

A Summary of Romans

📖 Romans 16:21-27

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Q & A from Previous Weeks

Q: (A follow up question for clarification on women pastors.)

A: I said that pastor is a spiritual gift and not an office and so the issue came up, can a woman serve as a pastor-teacher? Not in the capacity I am where we have men and women being instructed. 1 Tim 2:11-12, Paul said, "But I do not allow a woman to teach or exercise authority over men." That's right, if a woman has the spiritual gift of pastor she can exercise it in caring for others and for teaching women and children but she can't exercise it in the capacity that I am. Paul gives two reasons; 1) Adam was created first and then Eve, the order of creation, and 2) it was the woman who was deceived and not the man. So there are limits placed on the exercise of the gift of pastor. Is that a surprise? That shouldn't be a surprise, other gifts like tongues were limited too, only one at a time and not more than two or three in a service, etc... Exercise of spiritual gifts has always had limitations and so this is the norm. No limitation would be abnormal.

Q: Could you please give your thoughts concerning the difference in discerning God's will for one's life versus God told me to do this or that or to do this or told me this?

A: We don't have all day to answer this question so I'm going to have to be very brief. When we talk about God's will for our life we have two categories; God's general will and God's specific will. By God's general will we mean God's will for all believers. It's the same for you as it is for me. This is outlined in the Bible. He has told us by verbal, captured revelation what His will is for our lives. There are over 1000 commandments captured in the word of God. You find out God's general will for your life by studying the bible. By God's specific will we mean God's will for individual believers. These things are different for you and me. You can't discern them ahead of time. You can pray about them. You can ask others to pray about them. Paul did. But it's not possible to know ahead of time what to do or what's going to happen. It's only known for sure when it happens. Paul said in Romans I want to come to you but so far have been prevented but will come to you if it is the will of God. So we

may hope to do something but it is hidden in the specific will of God until it happens. Only then can you know. That's the general and specific will of God.

On the other side we have God told me to do this or that or to do this or told me this, all of that terminology. Well, that doesn't happen. Those are all terms of verbal language, speaking like I am speaking to you. 3,808 times the Bible says, "God said..." or "The word of the Lord came to..." or some similar expression. God is not doing that today. He speaks when He wants to inscripturate information in the canon of Scripture. He speaks through prophets and apostles to accomplish this. The last prophet in the OT was Malachi. Then there was 400 years of silence until He spoke again to NT apostles. The last NT apostle was John. The end of his book, Rev 22:18, says, "If anyone adds to the words of this book God will add to him the plagues that are written in this book." Since John there has been 1900 years of silence. The next person He will speak through is Elijah the prophet. So, it is a very serious thing to tell people God told me. That means you are receiving special revelation. Usually what these people are really talking about is impressions they got through events and circumstances and they have interpreted them as being God directing them. It is just their interpretation of events which they interpret as signs. It is a form of mysticism. It is not how God works and it does not mean anything.

If God speaks to anyone there are several requirements that must be met. First, the person is almost always a Jew. Rom 3:2, the oracles of God were committed to the Jews. All the prophets and apostles whom God spoke through were Jewish. Second, if the person was a Gentile, which is extremely rare, as for example the Pharaoh during Joseph's time and Nebuchadnezzar and Belshazzar in Daniel's time, then they were always unbelievers and there was a Jewish interpreter. The content of the dream related to Israel and major kingdom changes in history, not to individual little things like what business to start, who to marry, etc... Third, apostles and prophets had to do signs to authenticate that they had received a word from God. No one received revelation apart from signs. Fourth, they had near and far prophecies. Near prophecies to authenticate that they were from God so that the far prophecies that reached beyond their lifetime could be expected. Fifth, they had to have other prophets or apostles who overlapped with their lives check their work for consistency with prior writings. Sixth, they could not have a single prediction fail. Seventh, if they did they were subject to capital punishment. Therefore, for a Christian to say he received a word from God is a serious thing. Every false religion from Islam to Mormons to Jehovah's Witnesses all began because one person said God told me, I received a revelation. They most emphatically did not. They may have had an experience, they may have had a demon speak to them, they may have been on a mind-altering substance, they may have got an impression from the way certain events unfolded in their life, but they did not hear a word from God. That is reserved for prophets and apostles who were always Jews and who were given signs to authenticate. God does not use dreams, visions or special talking to reach unbelievers. That would contradict Matt 9:37 and Rom 10:14-17 which argue definitively that if God wants to reach a person with the gospel He will providentially send a missionary to that person or tribe to preach the gospel. Even in the future Tribulation He will send angels to preach the gospel. He does not use dreams, visions to special talking to accomplish those things but human instruments and in the Tribulation angelic

