

A LIVING SACRIFICE, AN OFFERING TO GOD: TRANSFORMED AND RENEWED!

What does it mean to live a sanctified life, dedicated, anointed, holy?

Can we really live a life like this?

“There is no saying what may happen when people begin to study the letter to the Romans.” FF Bruce

“From the point of view of Christian doctrine, Romans is the greatest masterpiece ever written. It is a colossal and incomparable statement of Christian truth.”

D. Martyn Lloyd-Jones

The book of Romans shows us how we can live this life; it is purely and 100 % by the grace and power of Christ. So the life you live is commensurate with the view you have of Jesus.

If you believe Jesus is absolutely Ruler, Reigning and All Authority has been given to Him, then you most definitely can live the transformed and renewed life.

Wherever you break down in your view of Jesus is where your life will reflect your error.

It all begins and ends with Who you say Jesus is!

So let's get this right!!!

See Jesus high and lifted up!!

ROMANS: GOD RULES MY LIFE

Do You Want the Lord to Rule Your Life? Really?

As believers in Jesus Christ, we say that we want Him to rule our lives as Lord. But do our daily lives prove that statement?

Do our thoughts and actions add up to enough evidence to convince anyone (including ourselves) that He truly Rules my life?

This book of Romans will bring clarity to those questions. We need to know the truth about this. Not just play act that we are His servants.

Come lay yourself bare and find out if your claims to belong to Him, heart and soul, are rooted in truth.

Romans is a life-changing book. I have studied it several times and I always find more and more layers to walking with the Lord and understanding the truths that He offers.

Don't even pin the Lord down on what He will teach you; He will surprise you on this journey with well beyond whatever you hoped to learn. Come sit at the feet of Jesus and let Him WOW! You.

Welcome to Transformation Bible Study

Contents

Romans 12

“What Does It Mean to Be Totally Dedicated to the Lord?”

Doctrines: Spiritual Gifts and Living Sacrifice **p.9**

Romans 13

“Government, Authority and Loving Your Neighbor, Is that Still Necessary?”
Seeing Jesus

p. 47

Romans 14

“Who Are the Weak and Who are the Strong? Do You Know Which One You Are?”

Doctrine: The Kingdom of God

Names of God: Jehovah-shaphat

Seeing Jesus

p.63

Romans 15

***“Paul Is Still Talking About Strong and Weak People.
Is There More We Need To Know About This?”***

Seeing Jesus

p. 79

Romans 16

“Are You Surrounded by a Great Cloud of Witnesses?”

Doctrine: Fellowship

Seeing Jesus

p. 95

APPENDIX

Instructions For Text Discovery **112**

How to Do Modified Text Discovery **117**

How to Do Bible Study **118**

Observing the Text	121
Why Study the Names of God	123
Names of God	
Outlines	133
Romans in Brief (One Word Descriptions for Each Chapter)	135
Comparing Romans To Sermon On The Mount	137
Text	139-216
Paul's Missionary Journeys	217
Bibliography	219
Terms	221

Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of the Sovereignty of God.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week's assignment.

You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.

You must process with your heart, mind and soul.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on *Doctrines* which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the *Supplemental Materials* on ***How to do your text discovery***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalm 136 is the classic text for the use of this word.

❖ **Appendix**

1. In the Appendix, you will find ***the text of the letter to the Romans***. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

Remember to do your Text Discovery for each chapter (psalm).

2. Each week there is an activity to help cement in the focus of the lesson.
3. There is also a Short Reading at the end of most lessons on SEEING JESUS. This is for your reading and class discussion. Other lessons will have a name of God or Doctrine.

4. There are Additional Activities included in the Appendix for your continued study.
5. Please faithfully answer the question each week:
6. Also record your answers to this question each week: **How has studying this chapter for this week sharpened your understanding of Who God is?**
7. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

8. **Marinate in each lesson.**

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives! Our Lord reigns!



Romans 12

“What Does It Mean to Be Totally Dedicated to the Lord?”

Doctrines: Spiritual Gifts and Living Sacrifice

“Instead of living by the standards of a world at discord with God, believers are exhorted to let the renewing of their minds by the power of the Spirit transform their lives into conformity with God’s will.”

“Doctrine is never taught in the Bible simply that it may be known; it is taught in order that it may be translated into practice: ‘if you know these things, blessed are you if you do them.’”

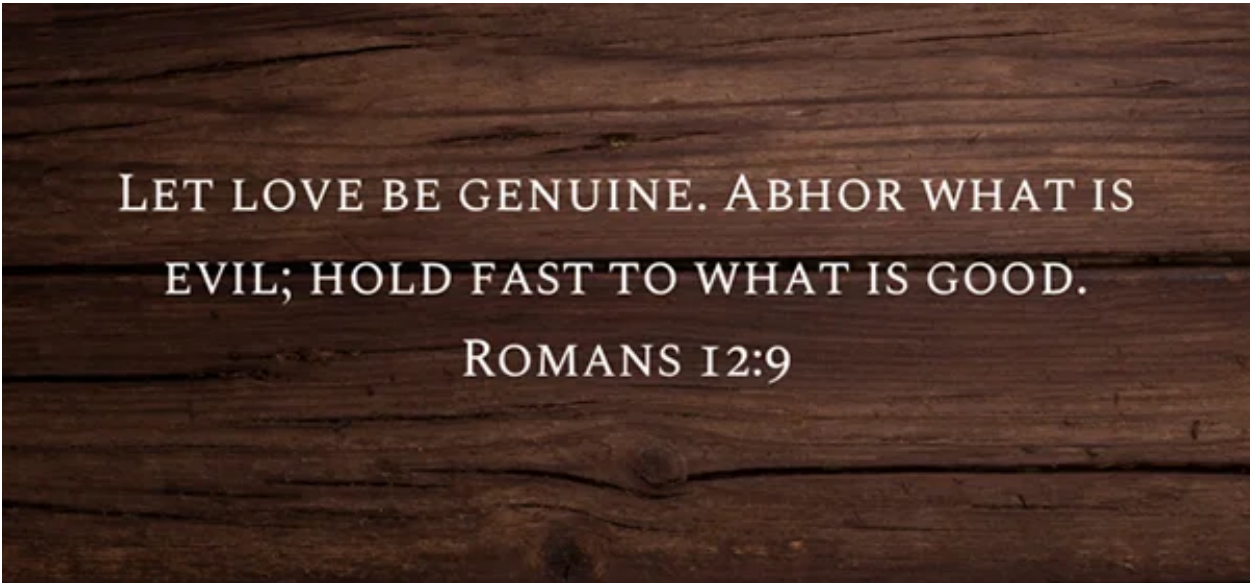
John 13: 17 FF Bruce

“What is your reaction as we finish the great doctrinal section and come to these practical chapters?”

“Christianity is not merely a teaching, but a life.”

“God made man and woman, and put them in the world, and intended them to live in fellowship with Him. But they sinned and fell. And the object of salvation is to restore them to that way of life.”

D.M. Lloyd-Jones



LET LOVE BE GENUINE. ABHOR WHAT IS
EVIL; HOLD FAST TO WHAT IS GOOD.
ROMANS 12:9

“Conduct and doctrine must never be separated.” D. Martyn Lloyd-Jones

“All Theology is practical and all practice, if it is truly Christian, is theological. The good news of Jesus Christ is intended to transform a person’s life. Until individual Christians own and live out the theology, the gospel has not accomplished its purpose.” NIV Commentary

“There is no greater incentive to holy living than a contemplation of the mercies of God.” Stott

You may be growing to love the apostle Paul because he regularly teams doctrine with duty, belief with behavior, creed with conduct.

Why is this so important?

Another way of saying this is offered by Griffith Thomas: “After doctrine comes duty; after revelation, responsibility; after principles, practice.”

It is not enough to learn about God’s ways, we must live our lives following His ways.

How do we do this?

{Relationships}

First by your committed relationship to the Lord and then by your relationships with those He puts in your life.

Read Romans 12 and record here your first impressions.

Write your paragraph summaries here.

1-2

3-8

9-13

14-21

➤ Do your Text Discovery

- 12: 1 has the fourth “Therefore” in this letter.**

God back and look at the others and see what you learn:

3: 20

5: 1

8: 1

What do these “therefores” teach you?

3: 20 is the “therefore” of condemnation – the whole world is guilty before God.

5: 1 is the “therefore” of justification

8: 1 is the “therefore” of assurance

12: 1 is the “therefore” of dedication

- **12: 1**

“God’s mercies are referenced throughout chs. 1-11, especially 9-11 and explicitly in 11: 30-32. This section is the pivotal point of the book of Romans, on which Sha’ul turns from doctrine to the practical advice: ‘I exhort you, therefore, brothers, in view of God’s mercies, to offer yourselves as a sacrifice, living and set apart for God.’” Complete Jewish Study Bible

Paul begins ch. 12 *“with the fundamental charge that believers in Jesus Christ must consecrate their whole person (here designated as ‘body’) to God. That believers yield their entire life to God is a ‘reasonable act of worship,’ the appropriate response to the mercies God extends to sinners.”* Baker’s

“As new covenant Christians, we no longer offer animal sacrifices; we now offer ourselves as ‘living sacrifices.’” NIV Commentary

The first two verses of Ch. 12 introduce the foundation of what will follow for the remainder of this letter. These two verses are crucial to the life of the Christ follower.

Why do you think this section of Romans opens with the language of sacrifice?

“Whereas Old Testament worship focused on offering animal sacrifices in the temple, Paul says that spiritual worship in a broad sense now includes offering one’s whole life to God. (Heb. 13: 15-16)” ESV

“The mercies of God here are the justification, sanctification, and glorification of the believer.” Wuest

Being this living sacrifice to the Lord is our “spiritual service of worship.” This means our logical or rational action before our God.

“Spiritual” here is *logikos* which means logical, reasonable, true, intelligent, informed

How is being a living sacrifice to God the logical or reasonable thing for the believer to do?

In specific ways, how can you be a 'living sacrifice' in your life today?

Conform #συσχηματίζω syschematizo to conform one's self (i.e. one's mind and character) to another's pattern, (fashion one's self according to)

'It is the act of an individual assuming an outward expression' – something he takes or puts on – 'that does not come from within him and which is not representative of his inner heart life'

Here Paul says to never be in fashion with the world. Do not put on this outward appearance of belonging to it.' Lloyd-Jones

This is the same word in Matt. 17 used as "transfigured." The disciples saw something of the Godhead shining through; they saw some impression of His inner nature and being, but not all. TO others He appeared most times to be just a man, but in this moment, He was transfigured.

"Because of His communion with God He was beginning to reflect from His face something of the glory of God. Something of His glory is to be manifest in us, and it is through us that He will glorify Himself among men and women." Lloyd-Jones

2 Cor. 3: 18 uses this word as well.

I. **"Prove"** # 1381 **δοκιμάζω** to test, examine, prove, scrutinize (to see whether a thing is genuine or not), as metals

II. to recognize as genuine after examination, to approve, deem worth

This word often has the meaning of finding out the worth of something by putting it to use or testing it in actual practice

Luke 14: 19

1 Cor. 3: 13; 2 Cor. 8: 22

1 Tim. 3: 10

"Jesus demanded, not a reformation of behavior, but a transformation of character."

"The ultimate objective in the incarnation and all that followed was the production of a new humanity. We were all 'in Adam,' we are now to be 'in Christ.' He came in order to form this new humanity, and He is the Head of the new race of people."

"What is the object of salvation? Is it merely to deliver me from hell? No, it is to make me conform to the will of God." Lloyd-Jones

“Holiness is the expression of the being and character of God.” Lloyd-Jones

“The Christian’s mind-set is to be determined and reshaped by knowledge of the gospel, by the power of the Spirit, and by the concerns of the age to come, rather than by the passing fashion of this age. Only by such sanctifying renewal is the Christian made sufficiently sensitive to ‘discern’ the behavior that is God’s will in each situation.” RSB

“We come now to a new major section of the letter. In chapters 1-8, Paul explains the doctrines of condemnation, justification, sanctification, and glorification. In chapters 9-11, he explains to Israel why the Abrahamic and Davidic covenants have not been fulfilled. Now, in chapters 12-16, the apostle exhorts to a life in conformity with the exalted position in which chapters 1-8 place the believer, and in view also of the God-given ability which the believer has to live such a life. Doctrine must always precede exhortation since in doctrine the saint is shown his exalted position which makes the exhortation to a holy life, a reasonable one, and in doctrine, the saint is informed as to the resources of grace he possesses with which to obey the exhortations.” Wuest

Also important is the renewing of the mind.

Look at:

Eph. 4: 23

2 Cor. 4: 16

Col. 3: 10

Titus 3: 5

“The real thing that happened there in the Garden of Eden was a change in the mind and the spirit of Adam and Eve. The real damage had been done before they began to eat. The eating was simply the outward expression of the terrible change in their attitude to God and to themselves.” Lloyd-Jones

“Worship that pleases God is ‘informed;’ that is, it is offered by the Christian who understands Who God is, what He has given to us in the gospel, and what He demands from us.” NIV

“Worship is the way we live, not what we do on Sunday morning. We worship God, says Paul, by giving ourselves in sacrificial service to our Lord. We are to serve Him every day, every hour, every minute. Worship that pleases Him and that truly leaves its mark on a believer always engages the mind.” NIV

We must not try to separate the physical world of the believer from the spiritual or we will run into all kinds of problems.

“If we spend all our discretionary time watching network television, reading secular books, and listening to secular music, it will be a wonder if our minds are not fundamentally secular. Our job is to cooperate with God’s Spirit by seeking to feed into our minds information that will reprogram our thinking in line with the values of the kingdom... God is at work in us, changing from within the very way that we think.”

“If renewing the mind is as important as Paul says, then the goal of ministry should be to form Christian minds in people.” NIV

Rom. 12: 3 “to think” **φρονέω** phroneo = to think, have a particular mind-set

I. to have understanding, be wise

II. to feel, to think

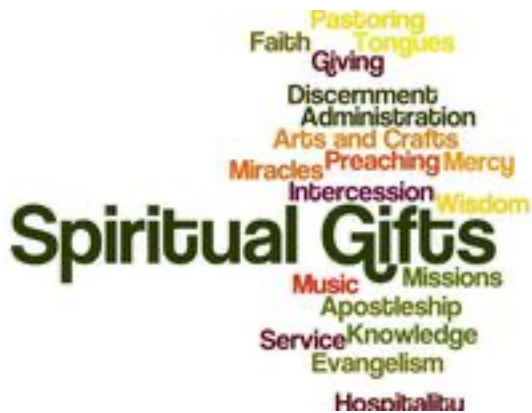
1. to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty
2. to think or judge what one's opinion is
3. to be of the same mind i.e. agreed together, cherish the same views, be harmonious

“It is not what you do that is wrong, it is YOU who are wrong, and before you can do the right thing, you must be put right. That is Christianity. In the new birth we do not receive new faculties but a new disposition, a new heart.” You are now a new creature.

Lloyd-Jones

As humble followers of Christ we need to be able to look at ourselves objectively and realistically.

Why would discussing spiritual gifts be so crucial at this point in Paul’s letter to the Romans?



➤ **APPLICATION QUESTIONS**

1. **What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

2. **What do you learn about Doctrine in this chapter?**

Doctrines are: (Keep this list for future reference)

DOCTRINES LIST

ANGELS

ASEITY

ASSURANCE

ATONEMENT

AUTHORITY OF SCRIPTURE
THE BODY OF CHRIST
THE CHURCH
COVENANT
DISCIPLESHIP
ELECTION
FAITHFULNESS OF GOD
FELLOWSHIP
FORGIVENESS
GIVING
GOD IS THE CREATOR
GOD IS THE JUDGE
THE GOODNESS OF GOD
GRACE
HOLINESS OF GOD
THE HOLY SPIRIT
HUMILITY
IMMANENCE OF GOD
IMMUTABILITY OF GOD
INHERITANCE/ADOPTION
JESUS CHRIST
JESUS IS KING
JUSTIFICATION
KINGDOM OF GOD
LAW
LIVING SACRIFICE
THE MAJESTY AND WONDER OF GOD
THE DOCTRINE OF MAN
MARRIAGE
PERSEVERANCE OF THE SAINTS
PRAYER
PROPITIATION
REDEMPTION
REGENERATION
RESURRECTION
THE RIGHTEOUSNESS OF GOD
SALVATION
SANCTIFICATION
SATAN
SIN
THE SOVEREIGNTY OF GOD
SPIRITUAL GIFTS
SUFFERING AND AFFLICTION
THE TEMPLE
TRINITY
WISDOM OF GOD
THE WORD OF GOD
WORSHIP

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

- 3. What was included in this chapter which encourages you to grow in your faith?**

- 4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?**

- 5. How did this chapter show you a better way to being a light in this dark and lost world?**

➤ **Find a worship song or hymn that relates to this lesson.**

➤ **Activity**

How did you present yourself as a living offering today? This means “Where did you die today?”

Class Activity: Get into your one on one discussion and examine the thought of being a living sacrifice and what that really means. What does it mean for you today?

Also: do you know your spiritual gift?

Seeing Jesus: Rom. 12: 5 – As the body of Christ, this means that Jesus is trusting us. He is trusting us with His people, His world, His story being proclaimed. How can we be more faithful in the calling He has given us?

➤ **Read the article on spiritual gifts.**

SPIRITUAL GIFTS

There are many ways to approach any study.

We will simplify this involved study by breaking it down using the 5WH.

We will start with: What are spiritual gifts?

Spiritual gifts are the abilities the Lord provides for His Church through the empowering of the Holy Spirit. These gifts are determined by the Lord. These gifts are selected by the Lord for His specific purposes. These are not gifts which can be gained through development or tutelage alone. These are gifts supernaturally delivered to a particular Spirit-filled individual.

This is not a natural talent, but a gift given by the Holy Spirit for the purpose of building up the Church.

Who is given spiritual gifts?

Every believer in Christ will be given one or more gifts. There is no distinction as to who receives which gift other than the discretion of the Holy Spirit.

The disciples were remarkable because they were unlearned men yet because of the gifts of the Holy Spirit, they even impressed the hard-hearted Pharisees.

When are you given spiritual gifts?

Gifts are bestowed on those people the Lord has deemed appropriate for the service of the Church in that particular gifting. Gifts are given when the Lord determines the need within a particular body of believers. There are certain gifts which are always needed, but again, the Lord is at liberty to bestow when, on whom and however He chooses.

The timing of the gift is according to the Lord's term of service as well. One does not possess a gift permanently – it does not belong to the recipient. The gift is at the disposal of the Lord.

Otherwise, pride of “ownership” could develop.

Where are gifts given?

The gifts are needed within the body of Christ and that is where they will be found.

The local church functions best on these gifts. If those in certain roles are not gifted with the appropriate gift for that ministry, the ministry will suffer, and believers will be less than spiritually healthy.

Why are gifts given?

Spiritual gifts are given because they are spiritual. In other words, in our fallen state, we are ill equipped to function in any spiritual capacity. Therefore, the Lord provided a way for the believer to function in a way which could achieve eternal results. In the natural state, no eternal benefits can be realized.

Spiritual gifts are also given so that we can function as the body of Christ here on earth.

The Lord does not intend the Church to live based on merely human abilities. This is weak and ineffectual. The Lord intends for His people to be exceptional and extraordinary – we are a reflection of our heavenly Father. We are to live on a different plane from this world.

How do spiritual gifts work?

Spiritual gifts are given, administered and empowered by the Holy Spirit of God. Apart from the grace of the Lord, we would never know what it is to minister through His Spirit. But because our God is so very gracious, His believers can experience what it is to show the mercy of Christ, offer the encouragement of the Lord, open our homes with the hospitable heart of our Savior, lift up prayers from the very heart of the Great Intercessor Himself!

When we function in the Lord’s Spirit, we are connected to Him as at no other time. Rejoice in the use of the gifts with which God has graced you. Do not miss the fellowship with Jesus which comes when we operate in the gifts He has provided.

Go through each of these passages on spiritual gifts and mark to the side which question the verse answers: who, what, when, where, why or how.

1 Corinthians 12:7

But to each one is given the manifestation of the Spirit for the common good.

1 Corinthians 14:1

Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.

1 Corinthians 12:4

Now there are varieties of gifts, but the same Spirit.

Romans 12:6

Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;

1 Timothy 4:14

Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.

1 Corinthians 12:30

All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

1 Corinthians 12:8

For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

1 Corinthians 12:9

to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

1 Corinthians 12:11

But one and the same Spirit works all these things, distributing to each one individually just as He wills.

1 Cor. 14: 12

So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.

1 Corinthians 12:10

and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

1 Corinthians 12:31

But earnestly desire the greater gifts. And I show you a still more excellent way.

1 Corinthians 12:6

There are varieties of effects, but the same God who works all things in all persons.

Romans 1:11

For I long to see you so that I may impart some spiritual gift to you, that you may be established;

1 Corinthians 12:28

And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.

1 Corinthians 12:5

And there are varieties of ministries, and the same Lord.

1 Corinthians 14:32

and the spirits of prophets are subject to prophets;

Exodus 31:3

I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship,

1 Corinthians 1:7

so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,

1 Corinthians 13:2

If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

Acts 8:18

Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money,

Ephesians 4:7

But to each one of us grace was given according to the measure of Christ's gift.

2 Timothy 1:6

For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.

1 Corinthians 2:12

Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

1 Corinthians 14:22

So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe.

Isaiah 11:2

The Spirit of the Lord will rest on Him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the Lord.

Romans 11:29

for the gifts and the calling of God are irrevocable.

Romans 12:7

if service, in his serving; or he who teaches, in his teaching;

1 Corinthians 9:11

If we sowed spiritual things in you, is it too much if we reap material things from you?

1 Corinthians 1:5

that in everything you were enriched in Him, in all speech and all knowledge,

1 Corinthians 12:3

Therefore, I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

Galatians 3:2

This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

1 Corinthians 12:27

Now you are Christ's body, and individually members of it.

1 Corinthians 2:13

which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

Hebrews 2:4

God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

1 Corinthians 2:14

But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

Source: <https://bible.knowing-jesus.com/topics/Spiritual-Gifts>

Passages which describe the gifts are:

Romans 12: 3-8

Ephesians 4:7-13

1 Cor. 12 and 14 (entire chapters)

1 Peter 4:9-11

The fact that no one passage lists ALL of the gifts indicates that these are not commodities to be purchased or managed. These are “gifts” to be gratefully accepted for the duration of their life within the believer.

Realize that there are many opinions on the gifts.

You will need to search the Scriptures for your own view from the Lord.

Do not take the opinion of men in regard to these gifts or any other eternal truth.

Seek His face and His truth regarding your questions.

The Church promises to be an amazing gift to the Bridegroom; may she be ready at His coming.

As we grow into the Bride He longs to spend eternity with may we live and walk based on His Spirit more and more.

➤ Instead of a Name of God, we are going to look at one more doctrine:
Living Sacrifice

DOCTRINE: A LIVING SACRIFICE

God gave you a body for a reason.

“Therefore, I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

Rom. 12: 1

This body God gave you was not so you could indulge your own appetites. That, in fact, is the way to misery. He gave you this body for the same reason He provided a body for Jesus.

Read **Hebrews 10: 5- 7**

⁵Therefore, when He comes into the world, He says,

“Sacrifice and offering You have not desired,
But a body You have prepared for Me;

⁶In whole burnt offerings and *sacrifices* for sin You have taken no pleasure.

⁷“Then I said, ‘Behold, I have come
(In the scroll of the book it is written of Me)
To do Your will, O God.’”

Just as a body was necessary for Jesus to accomplish His work, so a body is necessary for you to accomplish the work God has for you.

The question for you now is this: Will I yield my body as a living sacrifice for the Lord’s purposes or will I continue to use this body for my own desires?

❖ **Below are Scriptures for meditation on what it means to be a living sacrifice.**

[1 Corinthians 6:19-20](#)

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

[Romans 12:2](#)

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

[Romans 8:12](#)

So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

[2 Corinthians 5:21](#)

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

[Revelation 20:1-15](#)

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. ...

[1 Peter 2:24](#)

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

[Matthew 10:28](#)

And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.

[Genesis 22:9-12](#)

When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here am I." He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me."

[1 Corinthians 12:13](#) ESV / 3 helpful votes

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

[Romans 6:13](#)

Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.

[Matthew 25:21](#)

His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'

[Psalms 51:17](#)

The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

1 Peter 4:1-19

Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; but they will give account to him who is ready to judge the living and the dead. ...

- **1 Peter 2:21-25**

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

"Who committed no sin,

Nor was deceit found in His mouth"; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

1 John 3:16-23

By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God. And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.

Matthew 16:24

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

- **Philippians 2:17**

Yes, and if I am being poured out *as a drink offering* on the sacrifice and service of your faith, I am glad and rejoice with you all.

- **Colossians 3:1-5**

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with

Christ in God. When Christ *who is* our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

- **Hebrews 10:5-13**

Therefore, when He came into the world, He said:

"Sacrifice and offering You did not desire,

But a body You have prepared for Me.

In burnt offerings and sacrifices for sin

You had no pleasure.

Then I said, "Behold, I have come—

In the volume of the book it is written of Me—

To do Your will, O God."

Previously saying, "*Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them*" (which are offered according to the law), then He said, "*Behold, I have come to do Your will, O God.*" He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool.

- **Luke 9:23**

Then He said to *them* all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

- **John 14:15**

"If you love Me, keep My commandments.

- **John 21:18-19**

Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish." This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, 'Follow Me.'

Hebrews 13:16

But do not forget to do good and to share, for with such sacrifices God is well pleased.

- **1 Peter 4:1-2**

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the

will of God.

- [2 Timothy 4:6](#)
For I am already being poured out as a drink offering, and the time of my departure is at hand.

[Psalm 40:6-8](#)

Sacrifice and offering You did not desire;
My ears You have opened.
Burnt offering and sin offering You did not require.
Then I said, "Behold, I come;
In the scroll of the book *it is* written of me.
I delight to do Your will, O my God,
And Your law *is* within my heart."

Being A Living Sacrifice Unto the Lord

QUESTION: What does the Bible say about being a living sacrifice unto the Lord?

ANSWER:

Sacrifice is defined by Nelson's Bible Dictionary as "The ritual through which the Hebrew people offered the blood or the flesh of an animal to God as a 'substitute payment' for their sin." Then what is a living sacrifice? How are we to offer our lives as a sacrifice to God?

The following verses describe what the Bible says about being a living sacrifice unto the Lord:

Romans 12:1-2 says, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will."

1 Peter 2:1-5 reads: "Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good. As you come to him, the living Stone - rejected by men but chosen by God and precious to him - you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ."

Ephesians 5:1-2 says, "Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God."

2 Corinthians 4:6-12 reads: "For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body. So then, death is at work in us, but life is at work in you."

Hebrews 13:15-16 says, "Through Jesus, therefore, let us continually offer to God a sacrifice of praise - the fruit of lips that confess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased."

Psalms 51:17 declares: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."

WHAT DO YOU THINK?

We have all [sinned](#) and deserve God's judgment. [God](#), the Father, sent His only Son to satisfy that judgment for those who believe in Him. [Jesus](#), the creator and eternal Son of God, who lived a sinless life, loves us so much that He [died](#) for our sins, taking the punishment that we deserve, was [buried](#), and [rose from the dead](#) according to the [Bible](#). If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, declaring, "[Jesus is Lord](#)," you will be saved from [judgment](#) and spend eternity with God in heaven.

