

## Lecture II - Romans

9:10:11: Chapters seem to be strangers to the Book, so some say, they could be cut-out and still have a perfect theme, yet the Apostle felt that he could not overlook the questions dealt-with in these Chapters. They are necessary to the reconciling of the Jews, & their individual promises under the old Covenant, & the universal offer of salvation, under the new Covenant. For instance the fulfilment of the promise to Abraham &c.

How can the salvation of Israel be reconciled with the salvation of the Gentiles. The Jew was to have the first & best chance to accept of this salvation because they had rejected it they were cast aside



These Chapters deal with the coming in of the Gentiles, and the setting aside of the Jews for the time being.

The Apostle shows that the Gospel is for both.

9 Chap. answers the question, why they were cast aside or cut off from the divine side.

10 Chap. shows, the why, from the human side.

11 Chap. Comforts them with the fact that it is only temporal.

— They have accused the Apostle Paul of being untrue to his people. Paul refutes this accusation Ch. 9: 1-5; Rom. Ex 32: 32. verses 6-29 shows that the re-

jection of Israel is just, also. The sovereignty of God is shown in the following verses.



verses 6 to 13 and that the exclusion does not mean unfaithfulness on Gods part. God has a perfect right to cast one down & raise another up.

verses 14-19 Shows perfect consistency with Gods justice. He will have mercy on whom He will have mercy. For example the Canaanites. God never hardens any heart that does not first harden itself. - Pharaoh &c.

verses 20-29 The Choice is foretold in the O.T. (the choice of Gentiles)

The 1st Argument is to show the sovereignty of God.

Ch. 9:30 to 10:4 gives the real cause from the human side, because they would not accept Gods terms.

Chap. 10:5-10 Shows that in spite of Gods plan for them they turned away from <sup>God's</sup> and tried to work out salvation in the law.

v 11:13 show that the gospel is



accessible to all,

verses 14-18 show that the Gospel had been fully preached

verses 19-21 show that the people were warned by Isaiah that they should be set aside & the gentiles chosen.

Chap 11 Shows that the rejection of Israel is not final.

Even now the rejection is only partial - a remnant is still retained, as in the days of Elijah, and restoration is assured. The seeming severity is only kindness on the part of God.

Chap. 12-16 In these Chapters the Apostle reveals the great fact of Christian duty it must extend to all relations of life. religious civil economic and



domestic.

- 1 Ch. 12: 1-8 Christian conduct has its basis in doctrine. You must have doctrine before you can live a Christian life.
- 2 v. 9-21 The personal conduct of the Christian in his relation to others.
- 3 13: 1-7. The Christian's relation to Church & State.
- 4 v. 8-10 The Christian's continued debt - love
- 5 v. 11-14 The Christian's attitude toward the Lord's return. Here we have a picture of in the life of a Roman soldier. He has spent the night in debauchery, the darkness has afforded him the opportunity but now the sun is about to rise, the sentinel gives the call to duty.
- 6 Chaps 14: 1. to 15: 6 The relation of the strong to the weak. This is a contradiction of the law of evolution



The Christian has here a law -  
governing the force of example.

7 Ch 15: 7-13 The relation of Jew  
and Gentile.

Ch 15: 14 to 16: 27 Personal ex-  
planations or prologue.

## I Introductory -

Prelude 1: 1-7

v. 1: Paul, means little - gentile name

(a) Servant - bond slave, the lowest order  
The Roman slave (bond) was branded  
See Gal. 6: 17;

He realized that he was not his own,  
but that Jesus Christ had the absolute  
ownership See 1 Cor 6: 20 - despotic ownership

He knew that the slavery of Jesus  
Christ was the greatest franchise of  
freedom. Gal. 4: 7

(b). Called to be an apostle - he knew  
that he had a specific part in the  
gospel - The apostle to the gentiles



Definitely called, Set, separated, cut off.  
Note many people do not know what  
part of the body of Christ they belong  
to. - study to know see Cor. 12.