instruments as well. No one went to heaven and came back to tell us about it. No one went to hell and came back to tell us about it. I have seen the books. My favorite one is 23 Minutes in Hell. God does not work that way. To say that God told me this or that about what I should do is not in the pattern of how God has spoken in the past. It does not fit the paradigm. We do not deny that something happened but we deny that God is the source of that something. It is a hoax...it is a sign of immaturity...it is just talking...it is the spirit of our age to be so mystical. It is a source of false doctrine. There are always truths mixed with error in these things. Satan speaks 99% truth and only 1% error. It is the error that killed Eve and it is the error that will kill you. The Bible says the next person God is going to talk to is Elijah. Elijah is the next prophet to come. That will be after the rapture of the Church. Right now God is on silent mode, outside of this book. Right now He speaks only through this book in the general will of God. I would tell someone who said "God told me" that they were speaking very irresponsibly and it was an immature thing to say something like that, to choose their words more carefully and not make prophetic and apostolic claims that require them to do a sign to back it up and I'd take them to Hebrews 1 and ask them what they thought about that. Alright, so yes, on the general will of God, that's what God wants us all to do in the Bible; yes on the specific will of God, that's different for individuals but you can't figure it out until it happens. He's not going to reveal that. Then there's God told me and that's verbal revelation language, language of writing Scripture and it's just not so, people want it to be so; it's a sign of the times that they will not endure sound doctrine and want to draw attention to themselves. There are a hundred other verses we could talk about but we have to finish Romans, which is much more important because it is what God said.

Today's Lesson

Last week we studied false teaching in Romans 16:17-20. Wiersbe summarized these verses saying, "Not everyone was working with Paul for the spreading of the Gospel. There were some who, for selfish reasons, were dividing the churches by teaching false doctrine.... Instead of preaching the truth, these men spread their own religious propaganda, using deceit and clever speeches. We have the same problem today, and Christians must beware of false teachers. They come to your front door with magazines, books, and tapes, trying to convince you that they are teaching the truth. Paul gives two instructions: mark them (identify them), and avoid them."¹ One further clarification on the sense of verse 20. The NASB translates this verse, **The God of peace will soon crush Satan under your feet.** I said this word **soon** sometimes means imminence and is the idea that something could happen at-any-moment. It can mean that but upon reflection and further study it probably does not mean that. The word translated **soon** can also mean "with haste" or "swiftly." If that's the case it would mean that when God crushes Satan He will do so very quickly. I think this is a better understanding of the verse. Dan Wallace in the NET Bible agreed translating it, "The God of peace will quickly crush Satan under your feet." So the idea is not that this would take place soon in time but that when God crushes Satan it will happen very quickly. An allusion

to Gen 3:15, the seed of the woman crushing the seed of Satan, is quite obvious. We are to know that while Satan appears to be a formidable opponent he is nothing to God and will be crushed easily according to the prophecy of Gen 3:15. Because we are identified with Christ, the one who crushes him, then he is crushed under our feet. We will be victorious and reign with Christ, the second Adam, on the earth. In the meantime, we should be alert to his masquerading as an angel of light corrupting with false teaching that infiltrates by every imaginable avenue.