What is your response?

<https://www.allaboutfollowingjesus.org/being-a-living-sacrifice-unto-the-lord-faq.htm>

Called to be a Living Sacrifice Roman 12-16

There is no Temple in Jerusalem, but God still expects you to present a sacrifice; and you may be surprised to learn just what that sacrifice is.

<https://israelmyglory.org/article/called-to-be-a-living-sacrifice/>

Question: "What does it mean to be a living sacrifice?"

Answer: In [Romans 12:1](#), Paul says, "I beseech you therefore, brothers, by the mercies of God to present your bodies a living sacrifice, holy, pleasing to God, which is your reasonable service." Paul's admonition to the believers in Rome was to sacrifice themselves to God, not as a sacrifice on the altar, as the Mosaic Law required the sacrifice of animals, but as a *living* sacrifice. The dictionary defines *sacrifice* as "anything consecrated and offered to God." As believers, how do we consecrate and offer ourselves to God as a living sacrifice?

Under the Old Covenant, God accepted the sacrifices of animals. But these were just a foreshadowing of the sacrifice of the Lamb of God, Jesus Christ. Because of His ultimate,

once-for-all-time sacrifice on the cross, the Old Testament sacrifices became obsolete and are no longer of any effect ([Hebrews 9:11-12](#)). For those who are in Christ by virtue of saving faith, the only acceptable worship is to offer ourselves completely to the Lord. Under God's control, the believer's yet-unredeemed body can and must be yielded to Him as an instrument of righteousness ([Romans 6:12-13](#); [8:11-13](#)). In view of the ultimate sacrifice of Jesus for us, this is only "reasonable."

What does a living sacrifice look like in the practical sense? The following verse ([Romans 12:2](#)) helps us to understand. We are a living sacrifice for God by not being conformed to this world. The world is defined for us in [1 John 2:15-16](#) as the lust of the flesh, the lust of the eyes, and the pride of life. All that the world has to offer can be reduced to these three things. The lust of the flesh includes everything that appeals to our appetites and involves excessive desires for food, drink, sex, and anything else that satisfies physical needs. Lust of the eyes mostly involves materialism, coveting whatever we see that we don't have and envying those who have what we want. The pride of life is defined by any ambition for that which puffs us up and puts us on the throne of our own lives.

How can believers NOT be conformed to the world? By being "transformed by the renewing of our minds." We do this primarily through the power of God's Word to transform us. We need to hear ([Romans 10:17](#)), read ([Revelation 1:3](#)), study ([Acts 17:11](#)), memorize ([Psalm 119:9-11](#)), and meditate on ([Psalm 1:2-3](#)) Scripture. The Word of God, ministered in our hearts by the Holy Spirit, is the only power on earth that can transform us from worldliness to true spirituality. In fact, it is all we need to be made "complete, thoroughly equipped for every good work" ([2 Timothy 3:16, NKJV](#)). The result is that we will be "able to test and approve what God's will is—his good, pleasing and perfect will" ([Romans 12:2b](#)). It is the will of God for every believer to be a living sacrifice for Jesus Christ.

<https://www.gotquestions.org/living-sacrifice.html>

"I appeal to you therefore, brothers, by the mercies of God . . ." I appeal to you *therefore . . .* That is, I appeal to you on the basis of what has gone before in the first eleven chapters of this letter. I will now call you in chapters twelve through sixteen to a kind of life that is built on something. It doesn't come out of nowhere. It has roots. This new Christian life is built on chapters one through eleven. Build your Christian life on Romans 1-11. Sink your roots here. And your fruit will be Christian fruit.

And he sums up the foundation with the phrase, "the mercies of God." I appeal to you therefore, brothers, *by the mercies of God*. That's the sum of Romans 1-11: "the mercies of God." God has been *merciful* to us through the death and resurrection of Jesus Christ. Because of Christ, those who believe in him are justified by faith, and reconciled to God, and have the hope of everlasting joy. There is therefore now no condemnation to those who are in Christ Jesus. "Who is to condemn?"

Christ Jesus is the one who died — more than that, who was raised — who is at the right hand of God, who indeed is interceding for us” (Romans 8:34).

A Life of Mercy

Build your lives on this mercy. Sink your roots in this mercy. And your new life will flow out with mercy. That is, Romans 12 will become a reality in your own life. Romans 12 oozes with mercy. “Show mercy with cheerfulness. . . . Let love be genuine. . . . Give to the saints. . . . Bless those who persecute you. . . . Weep with those who weep. . . . Associate with the lowly. . . . Repay no one evil for evil. . . . Never avenge yourselves. . . . If your enemy is hungry feed him.” Build your lives on mercy and become merciful.

Notice in passing that Paul models for us mercy even as he calls us to mercy in verse 1. First, he uses a gentle and winsome word: “I appeal” instead of “I command.” He says explicitly in Philemon 1:8-9 that the use of the word “appeal” is softer than the word “command” and is an expression of love and mercy. Second, he calls them “brothers” and therefore puts himself down with them under the care and authority of God the Father, rather than over them because of his apostolic authority. So even though his words do carry God’s authority, he uses this authority in a gentle and merciful way that models for us what he is about to command from us.

First, a Life of Worship

But today we notice something very significant in verse 1: Before Paul describes our new life in Christ as *merciful*, he describes it as *worshipful*. Before you think that the Christian life has everything to do with being merciful to people, realize that it has everything to do with being *worshipful* toward God. “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your *spiritual worship*.” Before we give ourselves away in mercy to man, we give ourselves away in worship to God.

This is crucial to see. We must never let the Christian life drift into a mere social agenda. I use the word “mere” carefully, because if God is left out, our mercy will be mere social agenda. We do no one good in the end if we are not worshiping and leading them to worship in the acts of mercy that we do. If our good deeds are not expressing the worth of God, then our deeds are not worship, and in the end, will not be merciful. Making people comfortable or helping them feel good on the way to everlasting punishment, without the hope and the design that they see Christ in your good deeds, is not mercy. Mercy must aim to make much of Christ. No one is saved who doesn’t meet and make much of Christ. And not to care about saving is not merciful.

“Before we give ourselves in mercy, we give ourselves in worship.”

Therefore, it is absolutely essential that Paul put worship before mercy and that he define the Christian life as *worshipful* before he defines it as *merciful*. Or to put it more carefully, Paul defines the Christian life as worship *so that* it can be merciful. If we are not worshiping in our behavior — that is, if we are not making much of God’s mercy in Christ in and alongside our behavior — we are not giving people what they need most. And that is not merciful. A merciful lifestyle depends on a worshipful lifestyle. So before Paul defines Christian living as merciful, he defines it as worshipful. So let’s look more closely at what Paul means by a lifestyle of worship. Verse 1: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is *your spiritual worship*.” What is this “spiritual worship”?

Sacrifice to God

First, Paul says it is a presenting of a sacrifice to God. “Present your bodies as a sacrifice . . . to God.” This is the language of worship from the Old Testament. In coming to God, the worshiper brought a sheep or a bull or a pigeon and sacrificed it on the altar as an offering to God. There were different kinds of sacrifices but at the heart of it was that sin demanded punishment, and the slain animal

represented God's willingness to accept a substitute so that the worshiper might live and have an ongoing relationship of forgiveness and joy with God.

But all the Old Testament believers knew that the blood of bulls and goats could not take away sin ([Hebrews 10:4](#)). They pointed beyond themselves to Christ, who was the final sacrifice for sin. Paul said in [1 Corinthians 5:7](#), "Christ, our Passover lamb, has been sacrificed." That was the final sacrifice for sin, because it was perfect and sufficient for all who believe. Most clearly of all [Hebrews 10:12](#) says, "When Christ had offered *for all time* a single sacrifice for sins, he sat down at the right hand of God." So Christ brought to an end the Old Testament sacrifices for sin. He finished the great work of atonement. His death cannot be improved on. All we have to do now is trust him for that great work. We do not add to it.

So when Paul says that our worship is to present our bodies as a sacrifice he does not mean that we die and atone for our sins. Well what does he mean? Let's take the four words he gives and see what each contributes to understanding a lifestyle of daily worship: *bodies, living, holy, acceptable to God*.

1. Your Bodies

"Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

The point here is not to present to God your bodies and *not* your mind or heart or spirit. He is going to say very clearly in verse two: "Be transformed in the renewal of your *mind*." The point is to stress that your body counts. You belong to God soul and body, or you don't belong to him at all. Your body matters.

Someone might think: Why would God be interested in my body? It's overweight, or underweight, wrinkled, blotchy, achy, diseased, impulsive, nervous, unattractive, lazy, awkward, disabled, near-

sighted, hard-of-hearing, stiff, and brittle. What kind of sacrifice is that? The Old Testament demanded a flawless sheep. I don't measure up.

That kind of thinking totally misses the point. The sacrifice of our bodies to God is not a sacrifice for sin. That is done already in the sacrifice of Christ. Which is why bodies like ours are acceptable.

Peter makes this really clear in [1 Peter 2:5](#) where he says something similar to [Romans 12:1](#): "Offer spiritual sacrifices acceptable to God" — then he adds these words: *through Jesus Christ*. It's because of Jesus that our sacrifices to God are acceptable.

So put out of your mind any thought that your body will ever deserve acceptance with God. It won't. If you are acceptable, it is "through Jesus Christ." Through his perfection, not your perfection.

But that kind of thinking misses the point in another way: The offering of our bodies is not the offering of our bodily looks, but our bodily behavior. In the Bible, the body is not significant because of the way it looks, but because of the way it acts. The body is given to us to make visible the beauty of Christ. And Christ, at the hour of his greatest beauty, was repulsive to look at. [Isaiah 53:2-3](#) describes him: "He had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows and acquainted with grief." The beauty of Christ is the beauty of love, not the beauty of looks. His beauty was the beauty of sacrifice, not skin.

"The body is given to us to make visible the beauty of Christ."

God doesn't demand our bodies because he wants models for *Mademoiselle* or *Planet Muscle*. He demands our bodies because he wants models of mercy. I think we should pray that God's perspective on our bodies become imbedded deep in our sons and daughters — and in ourselves — as one very powerful antidote to the kinds of eating disorders that plague so many young women, and even now some men today. What God wants from us is a body that does mercy, not the body of Britney Spears or Mr. World.

God wants visible, lived-out, bodily evidence that our lives are built on his mercy. Just as worshipers in the Old Testament denied themselves some earthly treasure (a sheep, a goat, a bull), and carried their sacrifices to the altar of blood and fire, so we deny ourselves some earthly treasure or ease or comfort, and carry ourselves — our bodies — for Christ’s sake to the places and the relationships and the crises in this world where mercy is needed. It may be your own home, or it may be Senegal.

2. Living

“Present your bodies as a *living* sacrifice, holy and acceptable to God, which is your spiritual worship.”

A life of visible, lived-out, physical actions of mercy might result in the death of a believer. There have always been martyrs. But that is not mainly what Paul has in mind here. Here he has in mind a lifestyle. Present your bodies a *living* sacrifice. It is your *living* that is the act of worship.

Let every act of your body in living be an act of worship. That is, let every act of your living body be a demonstration that God is your treasure. Let every act of your living body show that Christ is more precious to you than anything else. Let every act of your living body be a death to all that dishonors Christ.

3. Holy

“Present your bodies as a living sacrifice, *holy* and acceptable to God, which is your spiritual worship.”

Probably the best explanation of holy bodies comes from [Romans 6:13](#), where Paul said almost the very same thing he says here, using the very language of “presenting” our bodies to God — only he refers to our bodily “members” and not just our bodies. “Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought

from death to life [i.e., a *living sacrifice*], and your members to God as instruments for righteousness.”

“Present a living holy body to God” means give your members — your eyes, your tongue, your hands and feet — give your body to do righteousness, not sin. That’s what would make a body holy. A body is holy not because of what it looks like, or what shape it’s in, but because of what it does. Is it the physical “instrument” of a hunger for righteousness? Is it the physical instrument of meekness and mercy and peace?

“The aim of showing mercy is showing God.”

Here are three examples where the body being used as an instrument of righteousness and mercy is called a “sacrifice.” In [Philippians 4:18](#), Paul says, I “have received from Epaphroditus the gifts you sent, a fragrant offering, a *sacrifice acceptable and pleasing to God.*” Your work and giving and Epaphroditus’s bringing this gift to me is a sacrifice of worship to God. It shows God’s worth in your heart.

[Hebrews 13:15](#): “Through [Christ] then let us continually offer up a *sacrifice* of praise to God, that is, *the fruit of lips* that acknowledge his name.” When the lips join the heart in praise to God, the body becomes a holy, living sacrifice.

[Hebrews 13:16](#): “Do not neglect to *do good* and to *share what you have*, for such *sacrifices* are pleasing to God.” When you do good, in Jesus’s name, with your mouth or your hands or your presence, your body becomes a holy, living sacrifice of worship. A body becomes a holy sacrifice of worship when it is devoted to God’s purposes of righteousness and mercy.

4. Acceptable to God

“Present your bodies as a living sacrifice, holy and *acceptable to God*, which is your spiritual worship.”

Does this add anything to the word “holy”? If the sacrifice of our bodily life is holy, then it is acceptable to God. So what do these words add? They add God. They make God explicit. They remind us that the reason holiness matters is because of God. They remind us that all of these words are describing an act of worship — “which is your spiritual worship” — and God is the center of worship.

So it’s fitting that we end where we began and stress that before Romans 12 is a call to live a merciful life, it is a call to live a worshipful life. Or better: In calling us to live a *merciful* life (built on the mercy of God in Christ), the aim is that it be a *worshipful* life. The aim of showing mercy is showing God. The aim of having bodies is to make the glory of God more visible. And he does not shine through our muscles and curves, but through our merciful behavior.

You Are Not Your Own

I close with two statements from the apostle Paul. First, his own testimony of desire: “It is my eager expectation and hope that . . . Christ will be honored *in my body*, whether by life or by death” ([Philippians 1:20](#)). Second, his exhortation to us from [1 Corinthians 6:19–20](#): “You are not your own, for you were bought with a price. So glorify God in your body.”

In other words, “Present your bodies as a living sacrifice, holy and acceptable to God, which is your *spiritual worship*.” Show the worth of Christ by the way you use your body.
[John Piper \(@JohnPiper\)](#)

➤ DIGGING DEEPER

- **12: 1-3**

It is time now for believers to consecrate their entire beings for the glory of the Lord. This is the appropriate response to what we have read to this point.

Because the Lord has done all of this for us, we now, as a new creature, desire to live for Him.

“The word ‘bodies,’ mindful of the Old Testament sacrifices, represents the totality of one’s life and activities, of which his body is the vehicle of expression. In contrast with Old Testament sacrifices this is a ‘living’ sacrifice.” BKC

“There are two ‘living sacrifices’ in the Bible: Gen. 22 Isaac and Jesus.” Wiersbe

“Present” is *paristemi* = to place beside or near, to present, to offer

Vincent (Word Studies) says “It is the technical term for presenting the Levitical victims and offerings.”

The word used here: “worship” is a priestly term – *latreian* and refers to the ministry performed for God.

“Christians are believer-priests, identified with the great High Priest, the Lord Jesus Christ.

“It is used in Hebrews 9: 6 of the priests who performed the sacred service. Thus, it speaks of priestly service. Doubtless, in the thinking of Paul, the word was used here to speak of the believer-priest’s sacred service, not as the Levitical priests, offering a burnt sacrifice which was apart from themselves, but a living sacrifice which was not only part of themselves but also entailed the giving of themselves in connection with the giving of their bodies to the service of God, for a person cannot act independently of his body.” Wuest

A believer’s offering of his total life as a sacrifice to God is therefore sacred service.”
BKC

Heb. 7: 23-28

Since the believer is to be a living sacrifice, he/she must be holy and acceptable to God just as a physical animal offering was to be unblemished or without defect.

What does that mean to you as His offering – that you must be without defect?

“Justification inevitably produces Holiness as an absolute necessity, just as the tree bears fruit of itself without any appeal... Let it be therefore constantly before our mind that holiness of life is the supreme, indeed, the only proof that Divine grace is our personal possession.hghg” Griffith Thomas

“Every day is a worship experience when your body is yielded to the Lord.” Wiersbe

1 Pet. 2: 5, 9

Rev. 1: 6

Phil. 2: 17

“Offering ourselves as a ‘living sacrifice’ (singular in the Greek), transforming ourselves, developing the mind of Christ – all these take place in community; each member belongs to all the others... But Paul would never imagine any believer seeking to grow in his or her faith apart from the Christian community. The Western individualistic tradition can create problems for us at this point. A ‘Lone Ranger’ mentality in our faith can easily set in.” NIV

Heb. 13: 15-16

“The Christians in Rome are being summoned not to think like the outside world. Christians think differently about life because we have a different worldview than those in our age...”

Because we have been redeemed from the mindset described in Romans 1: 18-32, we must not let the world's messages and customs shape our way of thinking." Christ-Centered Exposition

Greek thinking of the day saw the body as disgraceful, nothing good about it.

Platonic thought had a slogan *soma sema estin* (the body is a tomb) revealed their understanding to be that the human body imprisoned them until death and they longed to be released from this living death.

Yet for the Christian, giving the body as a sacrifice was true worship. No worship is pleasing to God which is purely inward. Evidence for a genuine love of God is shown by serving Him with the body as well as the mind.

Why would the idea of worship as the 'presentation of our bodies' to God have come as a shock to Paul's Greek readers?

Go back to Romans 3: 13 and list here what you learn about the body which is not yielded to the Lord.

"World" is *aioni* and means "age."

We as those who belong to the Timeless Lord are not to be marked by the age in which we live. We, too, are to be Timeless because we belong to Him.

We are instructed again and again in Scripture upon the things that will transform our thinking. Ps. 119: 37; Eph. 6: 17; Col. 3: 16; 2 Cor. 3: 17

***"This 'word' or 'age' (aion) is distinguished from the age to come (Eph. 1: 21)."* Tyndale**

There are two value systems – this world and God's will – they are incompatible.

Paul exhorts the saints, "Stop assuming an outward expression which is patterned after this world."

We are to be transformed. But how?

What does this verse tell you about how you are to be transformed?

How were you transformed today by the renewing of your mind?

How did you prove what the will of God was for you today?

"Mind" is *noos* and is the control center for your thoughts and attitudes which inevitably lead to your actions.

The world wants to control your mind, but the Lord wants to transform your mind.

“As a Christian is transformed in his mind and is made more like Christ, he comes to approve and desire God’s will, not his own will for his life. Then he discovers that God’s will is what is good for him, and that it pleases God, and is complete in every way. It is all he needs. But only by being renewed spiritually can a believer ascertain, do, and enjoy the will of God.” BKC

“BE transformed” *metamorphoomai*

This Greek word speaks of the act of a person changing his outward expression from that which he has to a different one, an expression which comes from the inner change from within wrought by the Holy Spirit

This is the word used in Matt. 17: 2 in regard to the Transfiguration of the outward expression of the glory of our Lord.

“But here, our Lord allows the glory of the essence of His deity that came from His inner being as deity and was representative of Him as such, to shine through His human body.” Wuest

“The same verb metamorphoo is rendered ‘transfigured’ in the transfiguration narratives of Matthew 17: 1-2 and Mark 9: 2.” Tyndale

Metamorphoo is also used in 2 Cor. 3: 18 referring to believers being ‘changed’ into the likeness of Christ ‘from one degree of glory to another’ by the Spirit. j

- Contrast is such a helpful learning tool.

Look at these contrasts to the living sacrifice showcased here.

Amos 5: 21-24

Micah 6: 6-8

So our outward expression should reflect what is going on within our spirit.

“This is accomplished through the ministry of the indwelling Holy Spirit, Who when definitely, and intelligently, and habitually yielded to puts sin out of the believer’s life and produces His own fruit.” Wuest

- 12: 3

“The church is, as has often been said, an organism, not an organization.” Lloyd-Jones

“The church is not an assembly of individuals who have their own personal interest, values, and claims but a corporate entity that can be compared with the human body, which consists of many members but is a unified whole (12: 4-5).” Baker’s

“Usefulness is never increased by going beyond our proper sphere. The Church is an organism rather than an organization.” G. Thomas

“Humility is the immediate effect of self-surrender to God.” Gifford

“So you must always speak to the people you are trying to reach, and deal with them, as they are, not as you would wish them to be.” Lloyd-Jones

To think = φρονέω phroneo #5426

I. to have understanding, be wise

II. to feel, to think

1. to have an opinion of oneself, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty
2. to think or judge what one's opinion is
3. to be of the same mind i.e. agreed together, cherish the same views, be harmonious

III. to direct one's mind to a thing, to seek, to strive for

1. to seek one's interest or advantage
2. to be of one's party, side with him (in public affairs)

I cannot fully 'renew my mind' without the active help of believing brothers and sisters.

This is Paul's call for sound thinking in regard to all things, especially in regard to one's view of self. Sound judgment is *sophron*.

Why is **verse 3** so important before we begin to consider spiritual gifts?

Gifts should not breed arrogance.

- 12: 4, 5

The diversity and unity of the church is illustrated by comparison to the human body. Just as the human body is one with many members, so the church is united though it is composed of many members.

For further reference to the church as the body, compare with:

1 Cor. 12

Eph. 4: 4-16

1 Pet. 4: 10-12

Explain in your own words the analogy of the body and the ministry of the gifts within the body? Verses 4-6

"The body, after all, is the instrument through which our souls act." Lloyd-Jones

Spiritual gifts are one of the most important teachings of God's Word to come to terms with. So let's do a 5WH over these verses which teach us about spiritual gifts.

Who receives these gifts?

Who gives these gifts?

Who receives the benefit of these gifts?

What are spiritual gifts?

What are the gifts mentioned here?

What does the analogy of the "body" have to teach us about spiritual gifts?

When do we exercise spiritual gifts?

When do the gifts come to the believer?

Where do the spiritual gifts come from?

Where do the gifts find expression in their service?

Why do we need spiritual gifts?

Why does Paul talk about spiritual gifts after the long 11 chapters on doctrine?

How does Paul divide up the gifting? Verses 6-8?

How do the gifts relate to 12: 9 and Paul's discussion concerning love?

How does that relate to Paul's similar discussion of gifts and love in 1 Corinthians 12-13?

If you were writing this letter to the Romans and you just spent 11 long chapters going over doctrine – the truths of the faith – would you likewise focus on the gifts within the body of Christ as Paul has done?

What would have been more helpful to discuss than gifts in your opinion?

What is the most urgently needed gift in the worldwide church today?

Why? 1 Cor. 14: 1-3

At the end of this lesson there are two online spiritual gifts tests. Choose one if you would like to move closer to discovering your own.

Remember, you most likely will have more than one gift.

Also these tests are not the best way to discover your gift; discussing this with someone who knows about spiritual gifts and who knows you well, is usually far more beneficial.

Putting yourself in the environment to “try on” certain gifts will also point you in the right direction. Try serving to see if that is your area, try teaching, try assisting someone with organizing class outings or church events, try any number of church related requests for help to see which ones light your fire and you appear to be good at doing.

- 12: 6

Baker’s Commentary describes prophecy as “spontaneous revelation received from God for the benefit of the believers.”

“To prophecy is to speak the word of God, but the nature of New Testament prophecy is nowhere defined and is much debated. Prophecy is distinguished here and elsewhere from teaching (v. 7; Acts 13: 1; 1 Cor. 12: 29), perhaps because of the greater sense of immediacy and spontaneity attached to it (Acts 13: 1-3; 21: 10, 11).” RSB

“Prophecy – in the New Testament, as in the Old, the prominent idea is not prediction, but the inspired delivery of warning, exhortation, instruction, judging, and making manifest the secrets of the heart.” Vincent Word Studies

“It seems prophecy is not only spontaneous in nature, but it is also directed to concrete situations, giving practical guidance in particular circumstances.” Christ-Centered Exposition

“It is not the preacher’s job to attract people.” Lloyd-Jones *What does that quote mean?*

~

“Words spoken by such prophets were to be ‘weighed’ and ‘tested.’” NIV

“According to the proportion of his faith” relates to:

Gal. 1: 23

Jude 3, 20

The body of truth already revealed would mean “faith” as doctrine.

- 12: 7

“Service” – diakoneo – here probably refers to the special activities of the deacon – ministering to the church by organizing and providing for the material needs of the community

There are several lists of spiritual gifts. None are all-inclusive, but the lists agree that “the source of the gifts is God and His grace, although in Romans it is God the Father, in Ephesians God the Son and in 1 Corinthians God the Holy Spirit.” Bible Speaks Today

- 12: 8 Jewish parallels to the ethical teachings of Sha’ul

“Compare the end of v. 8 with this passage from the Mishnah: ‘The world is upheld by three things – Torah, Temple worship and acts of mercy.’ (Pirque Avot 1: 1)” Complete Jewish Study Bible

Remember in regards to gifts of the Spirit, they will most likely be accompanied by the fruit of the Spirit as explained in Galatians 5: 22-23.

Exhort – parakaleo παρακαλέω = comfort, exhort, encourage

“He who shows mercy” probably those who are sensitive to the needs of others and who give themselves to visiting the sick and other suffering people

- **12: 9-21**

As the believer embarks on the life following Christ, he or she must move forward in love. This quality of love is to be the guiding focus of their ministry.

Jesus made love the key of His message of how to please the Lord. Mark 12: 28-34; John 13: 31-35

The apostles followed His lead on the topic of love.

Look at:

Gal. 5: 13-15

Col. 3: 14

1 Thes. 4: 9

Heb. 13: 1

James 2: 8

1 Pet. 1: 22

1 John 2: 9-11uj

1 Cor. 13

“Ye pay tithe of mint and anise and cummin, and have forgotten the weightier matters of the law.’ Matt. 23: 23 What are these? Oh, the love of God! The whole tragedy of the Jews was that they had reduced the true conception of the law of God to a matter of rules and regulations and details and subsections, thus losing themselves and forgetting the great principle.” Lloyd-Jones

“As in 1 Cor. 12-13, when discussing the church as the body of Christ, Paul stresses the importance of love. His series of rapid exhortations carries echoes of Jesus’ teaching and is expressed in vivid language.” RSB

“Paul clarifies in 12: 9-13 that the diversity of believers and their ministries can constitute one body only if their lives are controlled by love (1 Cor. 13). The gifts of the Spirit are functions of the body, whole love determines how the members of the body function.” Baker’s

Note throughout this passage that positive and negative commands are placed together.

Rom. 12: 9, 11, 16-20

Let love be without hypocrisy = anypokritos (not hypocritical)

Do not be a play-actor when it comes to love.

Here in Romans 12: 9 Love is a command. It is not a sentiment or a feeling. Erase that idea from your mind. *“Love is always the result of something else – the result of understanding.”* Lloyd-Jones

“Hate what is evil; cling to what is good.”

You begin to hate evil because you see it the way God sees it.

“Not lagging behind in diligence, fervent in spirit, serving the Lord;”

“Do not be overcome by evil but overcome evil with good.”

- **12: 12**

“There is not a day in the Christian life in which we do not need to hear this verse.” CCE

To be *“patient in affliction”* indicates that believers will face tribulation in this life.

