

Commentary Notes - Romans

by Walter Beuttler

Walter Beuttler's sermon on Romans explores the themes of sin, grace, and justification, emphasizing the transformative power of the gospel.

Scripture: Romans 12:1-2, Romans 14:1, Romans 15:1, Romans 15:5, Romans 16:17, Romans 16:25, Romans 16:27

Topics: "Spiritual Growth", "Body Of Christ"

Description

Walter Beuttler preaches about the transformation of man through dedication to God, unity in the body of Christ, and selfless service to others. He emphasizes the importance of presenting our bodies as living sacrifices, renewing our minds, and exercising our spiritual gifts in harmony with one another. Beuttler highlights the need for mutual forbearance, love, and respect among believers, especially towards those who may be weaker in faith. He urges believers to live in a manner that glorifies God, showing patience, kindness, and humility in all interactions.

Transcript

A. SALUTATION, 1:1-7

1. How does Paul introduce himself in 1:1, 5?

(1) As a "bond-servant" who voluntarily surrendered his personal liberty to become a slave

(2) As separated from worldly attachments and pursuits

(3) As dedicated exclusively to the interests of the gospel of God

(4) As divinely appointed to the apostolic office, not of merit, but of grace

2. How does Paul introduce Jesus Christ, the theme of his epistle, 1:3-4?

(1) In his humanity, as the descendant of David

(2) In his deity, of which his resurrection was the crowning proof

(3) In his Lordship, as the head of the Church

3. How are "grace" and "apostleship" related, 1:5? An instrument of God is selected IN grace and is enabled in the performance of its office BY grace

4. How are the believers in Christ described in 1:6-7?

(1) As the beloved ones of God

(2) As the called ones of God

(3) As the consecrated ones of God

5. The believer in Jesus Christ becomes the recipient of what, 1:7? Peace with God through his unmerited favor made possible by the atoning work of Christ

B. INTRODUCTION, 1:8-17

1. Point out the essential features of Paul's prayer in 1:8-12:

(1) He precedes his petition with thanksgiving

(2) He prays constantly and specifically

(3) He is motivated by a yearning desire to impart to them spiritual benefit "in order that I may reap some harvest among you as well as among the rest of the Gentiles," (R.S.V.)

(4) He petitions God "that somehow by God's will I may at last succeed in coming to you," (R.S.V.)

2. Comment on 1:13: Paul wanted them to know that he had often intended to come to them but "was prevented (hindered) so far," (R.S.V.)

3. To whom does Paul consider himself in debt, 1:14? To all mankind (then divided into Greeks and Barbarians) independent of national culture, whether Hellenistic with its accent on intellectualism, or non-Hellenistic without any culture

4. Why did Paul say that he was not ashamed of the gospel, 1:16? Because he was fully aware that the pride of Greek philosophy would be likely to despise the message of the cross as "foolishness"

5. What does Paul do in 1:16-17? He introduces the subject of the entire epistle, namely, the gospel as revealing the righteousness of God and constituting the power of God to bring all men into the righteousness of God through faith in Jesus Christ

DOCTRINAL, 1:18-8:39

A. THE CONDEMNATION OF MAN, 1:18-3:20

1. What does 1:18-32 show? That the entire Gentile world is:

(1) Guilty before God without excuse

(2) The object of the wrath of God

2. What, in general, does 1:18 show? The need of a revelation of the righteousness of God because his wrath will be visited upon all those who do not possess it

3. Which two categories of sin are specified in 1:18?

(1) Ungodliness, i.e., sins against God

(2) Unrighteousness, i.e., sins against man

4. List the causes of the wrath of God as seen in:

(1) 1:18-20 - Man's willful, and therefore unexcusable, rejection of the knowledge of God revealed to him through creation from the very beginning

(2) 1:21-23,25 - The deliberate distortion of the light of truth into the darkness of falsehood by substituting the imagination of man for the revelation of God

(3) 1:25 - Man's rejection of the worship of the Creator in favor of the worship of the creature

5. What is meant by "God gave them up," 1:26? God gave them up by the removal of the divine restraint upon man's sinful nature because of his willful rejection of God as revealed in creation and his disregard of the voice of an enlightened conscience

6. Concerning what three things is it said that "God gave them up" in:

(1) 1:24? "To the lusts of their own hearts," i.e., to unclean practices dishonorable to the human body and arising from their own corrupt nature

(2) 1:26? "Unto vile affections," i.e., to shameful passions in ways contrary to nature

(3) 1:28? "To a reprobate mind," i.e., a degenerate mind leading, not only to the practice of abominable sensuality, but also to its approval

7. To what does "recompense" in 1:27 refer? To a state in which they can crave and delight in such odious gratifications of unnatural lust

8. What is evident from the category of sins in 1:29-31?

(1) The utter depravity of the unregenerated human heart as a consequence of the fall of man

(2) The inevitable and diverse manifestations of man's depravity apart from the exercise of divine restraint upon man's sinful nature

(3) Being given up by God through the withdrawal of his restraining influence results in the full manifestation of man's inherently corrupt nature

9. Of what does God accuse man in 1:32?

(1) Of man's persistence in the continuation of sinful practices notwithstanding his awareness of the judgment of God

(2) Of finding pleasure in and excuses for the fact that others commit the same practices ("consent with them who practice them")

