

ROMANS



Lone Star Baptist College

Romans

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Lone Star Baptist College is committed to providing
tried, trusted, and proven material that will further equip
our college students as they prepare to do the will of God
and to carry out the Great Commission.

The contents of this book are the result of decades of spiritual growth
in life and ministry. It is not our intent to claim originality with any quote or thought
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Dear LSBC Student,

We hope that you enjoy this class, “Romans.” Our LSBC faculty has gone to great lengths to provide you with the very best Christian material and education that is available today. Our desire is to help you reach your fullest potential as you do the will of God for your life.

In preparing this material, our dedicated faculty members have made sure that each course study is well-balanced, Christ-honoring, Biblically sound, and completely trustworthy. This material has been prepared in such a way that you can use it over and over again in your future ministries.

Our church and college want to provide you with the tools you need to serve the Lord and lead others. We believe that you deserve the very best tools as you endeavor to obey the Lord and train others.

As you take this class always remember we are here to help you, serve you, and lead you. We pray that our Lord will richly bless you through this class.

Sincerely,^[1]_{SEP}

Dr. Mike Wells, President



CLASS REQUIREMENTS

Download and read the book *Salvation Is More Than Being Saved* by Dr. Jack Hyles. This will count as 25% of your grade.

Link for a free download:

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Romans

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THE BOOK OF ROMANS INTRODUCTION

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During no other period in the entire history of the world has so much priceless literature appeared as during the years _____. These thrilling fifty-five years were literally packed with golden gems from God Himself. They would take the form of _____, commonly known as New Testament epistles.

_____ were thus chosen by God to complete his marvelous manuscript, the Bible, which had begun nearly fifteen centuries prior on the Moabite desert. By great and glorious flourishes of his pen, _____, Scripture's final author (book of Revelation) brings to a climax the glory story introduced by _____, Scripture's first author (book of Genesis). The fact that so large a part of our _____ is in the form of _____ should not be lost upon us. In this respect, the _____ documents of Christianity are unique among the world's _____. But, besides this, these _____ have a marked _____ for the mission which they were meant to fulfill. What is the Divine purpose behind their _____ and _____?

During the time period covered by the _____, there had come into being throughout the Roman world, groups or "_____," of believers acknowledging Jesus as Divine Savior and living in the hope of His return. These were the first expression on earth of that spiritual organism, the _____, the mystic body and bride of God the Son.

It was necessary that these communities should now be given instruction in a more _____ form than the merely oral teaching by which they had been called into existence. How then should this be done? The _____ are the answer. They _____ in permanent form those _____ teachings which are specially provided for Christian believers during the present age. _____ and his co-writers little guessed that they were writing for twenty centuries ahead as well as for their own day! But the _____ knew; and they were so guided in what they wrote that their letters have become the _____ doctrine for all time.

There are _____, _____, and _____ in the book of Romans. If one would attempt to determine the worth of this book by its _____, _____, and _____, and by the untold millions of saints and theologians its pages have produced during the last twenty centuries, then every one of the 9,447 words would be worth at least a _____ dollars each!

- I. _____ (Condemnation and Justification) (Rom. 1-5).
- In the first few chapters of Romans, Paul describes for us a legal case which could be viewed through the doctrines of _____

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and _____.

A. The report of the _____ . (1:1-17)

1. Paul's _____ to the Gospel (1:1).
 - a. He was a _____ (bond-slave of Christ).
 - b. He was a called _____. Two things were necessary for apostleship:
 - i. He had to have seen Jesus (I Cor. 9:1; 15:8, 9).
 - ii. His call must have come from God (Jn. 6:70; Acts 9:15). No man should enter the ministry unless God calls him. (See Jn. 15:16; Mt. 9:38; Heb. 5:14; Jer. 23:21; Ezek. 13:4-6, 10.)
 - c. He was a _____ saint. There are three specific _____ which took place in Paul's life.
 - i. At his _____ (Gal. 1:15).
 - ii. On the _____ Road (Acts 9:15, 16) -his conversion to Christ.
 - iii. At _____ (Acts 13:1, 2) – his call to service. Paul was separated as were Jeremiah (Jer. 1:5) and John (Lk. 1:15).
2. Paul's _____ of the Gospel (1:2-5)
 - a. It is not _____. Paul said the Old Testament prophets spoke of it. In Romans, he quotes from the Old Testament no less than _____ times, from _____ books. This totally refutes any claims of cults to have new and exotic truth concerning the Gospel. It is rightly observed that “if something is _____, it's probably not _____, and if it's _____, then it is not _____!”
 - b. It is about _____. The _____ and _____ of the gospel is Christ.
 - c. It was manifested through the _____. Paul speaks of the virgin birth and humanity of _____ in 1:3. Christ is the seed of David.
 - d. It was declared through the _____. The Greek word “declared” in 1:4 is **horizo** (from which comes our word “_____” meaning “_____”).
Thus, God's clear boundary between earth and heaven is Christ, the Son of God.
 - 1) His humanity is spoken of, as seen by the fol-

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lowing:

- a) He _____ (Lk. 2:40, 52).
- b) He looked like a _____ (Jn. 4:9; 20:15).
- c) He became _____ (Mt. 4:2)
- d) He knew _____ (Jn. 19:28).
- e) He grew _____ (Mk. 4:38; Jn. 4:6).
- f) He _____ (Jn. 11:35; Lk. 19:41).
- g) He _____, bled, and died (I Pet. 2:21; Jn. 19:34; Mt. 27:50).

2) His _____ is spoken of, as seen by the following:

- a) He is called _____ – (Titus 2:13).
- b) He is _____ – (Rev. 1:8, 18).
- c) He is _____ – (Heb. 13:8).
- d) He is _____ – (Heb. 1:3).
- e) He is _____ – (Col. 2:3).
- f) He is _____ – (Mt. 18:20).

- Both _____ are spoken of in Isaiah 9:6; Galatians 4:4; and I Timothy 3:16. Note: The phrase “by the resurrection from the dead” (1:4) is literally “of the dead ones” Christ’s resurrection is always referred to in the _____ as it takes in all _____! (See Rom. 6:4; Jn. 5:21; I Cor. 15:22.)

e. It bestows both _____ and _____.
Note Paul’s testimony here: “*By whom we have received grace and apostleship*” (1:5). We note that grace precedes apostleship. A man must be _____ before he can _____.

Unsaved _____ are described in 2 Corinthians 11:13-15. Jesus must say, “*Come unto me;*” before he says, “*Go ye into all the world*” John Wesley was a great example of this.

f. It is received by _____ (see also Rom. 5:1; Eph. 2:8, 9).

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3. Paul's _____ for the Gospel (1:6-15).
- a. Paul writes to all Roman believers, "*Beloved of God, Called...Saints; grace to you and peace from God our Father, and the Lord Jesus Christ*" (1:7).
- We note he calls them "_____." All _____ are saints in God's sight.
 - We note also here that _____ precedes _____. There can be no _____ apart from _____. (See Isa, 57:21; Jer. 6:14; Lk. 7:50; 8:48; Rom. 5:1, I Thess. 5:3.)
 - Paul _____ every single one of his thirteen epistles with these words, "Grace and peace." Peter (I Pet. 1:2; 2 Pet. 1:2) and John (3 Jn. 3) do the same. Grace is "_____" and is first mentioned in Genesis 6:8. It is perhaps God's second greatest characteristic (after holiness) and may be spelled out and thought of as G.R.A.C.E.: "God's Righteousness At Christ's Expense." (See Rom. 5:20; Eph. 2:8, 9; I Pet. 3:18; I Cor. 15:10.)
- b. Paul commends them for their universally known _____ (1:8). We know that the Emperor Claudius had forced the Jews out of Rome because of one Chrestus, thought to be a misspelling for "Christ." (See also I Thess. 1:6-8.)
- c. He assured them of his constant _____ for them and also for himself that he "*might have a prosperous journey by the will of God to some day visit them.*" God later answered this _____, but not in the way Paul might have _____ (Acts 27-28). In Romans 16, Paul refers to 26 Roman saints by name.
- d. He desired to come that he might both _____ and _____ a blessing (1:12). He had planned to come previously, but was hindered concerning his plans, once by _____ (I Thess. 2:18) and once by God (Acts 16:6, 7). Thus, Paul's human _____ were no more inspired than those of Christians today (see Rom. 15:22, 23). The spiritual gift mentioned in 1:11 was probably _____ (I Pet. 2:2).
- e. He felt he owed a great Gospel _____ to every _____ (1:14; see also 2 Ki, 7:9). Because of this Paul could say: "*So, as much as in me*

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is, I am ready to preach the gospel to you that are at Rome also” (1:15). Paul preached at _____ (the religious center of the world) and was mobbed (Acts 21:31; 22:22, 23). He preached at _____ (the intellectual center) and was mocked (Acts 17:32). He would later preach in _____ (the political center) where he would be _____ (2 Tim. 4:6).

4. Paul’s _____ in the Gospel (1:16, 17).
 - a. Paul lists his threefold philosophy concerning the Gospel.
 - i. I am _____ (1:14) to preach it.
 - ii. I am _____ (1:15) to preach it.
 - iii. I am not _____ (1:16) to preach it.
 - Here he meant the Gospel would never let him down, or put him to shame.

B. The Gospel is God’s power (1:16). There are two standards by which God’s _____ is measured in the Bible. In the Old Testament it was according to that power by which God brought _____ out of Egypt. (see Ex. 14-15; Ps. 78.) In the New Testament the unit of measurement is the _____ of Jesus (Eph. 1:20). The Greek word for “power” is ***dunamis***, from which two words come:

1. _____-destructive power, and
2. _____-constructive power. The Gospel of Christ is both. (see 2 Cor. 2:16.)
 - a. The Gospel produces _____ (1:17). This word, simply defied, means “_____.” This word may be used to summarize the book of Romans in a threefold manner:
 - i. God is _____.
 - ii. God _____ righteousness.
 - iii. God _____ righteousness.
 - b. The Gospel says “the just shall live by faith” (1:17). These six words started the Protestant Reformation when _____ experienced them. They are found in Habakkuk 2:4 and are quoted three times in the New Testament.
 - i. Here in Romans 1:17, where the emphasis is “_____.”
 - ii. In Galatians 3:11, where the emphasis is

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- “_____.”
- C. The _____ upon man (1:18 - 4:25).
1. God’s fierce wrath is revealed against all _____ (sins against his Person) and _____ (sins against his will). The first category is _____ while the second is _____ in nature.
 - a. This wrath is _____ in a threefold way:
 - i. In the _____ account itself (Jn. 3:36).
 - ii. In the _____ of Calvary (Mt. 27:46; I Pet. 3:18).
 - iii. In the _____ world (through tornadoes, earthquakes, famines, etc.).
 - b. The _____ of God against man is tenfold.
 - i. They held down the _____ (1:18; see also Lk. 4:42; 2 Thess. 2:6, 7).
 - ii. They knew God but did not _____ him as God (1:21).
 - iii. They were _____ (1:21). (Cf. Rom. 1:8; I Thess. 5:18.)
 - iv. They began foolish _____ – “became vain in their imaginations” (1:21).
 - v. They allowed their _____ to become darkened (1:21).
 - vi. They thought themselves to be _____, but became _____ (1:22). The Greek word for “become fools” here is *moraino*, a verb form of *moros*, from which we get our word “moron.”
 - This was the beginning of human philosophy, a term ill-named, for it means “a lover of wisdom.” (See Acts 17:28-21; I Cor. 1:18-21; I Tim. 6:3-5, 20; 2 Tim. 3:7; 4:4.)
 - vii. They preferred _____ to the living God and _____ (not changed, For no man, angel, or demon can do this) his glory for that of:
 - a) _____ – the Greeks worshipped the human body, as does Hollywood today.
 - b) _____ – the Assyrians