“First of all, rejoicing in hope means that we must have a right view of this world in which we find ourselves. The truth, I repeat, is that we do not begin to understand the New Testament doctrine of ‘the hope’ until we realize that this present world is completely under condemnation.” Lloyd-Jones

- **12: 13**

Hospitality was a critical attitude to embrace during the early years of Christianity. Many people were unable to afford comfortable and safe lodgings; in fact, at times, such lodgings were not even available to the wealthy.

Opening the home was the only way a person could travel and share the gospel.

“Saints” Christians are called saints “not because of anything they do, but because of what God has done to them. They have been ‘separated’ by God through belief of the gospel.” Lloyd-Jones

➤ **Look at the quote below.**

The Bible always starts where we are. The Bible meets us where we reside currently. But the Bible does not leave us there; the Bible demands all from us.

What does it mean to you personally that love must be sincere?

How do you “cling” to what is good?

Notice beginning in 12: 14 the contrasts that are presented. Make note of these.

- **12: 14**

This is reflected in the words of Christ:

Matt. 5: 44

Luke 6: 27, 28

- **12: 15**

When we can rejoice in others success that indicates that we are maturing and thinking of others and not just ourselves. We are growing in grace, His grace.

- 12: 16

Compare to:

Prov. 3: 7



- 12: 17

“Repay no one evil.” This is found in Christ’s directives as well: **Matt. 5: 39.**

- 12: 19

“The” wrath of God = Wrath is preceded by the article so this points to a specific wrath – God’s wrath. “To give place to God’s wrath means to leave room for it, not to take God’s proper work out of His hands ... The idea is not that instead of executing vengeance ourselves, we are to abandon the offender to the more tremendous vengeance of God; but this – that God not injured men or those who believe themselves such, is the maintainer of moral order in the world, and that the righting of wrong is to be committed to Him.” Wuest

“Vengeance is Mine; I will repay.” Deut. 32: 35

Lev. 19: 18

Prov. 20: 22

Prov. 24: 29

David is the prime example of one who obeyed this truth when he twice refused to kill Saul who was tormenting him. (Do you think David knew the above verses?)

- **12: 20-21.**

Compare to the word of Jesus Matt. 5: 44-48

- **There is a chart in the APPENDIX which you should use to keep a running comparison of Romans and Sermon on the Mount.**

“Burning coals is quoted from Prov. 25: 21-22. Most interpreters think Paul is teaching that the Christian is to do good to people so that they will feel ashamed and repent, and that sense is possible. But in the OT ‘burning coals’ always represent punishment 2 Sam. 22: 13; Ps. 11: 6; 18: 8), so another interpretation is that Paul is repeating the thought of Rom. 12: 19: Christians are to do good to wrongdoers, recognizing that God will punish them on the last day if they refuse to repent. Overcoming evil with good will ordinarily include the ‘good’ of the civil government stopping evil through the use of superior force. Rom. 13: 3-4”
ESV

“In Bible times an oriental needed to keep his hearth fire going all the time in order to insure fire for cooking and warmth. If it went out, he had to go to a neighbor for some live coals of fire. These he would carry on his head in a container, oriental fashion, back to his home. The person who would give him some live coals would be meeting his desperate need and showing him an outstanding kindness.” Wuest

“The coals on the head may refer to a ritual in Egypt in which a person showed his repentance by carrying a pan of burning charcoal on his head. Helping rather than cursing an enemy may cause him to be ashamed and penitent.” BKC

“The coals of fire this may heap on them are intended to heal, not to hurt, to win, not to alienate, in fact, to shame them into repentance.” BST

“Some Old Testament commentators think that the Proverbs text may refer to an Egyptian ritual in which a penitent carried a tray of burning coals over his head to symbolize his sorrow for sin.” NIV

“Faith in the judgment of God is how you abstain from joining the culture of hate and violence. Of course, on a civil level, we need courts and law enforcement, and that is what Paul addresses next.” CCE

“If we curse (14), repay evil for evil (17) or take revenge (19), then, because all these are evil responses to evil, we have given in to evil, been sucked into its sphere of influence, and been defeated, overcome, even ‘overpowered’ by it. But if we refuse to retaliate, we can instead ‘take the offensive’ and practice the positive counterparts to revenge. If we repay good for evil, we reduce the total of evil in the world, while at the same time increasing the total of good. To repay evil for evil is to be overcome by it; to repay good for evil is to overcome evil with good. This is the way of the cross.” Bible Speaks Today

Rom. 12: 9-21, this passage is written in an ancient style called paraenesis. There are three main points

- 1 – usually it was used for a moral encouragement
- 2 – It was very traditional in composition (the writer was free to borrow from many sources)
- 3 – It was loosely structured; topics were quickly addressed without a definite resolution

The book of James is another example of this kind of writing.

Proverbs 23:26

²⁶ My son, give me your heart
and let your eyes delight in my ways,

Romans 12: 21 *“Goodness which is seen, goodness which expresses itself outwardly. It is the outward expression of an inner, inherent goodness.”* Lloyd-Jones

There must be evidence of this goodness.

Is this kind of “goodness” evident in your life?

❖ **Nothing can overwhelm evil but good.**

While the vertical relationship between child and Heavenly Father must at all times remain uppermost, this passage along with many other texts reveal the importance of the horizontal relationship between believers as flowing from the love between Father and child.

Biblical love is not an emotion; it is an action – deliberate and faithful. We are commanded to love one another. Yet, this love is a matter of the will. But the key to remember that it is not OUR will to love another, the Lord God has put His own love within us to love one another. It is HIS will to love through us but we must cooperate with the Spirit Who lives within us.

The love spoken of here in **Romans 12** is similar to the love and compassion of the Lord of the Sabbath in **Matthew 12: 1-8**.

“We must follow the command of God. For He ultimately determines what is loving and what is not.” NIV

One last point here – doctrine takes precedence.

“They continued steadfastly – first – in the apostles teaching (doctrine) – then – ‘and fellowship, and in the breaking of bread, and in prayer.’ You do not start with fellowship, you must start with doctrine. There is no fellowship apart from the doctrine. The order is absolutely vital. The church is built ‘upon the foundation of the apostles and prophets’ (Eph. 2: 20). It is their teaching that constitutes the very foundation.” Lloyd-Jones

Two tests to discover your spiritual gifts

<https://giftstest.com/>

<https://www.lifeway.com/en/articles/women-leadership-spiritual-gifts-growth-service>

Romans 13.

“Government, Authority and Loving Your Neighbor, Is that Still Necessary?”

Seeing Jesus

“Why does Paul include this teaching at this point in his letter to the Romans?”

“Make your ultimate allegiance to King Jesus.”

“So, as a devoted follower of Jesus, I will say ‘yes’ to obeying the government and paying taxes to Caesar, but I will say ‘no’ to disobeying the Word of God and worshiping a man or institution. Independence Day for the Christian is not marked by a flag. No, our Independence Day is Easter, marked by a cross and an empty tomb.”

Danny Akin

“The basic point of the paragraph is summed up in its opening words: ‘Everyone must submit himself to the governing authorities.’” NIV Commentary

“In Romans 12 Paul has developed our four basic Christian relationships, namely to God (1-2), to ourselves (3-8), to one another (9-16) and to our enemies (17-21). In Romans 13 he develops three more: to the state (1-7), to the law (neighbor-love as its fulfillment 8-10) and to the day of the Lord’s return (living in the ‘already’ and the ‘not yet,’ 11-14.)”

Bible Speaks Today

Donald Grey Barnhouse

All power derives from God, even the vast power wielded by Satan. There is no power, there is no authority apart from God.

We are free from all law except the law of Christ.

This world is ruled by principalities and powers under the leadership of Satan (Eph. 6: 12); yet we are free from those powers and know no dominion except that of the Lord Jesus Christ.

God trains us to live in the state that He knows is best for us. But the lowest state of the Christian is that in which he refuses to obey the Lord, and so grieves the Holy Spirit.

13: 5, 7

➤ **Read Romans 13 and record here your first impressions.**

➤ **Write your paragraph summaries here.**

1-7

8-10

11-14

- Do your Text Discovery on Chapter 13.

“The ‘governing authorities’ were the civil rulers, all of whom were probably pagans at the time Paul was writing. Christians may have been tempted not to submit to them and to claim allegiance only to Christ. Even the possibility of a persecution state did not shake Paul’s conviction that civil government is ordained by God.”

The Archaeological Study Bible

“The reason we can avoid vengeance is not only because God will execute perfect justice in the future but also because God has appointed government as the institution to carry out judgment in the present age.” Christ-Centered Exposition

**Where did this idea of submission to the governing authorities come from?
Ps. 75: 7**

Prov. 8: 15, 16

Dan. 2: 21

How can government be a servant of God?

**“Rebellion against the authority implies rebellion against God’s ordinance.”
Reformed SB**

**“These earthly ‘authorities’ will ultimately be superseded by the rule of Christ.” ESV
Dan. 2: 44**

Rev. 22: 1-5

**Romans 13: 1 tells us to be in subjection to the governing authorities.
Consider this practice for the follower of Christ for our ultimate role of submitting to
His rule both now and for all time.**

“Be subject” #5293 *hypotasso* - ὑποτάσσω to arrange under, to subordinate

I. to subject, put in subjection

II. to subject one's self, obey

III. to submit to one's control

IV. to yield to one's admonition or advice

V. to obey, be subject

**The word is a military term describing soldiers who arrange themselves in order under
a general. Wuest**

**“Established” *tasso* = ordained, to assign a place by God; this verb is in the perfect
tense meaning “have been ordained and as a result remain ordained.”**

**“Human government is a permanent institution brought into being by God for the
regulation of human affairs.” Wuest**

***Hypotasso* “calls on believers to recognize that they ‘stand under’ government in the
scheme that God has instituted for ruling the world.” NIV**

***Tetagmenoi* = ‘established’ or ‘appointed’ points out that God Himself has
providential rule over everything and this even applies specifically to those in
positions of power and governing. Think of Pharaoh, Nebuchadnezzar, Darius, Cyrus,
Pilate, even Herod.**

- **13: 2 “resists” is *anti tasso* = “to arrange in battle against, to oppose one’s self,
resist”**

Why does the Lord want us to be in subjection to the governing authorities?

RC Sproul

Righteousness and justice have a lot to do with *dueness*. 13: 7

Paul was writing this instruction during the early years of Nero “a period of Roman stability and good government (quite in contrast to Nero’s later bizarre and anti-Christian behavior).” Doulas Moo NICNT (New International Commentary on the New Testament)

- **13: 8-10**

How is loving your neighbor fulfilling the law?

How does paying the taxes you owe relate to loving your neighbor?

Why does love sum up all the commandments? (Because love does no harm to a neighbor (10a)).

God intended man to live by trusting Him instead of making his own choices. Thus, when man acquired freedom of choice, he acquired a curse. True freedom is serving God and trusting in Him.

True freedom is serving God and trusting in Him.

Man is so constructed that he has peace and joy only when he follows God in all things. When the will submits to God in loving trust and willing service, all is well and the will is free, for God is making the choices.

We respect those who have been placed in life above us, whether in business, government or the church. We have respect for the office and therefore honor those who hold the offices.

13: 8 – Christ is always demanding further control over the believer.

13: 10 – Our text tells us that the righteousness demanded by the Ten Commandments is attained by the life of love that Christ lives in and through the believer.

The transcendent flood of love in your soul will send you forth to love Him, and to love your neighbor, and thus, quite unconsciously, you will fulfill the law. Yes, if you learn truly to love God, you will discover that you are keeping the law without trying to keep it.

RC Sproul

If our decisions about how to treat others are always motivated by love for God, a singular love for God, we really do not have to worry about the law, because the law reflects what is pleasing to God. That is why Augustine said, “Love God and do what you want.” 13: 9-14

- **13: 11-14 talk a lot about contrasts: awake/asleep, light/darkness, put on the Lord Jesus Christ and make no provision for the flesh.**

Take each of these contrasts and comment on each one how they relate to the overall message of Romans.

- **13: 11-12**

“The Bible divides history into ‘this age’ and ‘the age to come’, and the New Testament authors are clear that the age to come or the kingdom of God was launched by Jesus.” BST

- **In this final section of chapter 13 Paul remarks about three time references. Can you find the three references?**

“For the Christian’s life is not a sleep, but a battle.”

What does this quote mean?

Matt. 21

The day before the Lord Jesus entered Jerusalem as King. Now He was entering the city as Priest. As God’s Great High Priest, He was about to examine the worship of His chosen people. The Lord had the right to expect fruit from His people, but He found only leaves. This explains the judgments which have since come upon God’s ancient people.

Rom. 13: 11-14 Timing

Tenses of Salvation – past tense salvation is justification provided for us by God through the death of the Lord

Our present salvation is sanctification

Our future salvation is glorification

1 Thes. 1: 10; 1 Pet. 1: 3 Rom. 8: 19-23

The salvation that is now nearer than when we first believed includes the perfecting of our moral and spiritual being.

13: 12-14 When He returns to Heaven, the world is plunged into night, and His light is only reflected by those who truly know Him.

The time in which we live is the day of salvation.

Be strong – not in yourselves but in the Lord in the power of His boundless resource.

Put on God’s complete armor so that you can successfully resist all the devil’s methods of attack. For our fight is not against any physical enemy; it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world and spiritual agents from the very headquarters of evil.

➤ **APPLICATION QUESTIONS**

1. What did you learn about God in this chapter?

Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. What was included in this chapter which encourages you to grow in your faith?

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?

5. How did this chapter show you a better way to being a light in this dark and lost world?

- Find a worship song or hymn that relates to this lesson.

- **Activity**

Think of the last time you submitted to the Lord and it really cost you. Perhaps you were ridiculed by people at work because you spoke up about Jesus; perhaps you gave more money than you feel comfortable to give to a needy cause; perhaps you agreed to minister to someone even when you were terribly weary. Write here the last time you recall submitting to the Lord in a big way. If it's been a while, then that tells you something, too.

- **Class Activity: Why is it important to obey the laws of man, government laws?**

- **Seeing Jesus: No one ever born has submitted more than Jesus. He submitted to the most demanding ordeal ever imagined. He offered Himself up as Sin Incarnate so that you and I would never know the full payment of sin.**

We submit because we have to; Jesus submitted purely because He loves us and He obeys and loves the Father.

Let that become our new motivation to submit – no longer because we have to – but now in honor of what Jesus has done for us, let us submit to the will of the Father out of love and reverence.

“Let us lay aside the deeds of darkness and put on the armor of light.” Romans 13: 12b

- **DIGGING DEEPER**

13: 1-5

“Paul explains that the basic reason why Christians must submit to the authorities is the biblical truth that God has ordained and appointed all governing authorities... Because it is God Who institutes the authorities, obedience is a matter of theological principle.” Baker’s

Is. 40: 23, 24; 45: 1-7

Dan. 4: 17, 25, 32

Jn. 19: 11

1 Tim. 2: 1-3

Titus 3: 1

1 Pet. 2: 13-17

“Government is one expression of God’s common grace.” Christ-Centered Exposition

How do these verses relate to Acts 5: 29?

“Man did not create government. God did.” J. Piper

- **13: 4**

“The state’s authority is for society’s benefit; this is its normal function, and Paul assumes it may be realized in practical terms even when governments are professedly non-Christian.” RSB

Jer. 29: 4-7

The Lord had instructed His people to serve the king of Babylon and work “for the well-being of the city.” Why did the Lord instruct His people to serve the king of a foreign, ungodly nation?

If you do not know the answer to this question, do not worry. We will discuss it in class.

- **13: 6**

The actual task of gathering revenues in the provinces was farmed out to private companies of tax collectors called *publicani* or *conductores*. These tax collectors accumulated enough money to meet the demands of the state and also to retain a profit for themselves. As the New Testament reflects, *publicani* were hated by the people (Matt. 18: 17; Lk. 18: 11). Taxation could be heavy and unfair, and the *publicani* were regarded as greedy traitors serving foreign overlords.” Archaeological Study Bible

The Senate in Rome annually set the amount of revenue to be collected. With the expansion of Roman power, however, an enormous amount of wealth poured into Rome from the provinces, and the empire was less dependent upon taxes raised from its own citizens. Governors raised taxes for Rome from the provinces, enriching themselves in the process. Provincials suffered grievously under this arrangement, but a governor who showed restraint and fairness could earn the admiration of the local people (as did Cicero when governing Cilicia in Asia Minor.)

With the establishment of the empire, Augustus Caesar created a regular bureaucracy for conducting the census and collecting taxes (Lk. 2: 1). The provinces were subjected to both a poll tax and a land tax.

- 13: 6-7

Look at:

Mark 12: 17

“servants” is leitourgos; this is the word “used for people who serve in the temple and in the New Testament as ‘ministers of the Lord’ ... civic leaders are serving God’s purposes.” CCE

“Paul could not more strongly have shown that civic leaders are, in fact, serving God’s own purposes... God asks for more than a grudging outward recognition of the government’s authority; we are to accord to the rulers ‘respect’ and ‘honor.’” NIV

“Christians must not refuse to pay taxes simply because they think some of the money is used unjustly, for the Roman Empire surely did not use all of its money for godly purposes! So, too, believers are to honor their leaders, even if they are not fully admirable.” ESV

“Now, the text does not answer all of our questions related to the state. It is only seven verses.”
Christ-Centered Exposition

As believers, we are called to respect the office, even if you cannot respect the individual person holding the office.

Read Acts 16: 35-40 and 23: 1-3

How can these passages in Acts relate to what we see here in Romans 13: 1-7 regarding government?

“The Roman historian Tacitus tells us that there was considerable resistance in the middle 50’s to paying indirect taxes, culminating in a tax revolt in AD 58.” NIV
This could have played a role in Paul sensing the need to write concerning these issues.

“God controls all the affairs of human history – including especially the governments of the world. God’s people therefore never need to worry about whether secular states might thwart God’s will, for, as Isaiah reminds us in

Isaiah 40: 23-24”:

²³He *it is* who reduces rulers to nothing,

Who makes the judges of the earth meaningless.

²⁴ Scarcely have they been planted,

Scarcely have they been sown. Scarcely has their stock taken root in the earth,

But He merely blows on them, and they wither,

And the storm carries them away like stubble.

Does this mean that corrupt rulers should never be resisted?

The Seleucid ruler Antiochus tried to eradicate the Jewish faith by outlawing Torah, forbidding circumcision, and halting the temple sacrifices. *“True devotion to God, the Jews believed, was displayed by those pious freedom fighters, the Maccabees, who initiated a guerilla war against the Seleucids.”*

NIV

Moses resisted Pharaoh. But this was done at the direction of God.

God will make His desires known at the proper time. Remember Moses forty years earlier had killed a cruel Egyptian because Moses was acting in his own timing. He then had to flee for forty years into the desert.

“But implicit always in the idea of submission is the need to recognize that God is at the pinnacle of any hierarchy. While not always explicit, Paul assumes that one’s ultimate submission must be to God and that no human being can ever stand as the ultimate authority for a believer.” NIV

“But government does not have absolute rights over the believer, for government, like every human institution, is subordinate to God Himself.” Douglas Moo NICNT

- **13: 8**

Paul now *“shows that this sincere love is the heart of new covenant ethics. All the commandments of the Old Testament law culminate in the demand that we love our neighbors as ourselves.”* NIV

Why can we never stop loving someone and say ‘I have loved enough’?

“The obligation of love for another (v. 8) is the key point in the paragraph.” D. Moo

- **13: 9**

Lev. 19: 18 is the most often quoted Old Testament passage in the New Testament.

Matt. 5: 43; 19: 19; 22: 29

Mark 12: 31, 33

Luke 10: 27

Gal. 5: 14

James 2: 8

- **13: 8-10**

“Love, not mere external conformity to rules, is the essence of the Law (Gal. 5: 14).” BKC

“Paul now applies further his basic principle of Christian consecration. The connecting link between vv. 7 and 8 is found in the exhortation of v. 7, that the Christian has a financial obligation to the state. This is an application of a general principle now stated, that all obligations must be met.” Reformed SB

Further cross references:

John 13: 34-35; 1 Cor. 16: 14; Eph. 5: 2; Col. 3: 14; 1 John 3: 14, 23; 4: 7, 11, 21

“Only in Christ can a person meet this or any of the other requirements of the Law (8: 4).” RSB

“When we truly love ‘the other,’ we automatically do what the other commandments of the law require.” NIV

“The antithesis between darkness and light is found repeatedly in Paul’s writings.”
FFBruce

2 Cor. 6: 14; Eph. 5: 8; Col. 1: 12-13; 1 Thes. 5: 4-5

“As Christians, we are saved (Eph. 2: 8), we are being saved (1Cor. 1: 18), and we will be saved (Rom. 5: 9).” Christ-Centered Exposition

Do these words speak to our society today?

“The age we live in seeks to conform us to its pleasure-oriented, present gratification spirit. Buy what you want now so that you can enjoy life; let the future worry about itself. Believers need to anchor themselves solidly in a contrasting worldview – one that reminds us that present pleasure should never be our focus in life and that God expects His people to manage prudently and for His glory the resources He has entrusted to us.” NIV

- **13: 11**

“What Paul has said about the coming new world in Romans 8: 18-27 indicates clearly enough that the new world will be the liberation of the present world, not its abolition. The point Paul is making is not that the final day of salvation is bound to happen within a short time, but that it might come at any time. This was because the event which prepared the way for the final day of salvation, the resurrection of Jesus, had already happened. God’s new world had been launched. The sun was already rising, and it was time to get up.”

N.T. Wright

- **13: 12**

*“The night is almost over ... Night and day, also darkness and light, as metaphors for evil and good are found in the Gospel of John (John 8: 12), in the Tanakh (for example, Is. 60: 1ff.), and in the Dead Sea Scrolls of the Essenes, who separated themselves from what they considered the immoral life fostered by the establishment in Jerusalem. In addition, day and daytime are metaphors for the *olam haba*, ‘the age to come.’” Complete Jewish Study Bible*

“Crime, violence, and wickedness are associated with darkness and the night.” BKC

Cross references:

John 1: 5; 3: 19-20; 8: 12; 12: 35, 46

Eph. 5: 11; 6: 12

1 Thes. 5: 7

1 Pet. 2: 9

1 John 1: 5-6; 2: 9, 11

“The works of ‘darkness’ that Paul urges us to renounce are therefore those activities that are typical of that evil realm.” D. Moo NICNT

“Paul switches from ‘works’ to ‘weapons’ because, as Calvin notes, ‘we are to carry on a warfare for the Lord.’” D. Moo NICNT

“Paul speaks here of the ‘night’ of this present age.” Reformed SB

“This does not mean that the early Christians believed that Jesus would return within a few years. Rather, they regarded the death and resurrection of Christ as the crucial events of history that began the last days.” Archaeological Study Bible

Read **1 Thes. 5: 1-10** here.

Find the parallels with our Romans passage.

The Day of the Lord

5 Now as to the times and the epochs, brethren, you have no need of anything to be written to you.

2 For you yourselves know full well that the day of the Lord will come just like a thief in the night.

3 While they are saying, “Peace and safety!” then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

4 But you, brethren, are not in darkness, that the day would overtake you like a thief;

5 for you are all sons of light and sons of day. We are not of night nor of darkness;

6 so then let us not sleep as others do, but let us be alert and sober.

7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night.

⁸ But since we are of *the day*, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

⁹ For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

¹⁰ who died for us, so that whether we are awake or asleep, we will live together with Him.

“We display the ‘deeds of light’ not only because the day of the Lord is coming, but also because we already participate, by faith, in that day.” NIV

“It is one of the most obvious points of contact in concept and language between the New Testament and the Qumran texts, where all human beings are governed either by the Prince of Light or by the Angel of Darkness, and the great conflict of the end-time is called ‘the war of the sons of light against the sons of darkness.’” Tyndale

- **13: 13 “Let us walk properly”**

Behave or walk is the Greek *peripateo*; this is behavior that is careful, restrained and proper

“Paul’s warning against a sinful life-style strikingly includes not only the traditional sins of the flesh but also insidious vices that can be harbored or even paraded in the heart of the church (quarreling and jealousy).” Reformed SB

What kind of temptations are you encountering consistently? Can any of the verses in **Rom. 13: 11-14** help to give you victory over these temptations?

Paul notes three pairs of activities Christians should avoid. How are bad temper and jealousy just as destructive in a Christian community as drunkenness and sexual immorality?

“With the affliction comes the way of deliverance: ‘Here is a call for the endurance and faith of the saints.’ (Rev. 13: 10)” Tyndale

“Our ‘old man,’ our corporate identity with Adam, has been severed (Rom. 6: 6); and in its place, we have become attached to the ‘new man’ (Col. 3: 10-11; Eph. 2: 15), Jesus Christ Himself (Eph. 4: 13), Whom we have ‘put on’ (Gal. 3: 27).” NICNT

- **13: 14**

What does it mean to put on the Lord Jesus Christ?

Compare to:

Col. 3: 8, 10, 12

Eph. 4: 22-25

Eph. 6: 11, 14

1 Thes. 5: 8

Jms 1: 21

1 Pet. 2: 1

“Now, however, what we are to put on is not a suit of armor but Christ Himself...’Put on the Lord Jesus Christ’ means that we are consciously to embrace Christ in such a way that His character is manifested in all that we do and say.” D. Moo NICNT

“Since this ‘new man’ was the character of Christ reproduced in His people, it was a simple transition to say, ‘as many of you as were baptized into Christ have put on Christ’ (Gal. 3: 27) or, as here, to exhort believers to ‘put on’ Christ in the sense of manifesting outwardly what they had already experienced inwardly.” Tyndale

It was Rom. 13: 13, 14 that created a flame of devotion in Augustine’s heart.

Romans 12: 3-13: 14 is a call to action for the Christian.

The picture of “sleep” here is a metaphor for moral carelessness.

The metaphor of living in the “light” is clear and direct.

The sum of all of these instructions is to “Put on Christ.”

Knowing Jesus is better than sin.

➤ **List some ways you could be diligent to put on Christ today.**

Talk less and listen more

Find ways to be the hands and feet of Jesus

Listen to worship songs and sing to the Lord to prepare my heart

Ask the Lord to clothe me with Christ and not just assume I am clothed (I may have put back on my “raggedy clothes.”)

Make room for lonely people in my day today

Reach out via phone, text, email or visit to those the Lord lays on my heart

Continue listing and doing these things.

“The devil, as he tried to ruin, and so marred, the original creation, is now trying to spoil and ruin this new creation. He strives therefore to upset the life of the church.”

“Men and women can never live the Christian life unless they understand justification by faith only.”

“Christians are not merely men and women who attend a place of worship on Sundays, go through a certain form of worship, and then go back into the world and live as they did before or as other people live. That is not the Christian. There is something wrong with people who are in that position. Christians, by definition, are men and women who are born again, who are regenerate, who have undergone the profoundest change people can ever undergo and they now have a new outlook upon everything which is determined by this new belief. How are they going to relate to the world?” D. Martyn Lloyd-Jones

“We must not read Romans 13: 1-7 out of its broad NT context and put government in a position relative to the Christian that only God can hold. Christians should give thanks for government as an institution of God; we should pray regularly for our leaders (1 Tim. 2: 1-2); and we should be prepared to follow the orders of our government. But we should also refuse to give to government any absolute rights and should evaluate all its demands in the light of the gospel.” D. Moo

Romans 14

“Who Are the Weak and Who are the Strong? Do You Know Which One You Are?”