B. THE CONDEMNATION OF MAN, 1:18-3:20 (CONT'D.)

1. What, in general, does 2:1-3:20 show? That the Jew, like the Gentile, is guilty without excuse before God and is the object of his wrath

2. Observe the difference in the reason for man's guilt as seen in:

(1) 1:18-23 - The Gentiles are declared guilty because they rejected the revelation of God through nature

(2) 2:1-3:20 - The Jews are declared guilty because they rejected the revelation of God through his word

3. Paraphrase Paul's statement in 2:1: You who judge others are not as exempt from guilt as you profess to be, for those who judge others must themselves be judged by the same rule

4. What does Paul do in 2:1? He accuses the hypocritical Jews of judging the deeds of the Gentiles, deeds of which they themselves were guilty

5. Note God's basis for judgment from:

(1) 2:2-3 - God judges man "according to the truth," i.e., according to the nature of the facts

(2) 2:6 - God judges "every man according to his deeds," i.e., not according to the profession of his lips, but according to the reality of his deeds

(3) 2:11 - God judges man without "respect of persons," i.e., with complete impartiality of any kind

(4) 2:16 - God judges a man "according to my gospel," i.e., according to man's acceptance or rejection of God's provision through Christ

6. Comment on 2:4-5: The reluctance of God to mete out full and swift retribution is due only to:

(1) The riches of his goodness, which should constitute an incentive to repentance

(2) His forbearance (restraint) and longsuffering (patience), which provide time for such repentance and opportunity for amendment

7. The Jews' boasted superiority over the Gentiles in 2:17-20 was based on what? On their confidence of possessing superior privileges and knowledge

8. To what does 2:21-24 call attention? To the fact that the self-righteous boasting of the Jews was in sharp contrast to their unrighteous deeds and that, in fact, their superior privileges and knowledge only added to their guilt because of their disobedience

9. Point out Paul's argument in 2:25-29:

(1) Mere outward circumcision in form is worthless without inward circumcision of heart

(2) Mere religious formality is no substitute for religious practice

10. What takes place in 3:1-20? The Judge of all the earth pronounces the guilt of the entire world, Jew and Gentile alike, a guilt from which the world cannot be cleared by "the deeds of the law"

C. THE JUSTIFICATION OF MAN, 3:21-5:11

1. The only remedy for the guilt of the world is what, 3:21-31? The imputation of the righteousness of God through justification by faith in Jesus Christ

2. How is "the righteousness of God" described in:

(1) 3:21? As being obtained by faith without the works of the law

(2) 3:21? As being consonant with "the law and the prophets," i.e., the Old Testament scriptures

(3) 3:22? As being provided for "all them that believe," without difference between Jew and Gentile

(4) 3:23? As being needed by all, Jew and Gentile alike, "for all have sinned"

3. What does it mean to be "justified," 3:24? To be cleared from guilt and declared righteous by a judicial act of God

4. What, concerning justification, is seen in 3:24?

(1) That it is obtained "freely," i.e., without meritorious works on the part of man

(2) That it is a gift of the grace of God and not a reward for human accomplishment

(3) That it is made possible only by the redemptive work of Christ

5. Wherein did Christ become a redemption, 3:25? In that he propitiated (placated, appeased, averted) the wrath of God against man through the sacrifice of himself

6. Why did Christ become a redemption, 3:25? So that it would become possible to declare man righteous in standing without his being righteous in practice

7. To what does "the forbearance of God" in 3:25 refer? To the "sins that are past," i.e., God through forbearance "winked at" (Acts 17:30), overlooked and ignored, sins without forgiving them, pending the coming of Christ as a remission for sins

8. To what does "his righteousness" in 3:26 refer? To God's consistency with his own law and nature in freely justifying the sinner because of the sinner's faith in Christ, who, having met every demand of the law, "in due time . . . died for the ungodly," Rom. 5:6

9 Comment on 3:27-28: The principle of the law of faith eliminates any possibility of boasting on the ground of merit since it is altogether based upon Christ's work of atonement and not upon man's work of righteousness

10. Point out Paul's argument in:

(1) 3:29-30 - There is only one God and he cannot save man by two contradictory methods. Therefore, the God of the Jews is also the God of the Gentiles, and the method of saving the Gentiles is also the method of saving the Jews

(2) 3:31 - Instead of making void God's law of righteousness by the law of faith, the believer in Christ fulfills God's law of righteousness by the law of the Spirit

D. THE JUSTIFICATION OF MAN, 3:21-5:11 (CONT'D.)

1. What, in general, is the subject of 4:1-25? The Old Testament verification of Paul's teaching on justification without works whereby God absolves the sinner from all guilt and declares him righteous by faith in Jesus Christ

2. Specifically, how does Paul support his position in:

(1) 4:1-5? By the fact that the promise to Abraham and his posterity rested, not on the payment of a debt to God, but on the principle of justification by faith as a free gift of God

(2) 4:6-8? By the fact that David recognized and rejoiced over the blessedness of those to whom sin will not be reckoned (put to their account) Psa. 32:1-2

(3) 4:9-12? By the fact that Abraham was justified by faith before circumcision was introduced ("in uncircumcision"), resulting in a happy awareness of sins forgiven and acceptance before God