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- bowed down to birds.
- c) _____ – the Egyptians looked to cows and crocodiles.
- d) _____ – the pagans worshipped snakes.
- We note the vivid downward trend of man described here in 1:23. The Bible teaches _____, not _____.
- viii. They gave their _____ over to sexual _____ (1:26, 27). The sin of homosexuality is usually the final stage in those civilizations which turn from God. It was for this crime that God burned _____ off the map of the Middle East (Gen. 19) and later ordered the destruction of _____, along with other Old Testament cities (I Kings 14:24). In recent years, the number of _____ in Western civilization has increased drastically.
- ix. They were filled with unrighteous acts (1:29-32).
- a) _____ – sexual sins in general.
- b) _____ (Mk. 7:22)
- c) _____ (Col. 3:5)
- d) _____ – congealed anger
- e) _____ – discontent with another's possession or advantage
- f) _____ (Mt. 5: 21, 22)
- g) _____ – contention and strife, a deliberate attempt to mislead
- h) _____ – a bait or a snare
- i) _____ – ill will, cruel ways
- j) _____ – secret slandering
- k) _____ – open slandering
- l) _____
- m) _____ – insolent and insulting
- n) _____ – one who

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swaggers

o) _____

p) _____

q) _____

r) _____ (see Eph. 4:17-19)

s) _____

t) _____

u) _____ – unable to be satisfied

v) _____

- x. They knew the seriousness of their crimes, but still continued and even encouraged other to join them (Mk. 14:10, 11; Rev. 11:10). For these crimes, God gave them over to a _____ (a mind incapable of rational judgment). (Prov. 1:24-31; Rom. 1:24, 26, 28).

2. The _____ of wrath

a. The _____ of God (2:12)

b. The _____ of man (2:6)

3. The _____ of man

a. The _____ (1:18-32)

i. “Feels that He should be acquitted on the ground of ignorance.”

ii. But God refutes this: “All men have both the witness of conscience (1:19) and that of nature” (1:20). (See Isa. 40:26; Ps. 8:3; 19:13; Acts 14:17; 17:29.) In other words, God does not reap _____ where he has not sown _____. These twin witnesses are thus unmistakable and universal. As a result, all men are exposed both to them and by them.

b. The _____ (2:1-16)

i. “Feels that He should be acquitted on the grounds of comparison, that is, I’m not as bad as the pagan savage.”

ii. But God refutes this: “You do the same basic things, but in a more refined way.” A classic example of one man judging another for the

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very thing he himself had committed was when _____ condemned a rich farmer who stole from a poor one (2 Sam. 11, 12).

*Additional comments on the moral man:

- iii. _____ people make one of two capital mistakes:
 - a) They misunderstand the _____ of God's _____.
 - b) They underestimate the _____ of their own moral _____.
- iv. They desire the _____ of Christianity without the _____!
- v. They underestimate the awesome _____ of God (2:1). But God knows all the facts.
 - a) He knows the number of the _____ (Ps. 147:4).
 - b) He knows man's _____ and _____ (Ps 139:1, 2, 4, 23, 24).
 - c) He knows the number of _____ on man's head (Mt. 10:30).
 - d) He knows the _____, _____, and _____ (Acts 15:18).
 - e) He even knows what might have _____ (Mt. 11:23).
- vi. They despise his _____ and _____ (2:4). To despise is to belittle, or to look down upon (Gen. 25:34; Heb. 12:2, 5). Thus, the moral man was despising:
 - a) God's _____; that is, his act of _____ his wrath.
 - b) God's _____; that is, his act of _____ his grace. The moral man takes lightly both God's extended hand and his clenched fist.
- vii. They assume their _____ will ex-

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cuse them from his _____ (2:3). It has been suggested that there are four possible ways a man might escape human punishment:

- a) He might commit an _____ crime or remain an _____ criminal.
- b) He might escape beyond the _____ of the law.
- c) He might hire a smart _____ and “beat the rap.”
- d) He might _____, once put in prison.

- But with God there is no _____ (Heb. 2:3). Man’s only hope is to settle out of court.
- Without this settlement, all men will be judged concerning their _____ (Rom. 2:16), words _____ (Mt. 12:36), and _____ (Rev. 20:12). This will happen for “*there is no respect of persons with God*” (2:11). (See also Deut. 10:17; Acts 10:34; Jas. 2:1, 9; Eph, 6:9; Col. 3:25.)

viii. The _____ moral man, like the unrighteous pagan, will be judged by the twin witnesses of _____ and _____ (Rom. 1:19, 20; 2:12-15). The Bible lists various kinds of conscience.

- a) A _____ conscience (I Tim. 1:5, 19)
 - b) A _____ conscience (I Cor. 8:12)
 - c) A _____ conscience (Jn. 8:9)
 - d) A _____ conscience (Titus 1:15)
 - e) A _____ conscience (I Tim. 4:2)
- It should be noted that man’s conscience does not function _____, but only _____

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_____. It is like an umpire that calls the strikes, but does not make the rules. Conscience, then, is a goad, but not a guide. Paul summarizes this section by saying “*for as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law*” (Rom. 2:12; see also Lk. 12:47, 48).

- c. The _____ (2:17-3:8)
- i. “Feels that he should be acquitted on the grounds that he knows the law of God and teaches courses in religion.”
 - ii. But God refutes this: “You simply do not _____ what you _____!”
 - iii. His _____ could not save him (2:17-24). The Jew had defiled this law and his knowledge of God and had become a horrible testimony to the _____ (2:24; also Gen. 34:30; Ezek. 36:17,20). It was _____ of God’s will, and not the _____ of his law which averted judgment. Israel had simply not kept the law (Mt. 21:13; 23:4-36; Acts 15:10).
 - iv. His _____ could not save him (2:25-27). The Jew believed Abraham (the first to be circumcised- see Gen. 17:11) stood at the gate of hell to assure that no circumcised Jew would ever enter there. While circumcision was indeed the _____ of God’s promise, inward _____ alone was the _____. (See Deut. 10:12, 16; 30:6.) The rite of _____ had already been set aside in Acts 15.
 - v. His _____ could not save him (2:28, 29). Salvation comes not through _____, _____, or _____, but by _____. Paul then quickly summarizes the case against Israel (3:1-8).
 - vi. Even though the Jews had a national _____ over the Gentiles (“because that unto them were committed the oracles of God,” Rom. 3:2), they had no spiritual _____ whatsoever.

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- vii. Even though Israel had _____ Christ, God's _____ would not fail (Rom. 3:3, 4; see also 2 Tim. 2:13).
 - viii. Even though Israel's _____ had simply "commended the righteousness of God" (that is to show in a clearer light), he would still _____ them along with the uncircumcised Gentiles, The _____ never justifies the _____.
4. The _____ (Rom. 3:9-20): "Both Jews and Gentiles...are all under sin" (3:9). The verses describing the verdict are taken from various Old Testament passages: verses 10-12 come from Ecclesiastes 7:20; Psalms 14:2, 3; 53:2, 3. Verses 13-18 are from Psalms 5:9; 10:7; 36:1; 140:3; Isaiah 59:7, 8.
- a. Man is found to be _____ in character (3:10-12), a reference to what he is.
 - i. None are _____. Even Mary needed a Saviour (see Lk. 1:46, 47).
 - ii. None _____ for God. The Bible is not the record of Man's search after God, but of God's search after man (see Gen. 3:9; Isa. 1:18; 55:1).
 - iii. All have _____ the right way (Isa. 53:6).
 - iv. All had become _____. This is a reference to something originally good which goes bad, like sour milk, rotten meat, and moldy bread (Isa. 1:6). Thus, men are _____, _____, _____, and _____.
 - b. Man is found to be _____ in _____ (3:13, 14), a reference to what he says. Man's words are like the sting of a serpent and the stench of a sepulcher.
 - c. Man is found to be _____ in _____ (3:15-18), a reference to what he does.
 - i. He _____ his brother.
 - ii. He _____ his God.

Paul has now proven his case, "*that every mouth may be stopped, and all the world may become guilty before God*" (3:19). He has exposed the _____.

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of the heathen, the _____ religion
of the hypocrite, and the _____
religion of the Hebrew.

5. The _____: Spiritual death, to be forever _____ from God to _____ through-out all eternity in the lake of fire (rom. 6:23; Rev. 20:11-15). The greatest crime of all can only be _____ by the greatest _____ of all, if justice is to _____.
6. The _____ (3:21-31): Up to this point, the case of God against man has pretty well followed the format of earthly _____. But suddenly something totally _____ and unexpected takes the place that would surely cause every earthly court reporter to gasp in utter amazement. After the Judge has carefully heard all the _____ and patiently listened to all the _____ he finds no other choice but to invoke the supreme _____, lest true justice be denied. But before the terrible _____ can be carried out, this same Judge quietly closes the case book, lays down the heavenly gavel, rises to his feet, takes off his judicial robes, and goes out to die for these three convicted _____. This and this alone is _____.

The corrupt, doomed, and naked _____ may now be cleansed, delivered, and clothed in the very righteousness of _____ himself. Let us observe the facts concerning His righteousness.

- a. The _____ of this righteousness—_____. “Whom God hath set forth” (3:25).
- b. The _____ to this righteousness – “the law and the prophets” (3:21). The _____ Law required two witnesses to attest to any fact (Deut. 19:15). This righteousness was often foreshadowed by the law through the Temple _____ and _____. This righteousness was often foretold by the _____ through their writings (Isa. 53; Lk. 24:25-27; Jn. 5:46; I Pet. 1:10, 11).
- c. The cost of this _____ – dearly purchased, but freely given. This excludes all boasting (Rom. 3:24, 27).
- d. The _____ of this righteousness – “That he (God) might be just, and the justifier of him which believeth in Jesus” (3:26).
 - As the Old Testament closed, a great problem remained to be solved. It centered around the two words “_____” and _____

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- “_____” (3:25).
- The word _____ refers to the act of letting something pass by – in this case, the _____ of the Old Testament saints.
- The word _____ refers to the act of holding something back – in this case, the _____ of God upon those sins (Ps. 50:16-23; Acts 17:30).
- How, then, could God possibly reconcile his _____ and _____ to his _____ and _____? This problem was gloriously solved by _____, who was, “*Set forth to be a propitiation...for the remission of sins that are past, through the forbearance of God*” (3:25; see also Ps. 85:10).
- The word “_____” means “paid in full to satisfaction” and is a reference to the Old Testament Temple mercy seat. It was upon this golden seat that the priest sprinkled the blood of the _____ to separate God’s _____ from man’s _____. (See I Jn. 2:2; 4:10; Heb. 10:11, 12.) Why did Christ die? Among other things, to preserve and vindicate the _____ of God.
- e. The _____ of this righteousness – “redemption...in Christ Jesus” (3:24). The word “_____” means to buy back in a slave market and to set free. (See Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5; Lk. 24:21; Titus 2:14; I Pet. 1:18.)
- f. The _____ of this righteousness – “unto all” (3:22), unlimited the scope.
- g. The _____ of this righteousness – “upon all them that believe” (3:22), limited in bestowal!
- h. The _____ of this righteousness – “*For all have sinned, and come short of the glory of God*” (3:23).
- i. The _____ of this righteousness – “Therefore we conclude that a man is justified by faith without the deeds of the law” (3:28). “Seeing it is one God, which shall justify...through faith” (3:30).
- 7. The two _____ examples (4:1-25). The Lord introduces two well-known faith experts who swear to the fact that they both anticipated and experienced the miracle of _____ centuries ago.