Doctrine: The Kingdom of God

Names of God: Jehovah-shaphat

Seeing Jesus

“Christians are at different levels of spiritual maturity. They also have diverse backgrounds that color their attitudes and practices. The first lesson to learn in living harmoniously with other Christians, therefore, is to stop judging others.”

Bible Knowledge Commentary

“Paul is referring to a weakness neither of will nor of character, but of faith.” BST

“A mark of Christ-centered love and unity is that we welcome and build up other believers despite their differences of opinions on nonessentials.” Christ-Centered Exposition

14: 1-15: 13 is a Call for mutual acceptance between the strong and the weak.

“Paul addresses a specific dispute, probably over whether Christians need to abide by Jewish food laws. Paul clearly sides theologically with the ‘strong’ (who did not feel compelled to follow those laws), but he encourages them not to despise or scandalize the ‘weak.’” ESV

The word “Lord” is used twelve times in this passage. There can be NO unity in His kingdom apart from fixing our eyes on Him as Lord. This is where unity begins and ends: Jesus is Lord.

➤ **Read Romans 14 and record here your first impressions.**

➤ **Write your paragraph summaries here.**

1-4

5-9

10-12

➤ **Do your Text Discovery**

“Beginning in 14: 1, he tackles at length one particular issue, rebuking Christians in Rome for standing in judgment over one another (14: 2, 13). The community is divided into two groups, those who are ‘weak in faith’ 14: 1 and those who are ‘strong in faith’ 15: 1. They criticize and condemn each other, and Paul insists this judgmental attitude must give way to tolerance and mutual recognition.” NIV

Why does Paul begin to talk about those weak in the faith here?

Who are the weak in faith?

“The weak were mainly Jewish Christians who could not bring themselves to abandon the requirements of the law they had observed all their lives... The weak in faith are not necessarily lesser Christians than the strong. They are simply those who do not think their faith allows them to do certain things that the strong feel free to do.” NIV

It is more important to maintain a unity of the faith than it is to sort out controversies about food and the religious observance of days.

What does that mean to you in your spiritual walk right now?

Over what issues in today’s church are we in danger of judging one another because of things that Paul would declare to be unimportant?

In regard to the gospel, Paul would fiercely defend the truths of Scripture.

Read: Gal. 1: 6, 7; 3: 1-5

Phil. 3: 2, 18, 19

Read Gal. 4: 9-11

Col. 2: 16-17

As believers in Christ, are we still bound by OT law concerning foods?

Here are the three levels of essential matters in regard to our faith:

- 1) matters essential for salvation**
- 2) matters that are important to the faith and the church but not essential for salvation**
- 3) matters of indifference – debatable non-essentials/preferences**

“If we are correct in assuming that Paul was writing Romans not long after the Jews were allowed to return to Rome in AD 54, Jewish Christians would have been returning to a church filled with Gentile believers who had come from pagan backgrounds.”

NT Wright

How would the above quote impact the tenseness between the Jewish Christians and the Gentile Christians?

Does that relate to anything today? Those who are more charismatic versus those who are more fundamental or high church compared to low church (concerning liturgy)?

➤ APPLICATION QUESTIONS

- 1. What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. What was included in this chapter which encourages you to grow in your faith?

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?

5. How did this chapter show you a better way to being a light in this dark and lost world?

➤ **Find a worship song or hymn that relates to this lesson.**

➤ **Activity**

Do you see your white hair as a sad thing?

Do you look at your old age spots and groan?

What if we started looking at our aging as a mark of wisdom and experience?

What if we saw things the way God sees them and we had a renovation of our outlook on things?

What if we were more influenced by the Lord's viewpoint than the world's viewpoint?

The above questions relate to how we “judge” things and people. We evaluate things and people from very worldly vantage points and that is unfortunate.

Oh Lord, if we could see things as You see them.

If when we saw other people, we looked at them with Your eyes, we truly could change the world because we would be seeing the real things and the real people that need to be ministered to.

Forgive us, Lord, for being blind by choice. Change us.

Class Activity: What is your role in the Kingdom of God?

➤ **Seeing Jesus: Romans 14: 13-15**

“Do not destroy with your food him for whom Christ died.”

If we saw people as precious and delightful to the Lord, we would be much less likely to judge them, ignore them, harm them, find them invisible.

Jesus SAW people for who they were. He SAW them.

He ministered to them and He died for them.

May we see Jesus truly and by seeing Him aright, we will see others with the Lord’s eyes.

➤ **Read the article on The Kingdom of God (referred to in Rom. 14: 17)**

KINGDOM OF GOD

By: Kelly Allen

There seems to be a common misunderstanding that the kingdom of God is either 1- a location or 2- a group of people. While there are times in the Bible where the Biblical writers use kingdom in those ways (Exodus 19:6 “you will be for me a kingdom of priests and a holy nation,”) we would be missing the entire idea of Kingdom to limit it as such. – Don Carlson, Gospel Coalition

²⁰ Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, “The coming of the kingdom of God is not something that can be observed, ²¹ nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.” – Luke 10: 20-21

Kingdom – God’s sovereign rule

Kingdom can refer in a broad sense to God’s sovereign rule over all. Like in David’s Psalm 145:1, “I will exalt you, my God, the King.” In this sense, everyone is in the kingdom.

Everyone, everything, everywhere falls under the rule of God, the divine King with all authority. In Genesis, even though the word kingdom isn’t used... like many other concepts and

themes that present in Genesis without explicitly being stated, kingdom is woven into the

Kingdom = Reign, not Realm.

creation story. Creation is God reigning. He exists, He rules by decree, He calls the world into being, he establishes right and wrong, holds people accountable, He is merciful, and He loves creation. No one is outside of this kingdom. It's here, it's been here, it will always be here.

Kingdom – Jesus brought the (upside down) kingdom

However, kingdom also refers to a sort of different subset within the reign of God. This is not simply a NT event, there are many references to the kingdom that will come. There were certainly people in the OT of course that were participants in this idea of kingdom. The Israelites had arrived at the terrible conclusion that an earthly king could do for them what God could not... so they demanded a king. The very first king God gave them, Saul, was an insecure disaster of a king. However, God in His mercy and grace would use the position of kingship to point many years into the future – to a future king, King Jesus. The second King of Israel was David. In 2 Samuel chapter 7 when David tells God he wants to build Him a house, God tells David something remarkable. He tells David, no I will build a house for you. Here we see the establishment of the Davidic Dynasty. The future King of Israel that would save the nation (and the earth) would come from the line of David. The Israelites were looking for the ultimate earthly king. They pictured someone mighty and famous! Someone that would tear through the injustice of the Romans and establish a nation of... well, winners. Jesus came preaching something radical, however. See below for a picture of the kingdom that Jesus brought. It contrasts starkly with any earthly “mighty” kingdom.

Earthly Idea of Kingdom	Kingdom of Jesus
Mighty leader who would deliver Israel from Roman rule	Delivered all people from their sin
Be an earthly king	King of the Jews, king of the world (John 19:19 – “Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.”)
Jews anticipated a saving king for them alone	Jesus came for all nations. Jews time and again misinterpreted prophecy. (Isaiah 56:6-7 – “The foreigners who join themselves to the Lord [...] these I will bring to my holy mountain [...] for my house shall be called a house of prayer for all peoples.”)
First is first	Jesus preached in the parable of the workers in the vineyard, (Matthew 20:16 - “So the last will be first, and the first will be last.”)

<p>Expectation was that of a mighty warrior king with many servants under him. Even the disciples were not totally getting it.. The mother of James and John ask Jesus to effectively secure a spot to “right and to the left” of Jesus when He becomes king. Jesus responds by telling them the king will serve, not be served.</p>	<p>Jesus is the servant King – (Matthew 20:25-28 – “Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ²⁶Not so with you. Instead, whoever wants to become great among you must be your servant, ²⁷and whoever wants to be first must be your slave— ²⁸just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”)</p>
<p>Those who succeed in the kingdom exhibit authority, status, power, wealth, etc</p>	<p>Jesus lays out very clearly in the Beatitudes, those who will enter the kingdom:</p> <ul style="list-style-type: none"> -<i>Poor in the Spirit</i> -<i>Mourn</i> -<i>Meek</i> -<i>Hunger and thirst for righteousness</i> -<i>Pure in heart</i> -<i>Peacemakers</i> -<i>Those who are persecuted</i>
<p>King would certainly not be killed before he was able to deliver the people.</p>	<p>Jesus was the perfect Passover lamb that would give His life for His people. And like we as believers are told in Luke 10:33, (“³³ Whoever tries to keep their life will lose it, and whoever loses their life will preserve it,”) we are to die, so that we may live.</p> <p>This is modeled in the sacrifice of the burnt offering – the blameless sacrifice was able to come into close proximity to God because of its righteous blood.</p> <p>(“I am the good shepherd; I know my sheep and my sheep know me— ¹⁵just as the Father knows me and I know the Father—and I lay down my life for the sheep.” John 10:14-15)</p>

Kingdom will come

In one sense God’s kingdom has always been here (all of creation). In another sense, Jesus brought the kingdom of God. Yet, there is still a kingdom to come? YES! Jesus brought life. He brought a kingdom far better than anyone could ever imagine. He dismantled the sacrificial system. He defeated sin. He made a way for all people, Jews and

Gentiles, to dwell with the Father. Jesus did all of these things, yet sin still exists. The kingdom that Jesus brought is still contested. There will be a kingdom coming, however, where it will be uncontested. Jesus will reign when He returns as the King... without the drudgery of sin. There is such incredible hope and anticipation in this! Certainly, there is a love-sick longing in every believer to be with Christ the King on the new earth.

- 2 Peter 3:12-13 – “looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.”
- Revelation 21:1 – “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.”
- Revelation 21:4 – “and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”
- 1 Corinthians 15:50-52 – “⁵⁰ I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Listen, I tell you a mystery: We will not all sleep, but we will all be changed— ⁵² in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. ”
- Isaiah 66:22 - “For just as the new heavens and the new earth, Which I make will endure before Me,” declares the Lord, So your offspring and your name will endure.”

Read the article on the Name of God: Jehovah- shaphat The Lord my Judge

God the Judge = Jehovah-Shaphat

Genesis 15:12–16

GENESIS 15:12–16

“The Lord said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs But I will bring judgment on the nation that they serve’ (Gen. 15:13–14).

Judgment ultimately belongs to God alone, which Scripture time and again emphasizes. He is the one who “will judge the righteous and the wicked” (Eccl. 3:17). On that final day, the Lord will judge “the secrets of men by Christ Jesus” (Rom. 2:16), and will admit into His eternal kingdom only those whose names are written in the book of life (Rev. 20:11–15).

The Word of God is clear that our Creator does not reserve all judging until the time of Christ's return; rather, He may intervene in history to judge evil. As the great Judge, the Lord reserves the right to bring justice to bear upon evildoers before that day on which He will bring His plan of redemption to its completion. This is the teaching of today's passage. In swearing an oath by Himself to keep His promise to Abram and his descendants, God pledges both to judge those who will afflict the patriarch's children in Egypt and the Amorites dwelling in the Promised Land when Abram receives his revelation from the Lord ([Gen. 15:12-16](#)).

What is notable about this episode is how the twin themes of salvation and judgment are intertwined therein. The future Israelites will be rescued from Egypt and God is going to crush His enemy the pharaoh in order to accomplish this feat ([Gen. 15:14](#); [Ex. 3](#)). This delivered people will inherit Canaan, but only after the wickedness of the pagan inhabitants rises to the level where God must cause the land to vomit them out ([Gen. 15:16](#); [Lev. 18:24-30](#)). In every contest, there must be a winner and a loser. For the Lord to win the battle, His enemies must lose. Such is the case in every episode of judgment and redemption in history, and on judgment day, those who ally themselves with God will find themselves enjoying the final victory, while those who oppose Him will experience utter defeat. What John Calvin says in commenting on today's passage applies to the salvation of all people: "The sons of Abram could not otherwise be saved than by the destruction of others."

God brings this wrath upon His enemies when He has determined that their iniquity is complete ([Gen. 15:16](#)). Those who impenitently add to their iniquity will fill up the cup of judgment to the point where the Lord will pour it upon them, but those who repent and follow Him will not meet eternal suffering.

Coram Deo

Many people presume upon God's patience since He does not execute His wrath every time they sin. They might think that He is overlooking their transgressions rather than postponing judgment so that they might find repentance ([Rom. 2:4](#)). Let us take care in presenting the gospel to make sure people understand that His patience will not last forever. May we also not take advantage of His patience lest we fall under the hand of His discipline.

For Further Study

[PSALMS 50:1-6](#)[JEREMIAH 25:15-38](#)[2](#)[TIMOTHY 4:1](#)[REVELATION 16:17-21](#)

<https://www.ligonier.org/learn/devotionals/god-judge>

The Lord Alone is Judge!!!

➤ **DIGGING DEEPER**

“In essentials unity, in nonessentials liberty, but in all things charity.”

“Paul enjoyed his Christian liberty to the full. Never was a Christian more thoroughly emancipated than he from un-Christian inhibitions and taboos. So completely was he emancipated from spiritual bondage that he was not even in bondage to his emancipation.” Tyndale

- **14: 1-12**

Paul has five concerns.

- 1- Believers must not judge each other, because only God judges people.**
- 2- Believers must not despise others, because God has welcomed all believers.**
- 3- Believers must be convinced that the detail of their personal behavior honors Jesus Christ the Lord and expresses their thankfulness to God (14: 5-6).**
- 4- Believers can have differences of opinion, which should be tolerated (14: 1, 5, 6).**
- 5- The identity of Christian believers is not tied up with diet and religious holidays, but with the Lord Jesus Christ.**

“Those ‘whose faith is weak’ were probably Jewish Christians at Rome who were unwilling to give up the observance of certain requirements of the law, such as dietary restrictions and the keeping of the Sabbath and other special days. Their concern was not quite the same as that of the Judaizers of Galatia (Gal. 1: 7), who thought they could put God in their debt by works of righteousness and were trying to force this heretical teaching on the Galatian churches. The ‘weak’ Roman Christians did neither. They were not yet clear as to the status of Old Testament regulations under the new covenant inaugurated by the coming of Christ.” ASB

- **Rom. 14: 1-3**

“In verse 3, Paul urges both groups to change their attitude toward the other. The strong should stop ‘looking down on’ the weak. But the weak are also at fault. They must stop ‘condemning’ the strong believers.” NIV

What is the reason given for not judging another Christian?

“For God has _____ him.”

***Proslambano* = means to welcome into one’s fellowship and into one’s heart.**

Bible Speaks Today

“Welcome them because God has welcomed them (14: 2-3).”

“Welcome them because Christ died and rose to be the Lord (14: 4-9).”

“Welcome them because they are your brothers or sisters (14: 10a).”

“Welcome them because we will all stand before God’s judgment seat (14: 10b-13a).”

“Welcome them because they are your brothers or sisters for whom Christ died (14: 14-16).”

“Welcome them because the kingdom of God is more important than food (14: 17-21).” Bible Speaks Today

“Paul concludes (22-23) by drawing a distinction between belief and action, that is, between private conviction and public behavior... This final expression exalts the significance of our conscience.” BST

- **14: 4** *“Who are you to judge the servant of another?”*

Does this question give you pause as you consider judging another Christian?

It should.

The servant of God *“will stand or fall before God, and they will stand righteous before God in the last day because God will give them grace to keep them from falling away.”*

ESV

Kyrios is translated “Lord” and “master”

“In condemning the strong believer, the weak believer is, in effect, claiming to be that believer’s master. But the Christian has only one ‘master:’ the Lord Jesus Christ.” NIV

Related cross references: Matt. 7: 3-5; Luke 6: 37, 41-42; 1 Cor. 4: 3-5

- **14: 5**

“What does it mean that each person must be fully convinced in his own mind?”

“Unlike the other nine commandments in Ex. 20: 1-17, the Sabbath commandment seems to have been part of the ‘ceremonial laws’ of the Mosaic covenant, like the dietary laws and the laws about sacrifices, all of which are no longer binding on new covenant believers (see also Gal. 4: 10; Col. 2: 16-17). However, it is still wise to take regular times of rest from work, and regular times of worship are commanded for Christians (Heb. 10: 24-25; Acts 20: 7).” ESV

Do you agree with the above quote and why or why not?

How can we as believers know on which issues we can live with differences of opinion and which we cannot?

- **14: 6**

Cross reference with Gal. 4: 10; Col. 2: 16; 1 Cor. 10: 30; 1 Tim. 4: 3-5

- **14: 7-8**

“Fundamental to the whole discussion is the reality that the Christian’s life is not his own. Both in life and in death, Christians belong to the Lord, and He alone is their judge.” ESV

“The Roman Christians were trying to dictate to one another how one should treat the other in debatable matters, but Paul calls for liberty and for both groups to live under the lordship of Jesus and allow the Lord alone to judge.” CCE

“The Roman Christians are presuming to dictate to one another what their behavior should be – what they should eat, or not eat, and what days to observe. But only the Lord has that right.” NIV

- **14: 9**

“Therefore in life and death alike His people are His; He is Lord of all Phil. 2: 11.” Tyndale

- **14: 10** **The judgment seat of Christ**

“As lord, Christ Jesus will one day review and evaluate the ministry of His servants at His judgment seat (2 Cor. 5: 10). Paul affirmed the certainty of this event by quoting Isaiah 49: 18 and 45: 23, pertaining to everyone standing before Christ and confessing Him as Lord (Phil. 2: 10-11). At that event each believer will give an account of himself to God. Since Paul was writing to the Christians in Rome and included himself with them in the first personal plural pronoun and verb (we will all stand). What is here called God’s judgment seat is the judgment seat of Christ in 2 Cor. 5: 10. Because God judges through His Son (John 5: 22, 27), this judgment seat can be said to belong to both the Father and the Son. The issue of the believer’s eternal destiny will not be at stake; that was settled by his faith in Christ (Rom. 8: 1). Each believer’s life of service will be under review in which some loss will be experienced (1 Cor. 3: 12-15), but he will be rewarded for what endures (1 Cor. 4: 4-5). This judgment of believers climatically demonstrates God’s lordship.” Bible Knowledge Commentary

- **14: 11**

Is. 45: 23

(Look also at Is. 45: 22, 24)

“The strong should not despise the weak, and the weak should not judge the strong, for everyone will stand before God, Who will judge all on the last day. The future day of judgment is prophesied in Is. 45: 23. Every person will give an account of his life to God at the judgment.” ESV

- **14: 12**

Read Matt. 12: 36; 16: 27

1 Pet. 4: 5

Paul is teaching that *‘every believer is ultimately answerable to God, not to other believers, for their conduct in this life.’* NIV

Adiaphora = “things indifferent” These would be things that are not technically forbidden but are left to the discretion of the believer. A practice neither commanded nor forbidden

This was a term used in the sixteenth century by Reformers meaning *“matters of indifference.”* They were *“secondary beliefs which are not part of the gospel or the creed. Matters on which the Bible does not clearly pronounce.”* Bible Speaks Today

- **14: 13-23**

“The apostle leads up to this climatic exhortation in three stages. In 14: 1-12, he rebukes the two groups for looking down on one another and reminds them that it is to God, not to each other, that every believer must ultimately answer. In 14: 13-23, he urges those who are strong in faith to act out of love rather than out of a selfish insistence on doing what they feel free to do. He continues to focus on the strong in 15: 1-6. Identifying with them and calling on them to follow Christ’s example of loving service for the good of the body. After his summarizing demand that believers ‘accept one another’ (15: 7), Paul reinforces his exhortation by showing how God Himself has intended Gentiles and Jews to form one body for the praise of His name (15: 8-13).” NIV

Here, Paul instructs his readers to give up one’s freedom in order to show love.

The stronger Christian is to practice giving up their own freedom in regard to dietary law and Sabbath observance. They must consider the weaker brother and not cause him to stumble because the stronger brother has freedom which the weaker brother does not have.

Paul himself would have been *“foremost in reminding his Gentile converts of the wisdom of placing some limitation (voluntary, not dictated) on their freedom in non-essentials for the sake of maintaining fellowship with Jewish Christians.”* Tyndale

“It would be better for the emancipated Christian to help his ‘weaker’ brother to have a more enlightened conscience; but this is a process which cannot be rushed.” Tyndale

l. **“stumbling block” = πρόσκομμα #4348 proskomma – something a person trips over; a stumbling block**

1. an obstacle in the way which if one strikes his foot against he stumbles or falls
2. that over which a soul stumbles i.e. by which is caused to sin

Look at:

1 Cor. 11: 17-34

Skandalon – obstacle; cause of one’s spiritual downfall (Lev. 19: 14; Matt. 13: 41; 18: 7)

Koinos literally common, but also unclean, which Jews used to describe things that, by virtue of their contact with the ordinary, secular world, are considered to be defiled (Mark 7: 2, 5; Acts 10: 14, 15, 28)

“At times one’s Christian liberty must be relinquished for the sake of others. As Paul wrote to the Corinthians, ‘Everything is permissible – but not everything is constructive,’ (1 Cor. 10: 23). And ‘be careful that the exercise of your freedom does not become a stumbling block to the weak.’” 1 Cor. 8: 9 BKC

“As a midrash, Sha’ul references Lev. 19: 14. The rabbis interpreted ‘blind’ metaphorically to mean those unlearned in Torah. This meaning for ‘blind’ would include both those whom Sha’ul calls weak in trust and those whom he considers strong in trust but inclined to pride.” Complete Jewish SB

“Doubt is incompatible with faith (Rom. 4: 19-21), and everything that is not done from faith is sin. (14: 23)” Baker’s

- **14: 13-15: 4**

“While Paul’s own conscience has been liberated by the teaching of Christ (v. 14; Mark 7: 18, 19) he recognizes that not all believers have come to enjoy such freedom. Consideration for such brethren (walking in love) means avoiding behavior that might distress them.”

Reformed SB

“Knowledge and love must work together. The strong Christian has spiritual knowledge, but if he does not practice love, his knowledge will hurt the weak Christian.” Wiersbe

- **14: 14**

“Christians are no longer under the old covenant; hence Paul no longer accepts the view that some foods are unclean (Lev. 11; Deut. 14). Still, if anyone thinks certain foods are unclean, then they are unclean for that person.” ESV

In regard to foods:

Mark 7: 14-19

Acts 10: 14

1 Cor. 8: 8

“The old food laws have been fulfilled... (But) Peer pressure and flaunting one’s freedom in front of the weak may lead the weak to violate their consciences or perhaps even walk away from the fellowship. The strong are not wrong in their view of food and drink, but they are wrong when they enjoy this freedom in a way that harms other Christians.” CCE

- **14: 15**

“To encourage behavior that weak believers’ consciences forbid is to encourage them to go against their conscience, a serious and dangerous act.” Reformed SB

- **14: 16-18**

“Not the externals, but the eternal must be first in our lives: righteousness, peace, and joy.” Wiersbe

- **14: 17 The kingdom of God**

How would you explain the kingdom of God to someone? Write that here.

“The strong are not wrong to think they have freedom to eat whatever they want. Rather, they are wrong for using that freedom without regard to the effect it may have on their weaker brothers and sisters – people for whom Christ died. The strong need a reordering of priorities, in which kingdom values take precedence over selfish interest and pleasure.” NIV

The kingdom of God is present now; it has been present since the coming of Jesus Christ in His first advent. Wherever the lordship of Jesus is acknowledged, there you will find His kingdom alive and well.

“The kingdom is present in its beginnings but future in its fullness; in one sense it is here already, but in the richest sense still to come.” Reformed SB

Luke 11: 20

Luke 16: 16; 17: 21; 22: 16, 18, 29, 30

Matt. 3: 1-12

Matt. 5: 6, 9, 12

“The task of the church is to make the invisible kingdom visible through faithful Christian living and witness.”

The gospel of Christ is still the gospel of the kingdom.

Matt. 4: 23

Matt. 24: 14

Acts 20: 25; 28: 23, 31

The three characteristics mentioned here (righteousness, peace and joy) are *“possible only where the Holy Spirit is at work.” NIV*

- **Rom. 14: 19-21 – a List of exhortations for kingdom-minded people**

Write here the instructions from these three verses that would build up one another.

“The coming of the kingdom meant a new stage in God’s redemptive program. All that was typical, temporary, and imperfect in the arrangements God made for Israel’s communion with Him became things of the past. The Spirit was poured out, and a new way of life became a reality for this world. A new internationalism of global church fellowship and global evangelism was born.” Reformed SB

Matt. 28: 19, 20

Eph. 2: 11-18; 3: 6, 14, 15

Col. 1: 28, 29

Rev. 5: 9, 10; 7: 9

“There is no need for them to broadcast their views or to be continually trying to convince fellow believers how right they are.” NIV

Verses 13-21 are written in chiastic structure.

- A. Warning about stumbling blocks (v. 13b)**
- B. Nothing is unclean (v. 14a)**
- C. Don't destroy one for whom Christ died (v. 15 b)**
- C. Don't tear down the work of God (v. 20a)**
- B. All things are clean (v. 20b)**
- A. Don't do anything to cause a believer to stumble (v. 21)**

- **14: 22 “The faith that you have”**

The strong are not asked to surrender their convictions of freedom, they are merely asked to consider others so they do not stumble before they are ready to assume that freedom just yet.

“Both the strong believer and the weak believer need to grow. The strong believer needs to grow in love; the weak believer needs to grow in knowledge.” Wiersbe

- **14: 23**

The key here is: When in doubt, don't!

“Anything believers do apart from faith is sin, for faith glorifies God by trusting Him, (4: 20), and lack of faith dishonors Him.” ESV

Principles to guide us as we deal with issues that divide believers:

- 1- **We must try to understand and respect where people are coming from.**
- 2- **Christians who are not convinced in their own minds that something is right for them to do should not do it. Paul urges weak believers who still harbor doubts about eating meat not to eat, for they will be acting against their faith and thus sinning.**
- 3- **When confronted with believers that have such scruples, those of us who do not have them need to modify the expression of our freedom by the demands of love. Liberty is wonderful, but love is even greater.**
- 4- **We should also note a point that Paul is NOT making in this text, although it is often read into it. The weak brother or sister is not someone who has a susceptibility to a particular vice, and Paul does not urge the strong believer to abstain because he is worried that our example may lead that individual to a life of degradation. The weak are not those who have a propensity to eat meat or to drink wine. Their weakness is spiritual: an inability to see that their faith allows them to drink. The potential problem is not that they may indulge to excess but that they may drink even when their faith is still telling them not to.**

“The need to limit the expression of our liberty out of love for God and fellow believers is the key principle in this chapter. Our culture insists on rights, and it is easy for Christians to bring that attitude into the church. But the spiritual health of the body is far more important than our rights.” NIV

Martin Luther

“A Christian man is a most free lord of all, subject to none. A Christian man is a most dutiful servant of all, subject to all.”

