people. <sup>6</sup>But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, "These who have turned the world upside down have come here too. <sup>7</sup>Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus." <sup>8</sup>And they troubled the crowd and the rulers of the city when they heard these things. <sup>9</sup>So when they had taken security from Jason and the rest, they let them go.
- 4) Sosipater may be the Sopater of Berea who took his Church's share of the collection to Jerusalem with Paul (Acts 20:4). **Acts 20:4 (NKJV)** <sup>4</sup>And Sopater of Berea accompanied him to Asia—also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.
- 5) Gaius may be the Gaius who was one of the two people whom Paul baptized at Corinth (1 Corinthians 1:14). **1 Corinthians 1:14 (NKJV)** <sup>14</sup>I thank God that I baptized none of you except Crispus and Gaius,

## The End Is Praise

**Romans 16:25 - 27 (NKJV)** <sup>25</sup>Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began <sup>26</sup>but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith— <sup>27</sup>to God, alone wise, *be* glory through Jesus Christ forever. Amen.

- 1) A summary of the gospel which Paul preached and loved.
  - a) It is a gospel which makes men able to stand firm.
  - b) It is a gospel which Paul preached and which was offered by Jesus Christ.
    - i) Without Jesus Christ there can be no gospel at all.
    - ii) Without men to transmit it, other men can never hear of it.
  - c) It is a gospel which is the consummation of history.
    - i) It is something which was there from all ages and which at the coming of Christ was revealed to the world.
    - ii) With the coming of Jesus, eternity invaded time and God emerged on earth.
    - iii) His coming was the event to which all history was working up and the event from which all subsequent history flows.
    - iv) After the coming of Christ the world could never be the same again.
  - d) It is a gospel which is meant for all men and which was always meant for all men.
    - i) Not meant for the Jews only.
    - ii) Going out to the Gentiles was not an afterthought.
    - iii) The knowledge of God will cover the earth as the waters cover the sea.
  - e) It is a gospel which issues in an obedient world, a world where God is King.
    - i) That obedience is not founded on submission to an iron law, which breaks the man who opposes it.
    - ii) It is an obedience founded on faith, on a surrender which is the result of love.
    - iii) The Christian is a man who has fallen in love with the God who is the lover of the souls of men and whose love stands for ever full-displayed in Jesus Christ.
- 2) The long argument of the letter to the Romans comes to an end in a song of praise.