Paul was just as much separated  
unto the preaching of the gospel, as  
the disciples were separated from the  
world. separated unto + from see Lu. 6:22

Paul has no honor, ambition,  
or passion but Christ.

Are you as drift-wood in the  
ministry, or are you separated  
unto the ministry by the Lord.

v. 2 The birth, life, death, resurrection, +  
ascension of Christ would have  
been meaningless without the O.T.  
It concealed the N.T. + the N.T. re-  
vealed the O.T.

God had plan in mind of Paul  
to save the world + Jesus was in  
that plan even before the world  
was. In the Cherubic symbols  
The lion corresponds to the King



of Matthew, the  $\alpha$ , the servant of  
Moses, the face, the Son of man, of  
Luke.

v.3 Concerning his sons

(The genealogy of Christ in the gospel in  
a nutshell. The Jews do not keep genealogies  
to day)

v.4 Made to be the Son of God

The resurrection did not make him  
to be the Son of God, it only marked  
him off as the only begotten - not made  
Let a dead rising



(2) Personal interest in the Roman Church

Vers. 8-10

vs 8. Thanksgiving & prayer for them  
(study the prayers of the apostle Paul,  
they are necessary to a right understanding of the apostle)

The object of his prayers - the saints  
not sinners. see Col. 2:1 Paul prayers  
were battles - unceasingly, wrestling  
like Jacob. - the nature of agony.  
Paul had a deep consciousness of  
the fact that God was his, - his own  
His is the only one of the N. T.  
writers that uses the term "My God."  
vs 9 Paul calls God to witness to the  
fact that he unceasingly remembers  
them in prayer.

Praying is the Christians service  
just as much as work.

v 10 Paul made plans but they were  
not carried out. i.e. as he planned  
them nor when he hope to see them.  
But he was willing to have all up at  
that God might have his way



Paul had plans as to what he will do in Damascus, but instead of entering with the pomp of his commission from Jerusalem, he entered as prisoner. He said, "I must also see Rome," he did, but not as he thought - the great gloath of the gentiles! He entered as prisoner of Christ, or for Christ. Paul plan - but he did not carry out without consulting God & know if it was God's plan for him.

v. 12 & 12 The tact of Paul - that they might be established & that he might be comforted. A mutual exchange, a mutual faith. The preacher should go into the pulpit expecting to receive & well, as to give. He must receive if he would grow.

v. 13. I am going to Rome for results.

Do not mistake faithfulness for fruitfulness. Expect results & work & pray for them. Do not let Satan trap you.

v. 14 I am a debtor to all men, everywhere. So are we, have we as individuals paid that debt.

The Christian religion is the only one that imposes upon the heads of the shoulders of its followers the salvation of the world.



Vers 16, 17. The theme

Paul was conscious of the Roman hatred of the Jew & any thing Jewish. How must the Romans have looked upon the gospel - Jewish in its origin & of <sup>a</sup> crucified Jew - as a common thief. & propagated by a lot of fishermen. to a cultured people in Rome. Nevertheless Paul is not ashamed of it. The gospel was a new thing it had no triumphs in Rome. Paul knew that no force could save man, in nature, or in science, & that the gospel was the only force which uses to save men. It is a dynamic force, or power. received by faith & continued in by faith.

The righteousness <sup>ness</sup> of God the need of the world.

v. 17. The gospel is the revelation of God's righteousness.

v. 18. The wrath of God is the revelation of God's justice.



Retributive justice - because all had fallen short, therefore a universal need of <sup>salvation</sup>. The gentile had failed to live up to the light of God he had - conscience. The Jew had failed to live up to the law of God.

(2) The heathen.

Ungodliness relates to God  
unrighteousness relates to man.

15.14 No heathen lives up to the light he  
-22 has of God. The heathen have had certain moral revelations.

No man is left without a knowledge of God. The beginning of idolatry is found in immorality. Why am I condemned when I do wrong? there is that within me which shows me the wrong & reproves me for it.