Today let's finish up the last few verses and then I'll teach the Book of Romans in 10 minutes. Alright, who wrote the Epistle to the Romans? Paul, you say. Well, verse 22 says, **I, Tertius, who write this letter**. So **Tertius** wrote the letter. Now, of course, he wrote it at the dictation of the apostle Paul. So when **Tertius** says **I...write this letter** he means that he was the amanuensis who took dictation from Paul. Mark was the amanuensis for Peter. This was not uncommon then or now. We still have secretaries who write letters by dictation. Why didn't Paul write his own letters? We don't exactly know why. What we do know is that Paul did not write his own letters and someone took advantage of this to write false letters as if from Paul. 2 Thess 2:2, you received "a letter as if from us..." That letter was misleading and so from that time Paul always signed the greeting in his own handwriting so people could distinguish real letters. For example, in 2 Thess 3:17 he said, "I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write." In Gal 6:11 we find a characteristic of Paul's handwriting. He said, "See with what large letters I am writing to you with my own hand." Paul wrote with large letters. Can some of you identify with that? Now why did he do this? We don't know for sure but usually it is associated with poor eyesight. It's possible, and I say that it is only slightly possible, that Paul's eyesight suffered some permanent damage by his experience on the Damascus Road. I personally doubt it but that was when the Lord Jesus Christ appeared to him in such a great brilliance that Paul described it as brighter than the sun. The only thing we know of that is brighter than the sun is something like a nuclear blast or the welding arc and this can permanently damage your eyesight. It actually struck Paul blind. However, the problem with this view is that a few days later when Paul was in Damascus, Ananias came to him and laid his hands on him and something like scales fell from his eyes and it says, "he regained his sight." The word *αναβλεπω* means "to gain sight, whether for the first time or again." So we must conclude that Paul was able to see again, at least as well as he could see before and that it did not leave any permanent damage. It seems better to chalk up Paul's poor eyesight to natural causes in a fallen world. Most people in that time developed poor eyesight because it is very bright in the Middle East and they didn't have sunglasses to protect their eyes. When people got old they had to be led around. So I think Paul had bad eyesight but I wouldn't attribute it to what happened on the Damascus Road. But because of it, he dictated most of his letters and typically only wrote the greeting in his own hand, though he wrote all of Philemon (also cf. 1 Cor 16:21; Gal 6:11; Col 4:18; 2 Thess 3:17; Philem 19). And the amanuensis who took Paul's dictation in the case of Romans was a man named **Tertius**. He was at Corinth. That was where this letter was written and sent from and so the other people you see in verses 21-23 were all from Corinth.

In 16:21 the first man we see is **Timothy**. Paul refers to him as **my fellow worker**. This is the well-known Timothy whose mother and grandmother raised him from a child in the Scriptures (2 Tim 3:15-16). When Paul found him he was already a disciple and Paul wanted to take him with him (Acts 16:1-3). But his father was a Greek and so he could not enter into the synagogues. Because of this Paul took him and circumcised him so that he could have evangelical access to the synagogues. This was following the principle of Paul that “to the Jews I became as a Jew, so that I might win Jews” (1 Cor 9:20). Paul and Timothy knew that circumcision was nothing but if it gave them access to evangelism they were happy to do it. He was a young man at the time and became a disciple of the apostle Paul. He was of the same spirit as Paul and Paul considered him his “son in the faith.” Later when Timothy was on his own Paul wrote the letters of 1 and 2 Timothy to him to encourage him in the ministry. At this time, however, Timothy was working with him at Corinth. The second man is **Lucius**. This could be the author “Luke” who wrote the Gospel of Luke and Acts. We do find him traveling with Paul in the “we” sections of the Book of Acts and we do have evidence that he got eye witness testimony from Paul in writing certain portions of the Book of Acts. Another option is the man named “Lucius” mentioned in Acts 13:1 as being one of the team teachers at Antioch. It says he was a man “of Cyrene.” Cyrene was a city in Libya of North Africa, and is now the city of Tripoli. There was a large population of Jews in Cyrene at the time of Christ. Simon, the man who bore Christ’s cross, was also of Cyrene. If this Lucius was the same one mentioned in Acts 13 then he was a Jewish believer and a powerful teacher of the word of God. At this time, he was with Paul at Corinth. You will notice that all these men are Bible teachers. Paul was not often a solo-teacher, he was usually part of a team of teachers. That is what I am trying to do here with Dennis, build a team of teachers. This is much stronger than a solo-teacher and much safer as it builds accountability in teaching and protects the congregation if one teacher falls. The third man is **Jason**. There is a man named **Jason** mentioned in Acts 17:5 at Thessalonica. It was his home that Paul and Silas and probably Timothy were staying at when they were at Thessalonica. When the Jews became jealous of Paul they attacked the house of Jason. They didn’t find him there and so they dragged Jason and some other believers out before the city authorities and accused them of welcoming people into their home who were living contrary to the decrees of Caesar saying there is another king, Jesus. Since they couldn’t find Paul, the city authorities would not release Jason and the others until they paid bond ensuring that they would not allow Paul refuge. We think Paul was not so happy about that because it blocked him from ever going back to Thessalonica. Paul got around this by sending Timothy to Thessalonica (1 Thess 3). If this is the same Jason as the one in Acts 17 then he was a Jewish believer from Thessalonica. The fourth man is **Sosipater**. There is a man named “Sopater” in Acts 20:4-6 who is said to have been of Berea, the believers of whom Paul said were more noble-minded than those at Thessalonica because they received the word with great eagerness and examined the Scriptures daily to see whether these things were so. If this Sosipater is the same one in Acts 20:4-6 then he was with Paul when he went to Asia and ported at Troas where he was extending his message until midnight and there were many lamps in the upper room where he was teaching and the young man Eutychus was sitting on the window sill and sunk into a deep sleep and as Paul kept talking, he was overcome by sleep and fell down from the third floor and was picked up dead. Then Paul demonstrated his apostolic authority and embraced him