(4) 4:13-17? By the fact that the covenant which God made with Abraham was based on "the righteousness of faith" and not on obedience to the law which "worketh wrath," i.e., which results in a heritage of wrath for those who seek justification by the works of the law

(5) 4:18-25? By the fact that the righteousness which Abraham received was imputed and not earned, and was, in fact, the same as that obtained by all those who put their faith in Christ

3. Since circumcision did not justify, wherein lay its value, 4:11? In that it was a visible sign in confirmation of righteousness already obtained, not a means of righteousness yet to be attained, for he was justified before circumcision because of his faith

4. Point out the argument in 4:13-16: The promise of God is useless if it is based on law because no man can fulfill the law. Therefore, the promise is a gratuity based on faith, not a reward based on obedience

5. Note the various characteristics of Abraham's faith as seen in:

(1) 4:17 - His faith was based upon the personality and attributes of God

(2) 4:18 - His faith reached beyond all possibility of natural expectation

(3) 4:18 - His faith looked forward in anticipation of the fulfillment of God's promise

(4) 4:19 (R.V.) - He did not permit consideration of the difficulties to weaken his faith ("he considered not his own body now dead")

(5) 4:20 (Worrell) - Through the promise of God he "was made strong in faith"

(6) 4:20 - Because of his strong faith he did not stagger, waver, falter, in the face of the obstacles that were in the way of fulfillment

(7) 4:20 - His faith was exercised in worship between the time of the promise and its fulfillment

(8) 4:21 - He was fully persuaded by the integrity of God's promise and by his ability to perform

6. What is evident from 4:22-25? That God's method of justification is the same today as it was in the day of Abraham

7. Point out the results of justification as seen in:

(1) 5:1 - A new relationship in which the former state of enmity (Eph. 2:15) is abolished

(2) 5:2 - A new position in which we stand securely in Christ before God

(3) 5:2 - A new future, the fulfillment of the hope set before us, Heb. 6:18-20

(4) 5:3-8 - A new attitude based on a new understanding of the working of divine providence

(5) 5:9-10 - A new destiny because the justified are no longer the objects of his wrath

(6) 5:11 - A new joy in God who has made possible our reconciliation through Christ

E. THE SANCTIFICATION OF MAN, 5:12-8:39

1. Observe the difference in Paul's emphasis beginning with 5:12:

(1) In 1:18-5:11 Paul deals with specific sins; in 5:12-8:39 he deals with the sinful nature. First it was sins, now it is sin

(2) In so doing he proceeds from the effect to the cause, from the fruit to the root, and to its remedy

2. Note the principal points in 5:12-21:

(1) The entire human race is condemned as a result of Adam's disobedience

(2) The believer is cleared from guilt and condemnation as a result of Christ's obedience

(3) Through God's provision in Christ the abundance of man's sin unto condemnation and eternal death is met by the more abundant grace of God unto justification and eternal life

3. Differentiate between justification and sanctification: By justification the believing sinner is declared righteous, whereas by sanctification the justified believer is made righteous

4. Paraphrase 6:1: "If sin furnishes occasion for the display of God's mercy, shall we keep on sinning?"

5. The question raised in 6:1 is based upon what erroneous deduction from 5:20? Inasmuch as the sinner is justified without works, his continuation in sin will magnify the more abundant grace of God. Therefore, the doctrine of justification of faith without works grants the liberty to continue in sin

6. How does Paul reply in 6:2 to the question raised in 6:1? Inasmuch as the believer is "dead" to sin, how then is it possible for such a believer to continue in sin?

7. Explain the idea of being "dead to sin," 6:2:

(1) Negatively - To be "dead to sin" does not imply an eradication of sinful propensities and the capability of sinning, 7:18, 21

(2) Positively - To be "dead to sin" means a separation from sin in the sense of being no longer under its dominion, so that, while sin is present, its power is broken, thus freeing us from the compulsion to obey 8. How does Paul support in 6:3-10 his position in 6:2? Since the believer has identified himself with Christ in his death, he must also be identified with Christ in his resurrection, evidenced by a "walk in newness of life"

F. THE SANCTIFICATION OF MAN, 5:12-8:39 (CONT'D.)

1. What, in general, is the believer asked to do in 6:11-13? He must make his life correspond to his position which is one of death to sin

2. How, specifically, is this accomplished in:

(1) 6:11? By reckoning himself to be dead to sin and alive unto God, i.e., counting upon the fact that the power of sin has been broken and that the new life has been imparted

(2) 6:12? By a decisive refusal to have anything to do with sin, and so to thwart sin in any attempt to reassert its sovereignty

(3) 6:13? By denying to our faculties the appeal of sin and responding with our faculties to the appeal of God

3. Comment on:

(1) 6:13b to 14a - The latter is the result of the former. Sin does not have the mastery over those who respond to God, for response to God renders powerless the appeal of sin

(2) 6:14b - This response is possible because we are not under the law, which demands but does not enable, but under grace by which God makes provision for the ability to render obedience

4. How does Paul reply in 6:16-23 to the question raised in 6:15? Continuation in sin is wholly incompatible with the believer's position in and relationship to Christ because:

(1) The believer becomes the servant (lit., "slave") to whomsoever he yields in obedience. Thus the believer's obedience discloses the identity of his master (v. 16)

(2) The believer has been freed from servitude to sin and has been made the servant of righteousness so that he is no longer under compulsion to obey sin (vv. 17-18)