The heathen did not want to retain God as sovereign, they wanted a God that would allow them to do as they chose - the indulgence in the lusts of the flesh.



The existence of all created things presupposes the existence of a personality. No man is a skeptic, infidel, atheist or agnostic, he becomes such, by learning to be such, refusing to entertain the knowledge or intuitive recognition of God inherent in him.

2523

God does not want an image of himself, - because Jesus Christ is the express image of the Father. But the heathen wanted a god who had passions like themselves. All unbelief in the true God finds its basis in immorality. The heathen rejected the moral knowledge of God. The nations were originally all monothestic. The race started with one God, so man's evolution is not a step upwards but devolution - a step downward.



There are three steps in this devolution

1<sup>st</sup> The growth of elaborate systems of idolatry (idolatry is a witness of the manytheistic idea of God)

2<sup>nd</sup> The loss of restraint on all animal passions. In the polytheistic idea of God no moral curb is placed upon the passions.

3<sup>rd</sup> The complete violation of all the commandments on the 2<sup>nd</sup> table.

God punishes sin with sin. If men will not know Him, He takes away the power of chastity. The heathen have brought this upon themselves, because they refused to retain the knowledge of God. And their only hope is in our taking the Gospel to them.



The failure of the Jew. Ch. 2: 3-20. There was a great tendency to phariseeism in Paul's day.

Paul aims a blow at the respectable people - so called.

The heathens sin was patent to every eye.

The sins of the Jew were hidden under the letter of the law.

(If the religion of the Jew could save him, then the religion of Jesus Christ was an impertinence) verses 1-11 The tendency of the Jew to sit in judgment - a self-constituted judge, of his fellow men.

He deals with the respectable among both classes, both Jew & Gentile.

The heart is the object at which he aims his argument.

Four principles of judgment  
1. to prove all men under sin.



Truth

1<sup>st</sup> - according to naked facts v 2  
"Your judgment is based on appearances.

2<sup>nd</sup> according to his deeds, - or judgment  
by works, ~~without respect of persons.~~ <sup>v. 6</sup>

3<sup>rd</sup> without respect of persons, v 11

4<sup>th</sup> According to my Gospel, v 16

Jesus Christ is to be the Judge  
He rebukes the Jew for looking at  
the sin of the Gentile, when he  
was practicing the same propensities  
notwithstanding it was under the  
cloak of religion.

Sin will be punished in the  
moral & the immoral.

In the sight of God, the sin of  
the Jew was just as great as the  
sin of the Gentile, in fact  
greater, as God had given to the  
Jew the revelation of His will  
in writing, hence he had the



greater light & must bear the greater responsibility.

v6. Every man will be rewarded according to his deeds, ~~in his~~

The deeds that appear in the judgment & their rewards

v7-8 (1) As to their character

(2) As to their pursuit-

(3) As to their award

v9-10 The order reversed—Award  
Pursuit-  
Character

v12-16 A man cannot sin without law. Have the heathen a law? Yes, the law of conscience. Therefore a man can perish without a written revelation, simply having a law. cannot comment the Jew to God. Man can sin & perish with or without a law,

The standard of judgment is based upon the law in the heart. If the Jew can be saved by the



keeping of the law - i.e. the written law, then the heathen could be saved by the keeping of the law of conscience - Salvation by the Cross would then have been unnecessary, righteousness does not come that way - but by faith - Paul is seeking to drive them out to sea, as it were, & leaving them without a rudder. - see Acts 10: this shows that <sup>by keeping the moral law</sup> Cornelius was not saved, see Rom. 3: 19 - that the Jew was not saved by keeping the written law,

- (1) The judgment is just,
  - (2) The day is certain,
  - (3) The deed is known,
  - (4) The standard - my Gospel
- or 24-27 Try to show the Jew that he is a sinner as well as the Gentile.

The Jew knew the truth.



He refused the truth.

" fell into immorality & sensuality

v 17-18 The personal privileges of the Jew.

