

LESSON FIVE

PAUL'S LETTER TO THE ROMANS (Continued)

Scripture Reference: Romans Chapters 9 thru 16.

A. **RIGHTEOUSNESS REJECTED BY JEWS: (Romans Chapters 9 - 11).**

1. WHY ISRAEL WAS SET ASIDE:

Paul expressed his deep sorrow over the condition found in Israel because of Israel's rejection of Christ. He then enumerated the special privileges Israel had enjoyed. In verses 4 & 5, there were eight mentioned: adoption, glory, covenant, law, service, promises, fathers and Christ.

Israel had a spiritual election. Paul showed them they were not justified in saying God was unrighteous because he had granted salvation to the Gentiles too. They blamed God, saying that He had set them aside, supplanting them with the Gentiles. Paul taught them that God is a God of justice and He has always had an interest in all men, whereas the Jews had thought of Him as a national God, interested in them alone. They had not been the case. No nation or individual can be justified in His sight if he does not believe His word.

Abraham was the natural ancestor of a fleshly or earthly line; he was the father in faith to all them that believe, whether they belonged to this fleshly line or not. Since the seed in whom God had chosen to realize His Abrahamic Covenant is Christ, (Galatians 3:16), national Israel cannot have these promises fulfilled until they accept them in Christ.

God, being the creator of all, has the right to do as He pleases with that which He has created. However, although He is sovereign, the divine will is never irrational or unrighteous. Moses and Pharaoh were given as examples of the righteousness of God's divine method with Israel. God's messages and judgments were not the cause but the occasion of the hardening of Pharaoh's heart. The same messages and judgments, which hardened Pharaoh's heart, caused others to yield to God.

The prophets had foretold the blinding of Israel and mercy to the Gentiles and except for God's mercy; Israel would have been utterly destroyed. The Gentiles had obtained righteousness because they sought it in God's way, through faith. The Israelites had not obtained it because they sought it in their own way, by the works of the law.

2. ISRAEL AT THE PRESENT: (Romans Chapter 10).

Israel needed to be saved. By seeking their own righteousness, they have missed God's righteousness. They are zealous but ignorant and have therefore failed to understand that the law is fulfilled in Christ and that righteousness is by faith. Israel's condition was marked by three elements: a) ignorance, b) effort and c) failure. The present condition of Israel was due to their sin of unbelief and their unwillingness to submit to God's

righteousness. It was solely of divine grace that the Gentiles were accepted, while Israel's rejection was caused by refusal of grace and reliance on their own works.

Salvation is universal in its scope, being intended for all mankind. Here Paul describes the character of God. The same Lord is Lord of all and is rich unto all that call upon Him. He is ready to pour out the wealth of his grace to anyone and everyone who seeks Him. A universal proclamation of the gospel was absolutely necessary. God has placed faith's password in everyone's mouth. That password is "confess" (verses 9-11). Call upon the Lord (verses 12-13). Salvation is available to both Jews and Gentiles. The Jew does not enjoy salvation today because he refused to comply with the rule to get it.

3. ISRAEL'S FUTURE: (Romans Chapter 11).

Israel's partial blindness happened to them because of unbelief. The nation had been warned but they had turned deaf ears to all of God's prophets. They are referred to as the tame olive branch. Paul explained to them that God had grafted the wild olive branch, the Gentiles into the root of the true olive tree. Hence, the Gentiles could not boast against the Jews because as He said to the Gentiles: *"Thou bearest not the root, but the root thee."* It is surely evident that if God spared not the tame olive branches, but cast them off, He would not bear always with the wild branch if it became guilty of the same offence. (verses 17 - 24). Israel is yet to be saved. God's covenant will be kept (verses 27 - 29). His mercy will be manifested (verses 30 - 32). His glory will be magnified (verses 33 - 36).

The student should note the warnings given here by Paul. Paul warned the Gentiles against a) boastfulness, b) pride and c) presumption. The Jews were the channels of blessing to the Gentiles and not the Gentiles to the Jews. On this account, the Gentiles should have a feeling of a profound regard for Israel. We should also note the warning to the individual believer: a) the necessity of faith; b) the necessity of fear; and c) the necessity of faithfulness.

The salvation of Jews is still to issue a still greater blessing to the human race. When the fullness of the Gentiles be come in, then God will resume His dealing with national Israel and national Israel shall be saved. A glorious future is yet to dawn on the world by the mercy of God.

B. RIGHTEOUSNESS MANIFESTED IN DAILY LIFE: (Romans Chapters 12 thru 16).

Beginning with chapter 12, Paul gave many exhortations to practical Christian living. These exhortations touch almost every aspect of life. Christian living is simply being a Christian and acting, as a Christian should in every part of life. The word, "therefore," links this entire appeal for practical Christian living back to the argument of the previous chapters - salvation by grace.

1. OUTLINE OF THE FIVE CHAPTERS:

- a. Christian Life in Relation to the Christian Body: Romans 12.
- b. Christian Life in Relation to the State: Romans 13.
- c. Christian Life in Relation to Special Duties: Romans 14:1 - 15:13.
- d. Conclusion: Romans 15:14 - 16:27.
 - i. Expression of Personal Feelings: Romans 15:14-33.
 - ii. Salutations: Romans 16:1-23.
 - iii. Final Words and Benediction: Romans 16:24-27.