(3) The fruit of servitude to sin is iniquity and the end is the wages of sin which is death, whereas the fruit of servitude to righteousness is holiness and the end is the gift of God which is eternal life (vv. 19-23)

G. THE SANCTIFICATION OF MAN, 5:12-8:39 (CONT'D.)

1. Give the general subject matter of 7:1-25: The impossibility of a sanctified life by means of man's effort to keep the law

2. What does Paul show in 7:1-3? That death:

(1) Dissolves our relationship to the law

(2) Terminates the jurisdiction of the law

(3) Frees us from legal obligation to keep the law

3. Point out the essence of:

(1) 7:4 - Since the law demanded the sinner's death and Christ died in the sinner's stead, the believer, having been identified with the death of Christ, has been freed from the jurisdiction and demands of the law

(2) 7:5 - The believer's prior unregenerated state was characterized by the manifestation of sinful passions which were not only exposed as such, but also were aroused by the law

(3) 7:6 - The believer, also identified with the resurrection of Christ, now fulfills the righteousness of the law as the "fruit" of the indwelling power of the new life, not as "works of righteousness" by mere self-effort

4. What, in general, is to be observed from 7:7-13? That the law of God, contrary to the deduction of some, is not sin, but exposes man's sin as such, awakening in him a recognition of sin and subjecting him to a sense of guilt and condemnation

5. Comment on 7:8:

(1) The law does not only disclose the sinfulness of sin because of the evil propensity of man's depraved nature; it arouses the very things it prohibits and condemns

(2) Without the law sin is "dead" as conscious and willful rebellion against God, but not as a sinful state of damning pollution

6. What is evident from 7:14-25? The inability of the law to sanctify because it can only convict of sin without being able to deliver from sin

7. Who, in general, is described in 7:15-25? The man, regenerate or unregenerate, who is experimentally outside of God's provision for victory over sin and so is incapable of freeing himself from the dominion of sin

8. To what does Paul refer in using the word "carnal," 7:14? To the natural man who lives under the domination of depraved appetites and passions as the slave of sin

9. What is described in:

(1) 7:15-17;, 19-21? Man's total enslavement by the power of sin

(2) 7:18? Man's hopeless struggle against the power of sin

(3) 7:22-23? Man's inward yearning for deliverance from sin

(4) 7:23? Man's unwilling servitude to sin

(5) 7:23? Man's perpetual conflict with sin

(6) 7:24? Man's wretched state because of his constant defeat by sin

(7) 7:25? Man's only hope of victory over sin

10. Note and explain three laws involved in man's struggle against sin as seen in:

(1) 7:22 - The law of God - The moral law of God, whether recorded in writing, observed in nature, or innate in the human heart and conscience, demanding conformity to that which is right

(2) 7:23 - The law of the mind - The moral consciousness of the man whose mind experienced divine illumination and who, as a consequence, has been brought into agreement with the law of God, even though he is incapable of translating his mental assent into actual obedience

(3) 7:25 - The law of sin - The sinful propensities operating in man's nature as a result of the fall and bringing him under the domination of depraved appetites and passions as the helpless captive of sin, thus compelling him against his will to do its bidding

11. Comment on:

(1) 7:17, 20 - What a man DOES is not necessarily a reliable criterion of what he IS

(2) 7:25 - The man described here finds in himself two contradictory and unreconcilable masters demanding his obedience; he is willing to serve the one, but unable to free himself from the other

H. THE SANCTIFICATION OF MAN, 5:12-8:39 (CONT'D.)

1. Observe the difference between chapters 7 and 8:

(1) In chapter 7 man, incapable of obedience and defeated by sin, seeks to serve God in "the oldness of the letter"

(2) In chapter 8 man, victorious over sin, serves God in "newness of spirit"

2. How is 7:6 related to 8:1-30? Paul now explains what he means by serving God "in newness of spirit" in contrast to "the oldness of the letter"

3. Point out the general teaching of 8:1-11: The practical righteousness expected by God from the justified believer can be rendered only by the power of the Holy Spirit

4. What does Paul show in 8:1-2? That the believer who has been experimentally united with Christ in his death and resurrection is beyond the condemnation of the law and is no longer under the dominion of the law of sin from which he has been freed by the law of the Spirit of life

5. What is "the law of the Spirit of life," 8:2? It is the operation of the power of the Holy Spirit within the believer, applying the life of Christ to the believer to enable him to overcome the dictates of his sinful nature and thus to fulfill the righteousness of the law of God

6. Comment on:

(1) 8:3 - The inability of the law to bring man into righteousness was not because of the law, but was because of the depravity of man's sinful nature (2) 8:4 - The righteousness of the law is fulfilled IN us by the power of the Holy Spirit, not BY us through the efforts of the flesh

7. Quote Worrell's note on 8:4: "Through the power of the Christ-life in him, the believer does just what the law requires ; but it is the believer that lives in Romans 8, and not the believer that lives in Romans 7"

8. Note and describe the two classes of men in 8:5-6:

(1) "They that are after the flesh" - Those whose disposition, interests, and desires are in the realm of the things of the flesh and so prompt a response to the appetites of the old carnal nature, inexorably leading to death

(2) "They that are after the Spirit" - Those whose disposition, interests, and desires are in the realm of the things of the Spirit and so prompt a response to the impulses and leadings of the Holy Spirit, assuredly resulting in life and peace