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- a. The testimony of _____, Israel's racial father (4:1-5, 9-25).
- i. Abraham and his _____ (4:15, 9-12)
- a) _____ was Abraham saved? *"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness"* (4:3). (See Gen. 15:6.) This word "counted" could also be viewed as "imputed." To _____ is to add something to someone's account. There are three major imputations in the Bible.
- First, the imputation of _____ to the human race (Rom. 3:23; 5:12; I Cor. 15:22).
 - Second, the imputation of the _____ upon Christ (Isa. 53:5; Heb. 2:9; I Pet. 2:24; 2 Cor. 5:14).
 - Third, the imputation of _____ to all believers (Phil. 3:9).
- b) _____ was Abraham saved? Was he saved before or after circumcision? In Genesis 15:6, Abraham is said to have been justified. At this time he was eighty-five years old (Gen. 16:16). In Genesis 17:24, we are told of his circumcision, at the age of ninety-nine. Thus, he was _____ by _____ and a child of God nearly fourteen years before he was circumcised!
- c) _____ was Abraham saved? That he might be the father of all them that believe (4:11). This includes both the _____ (believing Gentiles) and the _____ (believing Jews). Paul here once again points out that circumcision was merely the seal of Abraham's faith, while justification was the source.
- ii. Abraham and his _____ (4:13-15).
- a) That he should be the heir of the world (4:13). This is a reference to the

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- _____, which guaranteed him he would father a great nation and that his seed would someday own Palestine forever. (See Gen 12:2, 3, 7; 13:14-17; 15:5, 17:8.)
- b) How was this _____ given? “*For the promise...was not through the law, but through the righteousness of faith*” (4:13). In fact, the promise preceded the law by some _____.
- iii. Abraham and his _____ (4:16-25)
- a) Who was Abraham’s _____ (4:16)?
- He had a three-fold seed:
 - His earthly seed is _____ (Gen. 21:3; Rom 9:7).
 - His spiritual seed is all _____ (Gal. 3:7).
 - His single seed is _____ (Gal. 3:16).
- b) How did Abraham receive his earthly seed? “*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform*” (4:20, 21).
- c) How _____ is Abraham’s spiritual seed? “*Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed*” (4:16). It is by faith, because this is the best way for a sinner to be saved. (See Num. 21; Jn. 3.) It is by _____, because this is the best way for God to be glorified. (See Eph. 2; Rev. 4 and 5.)
- d) How did Abraham’s single seed _____ all this? “*Who was delivered for our offenses, and was raised again for our justification*” (4:25).
- b. The sworn _____ of David, Israel’s royal father (4:6-8)

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- i. What great sins was David forgiven of? _____ and _____ (2 Sam. 11, 12).
- ii. How was David _____? By the _____ of “righteousness without works” (4:6). David penned two Old Testament _____ which dealt with his terrible sin.
 - a) _____ is the record of the misery he experienced when he delayed (perhaps for a year) in confessing his sin. Paul quotes Psalm 32:1, 2, here in Romans 4:6-8.
 - b) _____ is the actual prayer he uttered when he confessed this sin. We note that he says: *“for thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite hear, O God, thou wilt not despise”* (51:16, 17).
 - Here David makes no effort to offer a _____. The reason is that there was no offering in the Levitical system which covered the sin of adultery and murder! By all rights, David should have been taken out and stoned. He therefore bypassed the law and threw himself completely upon the _____ of God.

D. The _____ of God’s laws.

1. A summary of _____ (5:1-11).
 - a. _____ with God (5:1). The battle is now over. The terms of the armistice have been signed. There is peace.
 - b. _____ to God (5:2). The believer can now _____ God because of his new standing. In the Bible there is a distinction between our _____ and our _____.
 - Our _____ refers to our _____ in Heaven and never _____ (I Cor. 15:1; 2 Cor. 5:17).
 - Our _____ refers to our _____ on earth and may change (for better or worse) dai-

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ly (Phil. 2:19; Col. 4:7).

- Our new standing now gives us that blessed _____ not experienced by either Jew or Gentile in the Old Testament. We now have _____ to God's throne itself. In the Old Testament there was very little of this. Consider:

- i. A Gentile was barred at the gates of the _____.
- ii. A Jewish woman was stopped at the woman's _____.
- iii. A non-Levite Hebrew could not enter the _____ court.
- iv. The high priest himself could only enter into the _____ once a year. But on Calvary this _____ separating God's glory from sinful man was rent in two by Christ. (See Mt. 27:51; Heb. 10:19.)

- c. _____ from God (5:3, 4). "*Knowing that tribulation worketh*";

- i. _____ (See Heb. 10:36; Jas. 1:3).
This leads to...

- ii. _____ (see Ps. 94:12; 2 Cor. 1:3-5; Gal. 4:19; Eph. 4:14, 15). This leads to ...

- iii. _____. There are three requirements of an earthly hope:

- a) It must concern the _____.
- b) It must concern something _____ in the future.
- c) It must concern something _____ in the future.

This hope fulfills all three requirements (Eph. 1:17-22; I Pet. 1:3, 4; Titus 2:11). There are two kinds of hope, a _____ and a _____.

- d) The _____ "hope" says, "I hope to have" (earthly hope).
- e) The _____ "hope" says, "I have a hope" (Heavenly hope).

This assurance from God once prompted Andrew Murray to write:

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“First, He brought me here, it is by His will I am in this strait place; in that fact I will rejoice. Next, He will keep me here in His love, and give me grace as His child. Then, He will make the trial a blessing, teaching me the lessons He intends for me to learn, and working in me the grace He meant to bestow. Last, in His good time he can bring me out again – how and when He knows. Thus: I am (1) here by God’s appointment, (2) in His keeping, (3) under His training, and (4) for His time.”

- d. _____ by God (5:5). “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

There are three separate and distinct words for love in the Greek New Testament. In Romans, Paul uses all three.

- i. _____ – a natural, gravitational love; an instinctive concern for one’s offspring; found in both animals and man. Only the negative form, astorgos is used in Scripture (Rom. 1:31).
- ii. _____ – a beautiful and friendly love. Paul describes this love in Romans 12:10.
- iii. _____ – a divine love, found only in God. This love is not dependent upon the beauty of the object being loved. It is found 320 times in the Greek New Testament.

This love is never found in the heart of any man prior to the _____ of Christ. In fact, _____ asks Peter on three occasions (Jn. 21:15-19) if he really loves him. The first two times Jesus uses the third kind of love and asks the following questions. “Peter, do you _____ me?” On both occasions Peter answers by choosing the second word. He says, “Lord, you know I _____ you.”

Finally, our _____ (condescendingly) uses the second word also. The reason for all this (as Peter would later find out) is explained in Romans 5:5 by Paul: “The love (agapeo) of God is shed abroad in our hearts

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by the Holy Ghost which is given unto us.” Thus, the reason why Peter answered the way he did was because the _____ had not yet come at Pentecost and it was therefore impossible for him to love Christ with this divine _____ love. In John 11 we have a similar case in which we are told that Lazarus loved Jesus with a _____ love, but that Jesus loved Lazarus with an _____ love (11:3, 5).

There are two beloved New Testament passages in which this _____ love is in view.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn. 3:16).

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph. 5:25).

- e. _____ in God (5:6-11).
 - i. Because of Christ’s past work on _____.
 - a) _____ did he do? “Christ died for the ungodly” (5:6)
 - b) _____ did he do this? “When we were yet without strength... While we were yet sinners... When we were enemies” (5:6, 8, 10; see also Eph. 2:1; 2:11, 12).
 - Christ met the _____ on his own sinful level.
 - c) _____ did he do this? “By his blood” (5:9). The Bible has many clear statements about Christ’s blood.
 - It was _____ blood. (Mt. 27:4, 19, 24)
 - It was _____ blood. This was the testimony of _____ and _____. (Mt. 26:28)
 - It was _____ blood. (I Pet. 1:18, 19)

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- It was _____ blood.
(I Jn. 1:9)
- It was _____ blood.
(Mt. 27:25)
- d) Why did he do this? To _____
forth God's love (5:8).
 - To save men from God's
_____ (5:9). This
includes present-day wrath (Jn.
3:36; Rom. 1:18).
 - This includes _____
wrath (1 Thess: 1:10, 5:9).
 - This includes _____
wrath (Rev. 20:15).
- ii. Because of Christ's present work at God's
right hand. "Much more...we shall be saved by
his life" (5:10). This has been called the chap-
ter of "_____." (See 5:9,
10, 15, 17, 20.)
 - My salvation was _____ by
his bleeding (blood) and is
_____ through his interceding
(prayer). (See Heb. 1:3; 6:18-20; 7:25;
9:24.)
- 2. A summary of _____ (5:12-21).
 - a. The first "Adam" – _____
 - i. He brought _____ into the world.
At this point it may prove helpful to review
both the _____ and _____
of sin.
 - a) The _____ of sin: In the
universe, it was introduced by
_____. (See Ezek. 28:11-
19; Isa. 14:12-15; Lk. 10:18; I Jn. 3:8;
Rev. 12:3, 4.) In the world, it was intro-
duced by _____. (See Gen.
2:16, 17; Rom. 5:12; I Cor. 15:22; I
Tim. 2:14.)
 - b) The _____ of sin: "To
miss the mark" (Greek is hamartia).
Here sin may be pictured as any atti-
tude or act of man which does not hit
the bull's-eye of God's glory target
(Rom. 3:23).

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- “For all have sinned {aorist tense, a once-for-all act in history} and come short {imperfect tense, repeatedly coming short} of the glory of God”
 - The Bible thus distinguishes between _____ (the root of my problem, caused by Adam) and _____ (the fruit of my problem, caused by myself). I am therefore not a _____ because I sin, but I sin because I am a _____.
- ii. He brought _____ into the world.
- a) This includes _____ death (Gen. 3:19; 5:5; Ps. 90:10).
- b) This includes _____ death (Mt. 7:23; 25:41; Rev. 2:11; 20:6, 14; 21:8).
- Thus, _____ through _____ the _____ of Adam, many were made sinners and condemned.
- b. The second “Adam” – _____
- i. He brought _____ and _____ into the world.
- ii. He brought the free and abundant gift of _____ into the world. The word “abundance” is an old Latin word which means “to rise in waves.”
- We have already noted the “much mores” of this chapter. See especially verses 15, 17, 20.
 - “Much more the _____ of God” (5:15)
 - “Much more... _____ of grace” (5:17)
 - “Where sin abounded, grace did much more abound” (5:20)
 - All this is simply to say that the repenting sinner _____ much more in Christ than he _____ in Adam.