Romans 15

***“Paul Is Still Talking About Strong and Weak People.
Is There More We Need To Know About This?”***

Seeing Jesus

“In order for the church to have unity that transcends preferences and differences of opinions and disputed matters, we need more than a pep talk: We need God to intervene.” Christ-Centered Exposition

➤ **Read Romans 15 and record here your first impressions.**

➤ **Write your paragraph summaries here.**

1-6

7-13

14- 21

22- 29

30-33

➤ **Do your Text Discovery**

- **15: 1-2**

“The strong have a responsibility to tolerate and support the weak instead of living selfishly to satisfy their own desires. The Christian life centers on strengthening others. Christ is the supreme example of living for the glory of God, as is shown in the citation of Ps. 69: 9.” ESV

“Having urged the strong neither to despise and judge them (14: 2-13a), nor to distress and damage them (14: 13b-23), he now encourages them not to please themselves (15: 1-13).” BST

- **15: 3**

Jesus is our example to follow here. Even He did not please Himself.

John 4: 34

John 5: 30; 8: 29

“Who was more free from taboos and inhibitions than He? Yet Who was more careful to bear with the weaknesses of others?” FF Bruce

Quotes from: Ps. 69: 9:

Matt. 27: 34; John 2: 17; 15: 25; Acts 1: 20; Rom. 11: 9-10; Rom. 5: 3-5

“The Gospel writers allude to this psalm in their portrayal of Christ’s sufferings... The early Christians took their cue from this application of Psalm 69 to Jesus, using it to explain Judas’s defection (Ps. 69: 25 in Acts 1: 20) and the spiritual hardness of the Jews (Ps. 69: 22-23 in Rom. 11: 9-10).” NIV

“That is to say, as an example of His refusing to please Himself, Christ so completely identified Himself with the name, will, cause and glory of the Father that insults intended for God fell upon Him.” Bible Speaks Today

- **15: 4 “Whatever was written in earlier times”**

“Whatever was written in earlier times includes the whole of the OT Scriptures. Paul expresses confidence that all of the OT was written down for the instruction and encouragement of God’s people, thus indirectly implying that all the words of the OT are words of God, words that He wisely directed to be written not only for His purposes at the time they were written but also for later centuries.” ESV

“The very fact that Paul can mention the value of the Old Testament in passing shows how ingrained that idea was in the early church.” NIV

Five Truths about the Bible

- 1- Its contemporary purpose – these books teach us TODAY!
- 2- Its inclusive value – everything written in the past is for us.
- 3- Its focus on the person of Christ – Lk. 24: 27 “What was said in all the Scriptures concerning Himself.”
- 4- Its practical purpose – we are equipped through these words; they are life-giving.
- 5- Its divine message – God continues to speak through what He has spoken.

Bible Speaks Today

- **15: 5, 6**

“Paul shared the two sources of spiritual power from which we must draw if we are to live to please others: the Word of God (v. 4) and prayer (vv. 5, 6). The first real danger to the unity of the church came because the apostles were too busy to minister God’s Word and pray (Acts 6: 1-7).” Wiersbe

“A tradition that lies behind Rom. 15: 1-6 is an early Christian pattern of exhortation that linked humility, unity, and the example of Jesus.” NIV

What seems to be uppermost on Paul’s mind in verses 1-6?

“This seems to indicate that Christian unity is unity in Christ, that the person of Jesus Christ Himself is the focus of our unity, and that therefore the more we agree with Him and about Him, the more we will agree with one another... Indeed without this unity of mind about Christ unity of voice in worship is impossible.” Bible Speaks Today

- **15: 6-7**

What appears to be important to the apostle here?

“When honestly expressed and calmly debated, arguments about various issues can teach us all a great deal. God does not want a bland uniformity in the church or believers who do not have enough brains or gumption to hold and defend their own ideas. But the key is that all this take place under the umbrella of a unified spirit (15: 5). When everyone seeks the good of the others and the church as a whole, disagreements can strengthen rather than weaken the community. Ultimately, the Scriptures call on each one of us to bring together two personality traits that do not always go together: tenacity in holding to the essentials of the faith and infinite patience and tolerance toward people who hold differing ideas on the nonessentials, that is, on the adiaphora.” NIV

This unity will lead to a worship that glorifies the Father.

- **15: 7**

Jesus has given us a pattern to follow – He accepted His followers without condoning their sin, but He clearly loved and accepted them.

To accept one another this way comes only through the grace of Christ.

Give us this grace, Oh Lord!

- **15: 8**

“The Messiah became a servant of the Jewish people. Yeshua is not the Christian Messiah, while the Jews wait for someone else. He is the Messiah of the Jews. If He is not the Jewish Messiah, then Christians have no Messiah. God will make good His promises to the patriarchs (11: 28-29), and He will do this through Yeshua the Messiah (Romans 9-11).” Jewish SB

“Disunity and disagreement do not glorify God; they rob Him of glory. Receive one another; edify one another; and please one another – all to the glory of God.” Wiersbe

“What he does in 15: 8-9a is to summarize one of the key theological teachings of the letter: how the fulfillment of God’s promises in the gospel brings blessing to both Jews and Gentiles.” NIV

“What is clear is that there are two complementary clauses, the first about the Jews and God’s truth, the second about the Gentiles and His mercy. . . His role as the servant of the Jews, that is, as the Jewish Messiah, is seen to have two parallel purposes, first so that the promises made to the patriarchs might be confirmed, and second to bring in the Gentiles as well.

His ministry to the Jews was on behalf of God’s truth, to demonstrate His faithfulness to His covenant promises, whereas His ministry to the Gentiles was on account of His mercy, His uncovenanted mercy. It was in mercy to the Gentiles, as it was in faithfulness to Israel, that Christ became a servant for the benefit of both.” Bible Speaks Today

To demonstrate the certainty of this action of God, Paul uses texts from the Tanakh: the Law, the Prophets and two from the Writings - the three divisions of the Old Testament.

- **15: 9-12**

“In order to show His mercy by causing the Gentiles to glorify God, Sha’ul sees this in the sections of the Tanakh: the Former Prophets (2 Sam. 22: 50), the Torah (Deut. 22: 43), the Writings (Ps. 117: 1), and the Latter Prophets (Is. 11: 10). Sha’ul sees every part of the Tanakh as witnessing to the inclusion of Gentiles in the people of God.” Jewish SB

“Significantly these quotations are taken from all three divisions of the Old Testament- ‘the Law of Moses, the prophets, and the Psalms’ Luke 24: 44- and from three great Jewish heroes: Moses, David and Isaiah. The first quotation (Rom. 15: 9) is from David’s song of deliverance (2 Sam. 22: 50; Ps. 18: 49); the second (Rom. 15: 10), from Moses’ valedictory song to the people of Israel (Deut. 32: 43); the third (Rom. 15: 11), from both the shortest and the middle chapter of the Bible (Ps. 117: 1); and the fourth (Rom. 15: 12), from Isaiah’s messianic prophecy (Is. 11: 10).” Bible Knowledge Commentary

Go over:

2Sam. 22: 50

Ps. 18: 49

Deut. 32: 43

Ps. 117: 1

Is. 11: 10

Amos 9: 11-12

Paul supports his reasoning with the three main sections of the Hebrew Scriptures (Law, Prophets, and Writings). Each quotation includes the Gentiles (‘the nations’). Paul cites 2 Sam. 22: 50, which is a victory psalm, to focus how God’s plan included Gentiles through the Davidic line. The next citation (v. 10) is from Deut. 32: 43. Moses calls the Gentiles to gather and praise God together. Ps. 117 likewise calls the nations to praise God. The last quote (v. 12) is from Isaiah 11: 10. Here the Davidic King, the Messiah, is proclaimed as the only hope for the nations.

“Paul finds testimonia of the Gentile mission in the Law, the Prophets and the Psalms.” FF Bruce

“Only when Jew and Gentile at Rome rejoice together in their common hope will they be able to praise God as He wants to be praised – with the united hearts and voices of a community of believers.” NIV

“The whole of Romans emphasizes the inclusion of the Gentiles as well in God’s saving plan. They will also praise God for His mercy to them.” ESV

The idea of judging your fellow believers (Rom. 14: 10) is completely counter to what Jesus is doing in Rom. 15: 8-14. Here we are to join in praise in one voice to our God and glorify Him.

**“To presume to stand in judgment on others is to usurp the prerogative of God.” BST
Rupert Meldenius (Theologian of the 1600’s) quote is helpful here:**

**“In essentials unity;
In non-essentials liberty;
In all things charity.”**

**We MUST be people of Faith and people of Love.
Both are reflections of Who our Lord is.**

“The great exposition (ch. 1-11) and the great exhortation (12: 1-15: 13) are over. Paul’s readers may well be thinking that his two blessings (15: 5, 13) are the conclusion of his letter. But ... “ BST

What remains to be said?

- **Romans 15: 13-33**

Paul here begins the close of the letter.

Make a short list here of the highpoints of his closing remarks.

Read Acts 21: 17-25 for context.

15: 13 The God of hope Write here what you learn about the God of hope.

Romans 4: 18

5: 2-5

8: 20-25

12: 12

15: 4, 12, 24

“There is a beautiful progression in the promises that Paul quoted in verses 9 -12.

The Jews glorify God among the Gentiles (v. 9, quoting Ps. 18: 49)

The Gentiles rejoice with the Jews (v. 10, quoting Deut. 32: 43)

All the Jews and Gentiles together praise God (v. 11, quoting Ps. 117: 1)

Christ shall reign over Jews and Gentiles (v. 12, quoting Isa. 11: 10).” Wiersbe

“But God also wants to form people transformed by the gospel into communities that reflect the values of the gospel. Vertical reconciliation with God must lead to horizontal reconciliation with one another.” NIV

We are not only rescued from hell and eternal damnation, we are rescued from a wasted and useless life today, here on earth.

- **15: 14-33 The Establishment of Churches among the Gentiles**

“Paul explains his unique ministry to the Gentiles and exhorts the Roman church to be a sending base for his mission to Spain.” ESV

- **15: 16**

“Paul functions, so to speak, as priest relative to the gospel, and the offering he presents to God is Gentile converts. This offering is pleasing to God since it is set apart into the realm of the holy (sanctified) by the Holy Spirit.” ESV

Offering – prosphora. προσφορά

I. the act of offering, a bringing to

II. that which is offered, a gift, a present. In the NT a sacrifice, whether bloody or not: offering for sin, expiatory offering

“Gentiles were rigorously excluded from the temple in Jerusalem and were not permitted to share in the offering of its sacrifices.” BST

Yet now, not only are they encouraged to participate, they are the offering itself: holy and acceptable to God.

- **15: 17-19**

What is Paul boasting about here?

Power – *dunamis* – is mentioned here. What is critical about the power of the Spirit here?

“Words explain works, but works dramatize words.” BST

What does that quote mean in regard to this passage?

Paul covers about ten years in verse 19.

Illyricum corresponds to Albania, Montenegro, Bosnia and Herzegovina and part of Croatia. It is off the western Adriatic seaboard.

“‘Signs’ indicates their significance (especially in demonstrating the arrival of God’s kingdom), ‘power’ their character (demonstrating God’s power over nature) and ‘wonders’ their effect (arousing people’s amazement).” BST

Paul uses these same three words in **2 Cor. 12: 12**.

- **15: 20-21**

Relate to quote:

Is. 52: 15

Also compare to:

1 Cor. 3: 10

2 Cor. 10: 15f

Here Paul does not relate his personal testimony but instead he mentions a single verse.

“When Jesus called Paul on the Damascus road to take the gospel to the Gentiles who had never heard, Paul went to the Old Testament and looked for a confirmation and explanation of this calling to see how it fit into God’s overall plan. And he found it. And for our sake he speaks this way. He doesn’t just refer to his experience on the Damascus road, which we will never have. He refers to God’s written word that we do have. And he roots his ambition there.” John Piper

Meditate deeply on the Word of God because that is where you will find Him every time!!

- **15: 24** Spain

Did Paul ever get to Spain?

We don’t know.

What can we learn about God allowing us to have desires, wishes, dreams that He does not permit to materialize?

Could God's purposes align with the dream without seeing the dream come to fruition?

Perhaps making the first moves toward those dreams is what the Lord is after and not our project-oriented manner of living life.

Perhaps the Lord's goals in our life purposes are far different than ours yet He in His gracious kindness allows us to follow certain paths in order to fulfill His goals for us.

Our God is so much BIGGER than we can think or imagine.

- **15: 26**

These would be Christians from northern and southern Greece: Philippi, Thessalonica, and Corinth.

- **15: 27**

How do you understand spiritual things and material things?

- **15: 28**

Did Paul ever get to Rome?

How did he arrive in Rome? As a _pri_____.

"Paul's plan to come to Rome was realized (Acts 22-28), but not in the way he intended, since he arrived in Rome as a prisoner." ESV

- **15: 30**

How does Paul refer to prayer here?

Do you look at prayer as a great exertion? Something to struggle with?

"It may be, therefore, that he is simply representing prayer as an activity demanding great exertion, a struggle in fact with ourselves, in which we seek to align ourselves with God's will..."

The purpose of prayer is emphatically not to bend God's will to ours, but rather to align our will to His...

"The struggle involved in prayer lies in the process of coming to discern God's will and to desire it above everything else." Bible Speaks Today

<p>So did these Romans (and others) not pray enough for Paul to be delivered? Were their prayers insufficient for Paul to have 'smooth sailing' into Rome? No! Paul's course was part of God's plan. Their prayers were answered in the manner which God had determined. They were privileged to play a part in God's great work.</p>

➤ **APPLICATION QUESTIONS**

1. What did you learn about God in this chapter?

Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. What was included in this chapter which encourages you to grow in your faith?

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?

5. How did this chapter show you a better way to being a light in this dark and lost world?

- Find a worship song or hymn that relates to this lesson.

- **Activity**

Rom. 15: 5, 6 Challenge: Read these verses and perhaps commit these two verses to memory. But most importantly, ask the Lord where in your life you need to be more of one accord with the Lord and with others. It does not mean that we must be in uniformity but we must be in unity. There is a difference.

Jesus cares so much about being of one heart, being one together.

His last night on earth as He prayed, spoke, talked with His disciples for the last time, knowing He would face the cross the next day, he focused on unity. Read John 17 and see how important this unity was to Him that night.

Seeing Jesus: John 5: 19, 30 Jesus only did what He saw the Father do. *“The Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.”*

Jesus has shown us what it is to walk in unity with the Father. This is where we find the way to follow Him. He is the Way, the Truth and the Life. May we do NOTHING apart from Him. This is where we find true Life.

Rom. 15: 3 – “For even Christ did not please Himself.”

Class Activity: Break up into one-on-one groups. Discuss when is prayer a joy and when is prayer a struggle.

- **DIGGING DEEPER**

- 15: 1-6

“Before Paul concludes his discussion of the controversy between the strong and the weak in 15: 7-13, he reminds believers of the basis of their Christian identity.” Baker’s

“It is selfish to trample on the consciences of the weak.” CCE

Look also at Galatians 6: 1, 2

What is the basis of their identity as Christians?

There is a quote from Ps. 69: 9. Why do you think Paul chose this Psalm?

What do you see about Jesus that relates to what Paul is discussing here?

Other places where this psalm is used: Matt. 27: 34; John 2: 17; 15: 25; Acts 1: 20; Rom. 11: 9

For even Christ did not please Himself.

Phil. 2: 5-8

What does that mean for your life today. How did you refrain from pleasing yourself today?

- 15: 4 “*patience, endurance, perseverance*”

ὑπομονή #5281 steadfastness, constancy, endurance

1. in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings
2. patiently, and steadfastly

I.a patient, steadfast waiting for

II.a patient enduring, sustaining, perseverance

“The Bible does not speak clearly about every specific issue people encounter in this life. Paul recognized this and penned for his readers a key principle to follow in those matters not specifically addressed. In Romans 14, Paul laid out the law of liberty in which the Christian chooses not to exercise all the freedom at their disposal, but instead processes decisions about debatable matters based on what’s best for their brothers and sisters. The first four verses of chapter 15 summarize and close out that section of the book and provide the true fuel for such an attitude.” The Jesus Bible

Jesus gave us the example- He put others first.

- 15: 4 The example of Old Testament truth

What is the most powerful message in the Old Testament that impacts the way you live each day?

For me, it is the example of Joseph and his resolve to remain true to the dreams and words of the Lord throughout all his trials.

What about you? What rings in your mind daily from the Old Testament writings?

Read 1 Cor. 10: 11

2Tim. 3: 15-17

1 Pet. 1: 10-12

- **Read Rom. 15: 6, 7, 9.**

What does it mean to you to glorify God with your life?

“Only when believers cease to quarrel with one another and speak with one heart and one voice will they be able to praise God as they should.” NIV

“The hope of sharing the glory of God, and the Christian life in general, is sustained not by the personal efforts of believers but by the power of the Holy Spirit.” Baker’s

“God’s saving plan always included the Gentiles in God’s people, just as Scripture foretold (v. 9). Rescuing the nations was not an afterthought but has always been part of God’s saving purposes.” Christ-Centered Exposition

- **15: 12**

“The Gentile mission of the early church was fulfillment of this prophecy, as is the continuing evangelization of the nations.” ASB

“Christ’s own sacrifice climaxes and brings to an end the Old Testament sacrificial system. He is now our high priest, presenting His own sacrifice to God the Father on our behalf.” NIV

Micah 4: 2; Is. 2: 3

- **15: 13 “The God of hope”**

List everything you learn in this verse about: hope, joy, peace, believing, and the power of the Holy Spirit

- **15: 14**

What do you learn about Paul in this verse?

What do you learn about the recipients?

“The appeal to unity, then, is not based on a thin foundation but on God’s saving purposes.” CCE

- 15: 16 “minister”

Leitourgon # 3011 = public servant, a word that in this context has priestly connotations (NIV)

“But, like the animal sacrifices of the old economy, these new sacrifices also must be ‘sanctified by the Holy Spirit’ if they are to be acceptable.” NIV

- 15: 17-20

How do you see Paul’s inclusion of the Trinity in these verses?

Why would he do that here?

“How can one fight the temptation to pride and imitate Paul in giving all the glory to God? I have no magic formula, but I am convinced that interaction in a small group of peers to whom we are accountable can be a great help.” NIV

Do you belong routinely to such a small group? It is vital!

- 15: 19

“Jerusalem was the home of the mother church, where the gospel originated and its dissemination began.” ASB

The expansion of Christianity was a direct result of persecution. Stephen became the first Christian martyr and immediately there began a severe persecution in Jerusalem. Thus the diaspora was born and many Christians were scattered throughout the world.

The book of Acts gives us the early account of the church. The Holy Spirit continues the heartbeat of Jesus throughout the Body of Christ on earth. He lives!

- 15: 19

“Signs, wonders, and miracles authenticated the work of the apostles.” BKC

2Cor. 12: 12

Heb. 2: 3-4

Illyricum is near present day Albania.

- 15: 22-33

“Paul’s comment in 1 Cor. 9: 5, on the missionary travels of the other apostles, who take their wives along, and on the churches mentioned in Revelation 1: 11, illustrates that there was much more missionary work in progress than Luke describes in the book of Acts.” Baker’s

- 15: 24 Spain

Spain was considered the western extremity of the ancient world.

Paul desired to see those in Rome and be “refreshed” by them before continuing on in his journeys.

A thought question to consider:

Do you refresh people or drain people? Be honest with yourself.

How do you refresh or encourage others?

- 15: 25

“Paul may have believed that the gifts he brought from the Gentile Christians to Jerusalem fulfilled Old Testament promises that the nations would bring their wealth to Zion.” Baker’s

Look at:

Is. 2: 2-3; 45: 14; 60: 5-17; 61; 6

Micah 4: 1, 13; 1 Cor. 16: 1-4; 2 Cor. 8: 1-9: 15

Paul had been urged to remember the poor:

Gal. 2: 10

As he had already done before: Acts 11: 30; 12: 25

“In the eyes of the Jerusalem leaders, however, it may have been a form of tribute, a duty owed by the daughter-churches to their mother (comparable, perhaps, to the half-shekel paid annually by Jews throughout the world for the maintenance of the Jerusalem temple and its services.)” FF Bruce

- 15: 27

“Obedience in doing tzedakah (charity) should be with joy. Such charity reveals the fellowship between Messianic Jews and Gentile believers that Sha’ul is at pains to instill. Gentile believers are obligated to help the Jews in material matters, simply from gratitude for the gospel and the word of God.” Jewish SB

Both Romans 15 and 2 Cor. 8-9 are concerned with the collection of the saints in Jerusalem. This is a glimpse into the generous heart of the apostle.

Why is Paul so keen to go out of his way to Jerusalem?

- **15: 29**

“The fullness of the blessing of Christ”

“The center of worship was transferred from a physical building in Jerusalem to the people of God. God lives in the midst of His people and no longer manifests Himself in any special way in a temple. Christians, both individually and corporately, are now ‘God’s temple.’”

1 Cor. 3: 16-17; 6: 19; Eph. 2: 21; 1 Pet. 2: 5; Rev. 21: 22 NIV

- **15: 30** “strive together” **συναγωνίζομαι sunagonizomai** to strive together with one, to help one in striving

This word suggests an athlete who gives his best in the contest; “wrestling together” also expresses the idea; also used in **Col. 4: 12**; this means that our praying must not be a casual experience that has no heart or earnestness. *“We should put as much fervor into our praying as a wrestler does into his wrestling.” Wiersbe*

- **15: 33 The God of peace**

Do you think Paul wanted to be the apostle to the Gentiles or did he do this to honor the Lord? Why do you feel that way?

God of peace “One of Paul’s favorite designations for God (16: 20; 2 Cor. 13: 11; Phil. 4: 9; 1 Thes. 5: 23; 2 Thes. 3: 6), but particularly appropriate here in regard to his present struggle. (v. 30)” Reformed SB

This is the third benediction of this chapter alone: vv. 5, 13, 33!

Paul truly loved to bless people!

You can never bless too much! Start increasing your blessing to others.

Romans - the end

Romans has been so life-changing and I believe a lot of that is because Paul **loved people** not just ideas. When you look at Romans 12, you see a living sacrifice when you look at 13 you see a strong focus on authority from one authority to another. When you look at 14, you see the fact that you need to accept people and build up people. In Romans 15, we see that we must offer the living hope to people.

Living the life that Christ has for us is not easy so we need hope and the best way to do that is for the Lord to give it to us and for us to be faithful to give hope to each other.

Who has given hope to you this week and to whom have you given hope?

This is our purpose; we are to give hope and receive hope.

Next week we finish up Romans and there's no book of the Bible that I can think of that has more names about the people involved. I think Roman 16 is a perfect example of what God wants for his people. He wants us to impact each other's lives.

So here's what I'm asking you.

- 1- **Think of the people who have impacted your life for Christ.**
- 2- **Think of the people that you are now impacting their lives for Christ for the kingdom.**

Next week we will be lifting the names of people that God has brought into our lives both for us to encourage with hope and those that have encouraged us with his hope. Be ready to do this. Discussing these things is very important because it will put in perspective how very important people are. We forget that sometimes, I forget that. I think getting the task done, being gold driven is what I'm supposed to do. But really what I'm supposed to do is love people and give people God's truth and come alongside and be a **paraklesis** one who comes alongside.

Romans 16

“Are You Surrounded by a Great Cloud of Witnesses?”

Doctrine: Fellowship

Seeing Jesus

Romans 16 has been described as “*one of the most instructive chapters of the New Testament*” because it encourages personal relationships of love in the church.

Before you start this last chapter of Romans, read Hebrews 11 and the first two verses of Hebrews 12.

This wonderful chapter of Hebrews reminds us that we are not alone and we must find support, direction, and encouragement from the Jesus we see in other believers.

Faith has so very much to do with people.

This last chapter of Romans emphasizes the importance of biblical community.

Do you know the value of meaningful relationships?

Use this chapter to grow you in what it means to develop meaningful relationships.

➤ **Read Romans 16 and record here your first impressions.**

➤ **Write your paragraph summaries here.**

1-2

3-16

17- 20

21

22

23-24

25-27

➤ Do your Text Discovery

This is quite a list of special names.

Whose names would be included in a rendering of those you consider vital to your life as a follower of Jesus?

List some here.

Romans 16 lists many people. Paul seemed to know them and keep up with them.

How could he know about all these people?

What can you learn about keeping up with people from the apostle Paul?

“Church” is mentioned for the first time in Romans here in v. 1. Then verses 4, 5, 16, 23.

[How has your understanding of the Church sharpened as you have studied Romans?](#)

James Montgomery Boice

24 names in Rome/ 9 in Corinth

Paul shows us an interest in doctrine but also the people who benefit from the doctrine

“How does one conclude the greatest theological treatise ever written?”

The Jesus Bible

Paul was committed to preaching Christ and Christ crucified (1 Co. 2: 2)

“In his final benediction to the letter of Romans, Paul again reminds readers of the great and mysterious gospel of Jesus Christ, which is immensely available to all who believe, whether Jew or Gentile. This is the central storyline of all Scripture, and now through the work of Jesus, God’s plans are fulfilled. Appropriately, this letter ends in the same way that all of history will end: on bended knee, eyes on Christ alone, with Paul – and by extension, us as well – giving glory to God for what He has done and what He will surely do in the future.” The Jesus Bible

“Paul’s letters typically end with personal news and greetings. The closing chapter of Romans is remarkable for the large number of fellow believers mentioned. These

verses give us an insight into the warmth of the apostle's personal relationships as well as the fellowship of the early Christians." Reformed SB

"He asks the Romans to greet twenty-six individuals, two families, and three house churches." NIV

"It is fitting that this letter, which has given us so much solid doctrinal teaching, should end with this emphasis on persons, on love, and on a reminder that humble servants of God perform all sorts of active ministry." Leon Morris

"You long for friendships because you are made in the image of our relational, triune God." Christ-Centered Exposition

"This list shows that it takes an army of Christians to make an impact. Paul did not operate by himself." CCE

As far as historical context, many of these names were probably people Paul had met in places during the ban of Jews in Rome. The Jews were returning to Rome in AD 54 because with the death of Emperor Claudius, the edict of five years earlier, expelling the Jews from Rome, had probably lapsed.

Paul clearly knew how to make and keep friends. Can that be said of you? See if you can discover from Paul's words any ways to strengthen your ability to impact the lives of others.

William Tyndale's prologue to Romans ends with this admonition:

“Now go to, reader, and according to the order of Paul's writing, even so do thou. First behold thyself diligently in the law of God and see there thy just damnation. Secondly turn thine eyes to Christ and see there the exceeding mercy of thy most kind and loving Father. Thirdly remember that Christ made not this atonement that thou shouldest anger God again: neither cleansed He thee, that thou shouldest return (as a swine) unto thine old puddle again: but that thou shouldest be a new creature and live a new life after the will of God and not of the flesh. And be diligent lest through thine own negligence and unthankfulness thou lose this favor and mercy again.”

APPLICATION QUESTIONS

- 1. What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

- 2. What do you learn about Doctrine in this chapter?**

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

- 3. What was included in this chapter which encourages you to grow in your faith?**

- 4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?**

5. How did this chapter show you a better way to being a light in this dark and lost world?

➤ **Find a worship song or hymn that relates to this lesson.**

➤ **Activity**

Keep a list of all the encounters you have today. Write down the name of every person you come in contact with, even on the phone or in a text or email. This will shock you with all the possible eternal touches you pass through each day. Don't miss it! Don't neglect this – the Lord can really show you something special if you will bother to do this.