1 Called a Jew

2 The only revelation of God was given to the Jew.

3 They made their boast in the knowledge of God

v 19-20 Five things in which the Jew's knowledge was superior to the Gentile.

(1) They are confident that they were a guide to the blind.

2 A light to those in darkness.

3 An instructor of the foolish.

4 A teacher of babes.

5 Knowledge of the truth.

v 21-24 Idolatry.

Sensuality.

Immorality.

These things had been practiced by



the Jew, notwithstanding his superior privilege & knowledge of God and had brought - God's name into contempt among the heathen

✓ 25: Circumcision is but an empty  
26 sign unless you have the real thing, if you have, the real thing - circumcision of the heart - then it is of value. The <sup>mere</sup> outward sign was not necessary. But the inward change it is good whether it has the stamp or not

✓ 28.29 A man is judged by what he is  
3 Chap. What advantage then has the over the Gentile.

1 Because the oracles of God were delivered to him.

2 You <sup>only</sup> of all the nations have known <sup>God</sup>.

✓ 9-20  
The charge of universal sinfulness is proven by the C.T. and the Jew is proven to be without righteousness before God. All are in the lap of the evil one. None seeketh to do God's will.



✓  
Chap 3:

o 21-31 The new way of righteousness intended for all men.

This passage is a summary of the doctrine of justification by faith. All goes before prepares for the setting forth of this truth, and all that follows after is an explanation of the principles laid down.

Righteousness was obtained by works under the Mosaic Covenant, under the new covenant righteousness is obtained by faith. A new way was necessary in that all had failed to gain righteousness by the keeping of the law. The revelation of this new way is a gospel of hope. It is not-heathenistic, it is not-Judaistic, but-Theistic, that is, from God apart from man.



The Q. T. contains the doctrine of justification by faith. And the new way is virtually a <sup>new</sup> manifestation of the old way.

(1) By faith as opposed to works of men. All elements of works are removed - all have sinned & none is able to pay the debt of sin. There will be no self-made men in heaven.

Salvation is not free, in the sense that it cost nothing to be able to give it to man. Illustration - a certain U. S. Senator visiting a mine in one of the central States, stepped into the cage & was in a few moments at the bottom of the shaft, when he had returned to the top, he remarked to his guide that it cost no effort at all to go to the bottom of the shaft & up again. The guide answered "no, it ~~is~~



may <sup>not have</sup> cost you any exertion  
but it cost ten men their lives  
to put it that shaft."

A man may go before the Judge  
of a Court & swear allegiance  
to the government of these United  
States, he may then go to any  
foreign country & if in trouble  
there he may appeal to this  
government for protection  
if he has not committed a  
criminal act; this Gov. is  
bound to protect him, & claim  
for him his rights. It practically  
cost him no effort on his part—  
only complying with the con-  
dition of allegiance, but it  
cost the lives of our forefathers  
to make that protection possible  
to him.

The death of Christ has a  
two fold bearing. It declared  
the righteousness of God and  
made possible the imputing



of righteousness to man

(2) It provides a righteousness for man.

(3) It justifies the ungodly.  
God could not justify the ungodly in the old covenant. He now can by the Cross.

Chap 4: The example of Abraham's justification

5-6 without merit.

6-8 The Example of David.  
Reckoned to Him.

9-10 Abraham was justified without circumcision or the works of the law.

God justified Abraham by faith.

The Old Testament mode of justification was temporal

(a) The results of Justification is proved

Chap 5: 1-11. God's attitude towards man, proved - love, last



present-and future.

(b) The relation of the justified to God is illustrated by the relation of the race to Adam. &

Sin came to the race through Adam - death.

Righteousness came to the race through Christ - life.

There was an organic relation of the race to Adam.

There is an organic relation of the race to Jesus Christ.



## V Chap's 9:—11:

Paul here answers the question why the Jew was set aside from the place of priority, and the Gentile taken in.

Ch 9: Contains the argument for God's faithfulness & justice.