9. Point out the specific reasons why "to be carnally minded" ("the minding of the flesh," Greek) results in death, 8:6-7? Because the "carnal mind":

(1) Is in a state of hostility toward God and consequently is opposed to the things of God

(2) Adamantly refuses to submit to the laws and sovereignty of God

(3) With its implacable hostility and contrary disposition toward God, is indeed incapable of rendering such submission

(4) Cannot, by its nature, satisfy the claims of God upon man, which would enable him to avail himself of the means by which God could save him from death

I. THE SANCTIFICATION OF MAN, 5:12-8:39 (CONT'D.)

1. Note and explain the two kinds of minds in 8:6:

(1) "The mind of the flesh" (Worrell) - The human mind which operates under the influence and control of the old nature so that its manner of thinking is derived from, and therefore is in accordance with, that nature

(2) "The mind of the Spirit" (Worrell) - The human mind which has been emancipated from the influence and dominion of the old carnal nature by the renewing of the Holy Spirit, so that its manner of thinking is now derived from, and therefore is in accordance with, the Holy Spirit

2. What is evident from:

(1) 8:8? The impossibility of pleasing God while living in the sphere of the "flesh," desiring and gratifying carnal appetites of soul and body

(2) 8:9? That the believer, by virtue of his regeneration and the indwelling of the Holy Spirit, is no longer living in the sphere of the unregenerated human nature, but in the sphere of the Spirit and, therefore, is no longer governed by the carnal mind

3. Point out the results of:

(1) The indwelling of Christ, 8:10:

- a. Death of the old sinful nature with its sundry manifestations of sinful acts
- b. A new nature evidenced by a manifestation of a new life by deeds of righteousness

(2) The indwelling of the Spirit, 8:11:

- a. Assurance of a future resurrection when death "is swallowed up in victory," I Cor. 15:54
- b. The quickening of our bodies through the appropriation of divine health

4. What is to be observed from 8:12-13?

- (1) The justified believer, indwelt by the Spirit, is now under obligation to walk, no longer in accord with the flesh, but in accord with the Spirit
- (2) The consequences of living according to the flesh should serve as a warning
- (3) The reward of living according to the Spirit should serve as an incentive
- (4) This obligation can be fulfilled by the enabling of the Spirit who is the means of putting an end to the sinful doings of the body by overcoming the power of a sinful nature

5 Comment on 8:14:

- (1) This enabling of the Spirit is obtained by the cooperation of the believer with the Spirit in promptly and completely yielding to the impulses, warnings, and leadings of the Spirit
- (2) The believer's sonship is evidenced by a sanctified walk resulting from his subjection to and cooperation with the Spirit

6. Differentiate between "sons" in 8:14 and "children" in 8:17: The believers are "sons" by adoption (the taking of another's child as one's own) and "children" by birth through regeneration, John 3:8

7. Comment on 8:15-17: The sons of God are no longer in the torment of fear because of the condemnation of the law, but are imbued with a confidence in their filial relationship to God, given them by the assurance of the Spirit

J. THE SANCTIFICATION OF MAN, 5:12-8:39 (CONT'D.)

1. Give the essence of 8:18: The glory of our inheritance so transcends the sufferings of our present difficulties that there is no adequate comparison

2. How does Paul describe the whole creation in 8:19-22? As earnestly longing for:

- (1) The revelation of the sons of God (I Peter 1:3-5), and so to share in their glory
- (2) Deliverance from the bondage of the curse (Gen. 3:16-19) which had affected the entire creation

3. Like creation, the sons of God do what, 8:23-25? They await the redemption of their bodies in hopeful anticipation of the day when their bodies will be changed from the corruptible into the incorruptible, I Cor. 15:4-5

4. Of what is the suffering believer assured in:

(1) 8:26-27? Of the aid of the Spirit to compensate for the believer's shortcomings through ignorance of the will of God and his inability to pray in accordance with the will of God

(2) 8:28-29? Of the goodness and wisdom of God exercised in the power of his providence by which he uses all our circumstances as instrumentalities in the accomplishment of our conformity to the image of his son

(3) 8:30? Of the unrelenting activity and undeviating objective of God to bring his sons to the consummation of his purpose

(4) 8:31-39? Of the unchangeable love and faithfulness of God in the very circumstances which would appear to be very negation of his love

5. Explain the Spirit's intercession in 8:26-27: The Spirit helps, or assists, the believer in his prayer activity by praying within him in the form of a burden of varying intensity and characteristics to which the believer can give expression only in unintelligible groanings

6. Comment on 8:37: We are "more than conquerors" (victory with a margin) IN all those things, i.e., without necessarily being delivered FROM those things

DISPENSATIONAL, 9:1-11:36

A. THE ELECTION OF ISRAEL, 9:1-33

1. What is to be observed concerning 9:1-11:36 in the light of 8:39 and 12:1? That 12:1 continues the thought left at 8:39 which makes 9:1-11:36 parenthetical

2. Give the general content of:

(1) 9:1-5 - Paul's great heaviness and sorrow of heart for Israel in view of the incongruity of their present state with their unique privileges

(2) 9:6-13 - The unconditional exercise of divine sovereignty in the election of Israel as God's chosen people