and he was resuscitated. Sosipater was there on that occasion and saw the whole thing. He was likely a Jewish believer from Berea. At the end of verse 21 Paul says **my kinsmen**. These were all Jews and you will note that when a Jew believes in Jesus he is not renouncing his Jewishness but he is completing his Jewishness. It is very Jewish to believe in Jesus and these Jews were all with Paul in Corinth at the time, all worked closely with him in ministry, though Timothy was the closest.

In verse 22 we've already reviewed the fifth man, **Tertius**, the amanuensis, so we press on to verse 23, the sixth man, **Gaius, host to me and to the whole church**. This man is mentioned in 1 Cor 1:14 as one of the very few people Paul baptized. According to this verse he had a large home or facility where **the whole church** at Corinth was able to meet. As I mentioned two weeks ago, it was not common for the whole church of a city to meet in one place because they met in homes and homes were smaller. But in some cities there was a wealthy believer who could provide a large home or facility. This seemed to be the case with **Gaius** at Corinth. He had a location where the whole church could gather occasionally, though this was not the normal practice. The problem reported to Paul was that when they did gather they shouted at one another saying, "I am of Paul," and others, "I am of Apollos," and others, "I of Cephas" and still others "I of Christ." They were divided on their allegiance to certain individuals. Paul probably because some of them had come to faith through Paul, Apollos likely because he was very eloquent, Cephas, who is Peter, because he was a Jew and Jewish believers liked him, and still others Christ, probably not in the good sense but in the sense of spiritual superiority. There is the same problem today when people say, "I'm a Baptist," "I'm a Lutheran," "I'm a Calvinist." Whether a denomination or a person, people have historically identified with certain groups or people. Church history is littered with a series of who's who in people's eyes of Christianity. And yet this is a sign of immaturity, as Paul said, "When one says, "I am of Paul," and another, "I am of Apollos," are you not mere men?" It was and remains a sign of carnality. "What then is Apollos? And what is Paul? Servants through whom you believed...I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth." That is the way it should be. Our allegiance should be to Him only. In any case, this man **Gaius** had a large meeting place at Corinth and lots of fights in his place.

Also in verse 23, the seventh man, **Erastus, the city treasurer**. There is a man by this name mentioned in Acts 19:22 and 2 Tim 4:20. It is probably the same man. This man held an important public office. He was evidently saved through the preaching of Paul. He went on to minister with Paul and Timothy. In Acts 19:22 since Paul had been blocked out of Thessalonica he sent Timothy with this man Erastus to check on how they were doing. He is mentioned later in 2 Tim 4:20 as being left by Paul at Corinth, which was his hometown.

And the eighth man, **Quartus, the brother**, we know nothing more of this man except he was Erastus' brother and also lived in Corinth and was a believer. All eight of these men were with Paul at Corinth and sent their **greeting** to those at Rome.