An additional activity would be to pray for every individual you cross paths with this day.

➤ **Seeing Jesus: Of all people, Jesus could have done it all alone, but He did not. He chose twelve followers, called disciples, to change the world. Jesus is all powerful; He could have changed the world in an instant. Why would He choose to go about it the way He did?**

Is it easier to make your child's bed or to teach your child how to do it?

Are you satisfied with how the little tike made it or do you go behind him and "perfect it" the way you want it?

Jesus left this world to His disciples who were not truly equipped to do His commission. But Jesus, the Word of God, the One Who by His Word created this world, left His world in their pitiful care.

Ask yourself where you can take your hands off and let others be a part of the Lord's story. Where can you trust the way Jesus trusts, even though we are so far from the Perfection of Christ? If Almighty God can trust His Redemption Story to be delivered by failures like us, we can surely relax and trust the Sovereign God with what remains to be done.

Look at Romans 16 again and see it as people the Lord has commissioned to do His work of eternity. He has truly left "HIS" work in their hands.

Can we do less?

Class Activity: Talk to your partner about three people who you would include in a letter praising them as workers in the Lord whom you have personally seen in the

trenches of spiritual life. These are people the Lord has purposefully intersected with your life so you can see what He wants you to see about being involved in the lives of others.

When I say the following words, WHO comes to mind?

Encourager
Counselor
Fellow Worker
Friend
Intercessor
Companion
Listener
One Who Holds You Accountable
One Who Reminds Me of the Lord's Way of Doing Things
One Who Cries With Me
One Who Rejoices With Me
One Who Spreads the Lord's Joy

There are certain things presented in Romans that MUST be learned well.
One is a thorough understanding of the gospel.

What is the Gospel to you?

What is your place in the gospel?

What does the Righteousness of God mean to you?

What role does the Law play in the life of the believer?

What is the Church and how does it function to God's glory?

What does Romans teach you about God's idea of Humility?

What does it mean to be a living sacrifice?

What does it mean to walk with the Holy Spirit?

Explain a salvation by works versus a salvation by faith.

Who is responsible for your salvation and who is responsible for maintaining your salvation?

Who is responsible for your sanctification?

How does submitting to human authority show respect for God (when the authority does not require you to walk outside of God's ways)?

What is accepting/welcoming your Christian brothers and sisters so important to God?

Why don't we have to become a Jew first before we become a Christian?

➤ **DIGGING DEEPER**

• **Rom. 16: 1**

"In 16: 1-16, Paul touches on or implies three facets of the early Christian church that we can learn something from: its social composition, its organization, and the importance of women." NIV

Servant = diakonos

This word is not used alone for a menial servant, "but at times for missionary preaching and pastoral teaching." Baker's

1 Cor. 3: 5

2 Cor. 3: 6; 6: 4

"Phoebe" means bright and radiant.

"Phoebe was probably the carrier of the letter to Rome. She is called a 'servant,' one who serves or ministers in any way. When church-related, as it is here, it probably refers to a specific office - a female deacon or deaconess. Cenchræa was a port located about 6 miles east of Corinth on the Saronic Gulf." ASB

"The letter, when completed, was evidently taken to its destination by Phoebe, a Christian lady of substance who was making the journey on her own account. Paul takes the opportunity to commend her to the hospitality of the Christians to whom he writes."

FF Bruce

Phoebe is a Gentile name taken from Greek mythology.

"The explicit intention of the author, Paul, is to commend Phoebe and to convey greetings to the first-century church at Rome." NIV

“No one could be more interested in the great truths of God than Paul. The entire Epistle to the Romans has been an unfolding of them. But here we see that Paul was also intensely interested in people.

“It is fitting that this letter, which has given us so much solid doctrinal teaching, should end with this emphasis on persons, on love, and on a reminder that humble servants of God perform all sorts of active ministry.” Boice quoting Leon Morris

Most likely that Phoebe was the bearer of the letter to the church at Rome.

Since Phoebe stands apart regarding this introduction of the greetings and. She is so highly commended to the Romans, “It is reasonable to think that she was the one who carried the letter. In the ancient world letters were always sent by individual persons.”

Donald Grey Barnhouse “Never was there a greater burden carried by such tender hands. The theological history of the church through the centuries was in the manuscript which she brought with her. The Reformation was in that baggage. The blessing of multitudes in our day was carried in those parchments.”

How *diakonos* (deacon) should be used here?

“Only the context can determine how it should be taken, and there is not enough said in Romans 16: 1 to be decisive.”

What we need to remember is not the importance of a title but the heart to serve the Lord.

“In personal affairs the ‘great’ are those who have servants, and the greater the number of servants, the greater the great one is perceived to be. Jesus reversed all that. He turned the whole thing upside down, making, as it were, ‘the first last and the last first.’ In God’s eyes, greatness consists not in the number of people who serve us but in the number of people we serve.”

The deacons mentioned in Acts 6: 1-7 were needed for the ministry of mercy (caring for the widows).

- **16: 3-16**

“Prisca and Aquila” are well-known from elsewhere in the NT.

1Cor. 16: 19; 2Tim. 4: 19; Acts 18: 2-3, 18, 26

“Most of the people represented by the names in this list of greetings were Gentiles, freed slaves or descendants of freed slaves. Paul specifically mentioned at least two groups of slaves: the household servants of Aristobulus and those of Narcissus. What little evidence we have suggests that a large percentage of early Christians came from the lower classes.”
ASB

This is Paul’s longest list of greetings in all of his letters.

“The inclusion of eight women, whom Paul acknowledges with joy and thanksgiving, illustrates the importance of the ministry of women in the early church.” Baker’s

*“The word ‘co-worker’ **synergos** that Paul applies to women in verses 3 and 9 implies that these women had ministries equal in significance and nature to Paul’s; they were ‘leaders’ in the church.” NIV*

The presence of the names of slaves and freedmen as well as Romans, Greeks, and Jewish names reveal a diversity among the social classes and reflective of our home in heaven awaiting us.

While we are here on the battlefields, we are engaged in warfare. *“In light of this war, we need to come alongside fellow soldiers with gospel encouragement.” CCE*

“Paul sends greetings to twenty-six individuals, twenty-four of whom he names, adding in most cases an appreciative personal reference.” BST

- **16: 5**

Early house churches became more and more common as there were no buildings designated for Christians at this time; synagogues, used at first became closed to the early church due to hostility.

Epaenetus was the first of a harvest of converts in Asia.

Other home churches mentioned:

Col. 4: 15

Philemon 2

Who were all these people?

Some were slaves most likely.

“Ampliatius (8), Urbanus (9), Hermes (14), Philologus and Julia (15) were common names for slaves.” BST

Some of the names most likely refer to persons of distinction. Aristobulus, Narcissus were thought to be important individuals. Rich, influential and powerful.

- **16: 6**

Paul recognizes the hard work of this woman of faith.

“In what is a minefield of controversy, everybody at least agrees on three things: 1- women made up a significant part of the early Christian church, 2 – women were given the same access to God that men enjoyed (Gal. 3: 28; 1 Pet. 3: 7); and 3 – women engaged in significant ministry.” NIV

“The prominent place occupied by women in Paul’s entourage shows that he was not at all the male chauvinist of popular fantasy.” BST

- **16: 7 Andronicus and Junia**

“Early commentators understood these to be a husband and wife. They were fellow Jews and had been converted (‘in Christ’) before Paul himself. They had apparently been in prison at some time with Paul (2 Cor. 11: 23) and had served with distinction as special envoys (‘apostles’) of the churches. This use of ‘apostle’ is broader than the strict sense of the Twelve plus Paul.” Reformed SB

These are apparently relatives of Paul.

16: 8 Ampliatus

“The name is common in Roman inscriptions of the period, and is found repeatedly as borne by members of the imperial household. Christian members of this branch of the family are buried in the Cemetery of Domitilla on the Via Ardeatina, one of the oldest Christian burying-places in Rome.” Tyndale

- **16: 10**

Aristobulus may have been the grandson of Herod the Great and the brother of Herod Agrippa I – ASB

- **16: 11**

Narcissus is sometimes identified with Tiberius Claudius Narcissus, a wealthy freedman of the Roman emperor Tiberius. ASB

“There is some discussion as to whether this was the Narcissus who was a powerful freedman who had been prominent under Claudius and forced to commit suicide during Nero’s reign.” Leon Morris

“Herodion is perhaps a freeman of the household of Herod, since freedmen took the name of their patron.” Reformed SB

- **16: 12**

“Persis” means “Persian woman”

- **16: 13 Rufus**

“One of the most intriguing of the names listed in view of Mark 15: 21, a gospel possibly written from Rome. ‘Chosen’ may reflect the unique circumstances that brought his family into contact with Christ. Paul’s allusion to the mother as ‘his mother ... to me as well’ suggests deep affection for the family.” Reformed SB

“Rufus may be the same Rufus referred to in Mark 15: 21 as the son of Simon of Cyrene, who was forced to carry Jesus’ cross.” NIV

“At least Mark, whose Gospel was written in or for Rome, is the only evangelist who mentions that Simon’s sons were Alexander and Rufus.” BST

“Mark’s Gospel was written for the church at Rome especially, and we have not only the reason why Mark would mention these men but also a probable identification of Paul’s Rufus. Quite possibly he was the son of the man who carried Christ’s cross.”

“William Barclay goes even farther, remembering that ‘it was men from Cyprus and Cyrene’ who came to Antioch and first preached the gospel to the Gentile world (Acts 11: 20). Was Simon one of the men from Cyrene? Was Rufus with him? Turn to Ephesus Acts 19: 33 – who is this Alexander? And as for their mother – surely she in some hour of need must have brought to Paul the help and the comfort and the love which his own family refused him when he became a Christian.”

- **16: 14, 15**

Little is known of these people other than that they were formerly slaves who had been freed or emancipated.

- **16: 16**

“Justin Martyr (AD 150) stated that the holy kiss was a regular part of the worship service in his day. This is still a practice in some churches.” Arch. SB

1 Cor. 16: 20; 2Cor. 13: 12; 1Thes. 5: 26; 1Pet. 5: 14

- **16: 17-20**

Paul warns in this passage. Paul was aware of the problems surrounding these dear Christian people.

He warns concerning what possible threat?

Other references for similar warnings: 2 Cor. 11: 11-15; Phil. 3: 2, 18, 19.

“Discord was the work of Satan, and these men were servants of Satan (2 Cor. 11: 14).” Tyndale

Verse 20 has a promise. What is this promise?

The language of the promise *“perhaps relates to the false teachers. More likely, however, the promise is a general one (1 Cor. 16: 22; 1 Thes. 5: 24). The language of the promise perhaps alludes to the famous protoevangelium of Genesis 3: 15: ‘And I will put enmity between you and the woman, and between your offspring and hers, he will crush your head and you will strike his heel.’” NIV*

Romans 16: 17-20

*“In the Greek text of this verse Paul uses the words *para*, which means along side of, and *didache*, which means teaching. So what he is thinking of is those who put some other teaching alongside of what is taught in Scripture.”*

“The Pharisees imposed all kinds of extreme, extrabiblical requirements on their disciples.” Matt. 23: 4, 5

- **16: 17 Skandala – obstacles, hindrances, things that hinder**

“Prior to the closing greetings and doxology, Paul includes a promise of a prophetic nature, rooted in the first biblical deliverance promise in Gen. 3: 15. Satan is the source of all ‘evil’ (v. 19; Gen. 3: 12; Job 1: 6). ‘The god of peace’ (wholeness and integrity as well as tranquility) will act as the Divine Warrior to overcome him. This will take place ‘soon.’ Paul may be speaking here of matters in the near future, or about the last things, which by faith is always seen as near at hand.” Reformed SB

- **16: 17-19**

Paul begins to warn of false teachers, yet he is not clear about exactly what these false teachers were teaching. Perhaps in the long run this is helpful because we should always be on the lookout for teaching that may lead us astray of truth.

Paul warns of this in Acts 20: 28-31

16: 18 *chrestologia* = smooth talk, We must discern that these people are not what they appear to be.

Were the Christians advised to burn people at the stake or physically harm them in any way?

They were told to watch out for them and stay away from them.

16: 20 This section begins to look at the Christian view of things versus the secular view of things.

The secularist looks at life from the purely material view. If you cannot touch it and handle it, then there is no reason to consider it. Many people look at life this way. But there is a good question to ask those who promote this view.

If the real problems of this world are merely material and visible, how is it that they have not been solved or eliminated long ago?

If man is the master of things and there is no God, Why can't he master things?

If he cannot – and it is perfectly evident that He cannot – let him acknowledge that it is because forces stronger than himself stand behind what is visible.

Where has this become a mess of an issue?

The *protoevangelium*: the first announcement of the gospel. **Gen. 3: 15**

Do we believe that God has found a solution to the problem facing man?

When we question that the God of peace is going to crush Satan, we are revealing that we do not understand God or His ways.

“When Satan told the woman that God could not be good if He placed even a single restriction upon her and Adam, his temptation was based on our failure to understand what is good. God’s goodness is not a quality that allows us to do anything at all, even if it hurts us. It is a characteristic that lay down beneficial rules according to God’s moral nature.”

“In Rom. 16: 20 God is called the ‘God of peace’ because He makes peace by destroying the enmity between Him and us in our sin, and by defeating Satan.”

“There are two parts to this victory: first, the victory achieved by Jesus through His death on the cross, and second, the victory won by our testimony to the truth of God.”

Benediction Rom. 16: 20b – “The most wonderful thing in all Scripture is God’s grace.”

“Grace is truly the greatest them in Scripture.

Do you agree?

Are you settled in the doctrine of grace?

Is this truth of God’s grace solid in your understanding and do you lean on it everyday?

We need to grow in the knowledge of God's grace. Are you growing in that knowledge?

2 Pet. 3: 18

All that we have been seeing in Romans : All this is possible only through the Lord Jesus Christ. It is through Him alone that we can know God, through Him alone that we can come to God, and through Him alone that we can give God glory."

- **16: 21-27**

Tertius wrote the letter at the direction of Paul.

This is a special touch from the Lord to remind us of the very personal and human circumstances under which these letters were written.

"Tertius identifies himself as the amanuensis of the letter, that is, the trained scribe who 'wrote down' what Paul dictated. He is otherwise unknown to us." NIV

"Sosipater is probably the same as the Sopater of Berea mentioned in Acts 20: 4." NIV

- **16: 23**

"Gaius was a common name, but is probably the Gaius of Corinth, since Paul is likely writing from Corinth. Gaius offers hospitality both to Paul and the 'whole church,' which may mean that a church is meeting in his house or that he regularly offers to put up visiting believers." NIV

"Gaius was one of Paul's first converts in Corinth (1 Cor. 1: 14)." Tyndale

Gaius is usually identified with Titius Justus, a God-fearer in whose house Paul stayed while in Corinth (Acts 18: 7; 1 Cor. 1: 14) His full name would be Gaius Titius Justus

What is important about Erastus? What position does he hold? Why is that important?

Possibly the same person mentioned in Acts 19: 22 and 2Tim. 4: 20.

"A large Latin inscription in the limestone pavement near the Corinthian theater reads, 'Erastus in return for his aedileship laid (the pavement) at his own expense.' An aedile was a man elected to oversee aspects of city finances. Often prominent elected officials would fulfill campaign pledges by providing some public structure to the city.

Although there is some debate over whether the Greek word for 'city treasurer' (oikonomos) was the equivalent in the Corinthian Roman colony to the Latin aedile, the mid-first-century dating of the pavement and the rarity of the name Erastus in first-century Corinth hold out the distinct possibility that this pavement was laid by Paul's fellow churchman." ESV

How does Paul choose to close this letter?

What does he focus on?

- **16: 25-27**

List everything you find in these closing three verses.
I will get you started.

The One Who is able to establish you

According to Paul's gospel

The preaching of Jesus Christ

According to the revelation of the mystery which has been kept secret for long ages past

But now this mystery has been manifested

By the Scriptures of the prophets

According to Keep going

***"Thus the mystery begins, continues and ends with Christ."* Bible Speaks Today**

"Both passages (the opening and the closing) refer to the Scriptures, the commission of God to evangelize, the obedience of faith, and all the nations." BST

***"Theology, the study of God, is not an intellectual pastime. Nor is it only for the good of the church. Its ultimate purpose is to enable God's people to glorify Him more effectively and more passionately because they have learned more about Him."* NIV**

"How do you end the greatest letter ever written?"

***The same way you started it! Paul bookends the letter with a reference to the gospel according to the Scriptures (1: 1-6; 16: 25-27)."* Christ-Centered Exposition**

- **16: 25-27 Final Summary of the Gospel of the Righteousness of God**

"As stated in the note on 1: 1-7, many of the themes in the introduction reappear in the conclusion, showing that the letter was written carefully." ESV

- **16: 26**

"The gospel is not only a mystery that has been revealed but also a prophecy that has been fulfilled. It is God's will that this gospel go to all nations, so that all who are obedient because of their faith will be saved." ESV

"This gospel is 'according to the revelation of the mystery.' As the apostle says elsewhere (1 Cor. 2: 7; Eph. 3: 3-9; Col. 1: 26-27), the good news of redemption for all people in Christ is the climax of a plan of God, a 'mystery' hidden in the past but now 'revealed and made known' (v. 26) for all to see. Since the New Testament reveals this mystery, 'the prophetic

writings' may be a reference to the gospel. But Paul has shown throughout Romans that the Old Testament as a whole is a prophetic book, pointing forward to Christ and the revelation of God's righteousness in Him (1: 2; 3: 21). The fact and timing of the revelation of this mystery lay in God's plan, it was His 'command' that put the gospel into effect." NIV

- **16: 27**

"Paul now comes to the main point of the doxology. The God Who has planned salvation history in this way is all wise, and He deserves glory forevermore. Romans could not end in a more fitting way, as God's glory is to be the theme of Christian's lives and the joy of their hearts." ESV

"God's wisdom is seen in Christ Himself, 'in Whom are hidden all the treasures of wisdom and knowledge,' above all in His cross which, though foolish to human beings, is the wisdom of God." BST

"It is fair, then, to say that the major themes of Paul's letter are summarized in the doxology: the power of God to save and to establish; the gospel and the mystery, once hidden and now revealed, which are Christ crucified and risen; the Christ-centered witness of Old Testament Scripture; the summons to all the nations to respond with the obedience of faith; and the saving wisdom of God, to Whom all glory is due for ever."
Bible Speaks Today

APPENDIX

Instructions For Text Discovery
How to Do Modified Text Discovery
How to Do Bible Study
Observing the Text

Why Study the Names of God
Names of God

Outlines

Bibliography
Terms

Romans in Brief (One Word Descriptions for Each Chapter) 235
Text

Instructions For Text Discovery 333
How to Do Modified Text Discovery
How to Do Bible Study
Observing the Text

Why Study the Names of God 345
Names of God

Outlines

Bibliography
Terms

INSTRUCTIONS FOR TEXT DISCOVERY

- **Read the passage under review for an overview.**

- **Record first impressions.**

- **Read the first paragraph marking all you see about God.**

I use a red marker and draw a red triangle around God. I double underline in red any actions (verbs) that refer to God. For instance, “The Almighty reigns.”

Red triangle around “Almighty” and “reigns” has two red lines under it.

Out to the right of the text, I mark any names of God: Jehovah-sabaoth (LORD of Hosts), Most High God, etc.

Go back through and mark any references to Jesus or the Holy Spirit separately or you may do that as you mark the references to God.

I use a red cross for Jesus and red H.S. for Holy Spirit.

Again, mark out to the right side any points you pick up about Jesus or the Holy Spirit.

Jesus is the Messiah, the Healer, the Bread of Life, the Living Word, the Lamb of God, etc.

The Holy Spirit is the Comforter, the Counselor, the One Who convicts of sin, etc.

- **Key Words**

As you have been marking God, Jesus and Holy Spirit, you have undoubtedly seen other key words in the text. Begin marking these.

A key word is usually repeated more than once. It is a word that if removed from the text would greatly affect the meaning of the passage.

Come up with your own system of markings. This will make it easier to remember as you mark things. You will find it helpful to keep an index card with your markings in your Bible.

At times, you will also want to find the meaning of a particular word in the original language.

Greek (New Testament) or Hebrew (Old Testament) word studies are a valuable skill to learn.

There are many word studies available online or in book form.

To begin, just find the word of interest in your text, for instance, “love.”

You must know the exact verse. John 3: 16

Since this is the New Testament, you will be looking for the Greek word for “love” in this verse.

Most sources will give you a number for that word and you will look up that number and be told that in John 3: 16, “love” is *agape*. Then you will be directed to the dictionary section that enlarges your understanding for this word. It means far more than “love.”

- **Words of Time/Place**

Mark words which denote time or place. I use a green X for time and double underline with green words for place.

- **Contrasts**

You will also see contrasts. Light/darkness, life/death, good/evil, love/hate, destruction/building, etc.

Mark these contrasts.

- Comparisons should be noted as well. The use of “like” or “as” will signal comparisons.

- Lists are another indicator of what is important to the writer.
Make lists of what you are seeing in the text.

- Also you may wish to highlight certain other categories which reoccur throughout Scripture.

Commands (I use blue highlight. Boy is there a lot of blue in my Bible!!)

Promises (I use green highlight here.)

Prophecy (I use pink here.)

Words denoting God’s glory or majesty or praise (I use yellow for light.)

God’s Wrath (I use orange.) Righteousness (orange also)

I encourage you to come up with your own system.

- Questions

As you continue to read and re-read the text, ask yourself questions.

Ask Who, What, Where, When, Why and How about as many things as you can think of. These questions will prompt you to see more than you saw at first glance.

- ✓ As you progress you may have questions arise that you cannot answer just yet. Mark these either on a separate paper or at the bottom of your page.

- ❖ The reason for all these tactics of observation is primarily to slow you down. Reading Holy Scripture is not like reading the newspaper. It takes time and focus.

All of these skills will train your spiritual eye to see things that normally would go undetected.

Speaking of “undetected.” That is what you are doing, you are becoming a detective on the most important case of your life!

We all love a good mystery and that is what you are about now: solving the greatest mystery of all time.

“Why would Almighty God love and care for rebellious, weak, completely flawed man?”

Every time you approach Scripture, this is what is unfolding before you – God’s answer to that question.

So do good detective work!

After you have done all of the above work, you may still want to delve a bit deeper.

- Make a summary of what each paragraph says. Do this out to the left side of the text.

Then make a summary of what the chapter says.

What is Jesus teaching, doing, revealing about God?

What is God making known about Himself, about man, about sin, about time?

Summarizing is a necessity for you to learn in order to truly grasp the great truths of the Bible.

- To wrap up the chapter, find a chapter title that sums up the message of that chapter.

Use words from the text.

Make the words distinct from other chapters.

Try to keep the words manageable: the fewer the better.

Also find a verse that captures the essence of the chapter.

- Record any pertinent cross references near the verses that relate.

For instance, I keep cross references concerning the Deity of Christ in all the Scriptures that comment on this truth: John 1: 14, 18; Col. 1: 15-17; Heb. 1: 1-4, etc.

DOCTRINES

As an additional benefit to all your diligent study, doctrines will become more and more evident to you as you dig beneath the surface.

There is a section in this study specifically on DOCTRINE. It will give you insight in order to help you find the doctrines in your passage under study

INTERPRETATION

After thorough initial study, you will see what the text means. This is INTERPRETATION. Many students of the Scriptures have gone astray here because they did not lay the proper groundwork of text discovery.

What is Interpretation?

INTERPRETATION is really trying to find what the writer intended his meaning to be for his original hearers. The text analysis helps you interpret the meaning because you have asked the 5 WH, discovered the key words, and so forth. Now you are armed with the tools you need for proper interpretation. Just as an English speaking person may interpret what a French speaker is saying, you will now attempt to interpret not just the words themselves but the meaning behind the words. This is holy ground when dealing with the Scripture, so make sure you have asked the Holy Spirit to give you His wisdom.

- Begin with a consideration of the type of literature you are studying: narrative, poetry, history, prophecy, letter, a vision, etc.
This information will assist you as you unfold the meaning of the text. Not all literature is to be handled in the same manner. History is different than poetry, as an example.
- Context is king!

Make sure your interpretation lines up with the entire counsel of God's Word. If what you have discovered is in contradiction to the teaching of Scripture elsewhere, then you must not understand the proper meaning.

Sometimes there are truths within Scripture which seem to contradict – when we come to passages like this, we must believe that Scripture teaches truth; Scripture cannot be completely knowable by a finite mind. Along with learning and growing in knowledge is the realization that God is incomprehensible on some levels and we bow to His majesty and splendor, rejoicing that He has revealed as much as He has. (Deut. 29:29)

As always with our following Jesus, faith is the key ingredient.

- As you interpret, make sure you are not basing your belief system on obscure passages or doctrines that occur in only one place (baptism of the dead – 1 Cor. 15: 29). In this case, we must resist the temptation to develop a belief based on this one encounter. Most of the time, there is ample reference to each topic discussed by the writers of Scripture. This is the safe and orthodox method of interpretation.

- **At times as you interpret, you will find it helpful to see how the author used the same ideas or words in other texts. So be diligent to dig. For instance, John has written: his gospel account, three letters and the Revelation. If you wish to gain insight in how John uses the word, “power” you may want to check out other instances when he used this particular word.**

Each writer is unique and specifically chosen to write what the Spirit directed, so being an expert on their writings is always a plus when interpreting. The only way you will be an expert is if you spend the time and effort. Do not leave this to the academics and then trust what they tell you – you BE the EXPERT!

COMMENTARIES

The absolute necessity remains to vigilantly maintain a dedicated commitment to early, steady and thorough study before running to the commentaries to see if you are on the right track. Trust the Spirit to be your Teacher and Guide. He will not fail you.

Something the commentaries do offer which we cannot find elsewhere is the historical background and the cultural setting. These facts may prove very helpful when approaching texts. God created Time and Space and He uses it for His glory. See what you can learn from history and culture which will actually add to your amazement at His Word. God’s Holy Eternal Word transcends Time, but we must be careful not to abuse either the text for our purposes or abuse the creatures for which the Lord created Time and Space in the first place.

For instance, the Sabbath. When researching the historical, cultural and biblical purpose, meaning and reality of the Sabbath – what was the Lord showing us? Mark 2: 27, 28

When you have finished ALL of these important observations, you are ready to look at what others have written about your text under review. If you go to these sources before you do adequate foundational study, you will be influenced by the scholars’ viewpoint and at that point, you can never return to an unbiased mind. Guard that mind!

Now what!! TRANSFORMATION!

After you have spent much time in the text, asking questions, digging out truths, finding the big picture and the small picture of each passage, trying to discern the original meaning, now you are ready to see what the text means for you!

- **APPLY what the Lord is showing you!**

*“Search me, O God, and know my heart;
Try me and know my anxious thoughts;
And see if there be any hurtful way in me,
And lead me in the everlasting way.” Ps. 139: 23, 24*

This is the step you have been working for.