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II. _____ (Sanctification and Preservation – Rom. 6-8).
Up to chapter 6 Paul does not discuss the _____ of a saint.
But from this point on, he does not discuss the _____ of a sinner. It will prove helpful here to contrast these two words.

- _____ is an act, while sanctification (which simply means “to set apart”) is a work.
- Justification is the _____, while sanctification is the _____.
- The first removes the _____ and penalty of sin, while the second removes the _____ and power of sin.
- The former _____ for us, while the latter _____ in us.
- The one _____ us righteous, while the other _____ us righteous.
- _____ furnishes the track which leads to Heaven, while _____ furnishes the train.
- We have already noted that sanctification simply means “_____” Thus, in the Bible:

1. _____ were said to be sanctified (Ex. 40:10, 11; 19:23).
2. _____ could sanctify themselves (Ex. 19:22).
3. _____ could sanctify another. (Ex. 13:2).
4. _____ could sanctify themselves to do iniquity (Isa. 66:19).
5. _____ sanctified Christ (Jn. 10:36).
6. _____ sanctified himself (Jn. 17:19).
7. A _____ could sanctify an unbeliever (I Cor. 7:14).
8. _____ are said to be sanctified (I Cor. 1:1; 3:1, 2).
9. _____ are commanded to sanctify God (I Pet. 3:15).

A. The _____ of sanctification (Rom. 6)

1. _____ ye (6:1-10):
 - a. That we have been “_____ with him (Christ) by baptism into death” (6:4). Here Paul states not only that Christ died _____ me, but _____ me! The word “baptism” simply means “_____.”
This identification with Christ on Calvary is one of many “dry baptisms” in the Bible. Others would in-

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clude:

- i. The baptism of _____ upon Christ (Mt. 20:22).
 - ii. The baptism of the _____ upon believers at Pentecost (Acts 1:5).
 - iii. The baptism of believers into the _____ (I Cor. 12:13).
 - iv. The baptism “_____” (I Cor. 15:29). Note: This is thought to refer to the act of _____ believers identifying themselves with _____ believers by picking up their fallen banners.
 - v. The baptism “_____” (I Cor. 10:2).
 - vi. The baptism of _____ during the tribulation (Mt. 3:11,12).
- b. That we have been “planted together...in the likeness of his _____” (6:5). The believer has now been “_____” three times:
- i. To the Garden of Eden where he sinned with _____.
 - ii. To the cross, where he died with _____.
 - iii. To the tomb, where he arose with _____.
- c. That because of these two facts, the believer is:

ADAM	The nature of the act	CHRIST
He brought _____ and _____ into the world		He brought _____ and _____ into the world
In the Garden of _____	The place of the act	On the cross of _____
_____ (Gen. 3:6)		_____ (Lk. 22:42)
	The result from the act	
1. _____ judgment upon himself.		1. _____ justification
2. _____ judgment upon his posterity.		2. _____ righteousness.
3. _____ judgment upon all.		3. _____ life.
_____ served to demonstrate the seriousness of his act.	Relationship of the act to law and grace	_____ served to demonstrate the “much more” of his act. (5:9, 10, 15, 17, 20)
It abounded	The scope of the act	It abounded much more

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- i. “_____ to sin” (6:2).
 - ii. “_____ from sin” (6:7).
 - Death cancels all _____. Sin here is personified as a cruel tyrant who takes his subjects beyond all endurance. The only way to beat the rap is to die! This, then, renders inactive (but does not remove) the body of sin and makes it _____ (see also Eph. 4:22-24; Col. 3:9, 10).
 2. _____ ye (6:11, 12).
 - This simply means that _____ we are to act upon these facts regardless of any personal _____.
 3. _____ ye (6:13-15).
 - a. We are to stop yielding (present tense) our body members as instruments of _____.
 - b. We are to once for all (aorist tense) yield our body members as instruments of _____.
 4. _____ ye (6:16-23).
 - a. _____ are we to obey?
 - i. The Christian is to obey his new Master and to ignore his old one (6:16). We can _____ but one master at a time (Mt. 6:24).
 - ii. The Christian is to obey that form of _____ into which he has been delivered. (The Greek verb for “delivered” is the second person plural.)
 - b. Why are we to _____?
 - i. Because we are “_____” (6:22). This marks the sixth time Paul has stated this fact. (see 6:2, 6, 7, 14, 18.)
 - ii. Because God desires the fruits of _____ from believers which can only come through obedience (6:21, 22.)
- B. The pain of _____ (Rom. 7). Much speculation has centered around this chapter. Does Paul write here as a saved or an unsaved man? It has been suggested that no less than three spiritual conditions are described in this chapter which deals with the law. There are:
1. The _____ man and the law (7:1-6).

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- a. A man was bound by the _____ as a wife was bound by her husband.
 - b. Only _____ could set the unhappy married and bound wife free, in this case the death of her husband (7:3).
 - c. Only _____ could set the unhappy and law-bound man free, in this case his own death (7:4, 6): “*We are delivered from the law...being dead*”
 - The Greek speaks of a violent death here, that of _____. In a sense, it may be said it was necessary for both Christ and the believer to die in order to get together. Ponder the following:
 - i. In the Old Testament, Christ was _____ to unfaithful Israel (see the book of Hosea).
 - ii. In the New Testament, sinners are _____ by the power of sin and the chains of the law.
 - iii. Then, Christ died, freeing him of his Old Testament _____ of sinful Israel. At the same time the believer died, freeing him from _____.
 - iv. This blessed _____ will be fully consummated at the _____ of the Lamb (see Rev. 19:7, 8).
 - d. The purpose of all this is “that we should bring forth fruit unto God” (7:4). The spiritual man is therefore _____ from the law.
2. The _____ and the law (7:7-13)
- a. The law was used by sin to slay Paul (7:9-11). His carefree days of childhood were then over. He was accountable to God for his _____.
 - b. The law was used by sin to work in him “all manner of concupiscence (forbidden and evil desires)” (7:8). In other words, the law both _____ and, as used by sin, _____ Paul’s sin nature. Sin thus used the law as its basis of _____ in its war against Paul.
 - c. The law in itself is not _____, but rather is “_____, and _____, and _____” (7:12).
 - i. It is _____ because it came from

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- _____ (9:14).
- ii. It is _____ because it rightfully condemns the sinner.
 - iii. It is _____ because it prepared the sinner for _____ (Gal. 3:24).
 - d. The law was ineffective only because of the weakness of the _____ (7:18). Herein is the real problem. The finest and most experienced football coach in America would lose every single game if he had a team composed of crippled and blind players. The _____ man is therefore doomed by the law.
3. The _____ man and the law (7:14-25).
- a. Paul desired to _____ the good and _____ the bad: “*For I delight in the law of God after the inward man*” (7:22; see also 2 Cor. 4:16; Eph. 3:16).
 - b. He discovered, however (to his utter frustration), he was doing the _____ and avoiding the _____. Paul was long on _____ but short on _____. The will was there, but not the _____. He found “*a law, that when I would do good, evil is present with me*” (7:21). This is the third of the five biblical “laws” referred to here in Romans”
 - i. The law of _____ (3:19)
 - ii. The law of _____ (3:27)
 - iii. The law of _____ (7:21,24,25)
 - iv. The law of the _____ (7:16, 23)
 - v. The law of the _____ (8:2,4)
 - c. In utter despair he cries out, “*O wretched man that I am! Who shall deliver me from the body of this death?*” (7:24). This may have been a spiritual _____ to the Roman act of punishing a murderer by binding to him the corpse of his victim, thus using its very rot and stench to execute the _____.
 - Paul thus realizes that the _____ cannot control, change, _____, conquer, _____, correct, or _____ the flesh.
 - d. Paul ends chapter 6 with the statement that _____ life comes only through _____ (6:23). He ends chapter 7 by concluding that the

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- _____ life can come only through _____ (7:25).
- Note: Before leaving chapter 7 it may prove helpful to briefly summarize the purpose and ministry of the Old Testament law. The law consisted of three sections.
 - i. The _____ (Ex. 20:3-17; Deut. 5:9-21).
 - ii. The _____ concerning the people (Ex. 21-23).
 - iii. The _____ concerning the tabernacle (Ex. 24-40).
 - e. The law followed the _____ by some five centuries, and therefore did not in any way abrogate God's previous _____ (Gen. 12:1-3; Gal. 3:17, 18). It was a way of life, but not a way to life (see Gal. 2:15, 16; 3:21; 2 Cor. 3:7, 9)
 - f. Why did _____ not come during _____ time? _____ was then present (see Gen. 15; Rom. 4). The answer is that the chief meaning of the law lies in the developing of an _____ of the _____ by revealing human _____.
 - g. It was therefore an addition because the _____ with Abraham lacked a sufficient emphasis on sin. God used the ministry of two men to fully develop the meaning of faith _____ which leads to _____.

Note these two men:

 - i. _____ introduced the curse (Gal. 3:13).
 - ii. _____ introduced the blessing (Gal. 3:9,14).
 - iii. _____ pointed to the system of death (2Cor. 3:6; Rom. 7:9,10).
 - iv. _____ pointed to the system of life (Rom. 4:17-25; Heb. 11:19).
 - v. _____ led to the crucifixion (Gal. 2:19,20; 3:13).
 - vi. _____ led to the resurrection (Heb. 11:19; Rom. 4:17, 19, 23-25).
 - h. Then came Jesus "*into Galilee, preaching the gospel*

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of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mk. 1:14,15). Thus, in one statement, Jesus joins perfectly both the message of Moses and that of Abraham (see also Acts 20:21). We may therefore conclude that the law _____ as:

- i. A _____, whereby God could control Israel from above.
- ii. A _____, which separated Israel from the nations of the world.
- iii. A _____, revealing the true condition of man.
- iv. A _____, bringing to surface the hidden sin of man.
- v. A _____, preparing us for, and delivering us to, Christ (Rom. 3:20; 7:7).

C. The prize of _____. Paul has thus far discussed:

1. _____ does the _____ need to be saved? (answer, condemnation)
2. _____ is the sinner saved? (answer, justification)
3. _____ happens after the sinner gets saved? (answer, sanctification)
4. _____ the sinner remain saved? (answer, preservation.) It has been observed that if the Bible were likened to a beautiful ring set with jewels, the book of Romans would be the most beautiful jewel in the ring and the eighth chapter the most beautiful facet in the jewel. Romans 8 is in essence an _____ of John 5:24 and Revelation 21:5., “*Verily, Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life*” (Jn. 5:24). “*And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write: for these words are true and faithful*” (Rev. 21:5).