We come to 16:24 and we're going to pass it up because, as you may see, it is in brackets signifying it is not in the earliest and best manuscripts. If you compare it to the end of verse 20 you see that it's nearly identical. This is indicative of a scribal error known as dittography. As ditto means "repeat" so dittography means to repeat in writing. Probably a scribe accidentally wrote twice what was only intended to have been written once.

We come now to 16:25, the closing benediction. Paul often closed his letters with similar language only slightly nuanced to summarize the content of the letter. **Now to Him who is able to establish you according to my gospel.** By **my gospel** Paul means the gospel that was revealed to Him. Paul said in the epistle to the Galatians that "the gospel that he preached was not according to man...neither received from a man, nor was taught it by a man, but that he received it "through a revelation of Jesus Christ." This revelation was made on the Damascus Road. That is where Paul got his **gospel**. And he says God is able to **establish you according to my gospel**. The word **establish** can mean "establish" in the sense of "found", but it can also mean "strengthen." Both are true. The gospel not only establishes the foundation of our relationship with God but it also continues to strengthen us as we believe it. This is why it's important to remain true to Paul's gospel, the same gospel that Paul said, "If we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!" This is the gospel of grace that is so commonly exchanged for a gospel of works, which is not really another gospel at all but a distortion of the gospel, for there is no other gospel other than the gospel of grace. In Rom 1:1 He refers to it as "the gospel of God" and ties it back to OT prophecy concerning His Son who was to be a descendant of David according to the flesh and who died and rose with great power. Jesus Christ is the content of the gospel, both His Person and His Work; who He was and what He did. This is who Paul preached. As he says here **and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past.** A **mystery** was something hidden in God, some secret kept by God for many long ages and only now being revealed for the first time. What exactly was the **mystery**? The mystery was that believing Jews and Gentiles would be a part of the same body, the Church. This is why Paul says in 16:26, **but now is manifested.** What was **now manifested** was the formation of this body. Paul's emphasis in preaching the gospel was to the Gentiles. That is why he was known as "the apostle to the Gentiles." More and more Gentiles were responding to Paul's gospel as the church age developed.

Now this did fit with what the OT Scriptures predicted in that it was consistent with the OT Scriptures. The OT Scriptures don't reveal the Church but they do reveal Gentile salvation. And because of that Paul is able to say, **and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations,** that is, the gospel **has been made known to all the nations.** And what this led to among the nations was **the obedience of faith.** The word translated **obedience** is *υπακουω* and means to hear under or to hear with a response. **Obedience** is not the best translation. It is the same word used in Romans 10:16 where it says, "they did not all heed the good news." That is, they did not all hear the good news with the proper response of faith. I would cross out obedience and put "hear with a proper response." There is no one word that captures perfectly the sense and so we have to use circumlocution. In any case, this was the

manifestation of the mystery of Jew and Gentile in one body, consistent with the OT view of salvation among the nations.

In 16:27 the doxology, **to the only wise God**, for all other gods are deaf and dumb, being the creation of human imagination, **through Jesus Christ**, the only way to the Father, **be the glory forever. Amen**. This is true. That's the conclusion of the exposition.