(3) 9:14-29 - The righteousness of God's sovereign election of Israel, notwithstanding man's objection and his failure to see that God is not subject to trial before a human tribunal, but is righteous in ALL his works

(4) 9:30-33 - Israel's failure to obtain righteousness because she sought it by works instead of by faith

3. Comment on 9:33: Jesus Christ was the Stone of stumbling over whom the Jews fell through their disobedience to the Word (I Peter 2:8) and the Rock of offence whom they rejected because of his humble origin and station (Matt. 13:53-58)

B. THE REJECTION OF ISRAEL, 10:1-21

1. Give the general content of 10:1-11: Israel's rejection of God's provision for righteousness through faith in Christ, in preference to the establishment of their own righteousness by works

2. Wherein is Christ "the end of the law," 10:4? In that he met all the requirements of the law so that all those who believe on him obtain his righteousness as though they had kept the the law

3. Differentiate between the two kinds of righteousness in 10:5-11:

(1) "The righteousness of the law" which demands an obedience to the law that is impossible to attain

(2) "The righteousness which is of faith" which is attained by those who believe in Christ, not only with the assent of the mind, but also with the consent of the heart, and which is evidenced by public confession

4. With what does 10:12-18 generally deal? With the universality of salvation by means of the preaching of the gospel and of faith in Jesus Christ

5. Compare 10:19 with 10:3: Israel's ignorance of God's salvation was willful

6. Comment on 10:19-21: God, unable to obtain a response notwithstanding his patient and persistent pleadings, turned toward the Gentiles

C. THE RESTORATION OF ISRAEL, 11:1-36

1. Point out the general content of 11:1-10: God's preservation of a remnant of believing Jews, notwithstanding his rejection of the nation as a whole

2. Comment on 11:1-5: Notwithstanding appearances to the contrary, God, all along, has had a remnant of believing and obedient people according to the election of grace

3. What is evident from 11:6? The incompatibility between grace and works as a basis of acceptance before God

4. Why did Israel not obtain the righteousness he sought, 11:7? Because Israel insisted on the means of works and rejected the means of faith

5. Comment on 11:8-10: God abandoned the mass of Israelites to the natural consequences of their willful disobedience, namely, blindness to the truth

6. What was God's purpose in 11:11: The purpose of God's permitting Israel to stumble was not to assure their ruin, but their ultimate salvation

7. Observe the remarkable power and wisdom of divine providence in:

(1) 11:11-12 - God employed the rejection of Christ by the Jews as the very means of saving the Gentiles

(2) 11:13-14 - God employed the acceptance of Christ by the Gentiles as the very means of provoking the Jews into the acceptance of Christ

(3) 11:15-24 - God's method of saving both Jew and Gentile excludes any valid reason for boasting by either one

8. What is evident from:

(1) 11:25-27? That the national rejection of Israel is only temporary

(2) 11:28? That the Jews' enmity toward the gospel is an advantage to the Gentiles

(3) 11:29? That, notwithstanding the temporary rejection of Israel, "the gifts and calling of God," enumerated in 9:3-6 irrevocable

(4) 11:30-32? That the disobedience of the Jews led to God's mercy toward the Gentiles, and the mercy shown toward the Gentiles will bring the Jews to the acceptance of God's mercy

9. Comment on:

(1) 11:33-35 - The finite mind of man cannot possibly grasp the depths of the riches of God's wisdom, knowledge, and judgments; neither can he comprehend the mysteries of his ways

(2) 11:36 - God himself is the originator of the plan of salvation, the provider of the means for salvation and for the consummation of his ultimate purpose, namely, his eternal glory

10. How may 11:33-36 be described? As a hymn of praise inspired by the marvelous working of divine providence in the affairs of sinful man to the ultimate glory of God

PRACTICAL, 12:1-16:27

A. THE TRANSFORMATION OF MAN, 12:1-15:13

1. How does 12:1-15:13 relate to 1:1-8:39? It is the practical application and visible demonstration of the believer's identification with Christ. The one is the tree; the other, the fruit

2. Point out the nature of 12:1-2: It is an entreaty to the sanctified believer to present his body now, in dedication to God

3. The use of "therefore" in 12:1 shows what? That Paul continues here the subject interrupted in 8:39 by the parenthesis of 9:1-11:36

4. Why does Paul make his entreaty "by the mercies of God," 12:1? In order to prevail upon them to respond to his entreaty out of sheer gratefulness in view of God's marvelous and merciful provision for man as revealed in the foregoing chapters

5. Why is the presentation of our bodies in dedication described in 12:1 as:

(1) A living sacrifice? Because we are no longer "dead in trespasses and sins," Eph. 2:1, but are "alive from the dead," Rom. 6:13

(2) A holy sacrifice? Because we are no longer under the dominion of sin, indulging in sinful practices, but have been cleansed by the blood and sanctified by the Spirit

(3) An acceptable sacrifice? Because we are no longer in an unacceptable sinful state and subject to the wrath of God, but have been made acceptable by responding to his provision and by living in union with Christ, Eph. 1:6

6. Wherein is the presentation of our bodies "reasonable" (rational, sensible), 12:1?

(1) In that it is no more than right to respond to God out of a grateful sense of deep obligation

(2) In that it would be the folly of follies to refuse response when so much is to be gained and so much is to be lost