- Will the believing sinner _____ saved? He will, because of seven new things:

- a. Because of his new _____. He is now placed in Christ (8:1-4).
 - i. The believer and the law of _____ and _____ – he is set free from it through Christ (8:2).
 - ii. The believer and the law of _____

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- _____ – he can fulfill the righteousness of it, through Christ (8:4).
- Note: We observe Paul does not say there is no fault, or sin, or imperfection, but no condemnation. We also observe the time element – it is now no condemnation.
- b. Because of his new _____. He is now _____ by the Holy Spirit (8:5-13).
- c. Because of his new _____. He is now _____ by the Father (8:14-17).
- i. The theology of adoption: Defined – the word literally means “the placing of a son” _____ logically follows _____ regeneration. _____ gives one his nature as a child of God, whereas adoption gives him his _____ as a son of God (Rom. 8:15-23; Gal. 4:4-6; Eph. 1:5; 2 Cor. 6:18). Contrasted – how _____ adoption differs from _____ adoption:
- a) We never adopt our own _____, but God never adopts any other than His own.
 - b) _____ adoption provides comfort for the _____, but God had a beloved Son (Mt. 3:17; 17:5) prior to adopting us!
 - c) There are usually many pleasing _____ in a civil – adopted child, but not in God’s children prior to their _____ (Rom. 3:10-18).
 - d) _____ adoption could never give a child the same _____ of the father, but God’s adopted are given the very _____ of Christ (1 Cor. 2:16).

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- e) In some cases, _____ adoption could be declared null and void, but God's adopted are absolutely _____.
- Compared—how _____ adoption compares with _____ adoption:
- f) The _____ must begin the action leading to adoption (Isa. 1:18; Jn. 3:16).
- g) Both adoptions give an _____ to one who previously had none (Rom. 8:17; I Pet. 1:1-9).
- h) Both adoptions provide a new _____ (Rev. 2:17; Jn. 1:42).
- ii. The _____ in adoption:
- a) There is an _____ toward the Father "*Whereby we cry, Abba, Father*" (8:15). This is a very personal name for one's Father. Only Jesus himself had used this until now. (See Mk. 14:36; Mt. 27:42.) Like "Daddy".
- b) There is an _____ by the Spirit. He both leads us (8:14) and assures us (8:16).
- c) There is an _____ with the Son. "Joint heirs with Christ" (8:17; see also Heb. 2:11).
- d. Because of his new _____ (8:18-25).
- i. The _____ of this hope: the full and final redemption of all creation. This includes:
- a) The Christian himself. He will receive a new _____.
- It will be a body like _____ body (1 Jn. 3:2).
 - It will be a body of _____ and _____ (Lk. 24:39). Our Lord both spoke (Jn. 20:17) and ate and drank (Lk. 24:30, 41-43; Jn. 21:13) in his _____.

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- _____ body.
- It will be a _____ body (I Cor. 13:12). Jesus was recognized by all believers after his resurrection.
- It will be a body in which the Spirit _____ (I Cor. 15:44, 49). It will be a body unlimited by time and space (Jn. 20:19).
- b) The _____ itself. All creation “was made subject to vanity” (8:20) as a result of man’s rebellion in Eden (Gen. 3:17, 18; Isa. 24:5, 6). The word _____ is “metaios,” which means “devoid of force, truth, success, results; useless, no purpose” (Eccles. 1:5-8). But someday creation “itself also shall be delivered from the _____ of corruption” (8:21).
- e. Because of his new _____ Helper (8:26, 27). The _____ who already lives in us (8:9, 11), and witnesses to us (8:16), now is said to _____ for us (8:26).
 - i. The _____ for this new help. In the Greek, the word “_____” (8:26) is in the singular. Paul had but a single infirmity in mind here: our ignorance and inability in prayer. “For we know not what we should pray for as we ought” (8:26).
 - The word “_____” should not be overlooked at this point. It means “to aid in the completion of a task” The same word is used in Luke 10:40. All this simply means the Holy Spirit _____ the believer to do his _____ of praying also.
 - ii. The _____ of this new help. “*The Spirit himself maketh intercession for us with groanings which cannot be uttered*” (8:26). This is the third “groan” mentioned in chapter 8.
 - a) The groan of _____ (8:22)
 - b) The groan of the _____ (8:23).

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- c) The groan of the _____ (8:26).
- f. Because of his new _____ (8:28). *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose”* (8:28).
- Here are two things this verse does not say:
1. It does not say all things in and by themselves _____ good, but rather that they work together _____ good. A classic Old Testament example of this is _____ testimony to his brothers. (See Gen. 45:5-8; 50:20. See also Ps. 76:10.) Jacob (Joseph’s father) did not always understand this principle, thus his troubled conclusion in Genesis 42:36.
 2. It does not say this is true for all _____, but only for those who _____ God. For these, it is an all-inclusive statement. It covers the _____ and the bad, the _____ and the dark, the _____ and the bitter, the _____ and the hard, the _____ and the sad. It may be depended upon in _____ and _____, in health and sickness, in the calm and in the _____, in life and in death.
- g. Because of his new _____ (8:29-39). *“To be conformed to the image of his Son”* (8:29). God has one supreme purpose on this earth today, and that is to _____ the largest number of people in the least amount of _____ into the _____ of his dear Son.
- i. The steps leading to this goal:
 - a) “He did _____” the believer (8:29).
 - b) “He...did _____” the believer (8:29).
 - c) “He..._____” the believer (8:30).
 - d) “He..._____” the believer (8:30).
 - e) “He..._____” the believer (8:30).

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These five words form a golden chain of God's grace and glory, linking up from eternity _____ to eternity _____.

- ii. The absolute _____ of this goal.
 - a) Who would dare attempt to slander us to the Father? "*Who shall lay anything to the charge of God's elect? It is God that justifieth*" (8:33). Thus, the same Judge that once _____ the sinner (Rom. 3:19) has now _____ him. Who would dare oppose this? "*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*" (8:32).
 - b) Who would dare attempt to _____ us from the Son? "*Who shall separate us from the love of Christ?*" (8:35).
 - Shall _____ (outward pressure)? NO!
 - Shall _____ (inward pressure)? NO!
 - Shall _____ ? NO!
 - Shall _____ ? NO!
 - Shall _____ ? NO!
 - Shall _____ ? NO!
 - Shall _____ ? NO!
 - Note: These first seven things are a brief historical and prophetic autobiography on Paul's life.
 - Shall _____ (physical dying)? NO!
 - Shall _____ (and all its temptations)? NO!
 - Shall _____ (good angels)? NO!
 - Shall _____ (bad angels)? NO!
 - Shall _____ (human rulers)? NO!

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- Shall things _____
(events of today)? NO!
- Shall things to _____
(events of tomorrow)? NO!
- Shall _____? NO!
- Shall _____? NO!
- Shall _____
(any conceivable thing in the universe)? NO!
- When the staunch believer John Chrysostom was brought before the Roman Emperor in the fifth century and threatened with banishment for his faith, he replied, "Thou canst not banish me, for this world is my Father's house "But I will slay thee; "Said the emperor. "Nay, thou canst not, "said the noble champion of the faith, "for my life is hid with Christ in God." "I will take away thy treasures." "Nay, but thou canst not, for my treasure is in Heaven and my heart is there." "But I will drive thee away from man and thou shalt have no friend left" "nay, thou canst not, for I have a friend in Heaven from whom thou canst not separate me! I defy thee; for there is nothing that thou canst do to hurt me!"

III. _____ (Explanation and Vindication – Rom. 9-11).

- Introduction: Before proceeding any further, Paul felt it necessary to stop here and discuss two problems. One problem was that Israel had _____ Christ. Of this there could be no serious doubt. How, then, could the great Messianic Old Testament passages concerning the coming kingdom be fulfilled? Paul knew that the unbelieving Jew would conclude that he (Paul) was wrong in _____ Christ as Israel's Messiah in the first place. He also realized the believing Jew might conclude that God had simply _____ in His Word somehow.
- At first the _____ had not appeared serious at all. Over 3,000 Jews were saved at _____ (Acts 2:41). Then the number jumped to 5,000, including a great company of priests in Jerusalem (Acts 4:4; 6:7). It seemed only a short time till all Israel would be _____. The day of the Lord surely was at hand (Acts 2:16-

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21). But suddenly _____ set in! _____ the deacon was stoned to death (Acts 7:57-60). This _____ was intensified by the slaying of _____ the apostle (Acts 12:2). The Jerusalem Christian leaders had often been jailed. This was the situation when Paul wrote Romans.

- A. The _____ of God and Israel's _____ in the past (Rom. 9).
1. The two-fold _____ of Paul (9:1-3).
 - a. He had "*great heaviness and continual sorrow*" in his heart for _____.
 - b. He said he "*could wish that myself were accursed from Christ for my own brethren.*" Paul shared the _____ of both Moses (Ex. 32:31, 32) and Christ (Mt. 23:37) over Israel's sinful condition (see also Gal. 1:8, 9).
 2. The nine-fold _____ of Israel (9:4, 5).
 - a. They were _____. They were a special nation (Deut. 7:6), one having power with God (Gen. 32:38).
 - b. They enjoyed the _____. The entire nation had been adopted by God (Ex. 4:22; Deut. 14:1; Jer. 31:9).
 - c. They had the _____. A reference to the Shekinah cloud, that visible, luminous appearance of God's presence.
 - i. It led them across the _____ (Ex. 13:21,22; Num. 9:17-22).
 - ii. It protected them at the _____ (Ex. 14:19,20,24).
 - iii. It filled the _____ during Moses' dedication (Ex. 40:34-48).
 - iv. It filled the _____ during Solomon's dedication (I Ki. & 10,11; 2 Chron. 5:13,14).
 - v. It was removed during _____ time (Ezek. 10).
 - d. They had the _____.
 - i. The _____ Covenant – Promising a mighty nation (Gen. 12:2, 3, 7; 13:14-17; 15:5, 18; 17:8).
 - ii. The _____ Covenant – promising a land (Deut. 30:3).

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iii. The _____ Covenant – promising an eternal kingdom (2 Sam. 7:12-16; 23:5; 2 Chron. 13:5).

SEVEN CERTAINTIES	
THE BELIEVER	HAS A NEW...POSITION (8:1-4)
THE BELIEVER	HAS A NEW...GUEST (8:5-13)
THE BELIEVER	HAS A NEW...ADOPTION (8:14-17)
THE BELIEVER	HAS A NEW...EXPECTATION (8:18-25)
THE BELIEVER	HAS A NEW...PRAYER HELPER (8:26-27)
THE BELIEVER	HAS A NEW...KNOWLEDGE (8:28)
THE BELIEVER	HAS A NEW...GOAL (8:29-39)

iv. The _____ covenant – promising new hearts (Jer. 31:31-34).

e. They had the _____ (Ex. 20; Deut. 5).

f. They had the _____ of God. It was Israel which ministered in both the tabernacles and the Temple.

g. They had the _____. This included both Christ's birth and future reign (Isa. 9:6,7).

h. They had the _____. Israel enjoyed a regenerate ancestry, which included such giants as Abraham, Moses, David, etc.

i. They produced that line which led to the humanity of _____ (Mt. 1:1-16; Lk. 3:23-28).

3. The five-fold example of history (9:6-29).

Paul now proves God's sovereign and unmerited grace from Israel's own history.

a. The example of _____ and _____ (9:6-9). God's sovereignty is seen through the selection of Isaac (Abraham's younger son) over Ishmael (his older son). Only the descendants of Isaac would become citizens of God's chosen nation.

b. The example of _____ and _____ (9:10-13). Some have been troubled over Paul's statement here in verse 13: "As it is written, Jacob have I loved, but Esau have I hated" It should be noted that the statement obviously does not refer to the two boys, but to the nations they founded, namely, Israel and Edom! This Old Testament quote is not found in Genesis, but in Malachi 1:2-5. The Old Testament prophet _____ clearly tells us why God hated Edom. In each case here (9:6-13), God rejected men who had been first born into patriarchal families. In each case the parent wished to see the rejected one inherit the problem. Abraham pleaded for Ishmael (Gen. 17:18) and Isaac attempted to pass the blessing on to Esau (Gen. 27:1,4,30,33).