- **But do not jump ahead – allow the Lord all the time He needs to sink this deep into your spirit. Take all that you have learned and spread it before Him in prayer, asking Him to refine you with His Father’s hand. The only way the truths you have been studying will remain is if the Lord Himself plants them in your inner man.**

As you have studied, I am sure, the Spirit has already been at work convicting and pointing out areas of inconsistency in your walk with the Lord. Hopefully you have written these discoveries in your notebook. Now you will do the hard work. The busy work of marking key words, asking questions, looking up other references can be fun and it moves quickly. This work of transforming your spirit on the other hand is hard and many times slow work which we end up bailing out on. If your enemy cannot keep you out of Bible study - learning about the Lord - then he will try another tactic. This tactic is even more devastating: he will try and hinder you from a truly renewed mind. You are now responsible for what you have learned. Do not let the accuser rob you of all you have been striving for!

➤ **Be transformed by what you have been learning.**

There are many steps we could discuss here about how to be transformed in your thinking – but I believe transformation comes from the Lord alone. Sure we could list here 10 points on how to be transformed, but many have done that and still come up with only temporary results. The Lord is after an eternal change of heart.

➤ **So go get with Him alone and ask Him, “O Lord, I want Your Word to transform me – I am Yours, shine Your light in my life and let’s get going!”**

An unspeakable joy awaits you!

Only remember, just as your car needs routine checkups and adjustments, so do you!

MODIFIED TEXT DISCOVERY

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- **Read for the Overview and not specifics.**

Record your first impressions.

- **Mark God, Jesus and Holy Spirit.**

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- **Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.**
- **Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good**
- **Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”**
- **Title the paragraph summaries with short comments on what takes place in that particular paragraph.**
- **Title the chapter itself.**

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

HOW TO STUDY THE BIBLE

1. Get the overview (the big picture)

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

2. Focus on specific passages

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

3. Relate the details to the whole

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

4. Interpret the meaning of the passage

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the "unsolvable" issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

5. Apply the Scriptures you have studied

Because “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work” you can come to God’s word and expect to be changed. That is what application is: “Lord, change me into the image of Your Son.”

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life. It is NOT about gaining knowledge; knowledge puffs up.

Some overall guidelines to Bible study

Personal

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

Academic

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

www.biblegateway.com

www.biblestudytools.com

www.biblica.com

www.biblos.com

www.blueletterbible.org

preceptaustin.org

A word about inductive Bible study:

This type of study begins with the Word of God instead of man's ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.

OBSERVING THE TEXT

After you have done the preliminary overview, you are prepared to look into the details of the passage under review.

In the overview, you noted the **themes** of each chapter. Now you will zero in on one specific chapter and look for details. Each chapter will support the overall theme of the book. See how this is done and note your observations either in the margin or on extra paper.

Repetition

To properly discover the message and themes within the chapter or passage, as with the overview, **repetition and familiarity** are your best tools.

- Begin with prayer, asking the Lord to open your eyes to see truth.
- ✓ Look at your chapter with **key, repeated words** in mind. Record these as you find them.

Also record key, **repeated phrases**, such as “in Christ.”

- ✓ After reading through the chapter, looking for key words and phrases, now you may find **contrasts**. These are very enlightening and helpful. Light/ darkness; death/ life; obedience/ disobedience; grace/ law; sin/ flesh, are all contrasts that can give a depth of understanding to a passage.
- ✓ Also look for **comparisons** using signal words “like or as.” Comparisons point out similarities. “The devil prowls around *like* a roaring lion.”
- ✓ Mark words of **time and place**. “When, then, after, later, in three days, ten years later”
- ✓ Mark **terms of conclusion** such as “therefore” or “finally.” These will alert you to the closing points of an argument.

5WH

- Make sure you always ask yourself the **5WH**. These are probably your best teaching device in all of inductive Bible study.

The most important questions are the ones that tell you “Who.” In all of your study, you will want to discover all that you can learn about God, Jesus and the Holy Spirit. Our Lord is the reason we do Bible study. We want to meet with Him every time we sit down to do our study. Always ask the questions which will teach you more about Him.

Lists

- You will always find a list on God.

Also look for lists on Jesus and the Holy Spirit.

Each passage will have particular lists on which the author is focused. You need to find these. God communicates to us in a logical and precise method. Yes, there are some things which are incomprehensible about our God, but He has revealed much that is very intelligible for us.

“But the people who **know** their God will display strength and take action.” Dan. 11:32b
“But let him who boasts boast of this, that he **understands** and **knows** Me, that I am the LORD Who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD. Jer. 9:24

“This is eternal life, that they may **know** You, the only true God, and Jesus Christ Whom You have sent.” Jn. 17:3

By this time, you will have gone over the chapter many times. You will be amazed at how much you see now that formerly escaped your notice with just a cursory reading.

Themes

- Now you will begin to see **themes** in the chapter. These are frequently evident because of the key repeated words.

Make note of the themes in the chapter.

To get the picture of the entire chapter, it is helpful to break down the chapter into **paragraphs** and mark in the index what you see about each paragraph.

- Record these **paragraph themes** and see if you see any connection between them.

Also to maintain a consistent reading, note the **context** from one chapter or one passage to the other (those preceding and following). Never take a verse out of context. This leads to trouble in later interpretation.

Keep in mind that as you study, you are constantly asking yourself the purpose of the author in writing this particular passage.

Chapter titles

Working with chapter titles is helpful for you to see any patterns in the connection between chapters.

- Record your chapter titles at the head of each chapter.
- Record your chapter titles using the following guidelines:
 1. Use key words for your titles to help you remember the main teaching of the chapter.
 2. Keep your titles to five words or less. Try to use key words from the text.
 3. Try to find a thread between each chapter. (Sometimes this is not possible, but it is very helpful for memory when it is possible.)
 4. The chapter title must be distinctive from other chapter and paragraph titles.

❖ It also helps to find a **verse** which summarizes your main theme of the chapter. Locate this next to your chapter title.

As you work on your observations of the chapter, find how this chapter fits into the whole scheme of the entire book.

Life application

Constantly ask yourself as you are studying your verses, “What life lesson is being taught here?” And specifically ask yourself, “What life lesson is God teaching me personally here?”

“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

Rom. 12:2

WHY STUDY THE NAMES OF GOD

Jehovah-shaphat (the Lord is Judge)

Jehovah-tsidkenu (the Lord my righteousness)

Yahweh I AM (Jehovah)

NAMES OF GOD

Why study the names of God?

As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.

With each name, the Lord is declaring something about Himself to His people. The Lord desires to be KNOWN.

A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.

- 1- Become familiar with these names of God.**
- 2- Share them with others. This will solidify your own possession of these names.**
- 3- Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
- 4- Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety. Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.**
- 5- Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**

STUDYING THE NAMES OF GOD: YAHWEH

The most common basic question we ask of someone is: “What is your name?”

Identity

- Why do certain *names* evoke certain responses from us?



The name is associated with the history of the person or place. We cannot disassociate something or someone vitally interwoven with our personal and corporate history. Even non-believers cry out, “God, help me!”

- Why do they call on One in Whom they do not believe?
- Why do we not call on the *name* of God at all times, for all things? Not just when we are at rope’s end?

Look at a few verses which teach us about the name of God.

“O LORD, our Lord, how majestic is Your **name** in all the earth Who have displayed Your splendor above the heavens!” Ps. 8:1

“But let all who take refuge in You be glad, let them ever sing for joy; and may You shelter them, that those who love Your **name** may exult in You.” Ps. 5:11

“I will tell of your **name** to my brethren; in the midst of the assembly I will praise You.” Ps. 22:22

“He restores my soul; He guides me in the paths of righteousness for His **name’s** sake.” Ps. 23:3

“For Your **name’s** sake, O LORD, pardon my iniquity, for it is great.” Ps. 25:11

“For our heart rejoices in Him, because we trust in His holy **name**.” Ps. 33:21

“Enter His gates with thanksgiving and His courts with praise, give thanks to Him, bless His **name**.” Ps. 100:4

“But You, O LORD, abide forever, and Your **name** to all generations... So the nations will fear the name of the LORD and all the kings of the earth Your glory.” Ps. 102:12, 15

“Nevertheless He saved them for the sake of His **name**, that He might make His power known.” Ps. 106:8

“Bless the LORD, O my soul, and all that is within me, bless His holy **name**.” Ps. 103:1

“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My **name**.” Ps. 91:14

“We give thanks to You, O God, we give thanks, for Your **name** is near; men declare Your wondrous works.” Ps. 75:1

“Remember this, O LORD, that the enemy has reviled, and a foolish people has spurned Your **name**.” Ps. 74:18

“Save me, O God, by Your **name**, and vindicate me by Your power.” Ps. 54:1

“I will give Your thanks forever, because You have done it, and I will wait on Your **name**, for it is good, in the presence of Your godly ones.” Ps. 52:9

“Through You we will push back our adversaries; through Your **name** we will trample down those who rise up against us.” Ps. 44:5

“If we had forgotten the **name** of our God or extended out hands to a strange god, would not God find this out? For He knows the secrets of the heart.” Ps 44:20, 21

“O LORD, I remember Your **name** in the night, and keep Your law.” Ps. 119:55

“Our help is in the **name** of the LORD, Who made heaven and earth.” Ps. 124:8

“Let them praise His **name** with dancing; let them sing praises to Him with timbrel and lyre.” Ps. 149:3

“Bring my soul out of prison, so that I may give thanks to Your **name**; the righteous will surround me, for You will deal bountifully with me.” Ps. 142:7

“For they speak against You wickedly, and Your enemies take Your **name** in vain.” Ps. 139:20
I will bow down toward Your holy temple and give thanks to Your **name** for Your lovingkindness and Your truth; for You have magnified your word according to all You **name**.” Ps. 138:2

- How do the waters, moon, etc., praise God? By doing what they were designed to do.
- What were you designed to do? The same.

The Jews took no chance of dishonoring or taking God’s name in vain. We, on the other hand, take great liberties with God’s precious and holy name.

- Why was there such reverence and awe for God’s name?
- What has changed?

Read Zeph. 3:9

“For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.”

A name in the Hebrew culture represents who they are: the person’s significance.

God did not allow man to give Him His names. God told man how He was to be addressed. Each name of God is like a portrait - a glimpse of Who He is ... His glory, His splendor, His magnificence.

Royals use names like “your highness” or “your excellency” or “your majesty” even “your eminence.”

We learn much about God in many ways, but it is the Word of God that most clearly and most fully reveals Who He is.

Ex. 3:14, “God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’”

When God says “I AM” there is much more involved in that statement. He is stating His pre-existent, eternal self.

This is evidenced by the very same term in Greek which Jesus uttered in Jn. 8:58.

“Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I am.’” (*ego eimi*)
Jn. 8:24, 28 (I AM)

“Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.” 8:59

This declaration nearly cost Jesus His life. The Jews were very clear on what this meant. Jesus was declaring Himself to be God.

But the disciple John tells us repeatedly that His time had not yet come. Jesus was untouchable until His time had come. Jn. 7:6, 8, 30; 8:20

Jn. 12:23; 13:1; 17:1 God’s timing is perfect. That is part of God’s identity ... Who He is.

“The **name** of the LORD is a strong tower; the righteous runs into it and is safe.” Prov. 18:10

“Some boast in chariots and some in horses, but we will boast in the **name** of the LORD, our God.” Ps. 20:7

NAME OF GOD: Jehovah

MEANING: Lord, master and relational God

Verse: This is the account of the heavens and the earth when they were created, in the day that the Lord (Jehovah) God made earth and heaven. Genesis 2:4

THE JEHOVAH (YAHWEH) COVENANT NAMES OF GOD

God's Names reveal His nature and character. We know Him through His Names.

The two primary names in Hebrew are: (1) ELOHIM (The Powerful Creator), translated GOD and (2) YHWH = JEHOVAH or YAHWEH (Jewish pronunciation), translated LORD. Yhwh is His personal covenant name, that he uses with His friends, those who know him, who are in covenant with Him. This is similar to the difference between Mr. Walker and Derek. El (Elohim) is the name by which all people knew of Him. But Yah (Yahweh) is His Covenant Name, by which He revealed Himself more intimately to His Covenant people who know Him.

At the burning bush He revealed Himself to Moses as YHWH, which means the I AM, saying: "I AM that I AM, I will be who I will be." His name is 'Always'. He is the eternal unchanging one, who is faithful to keep His covenant Word.

In Covenants, the parties give themselves to each other fully, and so the Lord gives Himself to us. Thus the 8 Jehovah compound Names are covenant names which cover the 8 areas of our Covenant, revealing who He is to us in the Covenant. He says: 'I AM (Jehovah) your HEALER, VICTORY, RIGHTEOUSNESS' etc.

He is not just RIGHTEOUS, He is our RIGHTEOUSNESS! He makes us righteous, victorious and healed, with His righteousness, health and victory! That is His covenant commitment to be all in all to us, covering everything we need. If you come to know Him through His names, you will know the fullness of the Covenant, for we are PARTAKERS OF THE DIVINE NATURE!

God revealed His Names progressively in the Old Testament. He proclaimed each Name in turn in a situation that revealed the meaning of that Name. The Names were all prophetic, for they would only be brought into full manifestation through the Coming Messiah and His Atonement. Thus the situations formed Types of the fulfilment in Christ and His Atonement. When Jesus came, John recorded His claims to be the fulfilment of all these Names. JESUS = JAH-SHUA - the Lord my Salvation. Salvation is a big word that includes the manifestation of all the names.

Jesus made 8 'I AM' claims corresponding to the 8 JEHOVAH names. For example: 'I AM the GOOD SHEPHERD' = JEHOVAH ROHI. He was saying: 'I am Jehovah Rohi! All that God promised to give you is fulfilled in Me through the Covenant established in My blood. I am the Lord and the Covenant

Names are fulfilled in Me through My Blood. If you believe in Me, I will be that to you.' He also confirmed each I AM claim with a SIGN. He is all things to us through the Blood of His Covenant. We must know His Name. We receive help from Him through knowing, praising and calling on His Name.

Let us look at each Name in turn, in order to come to know Him and receive His full covenant provision in each area of our lives. He provides (gives) Himself to us:

1. The first Name that was revealed was JEHOVAH-JIREH ('the Lord is our Provider or Provision') in Genesis 22 when Abraham offered up His son Isaac. "Abraham called the name of that place JEHOVAH-JIREH (The Lord is our Provider or Provision) as it is said to this day, 'The MOUNT where the LORD will be SEEN (or 'the Mount of Manifestation'). As the first name it is foundational to the others. Jehovah Jireh signifies the God of MATERIAL MANIFESTATION, physical Provision! Supremely God was revealing that He will manifest His Son in the flesh to come and be offered up for us on Mount Moriah and on the basis of this every other blessing (name) of God is ours. "God so LOVED the world, that He GAVE His only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). "He who did not withhold His only Son, but delivered Him up for us all, how shall he not with (and through) Him also freely GIVE us all things?" (Romans 9:32).

Jesus claimed in John 6: "I AM the Bread of Life" (v32,33,35,41). He would be offered up to God and be broken and multiplied as God's provision to feed the world.
See also 3John 2, 2Corinthians 8:9; 9:8, Philippians 4:19, Matthew 6:33, Psalm23:1.

2. Then He revealed Himself as JEHOVAH ROPHE = 'I AM the LORD your HEALER' (Exodus 15:26) in the incident of the bitter waters (a picture of humanity under the curse). God revealed how He would provide Healing to us: "The LORD showed Moses a TREE, which when he cast into the waters, the waters were made sweet." On the Tree of Calvary He exchanged our sicknesses for His Health.

Jesus claimed to be the one who would reverse the curse and heal all sickness when He said: "I AM the RESURRECTION and the LIFE" (John11:25,26, 1Peter2:24), and proved it by raising Lazarus from the dead after 4 days, reversing his sickness.

3. The next revelation was JEHOVAH NISSI ('the Lord is My Victory') in Exodus 17:15, which was the name of the sacrificial altar built after a battle with Amalek where victory came through Moses holding up the rod of God (the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit, trusting in His blood and holding up (declaring and calling upon) his Name as our banner of victory (Rev12:11, Jehoshaphat).

Jesus proved Himself to be our Victory when He rose triumphant from the dead saying:
"I AM the First and the Last. I AM the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev1:17,18).

4. The book of Leviticus contains the revelation of JEHOVAH MCKEDDESH
"The Lord our Sanctifier, who makes us holy" (20:8, 21:8,15,23; 22:15,32). He separates us from sin and unto God, transforming us into the image of Christ from glory to glory.
Jesus: "I AM the Way, the Truth and the Life" (John 14:6) turning the water into wine (1Thess 5:23)

5. JEHOVAH SHALOM -our PEACE (restored FELLOWSHIP with God bringing WHOLENESS (Judges 6:24- Gideon). Jesus: "I AM the true Vine" (John 15:1, Eph 2:14).

6. JEHOVAH ROHI -the Lord is my Shepherd (Psalm 23:1). Jesus - John 10:11.

7. JEHOVAH TSIDKENU -the Lord our Righteousness (Jer. 23:5,6; 33:15,16).
Jesus: "I AM the DOOR (into the Kingdom)" (John 10:7,9). See 2Cor 5:21; 1Cor 1:30.

8. JEHOVAH SHAMMAH = THE LORD is THERE - His overflowing Presence within and upon us, His Temple (Ezekiel 48:35). Jesus: "I AM the LIGHT" (John 8:12).

God the Judge = Jehovah-Shaphat

Genesis 15:12–16

GENESIS 15:12–16

“The Lord said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs But I will bring judgment on the nation that they serve’ (Gen. 15:13–14).

Judgment ultimately belongs to God alone, which Scripture time and again emphasizes. He is the one who “will judge the righteous and the wicked” (Eccl. 3:17). On that final day, the Lord will judge “the secrets of men by Christ Jesus” (Rom. 2:16), and will admit into His eternal kingdom only those whose names are written in the book of life (Rev. 20:11–15).

The Word of God is clear that our Creator does not reserve all judging until the time of Christ’s return; rather, He may intervene in history to judge evil. As the great Judge, the Lord reserves the right to bring justice to bear upon evildoers before that day on which He will bring His plan of redemption to its completion. This is the teaching of today’s passage. In swearing an oath by Himself to keep His promise to Abram and his descendants, God pledges both to judge those who will afflict the patriarch’s children in Egypt and the Amorites dwelling in the Promised Land when Abram receives his revelation from the Lord (Gen. 15:12–16).

What is notable about this episode is how the twin themes of salvation and judgment are intertwined therein. The future Israelites will be rescued from Egypt and God is going to crush His enemy the pharaoh in order to accomplish this feat (Gen. 15:14; Ex. 3). This delivered people will inherit Canaan, but only after the wickedness of the pagan inhabitants rises to the level where God must cause the land to vomit them out (Gen. 15:16; Lev. 18:24–30). In every contest, there must be a winner and a loser. For the Lord to win the battle, His enemies must lose. Such is the case in every episode of judgment and redemption in history, and on judgment day, those who ally themselves with God will find themselves enjoying the final victory, while those who oppose Him will experience utter defeat. What John Calvin says in commenting on today’s passage applies to the salvation of all people: “The sons of Abram could not otherwise be saved than by the destruction of others.”

God brings this wrath upon His enemies when He has determined that their iniquity is complete (Gen. 15:16). Those who impenitently add to their iniquity will fill up the cup of judgment to the point where the Lord will pour it upon them, but those who repent and follow Him will not meet eternal suffering.

Coram Deo

Many people presume upon God’s patience since He does not execute His wrath every time they sin. They might think that He is overlooking their transgressions rather than postponing judgment so that they might find repentance (Rom. 2:4). Let us take care in presenting the gospel to make sure people understand that His patience will not last forever. May we also not take advantage of His patience lest we fall under the hand of His discipline.

For Further Study

PSALMS 50:1-6 JEREMIAH 25:15-382 TIMOTHY 4:1 REVELATION 16:17-21

<https://www.ligonier.org/learn/devotionals/god-judge>

יהוה צדקנו

YAHWEH TSIDKENU - THE LORD OUR RIGHTEOUSNESS

Yahweh Tsidkenu

YAHWEH-TSIDKENU: The Lord Our Righteousness- Jeremiah 23:5-6 “Behold, the days are coming,” declares the Lord, “When I will raise up for David a righteous Branch... And this is His name by which He will be called, ‘The Lord our righteousness.’” In Jeremiah God pronounced judgment against Israel and gave them the promise of a righteous Branch (Jesus) who would bring restoration. It is only through the Lord sending His Son that we can be made righteous. Jesus Christ became sin for us so that we could become the Righteousness of God (2 Corinthians 5:21). When we turn and repent, we are cleansed of our sin. “This righteousness from God comes through faith in Jesus Christ to all who believe.” (Romans 3:22).

Insights for Living – Chuck Swindoll Outline for Romans

Paul showed how:

human beings lack God’s righteousness because of our sin (1–3)
receive God’s righteousness when God justifies us by faith (4–5)
demonstrate God’s righteousness by being transformed from rebels to followers (6–8)
confirm His righteousness when God saves the Jews (9–11)
and apply His righteousness in practical ways throughout our lives (12–16).

Outline

- I. The Gospel as the Revelation of God’s Righteousness ([1:1–17](#))
- II. God’s Righteousness in His Wrath against Sinners ([1:18–3:20](#))
- III. The Saving Righteousness of God ([3:21–4:25](#))
- IV. Hope as a Result of Righteousness by Faith ([5:1–8:39](#))
- V. God’s Righteousness to Israel and to the Gentiles ([9:1–11:36](#))
- VI. God’s Righteousness in Everyday Life ([12:1–15:13](#))
- VII. The Extension of God’s Righteousness through Paul’s Mission ([15:14–16:23](#))
- VIII. Final Summary of the Gospel of God’s Righteousness ([16:25–27](#))

<https://www.esv.org/resources/esv-global-study-bible/introduction-to-romans/>

Summary of Romans: “His thesis is this: the gospel declares that God’s righteousness, his saving justice, is available for all people—Jews and Gentiles alike—through faith.”

So first, Paul demonstrates why justification is by faith, and the basic reason is that all people, Jew and Gentile alike, have sinned.

<https://renew.org/summary-of-romans/>

Summary Verse for Each Chapter of Romans 1-16

Verse

Reason

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	
13.	
14.	
15.	
16.	



COMPARING ROMANS TO SERMON ON THE MOUNT

Romans 12-16

Matthew 5-7

12: 14 Bless those who curse you

Matt. 5: 44 Pray for those who persecute you

12: 17 do not repay anyone evil for evil

Matt. 5: 39 Do not resist an evil person

ROMANS 1

¹ Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,

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,

⁴ who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

⁵ through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles for His name's sake,

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

⁷ to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

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

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,

¹⁰ always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

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

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 I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.

¹⁴ I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

¹⁵ So, for my part, I am eager to preach the gospel to you also who are in Rome.

¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

¹⁷ For in it *the* righteousness of God is revealed from faith to faith; as it is written, “But the righteous *man* shall live by faith.”

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

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.

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,

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

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

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 committing indecent acts and receiving in their own persons the due penalty of their error.

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,

³⁰ slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

³¹ without understanding, untrustworthy, unloving, unmerciful;

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.

KEY WORDS:

KEY MESSAGE:

Romans 2

¹ Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

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

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

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

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

⁶ who will render to each person according to his deeds:

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

⁸ but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

⁹ *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

¹⁰ but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

¹¹ For there is no partiality with God.

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

¹³ for *it is* not the hearers of the Law *who* are just before God, but the doers of the Law will be justified.

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,

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

The Jew Is Condemned by the Law

¹⁷ But if you bear the name “Jew” and rely upon the Law and boast in God,

¹⁸ and know *His* will and approve the things that are essential, being instructed out of the Law,

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

²⁰ a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

²¹ you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

²² You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

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.

²⁵ For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

²⁶ So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

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

²⁸ For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

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.

KEY WORDS:

KEY MESSAGE:

Romans 3

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.

³ What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

⁴ May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written,

“That You may be justified in Your words,

And prevail when You are judged.”

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.)

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

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

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

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

¹⁰ as it is written,

“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”;

¹⁴ “Whose mouth is full of cursing and bitterness”;

¹⁵ “Their feet are swift to shed blood,

¹⁶ Destruction and misery are in their paths,

¹⁷ And the path of peace they have not known.”

¹⁸ “There is no fear of God before their eyes.”

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

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

²¹ But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

²² even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

²³ for all have sinned and fall short of the glory of God,

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

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

²⁶ for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

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

²⁸ For we maintain that a man is justified by faith 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,

³⁰ since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

³¹ Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

KEY WORDS:

KEY MESSAGE:

Romans 4

¹ What then shall we say that Abraham, our forefather according to the flesh, has found?

² For if Abraham was justified by works, he has something to boast about; but not before God.

³ For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

⁴ Now to the one who works, the wages are not credited as a favor, but as what is due.

⁵ But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

⁶just as David also speaks of the blessing of the person to whom God credits righteousness apart from works:

⁷“Blessed are those whose lawless deeds have been forgiven,
And whose sins have been covered.

⁸Blessed is the man whose sin the Lord will not take into account.”

⁹Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “Faith was credited to Abraham as righteousness.”

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

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

¹²and 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.

¹³ For the promise 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.

¹⁴ For if those who are of the Law are heirs, then faith is made void and the promise is nullified;

¹⁵ for the Law brings about wrath, but where there is no law, there also is no violation.

¹⁶ For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed 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,

¹⁷ (as it is written: “I have made you a father of many nations”) in the presence of Him whom he believed, *that is*, God, who gives life to the dead and calls into being things that do not exist.

¹⁸ In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “So shall your descendants be.”

¹⁹ Without becoming weak in faith 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,

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

²² Therefore it was also credited to him as righteousness.

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

²⁴ but for our sake also, to whom it will be credited, to *us* who believe in Him who raised Jesus our Lord from the dead,

²⁵ *He* who was delivered over because of our wrongdoings and was raised because of our justification.

KEY WORDS:

KEY MESSAGE:

Romans 5

¹Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

²through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.

³And not only *this*, but we also celebrate in our tribulations, knowing that tribulation brings about perseverance;

⁴and perseverance, proven character; and proven character, hope;

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

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

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

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

⁹Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him.

¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

¹¹And not only *this*, but we also celebrate in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned—

¹³ for until the Law sin was in the world, but sin is not counted against *anyone* when there is no law.

¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation *committed* by Adam, who is a type of Him who was to come.

¹⁵ But the gracious gift is not like the offense. For if by the offense 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, overflow to the many.

¹⁶ The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *offense*, resulting in condemnation, but on the other hand the gracious gift *arose* from many offenses, resulting in justification.

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

¹⁸ So then, as through one offense the result was condemnation to all mankind, so also through one act of righteousness the result was justification of life to all mankind.

¹⁹ For as through the one man's disobedience the many were made sinners, so also through the obedience of the One the many will be made righteous.

²⁰ The Law came in so that the offense would increase; but where sin increased, grace abounded all the more,

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

KEY WORDS:

KEY MESSAGE:

Romans 6

¹ What shall we say then? Are we to continue in sin so that grace may increase?

² [Far from it! How shall we who died to sin still live in it?

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

⁴ Therefore we have been buried with Him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life.

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

⁶ knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

⁷ for the one who has died is freed from sin.