Israel's rejection as viewed from God's side.

Ch 10: The rejection of Israel is looked at from the human, or Jew's side.

Ch 11: Shows the divine purpose regarding Israel.

Ch. 9: 1—3—

(1) Reason for the exclusion of Israel from God's side.

He puts the Jew on a level with the Gentile.

v 1-3 Paul likens himself to a second Moses Com. Ex 32:30-33

v 4, 5 Sets forth the special privileges of the Jews.



He contrasts the great blessings of the past with their present state.

(2) v 6-13, The rejection of Israel is consistent with Gods promise.

They say <sup>that</sup> it is inconsistent.

That God made definite promises to Israel and if the Jew & Gentile are put on equal footing this promise has been broken.

The Jew is finding fault with God that Israel is not saved.

If part of Israel were rejected this ~~is~~ is in harmony with God's promise.

God has always worked along the line of selection.

Ishmael is rejected & Isaac chosen because he did not have the same mother as

But note Jacob & Esau, God



chose Jacob and rejected Esau  
Gen. 25: 23. Mal. 1: 2, 3

God deals with Jacob & Esau as  
with Nations & not as individuals.

It is a matter of promise, not  
of birth.

The question of eternal security  
& eternal damnation is not here  
at all.

The election of selection is  
not on a natural but a spirit-  
ual birth.

(3) 14-29. It is consistent with  
God's judgment.

14-18 Absolute sovereignty of  
God as seen from the O.T.

Pharaoh is mentioned as harden-  
ing his heart some four times  
before mention is made that  
God hardened it.

Constant refusing to do God's  
will produces a hardening of  
the heart. It is judicial har-  
dening.



v 19-23 God's Creatorship carries with it inalienable rights.

Paul shows that God was perfectly free & it was just for Him to do as He pleased in the conferring of blessings. ~~He~~

He gave blessings to Moses but denied them to Pharaoh.

No man has any claim upon God. So has no ground to complain when He gives blessings to another & denies them to him.

Cor. 13: 5: 13; Heb. 1: 6.

Is there injustice with God because He has set aside the unbelieving Jew and received the believing Gentile?

It is not in place for you to argue the matter with God but to submit.

Is God unjust because He manifests His justice to the



Gentiles?

God has not-exhausted His  
wrath but His mercy.

(4) 24-29

The choice of the Gentiles was  
foretold in the A. T. Hos. 2: 23



# Synthetic Outline of Romans.

- 1 1:1-7 Salutation
- 2 1:8-10 Thanksgiving
- 3 1:11-15. Expression of desire for a closer acquaintanceship.
- 4 1:16, 17. The gospel defined
- 5 1:18-3:20 The universal need, of an imputed righteousness - "the righteousness of faith."
- 6 3:21-4:25. The application of imputed righteousness - Abraham, David, illustrated in O.T.
- 7 5:1-21. The result of the application of imputed righteousness upon all believers
- 8 6:1-7:25 The offer of imputed righteousness was no apology for persistency in sin.
- 9 8:1-39 The secret of Power to obtain victory over sin



10 9:1-11:36 Why the Jew was set aside from the place of special favor & the Gentile received.

(1) 9:1-5 The apostle's personal sorrow concerning his people.

(2) 9:6-29 The rejection was in keeping with God's promise, His righteousness, justice, & sovereignty.

(3) 9:30-10:21 The real cause of Israel's rejection was their rejection of the righteousness of faith.

(4) 11:1-36 The rejection of Israel is not final, or complete rejection.



11 How imputed righteousness  
should be manifested in life &  
conduct.

- |                 |                         |
|-----------------|-------------------------|
| (1) 12:1,2.     | In relation to God.     |
| (2) 12:3-13     | " " the Church          |
| (3) 12:14-21    | " " World.              |
| (4) 13:1-14     | " " Government.         |
| (5) 14:1-15:13  | " " Example.            |
| (6) 15:14-16:27 | Greeting & Salutations. |