7. Explain the essential points of 12:2?

(1) Dedication to God precludes conformity to this world, i.e., having our lives patterned after the fashions, customs, interests, and practices of the world which are out of harmony with God

(2) Dedication to God involves the transformation of our lives, i.e., a change from a state of ungodliness to a state of godliness, the very antithesis to worldly conformity

(3) This transformation in turn involves the renewing of our minds, i.e., a radical change of our manner of thinking which is accomplished by the power of the Holy Spirit, Titus 3:5

(4) Only such a renewed mind, enlightened by the Holy Spirit, is actually capable of discerning those things which are of interest to God and in which alone he can find gratifying pleasure

8. How, in general, is this transformed life, evidenced in 12:3-8? By a humble estimate of one's own importance based, not upon conceited exaggeration, but upon sober evaluation

9. This sober evaluation is based upon what in:

(1) 12:3? The fact that others, too, have their allocated gifts from God and that all such gifts are only in "measure," i.e., in degree so that none has so much as to have it all (I Cor. 4:7) nor so little as not to have enough

(2) 12:4-5? The fact that there is a diversity of members in the body with a diversity of functions on whose contributory ministry all the other members are dependent, Eph. 4:16

(3) 12:6-8? The fact that each member with his particular gift, diverse from that of the others, received it only by the grace of God and is responsible only for the proper discharge of his individual ministry, whether it be great or small

10. How, in general, is this transformed life manifested and evidenced in:

(1) 12:9-13? By a sincere affection for our fellow-believers expressed by practical deeds of consideration and generosity

(2) 12:14-21? By a godly attitude toward those who are hostile toward us, manifested by acts of kindness and by refrain from retaliation

(3) 13:1-7? By respect for and submission to the civil authorities accompanied by the faithful discharge of our obligations to them as the appointed servants of God

(4) 13:8-10? By a kind and loving regard for our fellowmen, believers and unbelievers alike, in conformity to the laws of God

(5) 13:11-14? By a diligent preparation for and confident expectation of the coming of the Lord, I John 3:3

B. THE TRANSFORMATION OF MAN, 12:1-15:13 (CONT'D.)

1. How, in general, is this transformed life manifested and evidenced in 14:1-23? By mutual forbearance and self denial in non-essential matters, especially toward a weaker brother

2. Why is the brother in 14:1 called "weak in the faith?" Because he is not well established in the doctrines and principles of the gospel

3. Wherein is this brother called "weak," 14:2? In that he believes only in a vegetarian diet to the exclusion of meats, either partly or entirely as a matter of religious scruples, which often results from a background of legalistic teaching of traditional attitudes

4. Point out the essence of Paul's exhortation in:

(1) 14:1 - Such a weak brother is not to be excluded from fellowship, but is to be received without imposing upon him the contrary, though more enlightened and more mature, view of others

(2) 14:2-3 - Those who have no religious scruples about eating meats are not to look contemptuously upon the weaker brother; neither is the weaker brother to look with contempt upon the other

(3) 14:4- We have no jurisdiction over others in these things for they are individual matters of each one's personal relationship to his Lord

(4) 14:5-6 - The principle which governs meats also governs the question of keeping days, which is also a purely personal matter excluding any right of anyone to impose upon others his own view, for each serves the Lord in what he does or does not do in these matters

(5) 14:7-9 - Since Christ is the Lord and all serve the Lord, these different views should keep our fellowship undisturbed in a spirit of true toleration and sincere respect for the convictions of those who differ with us

(6) 14:10-12 - Since God is to be our final Judge, by whom both the weak and the strong shall be judged, we should prepare for our own judgment and not waste time in judging one another

5. Whom, in particular, does Paul address in 14:13-23? The stronger brother with a liberal viewpoint concerning the things in dispute because he is free from the bondage of the ceremonial law and is established in Christ

6. To what is the stronger brother admonished in 14:13? To judge himself, rather than his brother, so as to determine whether the exercise of his liberty will injure his brother's faith, wound his conscience, and become an impediment to his development

7. Point out Paul's teaching in:

(1) 14:14 - Nothing is unclean in itself, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer." I Tim. 4:4-5

(2) 14:14 - Although nothing is unclean in itself, to partake of meat believed to be unclean is the same as though it were unclean, and therefore it is sinful through violation of the conscience

(3) 14:15 - Exercising our liberty at the expense of our weaker brother is incongruous with the love of God and is the very negation of the spirit of Christ; therefore, a weaker brother's spiritual well-being should be

more important to us than the exercise of our liberty

(4) 14:16 - Our liberty in these things should not be allowed to become an occasion of reproach or offense to others through its indiscriminate and injudicious exercise

(5) 14:17 - The rule of God in the hearts of his people is a spiritual kingdom characterized by adherence to that which is right, by the promotion of harmony with others, and by the joy which originates in the Holy Ghost, and not to the things of which the body partakes or from which it abstains

(6) 14:18-21 - The actions arising from our personal liberty are to be devoted to the service of Christ, and not to our own gratification to the detriment of our weaker brother

(7) 14:22a - Those whose faith is strong enough and whose minds are enlightened enough to embrace the fact that nothing, as such, is unclean, need not make a public display of their liberty

(8) 14:22b - The joy of the Spirit results from:

a. Not exercising our liberty in the presence of a weaker brother in violation of our own conscience

b. Not partaking of such things as we believe to be wrong, even though not wrong in themselves