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- c. The example of _____ (9:14-23).
- i. The facts of God's dealings with Israel and Pharaoh.
 - a) God determined to _____ sinful Israel with _____.
"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (9:15).
 - b) God determined to punish sinful _____ with deserved judgment. *"Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth"* (9:17).
 - ii. The _____ of God's dealings with Israel and Pharaoh. Paul here answers two objections:
 - a) That God is not _____. Some would claim that he was unfair in hardening Pharaoh's heart. It should be noted that on at least seven occasions in the book of Exodus we are told that God hardened the heart of Pharaoh (4:21; 7:3; 9:12; 10:1, 20,27; 11:10). How are we to understand this? A partial (and only partial) answer may be found in the following observation:
 - The manner in which a given object will _____ when confronted by an outside influence is wholly dependent upon the _____ of that object. For example, imagine a winter scene. Yonder is a frozen river. On either side is a bank of yellow clay. Suddenly the sun comes from behind the clouds and shines brightly down upon the river and the banks. What happens next? The _____ is this: the ice will melt but the clay will harden. Thus we see in nature the same outside, _____ heavenly _____ softening one object but hardening the other.
 - Furthermore, it should be pointed

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out that on four occasions we are informed that Pharaoh hardened his own _____ (Ex. 7:22; 8:15, 19; 9:35). The word “hardeneth” in 9:18 (kabad) is translated “heavy” in Exodus 17:12; 18:18; Psalm 38:4; Isaiah 1:4. Thus, God left his heart heavy with _____.

- b) Man is not _____. *“Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?”* (9:19). Paul spends little time on this objection, simply pointing out that the _____ has power over the _____ he works with in choosing the kind of _____ he makes. It should be noted here (9:21) that Paul does not say God made the clay as it was, but that he _____ with it (see Jer. 18:1-6; Isa. 45:9; 64:6-8). Two kinds of vessels are described here:

“The vessels of _____ fitted to _____” (9:22). This is in the middle voice, meaning “to fit oneself.” “The vessels of _____, which he had afore prepared unto glory” (9:23). The conclusion of the matter is that hell (destruction) is the deserved destination of the sinful man, while Heaven (glory) is the undeserved destination of the saved man.

- d. The example of _____ (9:24-26). He predicted God would call out a “people which were not my people” (9:25; see also Hosea 7:10; 2:23). Here God’s _____ is seen in reference to the saved Gentiles (I Pet. 2:9,10).
- e. The example of _____ (9:27-29). He predicted, “though the number of the children of Israel be as the sand of the sea, a remnant shall be saved” (9:27; see also Isa. 1:9). Here God’s _____ is seen in reference to the saved Israelite remnant.
4. The twofold conclusion of Paul (9:30-33).
- a. The Gentiles, through _____, had attained _____ without ever seeking it.

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- b. Israel, through the _____, had not attained _____ even after seeking it. They looked for a bold lion, but God sent them a bleeding lamb. They wanted a throne; they were offered a cross.
- B. The _____ of God and Israel's _____ at the present. Introduction: Romans 9 and 10 should always be read together. Chapter 9 shows why some Jews are _____, and chapter 10 explains why most are _____.
1. The _____ (10:4,5). "*For Christ is the end of the law for righteousness to every one that believeth*" (10:4) we might illustrate this verse by saying that Christ is the end of the Old Testament law to the believer after the cross as George Washington was to the end of the British law to the American after the Revolutionary War. (See 2 Cor. 3:6-11; Heb. 7:11-19; Gal. 3:24; Eph. 2:15; Col 2:14.)
 2. The _____ of righteousness (10:6-8). "*The word is nigh thee, even in thy mouth, and in thy heart*" (10:8). Because of this, we need not be concerned with:
 - a. The _____ – "*Who shall ascend into Heaven? (that is, to bring Christ down from above)*" (10:6).
 - b. The _____ – "*Who shall descend into the deep? (that is, to bring up Christ again from the dead)*" (10:7)
 3. The _____ of righteousness (10:9,10).

The Bible does not impose a limitation. Paul evidently was stressing the same truth found in James 2:20, that is, a genuine _____ of Christ in one's _____ will surely lead to a _____ of Christ with one's _____. The fruit will prove the root. (See Mt. 10:32; Lk. 12:8; Jn. 12:42,43; Mt. 12:34.) The method, then, of righteousness is _____ in Christ.
 4. The _____ of righteousness (10:11-13) – whosoever (see 10:11,13). Paul had earlier shown that all men were lost. He now says that all can be saved. Compare the "whosoever" mentioned here with that in Revelation 20:15.
 5. The _____ of righteousness (10:14,15) These verses are a beautiful little discourse to demonstrate the necessity for taking the Gospel which is intended for all, to all. In other words, world reconciliation demands world evangelization. Since salvation through Christ has been _____ for all, it must now be _____ to all. Paul here summarizes God's _____ for world evangelism. It is in five steps.
 - a. In order to be saved, a sinner must _____

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upon the Lord.

- b. In order to call, he must _____.
- c. In order to believe, he must _____.
- d. In order to hear, there must be a _____.
(This may refer to any vehicle carrying gospel message, be it a human agent, tract, radio broadcast, etc.)
- e. In order to preach, they must be _____.
This means by God himself. (See Isa. 6:8; Jn. 15:16; 20:21.) Paul then quotes from Isaiah 52:7, “How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!” The Greek word here translated “_____” means “full bloom, developed, mature.” Paul may mean that witnessing for Christ produces a full-blooded, developed, and mature Christian.

6. The _____ of righteousness (10:1-3, 16-21).

- a. Israel had _____ without _____. One may also, of course, suffer the opposite – knowledge without zeal. The first leads to hot _____ (Gal. 1:14; Acts 22:3). The second leads to cold _____.
- b. Paul’s prayer was that God would give Israel this _____. He would have little in common with modern theology.
- c. Paul applies _____ words about creation (Rom. 10:18; Ps. 19:4) to that of salvation to demonstrate that Israel’s unbelief was not due to the fact that they had never heard, for this opportunity had been as wide as the star-studded Heavens.
- d. Both _____ (Deut. 32:21) and _____ (53:1; 65:1) had predicted this sad rejection (see Rom. 10:16,19,20).
- e. God had been so _____ with his _____ nation. “*All day long* (for over fifteen centuries, the entire age of the law) *I have stretched forth my hands unto a disobedient and gainsaying people*” (Rom 10:21; Isa. 65:2; see also Mt. 23:37-39). Israel had thus been guilty of
 - i. _____ of the Word of God.
 - ii. _____ with the God of the Word.

C. The wisdom of God, and Israel’s _____ in the Future (Rom. 11). Paul has just discussed the rejection of Israel in chapter 10. He will now show that this _____ was neither total

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(1-25) nor final (26-33).

1. The rejection was not _____ (11:1-25).
 - a. The _____ of Israel (11:1-10). This nation is now placed into two separate categories:

- i. The _____ group: “*Even so then at this present time also there is a remnant according to the election of grace*” (11:5). Paul offers a two-fold proof that God always has his faithful remnant.

- a) As seen through his own conversion (11:1).

- b) As seen in the time of Elijah (11:2-4). Elijah felt he was the only believer during his day and actually made “intercession to God against Israel” (11:2).

But God (who will never answer this kind of prayer, regardless of who prays it) quickly informed him that: “I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal” (Rom. 11:4; see also I Ki. 19:10, 14, 18).

- ii. The _____ group: “And the rest were blinded” (11:7). Present-day Israel is thus plagued with a three-fold blindness:

- a) The blindness caused by the fall of _____ (Eph. 4:18).

- b) The blindness caused by _____ (2 Cor. 4:4).

- c) The blindness caused by _____ (Rom. 11:8).

This tragic spiritual blindness was predicted by both Isaiah (Isa. 29:10; Rom. 11:8) and David (Ps. 69:22, 23; Rom. 11:9, 10). The reason for this blindness is also predicted by David, namely, the Jews treatment of _____. Note the words in Psalm 69:21, which preceded this judgement prophecy of blindness: “*They gave me also gall for my meat; and in my thirst gave me vinegar to drink.*” (See the fulfillment of this in Mt. 29:34, 48)

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- b. The _____ of the Gentiles (11:11-25).
- This phrase (found in 11:25) should be distinguished from the _____ of the Gentiles mentioned by Christ in Luke 21:24.
1. The “_____” of the Gentiles is political in nature and refers to that period from the Babylonian captivity until the end of the Tribulation. (See Deut. 28:28-68; 2 Chron. 36:1-21; Dan. 9:24-27)
 2. The _____ of the Gentiles is spiritual in nature, and refers to that period of time covering the completion of the body of Christ, made up of Jews and Gentiles, saved from Pentecost to the rapture. (See Acts 15:14; Eph. 4:11-13; 1 Cor. 12:12, 13.)
- The details of this Gentile fullness period are as follows:
 3. Believing _____ are at the present time being placed into God’s tree of salvation.
 4. They are taken from a wild _____ tree (11:17).
 5. They are _____ into a good olive tree (11:24). This process is, as Paul rightly observes, “contrary to nature” (11:24). Normally, when the _____ is grafted into the _____, the good is _____ by the wild. However, when the good is grafted to the wild, just the opposite takes place.
 6. Gentiles are warned against _____ because of their new status, “*For if God spared not the natural branches, take heed lest he also spare not thee*” (11:21).
 - At this point, two thoughts must be kept in mind:
 1. Paul is not teaching that the _____ has replaced _____. He has already asked and answered this question in 11:1, “*I say then, Hath God cast away his people? God forbid.*”
 2. Paul is not teaching that a saved _____ may be cut off from this tree and lose his salvation. He is simply saying that since God did not spare the nation Israel when they _____, he will likewise not spare an _____ church. Christendom is going in the same di-

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rection today as Israel once did, and God will reject and judge them for it. (See 1 Tim. 4:1-3; 2 Pet. 2:1-22; Rev. 3:14-22; 17:3-18.)

Paul offers these details concerning the fullness of the Gentiles, *“For I would not, brethren, that ye should be ignorant of this mystery”* (11:25). A mystery in the Bible is a previously _____ truth, not _____ in the Old Testament, but _____ and, at times, explained in the New Testament.

- There are twelve such _____. Without amplification, these are:
 - a) The mystery of the _____ (Mt. 13:3-50; Mk. 4:1-25; Lk. 8:4-15).
 - b) Thy mystery of the _____ (1 Cor. 15:51, 52; 1 Thess. 4:16).
 - c) The mystery of the _____ as the body of Christ (Eph. 3:1-11; 6:19; Col. 4:3; Rom. 16:25).
 - d) The mystery of the _____ as the bride of Christ (Eph. 5:28-32).
 - e) The mystery of the _____ (Gal. 2:20; Col. 1:26, 27).
 - f) The mystery of the _____ (Col. 2:2, 9; 1 Cor. 2:7).
 - g) The mystery of _____ (1 Tim. 3:16).
 - h) The mystery of _____ (2 Thess. 2:3-12; Mt. 13:33).
 - i) The mystery of _____ present blindness (Rom. 11:25).
 - j) The mystery of the _____ (Rev. 1:20).
 - k) The mystery of _____ the harlot (Rev. 17:5, 9).
 - l) The mystery of _____ (Rev. 10:7; 11:15-19).