⁸ Now if we have died with Christ, we believe that we shall also live with Him,

⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

¹⁰ For the death that He died, He died to sin once for all *time*; but the life that He lives, He lives to God.

¹¹ So you too, consider yourselves to be dead to sin, but alive to God in Christ Jesus.

¹² Therefore sin is not to reign in your mortal body so that you obey its lusts,

¹³ and do not go on presenting the parts of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those who are alive from the dead, and your body's parts *as* instruments of righteousness for God.

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

¹⁵ What then? Are we to sin because we are not under the Law but under grace? Far from it!

¹⁶ Do you not know that *the one* to whom you present yourselves *as* slaves for obedience, you are slaves of *that same one* whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

¹⁷ But thanks be to God that though you were slaves of sin, you became obedient from the heart to *that* form of teaching to which you were entrusted,

¹⁸ and after being freed from sin, you became slaves to righteousness.

¹⁹ I am speaking in human terms because of the weakness of your flesh. For just as you presented the parts of your body as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your body's parts as slaves to righteousness, resulting in sanctification.

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

²¹ Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

²² But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

²³ For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord.

KEY WORDS:

KEY MESSAGE:

Doctrines:

What you learn about man:

Romans 7

¹ Or do you not know, brothers *and sisters* (for I am speaking to those who know the Law), that the Law has jurisdiction over a person as long as he lives?

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

³ So then, if while her husband is alive she gives herself to another man, she will be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress if she gives herself to another man.

⁴ Therefore, my brothers *and sisters*, you also were put to death in regard to the Law through the body of Christ, so that you might belong to another, to Him who was raised from the dead, in order that we might bear fruit for God. ‘

⁵For while we were in the flesh, the sinful passions, which were *brought to light* by the Law, were at work in the parts of our body to bear fruit for death.

⁶But 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.

⁷What shall we say then? Is the Law sin? Far from it! 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.”

⁸But sin, taking an opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead.

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

¹⁰and this commandment, which was to result in life, proved to result in death for me;

¹¹ for sin, taking an opportunity through the commandment, deceived me, and through it, killed *me*.

¹² So then, the Law is holy, and the commandment is holy and righteous and good.

¹³ Therefore did that which is good become *a cause of* death for me? Far from it! Rather *it was* sin, in order that it might be shown to be sin by bringing about my death through that which is good, so that through the commandment sin would become utterly sinful.

¹⁴ For we know that the Law is spiritual, but I am fleshly, sold into bondage to sin.

¹⁵ For I do not understand what I am doing; for I am not practicing what I want *to do*, but I do the very thing I hate.

¹⁶ However, if I do the very thing I do not want *to do*, I agree with the Law, that *the Law is good*.

¹⁷ But now, no longer am I *the one* doing it, but sin that dwells in me.

¹⁸ For I know that good does not dwell in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not.

¹⁹ For the good that I want, I do not do, but I practice the very evil that I do not want.

²⁰ But if I do the very thing I do not want, I am no longer *the one* doing it, but sin that dwells in me.

²¹ I find then the principle that evil is present in me, the one who wants to do good.

²² For I joyfully agree with the law of God in the inner person,

²³ but I see a different law in the parts of my body waging war against the law of my mind, and making me a prisoner of the law of sin, *the law* which is in my body's parts.

²⁴ Wretched man that I am! Who will set me free from the body of this death?

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 sin.

KEY WORDS:

KEY MESSAGE:

Romans 8

¹ Therefore there is now no condemnation at all for those who are in Christ Jesus.

² For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

³ For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

⁴ so that the requirement of the Law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

⁵ For those who are in accord with the flesh set their minds on the things of the flesh, but those who are in accord with the Spirit, the things of the Spirit.

⁶ For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

⁷ because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*,

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 you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

¹⁰ If Christ is in you, though the body is dead because of sin, yet the spirit is ^[1]alive because of righteousness.

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 bodies through His Spirit who dwells in you.

¹² So then, brothers *and sisters*, we are under obligation, not to the flesh, to live according to the flesh—

¹³ for if you are living in accord with the flesh, you are going to die; but if by the Spirit you are putting to death the deeds of the body, you will live.

¹⁴ For all who are being led by the Spirit of God, these are sons *and daughters* of God.

¹⁵ For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons *and daughters* by which we cry out, “Abba! Father!”

¹⁶ The Spirit Himself testifies with our spirit that we are children of God,

¹⁷ and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

¹⁸ For I consider that the sufferings of this present time are not worthy *to be* compared with the glory that is to be revealed to us.

¹⁹ For the eagerly awaiting creation waits for the revealing of the sons *and daughters* of God.

²⁰ For the creation was subjected to futility, not willingly, 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.

²³ And not only *that*, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons *and daughters*, the redemption of our body.

²⁴ For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees?

²⁵ But if we hope for what we do not see, through perseverance we wait eagerly *for it*.

²⁶ Now in the same way the Spirit also helps our weakness; for we do not know what to pray for as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words;

²⁷ and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

²⁸ And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

²⁹ For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brothers *and sisters*;

³⁰ and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

³¹ What then shall we say to these things? If God *is* for us, who *is* against us?

³² He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

³³ Who will bring charges against God's elect? God is the one who justifies;

³⁴ who is the one who condemns? Christ Jesus is He who died, but rather, was raised, who is at the right hand of God, who also intercedes for us.

³⁵ Who will separate us from the love of Christ? *Will* tribulation, or trouble, or persecution, or famine, or nakedness, or danger, or sword?

³⁶ Just as it is written:

“For Your sake we are killed all day long;
We were regarded as sheep to be slaughtered.”

³⁷ But in all these things we overwhelmingly conquer 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 will be able to separate us from the love of God that is in Christ Jesus our Lord.

KEY WORDS:

KEY MESSAGE:

Romans 9

¹ I am telling the truth in Christ, I am not lying; my conscience testifies with me in the Holy Spirit,

² that I have great sorrow and unceasing grief in my heart.

³ For I could wish that I myself were accursed, *separated* from Christ for the sake of my countrymen, my kinsmen according to the flesh,

⁴ who are Israelites, to whom belongs the adoption as sons *and daughters*, the glory, the covenants, the giving of the Law, the *temple* service, and the promises;

⁵ whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

⁶ But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel;

⁷ nor are they all children because they are Abraham's descendants, but: "through Isaac your descendants shall be named."

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.

⁹ For this is the word of promise: "At this time I will come, and Sarah will have a son."

¹⁰ And not only *that*, but there was also Rebekah, 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, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls,

¹² it was said to her, "The older will serve the younger."

¹³ Just as it is written: "Jacob I have loved, but Esau I have hated."

¹⁴ What shall we say then? There is no injustice with God, is there? Far from it!

¹⁵ For He says to Moses, “I will have mercy on whomever I have mercy, and I will show compassion to whomever I show compassion.”

¹⁶ So then, *it does not depend* on the *person* who wants *it* nor the one who runs, but on God who has mercy.

¹⁷ For the Scripture says to Pharaoh, “For this very reason I raised you up, in order to demonstrate My power in you, and that My name might be proclaimed throughout the earth.”

¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires.

¹⁹ You will say to me then, “Why does He still find fault? For who has resisted His will?”

²⁰ On the contrary, who are you, you *foolish* person, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

²¹ Or does the potter not have a right over the clay, to make from the same lump one object for honorable use, and another for common use?

²² What if God, although willing to demonstrate His wrath and to make His power known, endured with great patience objects of wrath prepared for destruction?

²³ And *He did so* to make known the riches of His glory upon objects of mercy, which He prepared beforehand for glory,

²⁴ *namely* us, whom He also called, not only from among Jews, but also from among Gentiles,

²⁵ as He also says in Hosea:

“I will call those who were not My people, ‘My people,’
And her who was not beloved, ‘beloved.’”

²⁶ “And it shall be that in the place where it was said to them, ‘you are not My people,’

There they shall be called sons of the living God.”

²⁷ Isaiah cries out concerning Israel, “Though the number of the sons of Israel may be like the sand of the sea, *only* the remnant will be saved;

²⁸ for the Lord will execute His word on the earth, thoroughly and quickly.”

²⁹ And just as Isaiah foretold:

“If the Lord of armies had not left us descendants,

We would have become like Sodom, and would have been like Gomorrah.”

³⁰ What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, but the righteousness that is by faith;

³¹ however, Israel, pursuing a law of righteousness, did not arrive at *that* law.

³² Why? Because *they did not pursue it* by faith, but as though *they could* by works.

They stumbled over the stumbling stone,

³³ just as it is written:

“Behold, I am laying in Zion a stone of stumbling and a rock of offense,

And the one who believes in Him will not be put to shame.”

KEY WORDS:

KEY MESSAGE:

Romans 10

1 Brothers *and sisters*, my heart's desire and my prayer to God for them is for *their* salvation.

2 For I testify about them that they have a zeal 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.

4 For Christ is the end of the Law for righteousness to everyone who believes.

5 For Moses writes of the righteousness that is based on the Law, that the person who performs them will live by them.

6 But the righteousness based on faith speaks as follows: "Do not say in your heart, 'Who will go up into heaven?' (that is, to bring Christ down),

⁷ 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,

⁹ that if you confess with your mouth Jesus *as* Lord, and believe in your heart
that God raised Him from the dead, you will be saved;

¹⁰ for with the heart *a person* believes, resulting in righteousness, and with the
mouth he confesses, resulting in salvation.

¹¹ For the Scripture says, “Whoever believes in Him will not be put to shame.”

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 on Him;

¹³ for “Everyone who calls on the name of the Lord will be saved.”

¹⁴ How then are they to call on Him in whom they have not believed? How are they to believe in Him whom they have not heard? And how are they to hear without a preacher?

¹⁵ But how are they to preach unless they are sent? Just as it is written: “How beautiful are the feet of those who bring good news of good things!”

¹⁶ However, they did not all heed the good news; for Isaiah says, “Lord, who has believed our report?”

¹⁷ So faith *comes* from hearing, and hearing by the word of Christ.

¹⁸ But I say, surely they have never heard, have they? On the contrary:

“Their voice has gone out into all the earth,
And their words to the ends of the world.”

¹⁹ But I say, surely Israel did not know, did they? First Moses says,

“I will make you jealous with *those who are* not a nation,
With a foolish nation I will anger you.”

²⁰ And Isaiah is very bold and says,

“I was found by those who did not seek Me,
I revealed Myself to those who did not ask for Me.”

²¹ But as for Israel, He says, “I have spread out My hands all day long to a
disobedient and obstinate people.”

KEY WORDS:

KEY MESSAGE:

Romans 11

¹ I say then, God has not rejected His people, has He? Far from it! 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* Elijah, how he pleads with God against Israel?

³ “Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life.”

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.”

⁵ In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice.

⁶But if *it is* by grace, *it is* no longer on the basis of works, since *otherwise* grace is no longer grace.

⁷What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

⁸just 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.”

⁹And David says,

“May their table become a snare and a trap,
And a stumbling block and a retribution to them.

¹⁰May their eyes be darkened to see not,
And bend their backs continually.”

¹¹I say then, they did not stumble so as to fall, did they? Far from it! But by their wrongdoing salvation *has come* to the Gentiles, to make them jealous.

¹² Now if their wrongdoing *proves to be* riches for the world, and their failure, riches for the Gentiles, how much more *will* their fulfillment *be*!

¹³ But I am speaking to you who are Gentiles. Therefore, insofar as I am an apostle of Gentiles, I magnify my ministry

¹⁴ if somehow, I may move my own people to jealousy and save some of them.

¹⁵ For if their rejection *proves to be* the reconciliation of the world, what *will* *their* acceptance *be* but life from the dead?

¹⁶ If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are as well.

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 fear;

²¹ for if God did not spare the natural branches, He will not spare you, either.

²² See then the kindness and severity of God: to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; for otherwise you too will be cut off.

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.

²⁴ For if you were cut off from what is by nature a wild olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

²⁵ For I do not want you, brothers *and sisters*, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

²⁶ and so all Israel will be saved; just as it is written:

“The Deliverer will come from Zion,
He will remove ungodliness from Jacob.”

²⁷ “This is My covenant with them,
When I take away their sins.”

²⁸ In relation to the gospel *they are* enemies on your account, but in relation to *God’s* choice *they are* beloved on account 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, that because of the mercy shown to you they also may now be shown mercy.

³² For God has shut up all in disobedience, so that He may show mercy to all.

³³ Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

³⁴ For who has known the mind of the Lord, or who became His counselor?

³⁵ Or who has first given to Him, that it would be paid back to him?

³⁶ For from Him, and through Him, and to Him are all things. To Him *be* the glory forever. Amen.

KEY WORDS:

KEY MESSAGE:

Romans 12

1 Therefore, I urge you, brothers *and sisters*, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

4 For just as we have many parts in one body and all the body's parts do not have the same function,

⁵ so we, who are many, are one body in Christ, and individually parts of one another.

⁶ However, since we have gifts that differ according to the grace given to us, *each of us is to use them properly*: if prophecy, in proportion to *one's* faith;

⁷ if service, in the *act of* serving; or the one who teaches, in the *act of* teaching;

⁸ or the one who exhorts, in the *work of* exhortation; the one who gives, with generosity; the one who is in leadership, with diligence; the one who shows mercy, with cheerfulness.

⁹ Love *must be* free of hypocrisy. Detest what is evil; cling to what is good.

¹⁰ *Be* devoted to one another in brotherly love; 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 Bless those who persecute you; bless and do not curse.

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 repay evil for evil to anyone. Respect what is right in the sight of all people.

¹⁸ If possible, so far as it depends on you, be at peace with all people.

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.

²⁰ “But if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.”

²¹ Do not be overcome by evil but overcome evil with good.

KEY WORDS:

KEY MESSAGE:

Romans 13

¹ Every person is to be subject to the governing authorities. For there is no authority except from God, and those which exist are established by God.

² Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

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 servant 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 servant of God, an avenger who brings wrath on the one who practices evil.

⁵ Therefore it is necessary to be in subjection, not only because of wrath, but also for the sake of conscience.

⁶ For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing.

⁷ Pay to all what is due them: tax to whom tax *is due*; custom to whom custom; respect to whom respect; honor to whom honor.

⁸ Owe nothing to anyone except to love one another; for the one who loves his neighbor has fulfilled *the Law*.

⁹ For this, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and if there is any other commandment, it is summed up in this saying, “You shall love your neighbor as yourself.”

¹⁰ Love does no wrong to a neighbor; therefore, love is the fulfillment of *the Law*.

¹¹ *Do* this, 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 *first* believed.

¹² The night is almost gone, and the day is near. Therefore, let’s rid ourselves of the deeds of darkness and put on the armor of light.

¹³ Let's behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and debauchery, 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.

KEY WORDS:

KEY MESSAGE:

Romans 14

¹ Now accept the one who is weak in faith, *but* not to have quarrels over opinions.

² One person has faith that he may eat all things, but the one who is weak eats *only* vegetables.

³ The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.

⁴ Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.

⁵ One *person* values one day over another, another values every day *the same*. Each person must be fully convinced in his own mind.

⁶The one who observes the day, observes it for the Lord, and the one who eats, does so with regard to the Lord, for he gives thanks to God; and the one who does not eat, *it is* for the Lord *that* he does not eat, and he gives thanks to God.

⁷For not one of us lives for himself, and not one dies for himself;

⁸for 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.

⁹For to this *end* Christ died and lived *again*, that He might be Lord both of the dead and of the living.

¹⁰But *as for* you, why do you judge your brother *or sister*? Or you as well, why do you regard your brother *or sister* with contempt? For we will all appear before the judgment seat of God.

¹¹For it is written:

“As I live, says the Lord, to Me every knee will bow,
And every tongue will give praise to God.”

¹²So then each one of us will give an account of himself to God.

¹³ Therefore let's not judge one another anymore, but rather determine this: not to put an obstacle or a stumbling block in a brother's *or sister's* way.

¹⁴ I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to the one who thinks something is unclean, to that *person it is* unclean.

¹⁵ For if because of food your brother *or sister* is hurt, you are no longer walking in accordance with love. Do not destroy with your *choice* of food that *person* for whom Christ died.

¹⁶ Therefore do not let what is for you a good thing be spoken of as evil;

¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

¹⁸ For the one who serves Christ in this *way* is acceptable to God and approved by *other* people.

¹⁹ So then we pursue the things which make for peace and the building up of one another.

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 person who eats and causes offense.

²¹ It is good not to eat meat or to drink wine, or *to do anything* by which your brother *or sister* stumbles.

²² The faith which you have, have as your own conviction before God. Happy is the one who does not condemn himself in what he approves.

²³ But the one who doubts is condemned if he eats, because *his eating is* not from faith; and whatever is not from faith is sin.

KEY WORDS:

KEY MESSAGE:

Romans 15

¹ Now we who are strong ought to bear the weaknesses of those without strength, and not *just* please ourselves.

² Each of us is to please his neighbor for his good, to *his* edification.

³ For even Christ did not please Himself, but as it is written: “The taunts of those who taunt You have fallen on Me.”

⁴ For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

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,

⁶so that with one purpose *and* one voice you may glorify the God and Father of our Lord Jesus Christ.

⁷Therefore, accept one another, just as Christ also accepted us, for the glory of God.

⁸For I say that Christ has become a servant to the circumcision in behalf of the truth of God, to confirm the promises *given* to the fathers,

⁹and for the Gentiles to glorify God for His mercy; as it is written:

“Therefore I will give praise to You among the Gentiles,
And I will sing praises to Your name.”

¹⁰ Again he says,

“Rejoice, you Gentiles, with His people.”

¹¹ And again,

“Praise the Lord all you Gentiles,
And let all the peoples praise Him.”

¹² Again Isaiah says,

“There shall come the root of Jesse,

And He who arises to rule over the Gentiles,

In Him will the Gentiles hope.”

¹³ Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

¹⁴ And concerning you, my brothers *and sisters*, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.

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 to me from God,

¹⁶ to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

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 all around as far as Illyricum I have fully preached the gospel of Christ.

²⁰ And in this way I aspired to preach the gospel, not where Christ was *already* known by name, so that I would not build on another person's foundation;

²¹ but just as it is written:

“They who have not been told about Him will see,
And they who have not heard will understand.”

²² For this reason I have often been prevented 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—

²⁵ but now, I am going to Jerusalem, serving the saints.

²⁶ For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

²⁷ For 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 do them a service also in material things.

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.

²⁹ I know that when I come to you, I will come in the fullness of the blessing of Christ.

³⁰ Now I urge you, brothers *and sisters*, 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 rescued 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 relax in your company.

³³ Now the God of peace *be* with you all. Amen.

KEY WORDS:

KEY MESSAGE:

Romans 16

16 I recommend to you our sister Phoebe, who is a servant of the church which is at Cenchrea,

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 risked their own necks for my life, 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 Junia, my kinsfolk and my fellow prisoners, who are outstanding in the view of 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 brothers *and sisters* with them.

¹⁵ Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

¹⁶ Greet one another with a holy kiss. All the churches of Christ greet you.

¹⁷ Now I urge you, brothers *and sisters*, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

¹⁸ For such people 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.

¹⁹ For the report of your obedience has reached everyone; therefore, I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.

²⁰ The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus be with you.

²¹ Timothy, my fellow worker, greets you, and *so do* Lucius, Jason, and Sosipater, my kinsmen.

²² I, Tertius, who have written 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.

²⁵ 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 which has been kept secret for long ages past,

²⁶ but now has been disclosed, and through the Scriptures of the prophets, in accordance with the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith;

²⁷ to the only wise God, through Jesus Christ, be the glory forever. Amen.

KEY WORDS:

KEY MESSAGE:

Paul's Missionary Journeys



ETHNOS360
BIBLE INSTITUTE
www.e360bible.org

Paul's First Missionary Journey

Antioch, Salamis, Paphos, Perga, Pisidian Antioch, Iconium, Lystra, Derbe (Returning: Lystra, Iconium, Pisidian Antioch, Perga, Attalia, Antioch)

Paul's Second Missionary Journey

Jerusalem, Antioch, Syria, Derbe, Lystra, Iconium, Pisidian Antioch, Troas, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea, Jerusalem

Paul's Third Missionary Journey

Antioch, the region of Galatia and Phrygia, Ephesus, Philippi, Corinth, Troas, Miletus, Patara, Paphos, Tyre, Caesarea, Jerusalem

Paul's Journey to Rome

Jerusalem, Caesarea, Sidon, Myra, Fair Havens, Malta, Syracuse, Rhegium, Puteoli, Rome

BIBLIOGRAPHY FOR ROMANS

- Boice, James Montgomery. Romans, Four Volumes. Grand Rapids, MI: Baker Books, 1991
- Bruce, F. F. Tyndale New Testament Commentaries: Romans. Grand Rapids, MI: Eerdmans Publishing Co., 1987
- Harrison, Everett F. Expositor's Bible Commentary, Volume 10 Romans. Grand Rapids, MI: Zondervan, 1976
- Jensen, Irving. Romans Self-Study Guide. Chicago, IL: Moody Bible Institute of Chicago, 1969
- MacArthur, John. The MacArthur New Testament Commentary: Romans. Chicago, IL: Moody Publishers, 1991
- Merida, Tony. Christ-Centered Exposition: Exalting Jesus in Romans. Nashville, TN: B and H Publishing Group, 2021
- Moo, Douglas J. The New International Commentary on the New Testament Romans. Grand Rapids, MI: Eerdmans Publishing Co., 2018
- Sproul, R.C. Romans. Wheaton, IL: Crossway Books, 2009
- Stott, John. The Message of Romans. Downer's Grove, IL: Intervarsity Press, 2020
- Thomas, Griffith. St. Paul's Epistle to the Romans. Grand Rapids, MI: Eerdmans Publishing Co., 1988
- Witherington, Ben III. Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians. Grand Rapids, MI: William Eerdmans Publishing, 1995
- Wiersbe, Warren. Be Right: A New Testament Study – Romans. Wheaton, Ill.: Victor Books, 1979
- Wright N.T. For Everyone Bible Study Guides: Romans. Downer's Grove, IL: Intervarsity Press, 2009
- Wuest, Kenneth. Word Studies in the Greek New Testament: Romans. Grand Rapids, MI: Eerdmans Publishing Co., 1973
- Archaeological Study Bible. Grand Rapids, MI: Zondervan, 2005
- Baker Illustrated Bible Commentary. Grand Rapids, MI: Baker Books, 2012

Bible Knowledge Commentary. Walvoord and Zuck, General Editors. Wheaton, IL.: Victor Books, 1985

Carson, D.A. and Moo, Douglas and Morris, Leon. An Introduction to the New Testament. Grand Rapids, MI: Zondervan Publishing House, 1992

Complete Jewish Study Bible. Peabody, Massachusetts: Hendrickson Publishers, 2016

Complete Word Study Dictionary: Old Testament. Warren Baker, General Editor. Chattanooga, TN: AMG Publishers, 1994

Complete Word Study Dictionary: New Testament. Spiros Zodhiates, General Editor. Chattanooga, TN: AMG Publishers, 1992

Henry, Matthew. Commentary on the Whole Bible. Rev. Leslie F. Church, Editor. Grand Rapids, MI: Zondervan, 1960

Boa, Kenneth and Kruidenier, William M. Holman New Testament Commentary: Romans. Nashville, TN. Broadman and Holman Publishers, 2000

MacArthur Bible Commentary. John MacArthur. Nashville, TN: Thomas Nelson, 2005

NIV Application Commentary: Romans, Grand Rapids, MI: Zondervan, 2000

Reformation Study Bible. R.C. Sproul, General Editor. Orlando, FL: Ligonier Ministries, 2005

Robertson, A.T. Word Pictures in the New Testament. Nashville, TN: Broadman Press, 1931

Theological Dictionary of the New Testament in Ten Volumes. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1976

Vincent, Marvin. Word Studies in the New Testament. McClean, VA: MacDonald Publishing Co.

Vine, W. E. Expository Dictionary of New Testament Words. Old Tappan, New Jersey: Fleming Revell Company, 1966

TERMS

Acrostic: An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet.

<https://en.wikipedia.org/wiki/Acrostic>

a [text](#), usually a [poem](#), in which [particular letters](#), such as the first [letters](#) of each [line](#), [spell](#) a word or phrase. <https://dictionary.cambridge.org/us/dictionary/english/acrostic>

Antiphonal music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

Chiasm: a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (*x*). This device can either mark entire psalms or merely highlight certain segments.

Condensed expression: also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

Context: the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

Cross reference: verses located in other places within scripture which relate and explain the currently observed text

Declarative praise: praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

Descriptive praise: psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

Distich: a two-line compound thought; also called a bi-colon

Eisegesis: the process is misinterpreting a text by reading into the text one’s preconceived ideas

Exegesis: explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

External Evidence: Data derived from sources other than the document under consideration

Hendiadys: the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?”

The Lord is the stronghold of my life, of whom shall I be afraid?” (Psalm 27: 1)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (Psalm 107: 10)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (1 Thess. 2:12)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (1 Thess. 5:23)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(Tit. 2:13)

Hesed – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

Historical Critical Method: Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

Hypostatic Union: union of Christ’s human and divine natures in one being

Inclusio - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

Internal Evidence: Data derived from the document under consideration itself

Kerugma - Kerygma (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

Kerugma is the Greek word associated with preaching. It means "proclamation or proclaiming." At least five elements are involved in the New Testament kerugma.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God's wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.

Litotes or Meiosis

Ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., "You won't be sorry" meaning you'll be glad)

"Not badly at all"

"I am not as young as I used to be"

Definition: A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city.* Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

Maskil: a song for teaching purposes as well as artistic, it's exact meaning is unknown but it is attached to 13 psalms

Merism (Latin merismus, Greek μερισμός merismós) is a **rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

Metonymy: use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

Original Language: the language in which the text was originally written (for instance, Greek for the New Testament)

Parallelism: a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

Pericope: in rhetoric, a unit or passage of writing that forms a thought, such as a story

Peshet: The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

Psalms

Hallel psalms: Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalms 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

Imprecatory psalms: those which contain the request for God to judge the enemies of the psalmist

Psalms of lament: psalms characterized by a complaint or distress expressed by the psalmist

Laments of the individual: there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

Interior lament: psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

Psalms of Confidence These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and

should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

Psalms of praise: psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

Psalms of thanksgiving: usually involves the psalmist gratitude at deliverance from crisis

Songs of ascent: Psalms 120-134 which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

Torah psalms: three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

Yahweh is King psalms: "*YHWH malak*" – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

Qal vahomer: the basic idea of "how much more", if God cares for the lilies of the field, then how much more will He care for His children

Selah *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

Sitz im leben: "setting in life" is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

Stich or colon: the line or completed thought segment of poetry

Strophe: a larger thought segment in Hebrew poetry, made up of multiple stichs

Syncretism: the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a "better" religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

Cultural syncretism is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,te mples%2C%20and%20the%20Ghost%20Dance.>

Targum, (Aramaic: "Translation," or "Interpretation"), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation. The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

Tehillim: the Hebrew word which designates the Book of Psalms; it means "praises"

Torah: the revelation of God's character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God's will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God's ways, God's works and God's words

Typology: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

Unit: the basic words or phrases that make up the larger thought segment of a poetic line or stich

Wisdom motifs: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

Writings: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.



Romans 8:11 KJV

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.