(9) 14:23 - Condemnation in our hearts results when we doubt a certain course of action and then pursue it when there is no coercion to do so

8. Comment on 14:14-23 in general: The obligation to refrain from the exercise of our liberty for the sake of others does not constitute a denial of that liberty; neither is this intended to be a fulcrum to deprive others of their liberty by imposing upon them a bondage under the guise of not becoming a stumbling block to others

C. THE TRANSFORMATION OF MAN, 12:1-15:13 (CONT'D.)

1. How, in general, is the transformed life manifested and evidenced in 15:1-13? By a spirit of self-abnegation in the interest of others, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20:28

2. How is this spirit of self-abnegation applied in 15:1-3? By the strong bearing the infirmities of the weak, i.e., by not insisting on the exercise of our liberty for our own pleasure, but to forego the same in the spirit of kindness for the good of the weak

3. Comment on 15:3b-4: By bearing the infirmities of the weak and submitting, if need be, to undeserved reproaches and distressing relations, we exhibit the patient endurance of Christ for the sake of others in the assurance of a future reward beyond the present distresses while we take recourse in the scriptures for consolation

4. What is Paul's desire and prayer in 15:5-7? That both the strong and the weak might be of the same mind in mutual tolerance and loving fellowship, to which unanimity of viewpoint in non-essentials is not necessary, so that they might rejoice together and thereby in one accord worship and glorify God

5. How does Paul reinforce his appeal to unity in 15:8-13? By pointing out that Christ also received the Gentiles even though he was sent primarily to fulfill the ancient promise to Israel

6. What does Paul do in 15:13? He concludes the formal treatment of his subject with a prayer for joy, peace, and hope, all the result of the work of God in man by the power of the Holy Spirit

D. CLOSING REMARKS, 15:14-16:27

1. To what does the transformation of our lives extend in 15:14-16:24? To social refinement and the common courtesies of life

2. Concerning whom, in general, does Paul speak in 15:14-33? Concerning himself

3. What do we learn about Paul in:

(1) 15:14? That he had confidence in the state of the Roman church, notwithstanding the nature of his epistle and the boldness and strength of some of his statements

(2) 15:15-16? That he wrote his epistle

a. As a desirable reminder with the same concern and motivation with which he wrote to the Philippians in Phil. 3:1

b. To discharge his God-given ministry to the Gentiles near and far

(3) 15:17-20? He rejoiced only in what God had actually wrought through him accompanied by the divine accreditation of the manifestation of the supernatural, and the fact that he had fulfilled the ministry for which he was enabled by God (I Tim. 1:12)

4. Comment on 15:22-29: Paul had a desire for many years to visit Rome but was hindered by a prior obligation to other areas; but now that this obligation had been fulfilled, he was free to stop in Rome on his way to Spain

5. Comment on:

(1) 15:30-31 - The ministry of the word of God needs the support of the agonizing intercessory prayers of the saints

(2) 15:32-33 - How different from Paul's anticipations were the circumstances of his first visit to Rome (Acts 27:1-28:31), and there is no certainty that he ever reached Spain

E. CLOSING REMARKS, 15:14-16:27 (CONT'D.)

1. Concerning whom, in general, does Paul speak in 16:1-27? Concerning the believers of the church at Rome

2. Who was Phoebe, 16:1-2? A deaconess in the church at Cenchrea, commended by Paul for her service to the saints, and the probable bearer of this epistle

3. What is to be observed from 16:3-15

(1) That Paul knew many of the members of the church at Rome and that he had an affectionate interest in them

(2) He was mindful of their contribution to the gospel and gave ungrudging recognition, e.g.,

- a. Phoebe was "a succourer of many," including Paul while he was sick at Cenchrea (v. 2)
- b. Priscilla and Aquila made their home available to the saints for worship (vv. 3-4) and "laid down their own necks," i.e., they risked their lives for Paul
- c. Andronicus and Junia were "fellow-prisoners," implying that these two had been, like Paul, at some time imprisoned for the faith (v. 7)
4. Comment on the greeting in 16:16: Kissing was an Oriental, and especially a Jewish, custom that combined a kiss with a greeting which later became a token of love and fellowship among Christians. However, Paul's concern was not so much their manner of greeting as its sincerity. The accent should be on the "holy" and not on the "kiss." Today Paul would write "Greet ye one another with a holy handshake," or "with a holy 'I am glad to see you'." etc.
5. Against whom is the church of Rome warned in 16:17-18? Against false teachers whose ministry is divisive, motivated by self-interest, and exercised by flattery and deception
6. How are these false teachers to be treated, 16:17-20? They are to be noted, avoided, and deprived of recognition and fellowship because they are the instruments of Satan
7. What does Paul do in 16:21-23? He conveys the greetings of others to the church at Rome
8. Observe Paul's conclusion of his epistle, 16:25-27: He concludes his most remarkable epistle with a final declaration of the ability of God to establish them in the very things he had written, a declaration set like a diamond in gold: "Now to Him Who is able to establish you, according to my Gospel and the proclamation of Jesus Christ, according to the revelation of the mystery kept in silence during the eternal ages, but now made manifest, and through the prophetic Scriptures, according to the commandment of the eternal God, made known to all nations for obedience to the faith: to the only wise God, through Jesus Christ, be the glory forever. Amen."

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