In Romans 11:25, the mystery is that “blindness in part is happened to Israel until the fullness of the Gentiles be come in.”

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2. The _____ was not permanent (11:26-36).
- a. The _____ of God (11:26-32).
 - i. They would be restored through the ratification of their promised _____. *“For this is my covenant unto them, when I shall take away their sins”* (Rom. 11:27; see also Isa. 59:21; 27:9; Jer. 31:31-37; Heb. 8:8; 10:16; Zech. 13:1).
 - ii. They would be restored through the _____ of their promised Christ. *“There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob”* (11:26; see Isa. 59:20).
 - b. The _____ of Israel (11:33-36). *“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”*

This is the first of five benedictions by Paul here in Romans. (See also 15:33; 16:20; 16:24; 16:25-27.)

IV. _____ (Transformation and Exhortation) (Rom. 12-16).

- A. Public _____ for all the _____ (12:1-15:3).
 1. The believer and self (12:1-3).
In chapter 6, Paul gives a detailed explanation of those steps leading to sanctification. In this chapter, he now extends the invitation.
 - a. How is the invitation offered? “I beseech you.” Paul does not issue a curt command, but rather a pleading _____. Loving _____ simply cannot be commanded. This is the language of grace and the method of the apostle. (See also 1 Cor. 4:16; Eph. 4:1; 1 Tim. 2:1. contrast this with Lk. 12:20.)
 - b. What is the _____ invited to do? He is to present his body “a living _____, holy, acceptable unto God.” Note:
 - i. It is to be _____ body. God is interested in our time, talents, and treasure through the only gift which satisfies the Redeemer Creator, the body of his redeemed creature! (See 1 Cor. 3:16; 6:19, 20; 2 Cor.

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- 8:5).
- ii. It is to be his _____ body. Sometimes it is easier to die for the Lord than live for him.
 - iii. It is to be a _____ (holy) living body.
- c. Why is the believer invited to do this?
- i. Because he has already _____ God's mercy. All other faiths make _____ the root of mercy, but Christianity makes it the flower. (Contrast this with 1 Ki. 18:26-29; 2 Ki. 3:26, 27.)
 - ii. Because it is not only the _____ and _____ course of action, but also the _____ and _____ route. Note:
 - a) To the _____, God says, *"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"* (Isa. 1:18). The proper and practical thing for the sinner to do is give God his heart.
 - b) To the _____, God says, *"Present your bodies...unto God, which is your reasonable service."* The proper and practical thing for the saint to do is give God his body.
- d. What are the results of _____ this invitation?
- i. The believer will not be _____ (molded) by the world.
 - ii. The believer will be _____ by the renewing of his mind. The word "_____ " is *metamorpheo* in the Greek, where we get our word metamorphosis, that biological change whereby a caterpillar becomes a butterfly. The same word is used in the _____ of Jesus in Matthew 17:2. (See also 2 Cor. 3:18.) This _____ refers to that act of a believer arranging his _____ position so that it agrees with his inward _____. (See 1 Pet. 1:14; 1 Jn.

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2:25.) The _____ of the mind here in 12:2 is probably a reference to constant Bible _____ and _____ (Eph. 4:23; Col. 3:10). This daily renewing is the only _____ against _____ (1 Cor. 9:24-27).

iii. The believer will thus be able to _____ and _____ God's perfect will for his life.

iv. The believer will see _____ as God sees him, and will not "think of himself more highly than he ought to think" (12:3).

2. The believer and _____ (12:4-21).

a. The _____ of service (12:4-8) the Holy Spirit has provided the believer with various supernatural gifts with which he is to serve Christ. Seven of these tools of service are mentioned here:

- i. _____
- ii. _____
- iii. _____
- iv. _____
- v. _____
- vi. _____
- vii. _____

b. The _____ of service (12:9-21).

i. We are to sincerely (without dissimulation) _____ all the saints (12:9, 10). To dwell above, with saints in love, that will indeed be glory; to dwell below with saints we know, well, that's a different story.

ii. We are to "abhor that which is _____" (12:9; see Ps. 96:10; Heb. 1:9).

iii. We are to "_____ (like glue) to that which is good" (12:9; see Acts 8:29).

iv. We are to develop _____, _____, and _____ (12:12).

v. We are to be _____ (at the boiling point) in our desire to please God (12:11). God hates indifference (Rev. 3:15, 16).

vi. We are to _____ to the needs of

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the saints (12:13; see 2 Cor. 9:1; Heb. 13:16; 1 Jn. 3:17).

vii. We are to _____ (say nice things about) those who would persecute us. The phrase “curse not” (12:14) is not a command against using _____ concerning our enemies, but rather of improper _____ for them: “Lord, you know what he did to me and I hope you really chastise him for it” (See 1 Pet. 2:23; 3:9; 1 Cor. 4:12.)

viii. We are to “_____ *with them that do rejoice, and weep with them that weep*” (12:15). Jesus did this (John 2, 11). (The theological reason for this is discussed in 1 Cor. 12:26.)

ix. We are to “_____ *high things, but condescend to men of low estate*” (12:16). Diotrephes was guilty of this (2 John 9).

x. We are to _____ our enemies. The way we are to do this is make them our _____ (12:18-21). Paul says: “*Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*” The two classic Old Testament examples of this are found in _____ treatment of _____ (1 Sam. 24, 26) and _____ attitude toward _____ (Gen. 45).

3. The believer and _____ (13:1-14); what he is to do (13:1-10).

a. His _____ toward the rulers of the state (13:1-7).

i. He is to be in _____ to the higher powers, for “the powers that be are ordained of God” (13:1). The Bible teaches that a child of God is not to love the _____ of this world, or be _____ to its patterns, but nevertheless is to _____ its laws. The Scriptures present both a separation from and a _____ to the state on the part of the Christian (Titus 3:1; 1 Pet. 2:13).

The Jews of the Roman Empire were notoriously bad citizens. They refused to obey and used Deuteronomy 17:14, 15 as their proof

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text. However, Paul taught _____ to the state in spite of the shameful and shabby treatment he had often received at its hands (Acts 16:22-24, 37, 38; see Prov. 8:15, 16; Dan. 2:21; 4:17; Jn. 19:10, 11). Thus, human government is a divine _____ given by God after the flood (Gen. 9) to assure order and prevent anarchy (See Jdg. 17:6).

- ii. He is to know that “*whosoever therefore resisteth the power resisteth the _____ of God*” (13:2). It should be noted that Paul is here establishing general principles to _____ the Christian living in a society governed by laws. He does not deal with what _____ the believer is to take when these laws are _____ or _____. This question is answered in another passage (Acts 5:29).
- iii. He is to _____ tribute (federal and local taxes), and custom (sales taxes) to the coffers of the state, and fear and honor to the _____ of that state (13:7). A man once stopped **D. L. Moody** in Chicago and asked him where he was going. The great evangelist replied, “To cast my vote in the forthcoming elections.” Somewhat shocked, the man admonished him, “But, brother Moody, don’t you realize you are a citizen of heaven and that this world is not your final home?” Moody smiled and said, “That’s true, but in the meanwhile I pay my taxes in Cook County.”

- b. His _____ toward the rest of the state (13:8-10). “*Owe no man anything but to love one another: for he that loveth another hath fulfilled the law*” (13:8). This passage does not prohibit a Christian from buying a home or car on the installment plan. Taken in context, it simply says we are to pay our _____ to society. Paul has already said; however, that all believers _____ the Gospel to the unsaved they come into contact with (Rom. 1:14).

Why he is to do these things (13:11-14). “*And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*”

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Paul speaks of the _____ as almost over, while Jesus says it is yet to come (Jn. 9:4). Both are right. To the saint, the _____ breaks, but to the sinner, the night comes. This present _____ is the only hell the Christian will ever know, and it is the only _____ the unsaved will experience. This long night of sin has extended for thousands of years, beginning with Adam's rebellion. But the _____ has already appeared (Lk. 2). Soon the Son of Righteousness will arise with _____ in his wings. Every single New Testament epistle writer believed this. (See 1 Cor. 15:51; 1 Thess. 4:16; Paul; Jas. 5:8; 1 Pet. 4:7; 1 Jn. 2:18, 28; Jude 18.) Especially to be noted in Paul's phrase, "the day is at hand" in verse 12. This is the first of at least nine important "days" in the Bible, all future. These are:

- i. The day of the _____ (Rom. 13:12; Eph. 4:30; Phil. 1:6, 10; 2:16; Heb. 10:37; 2 Pet. 1:19).
- ii. The _____ of Christ day (1 Cor. 3:13; 5:5; 2 Tim. 1:18; 4:8; 1 Jn. 4:17).
- iii. The day of the _____ (Joel 1:15; 2:1, 2, 11, 31; Acts 2:20; 2 Thess. 2:3; Rev. 6:17). (This "day" covers the entire tribulation, a period of seven years.)
- iv. The day of Christ's _____ (Mt. 24:36; 26:29; 1 Thess. 5:2-4; 2 Thess. 1:10).
- v. The day of _____ (Rev. 16:14).
- vi. The _____ of the just day (Jn. 6:39, 40, 44, 54; 11:24).
- vii. The _____ judgment day (Jude 1:6).
- viii. The day of _____ (1 Cor. 1:8; 2 Cor. 1:14; 2 Tim 1:12). This "day" covers the entire millennium, a period of one thousand years!)
- ix. The great white throne _____ day (Mt. 7:22; 11:22; Jn. 12:48; Acts 17:31; Rom. 2:5, 16; 2 Pet. 2:9).

Paul then exhorts the believer to "put on the armour of light" (13:12; see Eph. 6:10-17 for the specific pieces of this armour).

4. The _____ and weaker saints (14:1-23).

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- a. No believer is to be _____ by another down here.
- i. We are not to criticize his _____ (in matters of diet and days). *“For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost”* (14:17).
 - ii. We are not to compromise our _____. *“That no man put a stumbling block or an occasion to fall in his brother’s way...Let not then your good be evil spoken of.”...“Let us therefore follow after the things which make for peace, and things wherewith one may edify another”* (14:13, 16, 19).
- b. All believers will be judged by the _____ up there.
- “For we shall all stand before the judgement seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God”* (14:10-12).
- There are some fourteen special categories of judgment in the Bible. In the book of Romans, Paul refers to at least four of these.
- i. The _____ of Adam (Rom. 5:12).
 - ii. The _____ judgment of Christ (Rom. 4:25).
 - iii. The _____ seat of Christ (Rom. 14:10).
 - iv. The _____ judgment of Satan (Rom. 16:20).
5. The believer and the _____ (15:1-13).
- The earthly ministry of our Lord is a pattern for the _____ (1 Pet. 2:21-25).
- a. It was a _____ ministry: *“For even Christ pleased not himself”* (15:3).
 - b. It was a _____ ministry: *“As it is written, the reproaches of them that reproached thee fell upon me”* (15:3).
 - c. It was a _____ ministry (15:4).
 - d. It was a _____ ministry: *“Wherefore*

Romans

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receive ye one another, as Christ also received us, to the glory of God” (15:7).