2. ROMANS CHAPTER TWELVE:

This chapter may be studied under the following headings: a) Conformity to God's Will - verses 1-2; b) Communion with Saints - verses 3-13; c) Conduct toward Fellow Man - verses 14-21.

- a. Conformity to God's Will: (verses 1-2). The mercies of God in the provision of righteousness in Christ were intended to lead to consecration of life and service. Paul refers to both body and mind. The body is to be offered. Hence one will be transformed. The use of certain words in these two verses is very significant.
 - i. Presented. The word presented is the same word as the word yield in chapter 6. It means "utter abandonment to Christ."
 - ii. Conformed. This words means "be not fashioned." We are so apt to be fashioned by the world.
 - iii. Transformed. This means "transfigured."
 - iv. Renewing. This word occurs only one other place, which is Titus 3:5. It means, "renovating."

The expression "living sacrifice" contrasts the dedication of the Christian to the dying sacrifices of the Old Testament. Here is a life completely dedicated to Christ.

The expression "reasonable service" brings out the fact that it's the only reasonable thing to do because Jesus made us and He bought us by right of creation and redemption. The only possible way to know the perfect will of God and to enter into a life of service is through complete dedication to that will. Such complete consecration will prove, by testing, God's will as to what is good, well pleasing and perfect.

- b. Communion With Saints: (verses 3-13). Christian service in relation to the church calls for humility. The church is the body of Christ. We are many members with different functions. Varied services will be rendered as an expression of appreciation to Christ.
- c. Conduct Towards Fellow Man: (verses 14-21). Christian service in relation to our fellow man and society calls for love. Here we are exhorted to loving faithfulness towards all men. There is a special exhortation in loving forbearance. God will repay in vengeance. Man should serve in love. The word "dissimulation" in verse 9 means "hypocrisy." In verse 11, the expression "fervent in spirit" means, "boiling hot." The student of this chapter will find it profitable to list all the "be's" and "not be's." There are some thirty-six things that the Christian is to be. A partial list will be given: holy, godly, humble, considerate, natural, faithful, liberal, diligent, cheerful, sincere and pure. This may be carried on throughout the entire chapter.

3. ROMANS CHAPTER THIRTEEN:

Christian Service calls for submission in relation to the government. The Christian is a citizen as well as a member of a church. This demands obedience to the temporal powers, the payment of everything that is due and the fulfillment of the law of love in the light of the great and imminent event of the Lord's coming.

Human government represents divine authority. When one resists it, he resists God. The appeal here is for good citizenship. God's law of love is the guarantee of a law-abiding life.

Love fulfills the law and a Christian will love his neighbor and will live in peace with all men.

Paul gave an exhortation to alertness, being awake and living soberly. In consideration of the near return of our Lord, one should put on Christ and make no provisions for the flesh.

4. SPECIAL DUTIES: (Romans 14:1 - 15:13).

There are particular duties under special circumstances that must be remembered. We are to respect the consciences of our fellow Christians, since some may have convictions regarding the observance of days and the eating of special meats. Those who are strong are to be tender; those who are weak are to be careful. We are not to please ourselves but follow in the example of Christ to please our neighbor, living in such harmony that we may glorify God and rejoice with thankfulness that all, both Jews and Gentiles have been brought to Christ.

The following subjects are dealt with in this part of the epistle: Is the person who only eats herbs more pleasing to God than the person who eats meat? Is the person who worships a day more righteous than the one who esteems every day alike? Does death separate one from God? The answer to all of these questions is a definite NO! Nevertheless, in the first two problems, there should be no condemnation placed against the weak brother who eats only herbs or the brother who esteems one day above another. Love should govern the action of saints.

5. CONCLUSION: (Romans Chapter 16).

Chapter sixteen consists largely of salutations to saints who dwelt in Rome. It is very interesting to study this list and to note the comments that Paul made concerning each. Priscilla and Aquila were to him, as members of his own family, so intimate had been their association. Andronicus and Junia were relatives of his who had been saved before him. It is possible that their prayers may have had much to do with his conversion. Another kinsman is mentioned in verse 11, Herodion, by name. In verse 13 Paul refers to the mother of Rufus. Somewhere on his journeys, this Christian woman had mothered the devout apostle, and he remembered with gratitude, her tender care.

Paul warns the Roman saints of the danger of listening to men who are false teachers. However, eventually this is exactly what was done at Rome. By the seventh century, the papacy itself was enthroned in Rome.

The benediction, which concludes the epistle, marks it as being genuinely Pauline.

LESSON FIVE

SELF HELP TEST

- A. Why was Israel set aside?

- B. What three elements marked Israel's condition?
 - 1.
 - 2.
 - 3.

- C. Explain this statement: God has placed faith's password in everyone's mouth.

- D. List all the "be's" and "not be's" of chapter 12.

- E. List the men mentioned in chapter 16.

- F. List the women mentioned in chapter 16.