- e. It was a _____ ministry: *“To confirm the promises made unto the father” (15:8).*
- f. It was a _____ ministry: *“For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people” (15:9, 10; see also Ps. 18:49; 117:1; Deut. 32:43; Isa. 11:10).*

B. Personal remarks for the _____ redeemed (15:14-16:27)

- 1. Paul gives a _____ of his past ministry (15:14-21).
 - a. He mentions his _____ ministry: *“The minister of Jesus Christ to the Gentiles” (15:16).*
 - b. He mentions his _____, *“Through mighty signs and wonders, by the power of the Spirit of God” (15:19).* The book of Acts records many of Paul’s miracles:
 - i. Striking a sorcerer with _____ in Paphos of Cyprus (13:11, 12).
 - ii. Various _____ in Iconium (14:3, 4).
 - iii. Healing a _____ in Lystra (14:8-18).
 - iv. _____ a demoniac girl in Philippi (16:16-18).
 - v. _____ many of diseases and demons at Ephesus (19:11, 12).
 - vi. _____ Eutychus at Troas (20:9, 10).
 - vii. _____ Publius’ father of a fever and healing others on the Isle of Melita (28:8, 9).
 - c. He mentions his _____ field, *“From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ” (Rom. 15:19).*
 - d. He mentions his _____, *“Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation” (Rom. 15:20).*
 - e. He mentions his _____, *“To whom he*

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was not spoken of, they shall see: and they that have not heard shall understand" (Rom. 15:21).

2. Paul gives a preview of his _____ ministry (15:22-16:27).

a. He _____ to _____ them at a later time—as he goes to Spain (15:24, 28). The Pillars of Hercules beckoned to Paul, the westernmost reaches of mainland Europe, and the civilized world in his day. Did he later get to Spain? Just before his death he would write, "I have finished my course" (2 Tim. 4:7). Since Spain was on his itinerary, we assume he did indeed get there.

b. He _____ their _____ at the present time—as he goes to Rome (15:25-29, 30, 31). He was going there to deliver to the poor saints a financial offering which he had been collecting from all over the Empire. Paul had, no doubt, in his pre-conversion days, caused the poverty of many Christians in Rome. He asked prayer, "*That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints*" (15:31). Note now:

i. The _____ of the apostle: "*I commend unto Phebe our sister*" (16:1). Phebe carried the precious epistle to the Romans from Corinth.

ii. The _____ of the apostle. He now leaves the mountain-peaks of doctrine to come down to the pavements of Rome. He began his epistle by saying that "*without ceasing I make mention of you always in my prayer*" (1:9). At the end of his letter he mentions no less than twenty-six of them by name.

Priscilla and Aquila: "*Likewise greet the church that is in their house*" (16:5). Local churches met in private homes at the very beginning. (See Acts 12:12; Col. 4:15; 1 Cor. 16:19; Philemon 2, 14, 15.) Paul had known this couple for some time (Acts 18:2, 18, 26; 1 Cor. 16:19).

Epaenetus: Paul's first convert in Achaia (16:5).

Mary: "*Who bestoweth much labor on us*" (16:6).

Note: Many of these faithful helpers of Paul are women. It was the women who also aided

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Christ in his hour of need when the men forsook him. He was aided by women:

- a) On the _____ to the cross (Lk. 2:27).
- b) At the _____ (Jn. 19:25).
- c) At the _____ (Mt. 27:61; Lk. 23:55).
- d) At the _____ (Jn. 20:11; Mk. 16:1).

Andronicus and Junia: a couple possibly related to Paul (16:7). Amplias: "My beloved in the Lord" (16:8).

Urbane: "Our helper in Christ" (16:9).

Apelles: "Approved in Christ" (16:10). This man had apparently gone successfully through a test.

Stachys: "My beloved" (16:9).

Herodion: Grandson of Herod the Great? (16:11).

Aristobulus' household (16:10).

Narcissus' household (16:11).

Tryphena and Tryphosa: "*Who labor in the Lord*" (16:12).

Rufus and his mother: "*Chosen in the Lord, and his mother and mine*" (16:13).

Note: Simon Cyrenian who carried the cross for Jesus was the father of Rufus (Mark 15:21).

Asyncritus (16:14)

Phlegon (16:14)

Hermas (16:14)

Patrobas (16:14)

Hermes (16:14)

Philologus (16:14)

Julia (16:15)

Nereus and his sister (16:15)

Olympas (16:15)

- c. He detects a possible future _____.

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“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”

The New Testament gives three reasons for _____ a member from the fellowship of a local church.

- i. For _____ (Rom. 16:17; 2 Thess. 3:6; Prov. 6:19). Note: When Paul finally reached Rome, he found those troublemakers hard at work. (See Phil. 1:14-18; 3:18.)
- ii. For _____ (1 Cor. 5).
- iii. For _____ (Titus 3:10).

The procedure for dismissing such a person is described in 1 Corinthians 5:4 and Matthew 18:15-17. (See also 2 Thess. 3:14, 15.)

- d. He declares the _____ of Satan. *“And the God of peace shall bruise Satan under your feet shortly.”* This prophecy will be fulfilled in a two-fold manner:

1. When he is cast into the bottomless pit for a thousand years _____ the millennium (Rev. 20:1-3).
2. When he is cast into the lake of fire forever _____ the millennium (Rev. 20:10).

- After sending greetings from seven of his companions who were with him at the time (Timothy, Lucius, Jason, Sosipater, Gaius, Erastus, Quartus, and Tertius, who wrote the letter and sends his own greetings), Paul ends the greatest letter in the history of the world with a glowing doxology:

“The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen” (16:24-27).

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NOTES:



ROMANS STUDY SHEET #1

NOTES:

1. The Book of Romans has _____ chapters, _____ verses, and _____ words.
2. What 2 things were necessary for apostleship?

3. What 3 specific separations took place in Paul's life?

4. If something is _____, it's probably not _____, and if it's _____, then it is not _____!"
5. There can be no _____ apart from _____.
6. Paul prefaces every single one of his thirteen epistles with these words,

7. What is grace? _____
8. What _____ is _____ the _____ acronym _____ of _____ G.R.A.C.E.?

9. What is Paul's three-fold philosophy concerning the Gospel?

10. The sin of _____ is usually the final stage in those civilizations which turn _____ God.
11. List 11 of the 22 unrighteous acts of Romans 1:

12. What _____ is _____ God's _____ forbearance?

13. What _____ is _____ God's _____ goodness? _____

Romans

NOTES:

14. List 5 of the various kinds of conscience that is listed in the Bible:

15. What does the word *remission* refer to in Romans 3:25?

16. What does the word *forbearance* refer to in Romans 3:25?

17. What does *propitiation* mean? _____

18. What are the 3 requirements of an earthly hope?

19. What does the verb form of hope mean? ?

20. What does the noun form of hope mean? ?

21. What are the 3 separate and distinct words for love in the Greek New Testament? _____

22. What are 5 clear statements given in the Bible about Christ's blood?

23.

ROMANS STUDY SHEET #2

NOTES:

1. _____ is an act, while _____ is a work.
2. Justification is the _____, while sanctification is the _____.
3. _____ furnished the track which leads to Heaven, while _____ furnishes the train.
4. List 5 of the 9 Biblical things that can be sanctified:

5. What does the word *baptism* mean? _____
6. List the 6 “dry” baptisms found in the Bible:

7. Paul was long on _____ but short on _____.
8. The law consisted of what 3 sections?

9. Why did Christ not come during Abraham’s time?

10. We may now conclude that the law functioned as what 5 things:

11. The believing sinner will remain saved because of what 7 new things?

Romans

12. List 10 of the 17 things that Romans 8 says cannot separate us from the love of God:

ROMANS

STUDY SHEET #3

1. What is the nine-fold advantage of Israel?

2. Paul summarizes God's program for world evangelism in 5 steps:

3. Zeal without knowledge leads to _____.

4. Knowledge without zeal leads to _____.

5. Present-day Israel is plagued with a three-fold blindness:

6. The _____ of the Gentiles is _____ in nature and refers to that period from the Babylonian captivity until the end of the Tribulation.

7. The _____ of the Gentiles is _____ in nature, and refers to that period of time covering the completion of the body of Christ, made up of Jews and Gentiles, saved from Pentecost to the rapture.

8. A mystery in the Bible is a previously hidden _____, not _____ in the Old Testament, but _____ and, at times, _____ in the New Testament.

9. Name 6 of the 12 mysteries given in the Bible:

_____	_____
_____	_____
_____	_____

Romans

ROMANS FINAL EXAM STUDY SHEET

1. _____ simply cannot be commanded.
2. What is the believer invited to do? _____
3. What are the 3 things given about the above question:

4. What are the results of obeying the invitation?

5. List the 7 tools of service found in Romans 12:

6. The Bible teaches that a child of God is not to love the _____ of this world, or be

He brought _____ and _____ into the world	ADAM The nature of the act	CHRIST He brought _____ into the world and _____ into the world
In the Garden of _____ _____ (Gen. 3:6)	The place of the act	On the cross of _____ _____ (Lk. 22:42)
1. _____ judgment upon himself. 2. _____ judgment upon his posterity. 3. _____ judgment upon all.	The result from the act	1. _____ justification 2. _____ righteousness. 3. _____ life.
_____ served to demonstrate the seriousness of his act.	Relationship of the act to law and grace	_____ served to demonstrate the “much more” of his act. (5:9, 10, 15, 17, 20)
It abounded	The scope of the act	It abounded much more

_____ to its patterns, but nevertheless is to _____ its laws.

7. List 9 of the given important “days” in the Bible:

_____	_____
_____	_____
_____	_____
_____	_____

8. No believer is to be _____ by another down here.

9. The earthly ministry of our Lord is a pattern for the _____.

10. List 6 things about the Lord’s earthly ministry:

11. List 4 of the 7 miracles that Paul performed:

12. What are the 3 reasons given in the New Testament for dismissing a member from the fellowship of a local church:

13. The Book of Romans has _____ chapters, _____ verses, and _____ words.

14. There can be no _____ apart from _____.

15. What is grace? _____

16. What is the acronym of G.R.A.C.E.? _____

17. What is God’s forbearance? _____

18. What is God’s goodness? _____

19. What are 5 clear statements given in the Bible about Christ’s blood?

_____	_____
_____	_____
_____	_____

20. _____ furnished the track which leads to Heaven, while _____ furnishes the train.

21. What does the word *baptism* mean? _____

22. The law consisted of what 3 sections?

Romans

23. Why did Christ not come during Abraham’s time? _____

24. Paul summarizes God’s program for world evangelism in 5 steps:

25. Present-day Israel is plagued with a three-fold blindness:

26. A mystery in the Bible is a previously hidden _____, not _____ in the Old Testament, but _____ and, at times, _____ in the New Testament.

27. Name 6 of the 12 mysteries given in the Bible:

_____	_____
_____	_____
_____	_____

Romans

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Romans

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