What we want to do now is spend about ten minutes going through the Book of Romans. Who wrote Romans? Paul wrote Romans. It's his longest epistle. When did he write it? It was about AD57. Where did he write it from? Corinth. Who did he write it too? Paul wrote to believers. Romans 1:7 refers to them as saints. There were Jewish and Gentile saints at Rome and they had their differences. The Jew came from the background in the Law; the Gentile came from the background of heathenism. So they had their differences and Paul addressed some of them for the sake of unity. Why did he write the epistle? There are several reasons. One, the Church at Rome was not established by an apostle. As far as we can tell it was established by Jews from Rome who were in Jerusalem on the Day of Pentecost in Acts 2. They heard Peter's sermon, believed the gospel and went back to Rome. So since the Church at Rome was not established by an apostle, Paul wrote to establish an apostolic footing. Two, Paul wrote to prepare them for his soon hoped for arrival. Paul tells us in Romans 1:10, 13 and 15:23-24 that he had wanted to come to them for years but had not yet been permitted. But now that he had exhausted preaching the gospel in other regions, and wanting to spread the gospel further West into Spain, he planned to establish a base of ministry at Rome and so he wrote to prepare them doctrinally for his soon arrival. Three, the major reason Paul wrote was to remind them of the gospel. Romans is the purest and most eloquent explanation of the Gospel. In it we learn that the gospel is a revelation of the righteousness of God which is accessed by grace through faith. Let's outline the parts of Romans. 1:1-1 is Paul's Salutation. In it Paul introduces himself, his gospel, his recipients, a greeting and his theme, the gospel of God's righteousness. In 1:18-3:20 Paul writes on Condemnation or Sin. There's not a single word about the gospel or salvation in Romans 1:18-3:20. This is to state our problem and the problem is the whole world is under sin. In 1:18-32 the heathen Gentiles are condemned because they knew God through creation but suppressed that knowledge. In 2:1-16, moral Gentiles are condemned because they knew God through conscience but they did not repent. In 2:17-3:8 the Jews are condemned because they knew God through the Law but they didn't keep the Law. So the summary of 1:18-3:20 is that the whole world is under sin. This is our problem and so we call this section Condemnation or Sin. In 3:21-5:21 Paul writes on Justification or Salvation from the penalty of sin. Here we find the gospel is what solves our problem. Romans 3:21-31 says that justification before God is by grace alone through faith alone in Christ alone apart from any works of the Law. Rom 4:1-8 says this should not surprise us because it was this way in the OT with Abraham who lived before the Law and it was this way with David who lived after the Law. Rom 4:9-25 shows that it's this way for Gentiles too because when Abraham believed he was uncircumcised. And so the Law can't have anything to do with how we are justified before God. The OT Jews looked forward to the cross with an expectant faith and were justified; we Gentiles look back to the cross with faith and are justified. So Justification

or Salvation from the penalty of sin is always by grace through faith. Romans 5 explains the results of justification, that we have peace with God. In Romans 6:1-8:17 Paul writes on Sanctification or Salvation from the power of sin. Sanctification is how we grow spiritually. Romans 6 explains the believer's relationship to the sin nature. The power of the sin nature has been broken. We still have a sin nature but it's no longer our master and we don't have to submit to the sin nature. We can present ourselves to God and be used by Him. Romans 7 explains the believer's relationship to the Law. The believer is not under the Law of Moses. Paul tried to be sanctified by keeping the Law but it only stimulated his sin nature to rebel. And so we can't be sanctified by keeping the Law. Romans 8:1-17 shows the believers relationship to the Spirit. The believer is sanctified as he walks by the Spirit. As we set our mind on the things of the Spirit He works out God's righteousness in our lives and we please Him. So Romans 6 is the believer's relationship to the sin nature; Romans 7 the believer's relationship to the Law; and Romans 8:1-17 the believer's relationship to the Spirit. We refer to the whole section of Romans 6:1-8:17 as Sanctification or Salvation from the power of sin. Romans 8:18-39 is Glorification or Salvation from the presence of sin. Glorification is the reception of a resurrection body and entering a glorified creation in the kingdom to reign with Christ. His is our destiny and it is certain, nothing can separate us from the love of Christ. Romans 9-11 is an Explanation of Israel or Sovereignty as it deals with God's covenant purposes with the nation Israel. Why is this section on the nation Israel in here? Because chapter 8 concluded saying that nothing can separate us from the love of Christ and all of God's promises to us are secure? But it appeared that God's promises to Israel in her covenants had been forsaken. So Paul writes Rom 9-11 to show that God has not forsaken His covenant promises to the nation Israel. Romans 9 explains that God elected the nation Israel in the past. Romans 10 explains that God rejected the nation Israel in the present because they didn't believe in Jesus as their Messiah. Romans 11 explains that God will accept the nation Israel in the future when they believe in Jesus as the Messiah. So we can still trust every promise God has made to us because God will keep His covenant promises to the nation Israel. God is a covenant making, covenant keeping God. So Romans 9, Israel elected in the past, Romans 10; Israel rejected in the present, Romans 11, Israel accepted in the future. Romans 12-15:13 is the Application or Service. 12:1 begins with "Therefore" and we want to ask, what it is There for? It's there for the purpose of giving us the outworking of the gospel he just explained in Romans 1-11. Romans 12:1, "Therefore, I urge you, brethren, by the mercies of God." What are the mercies of God? They are the doctrines of Romans 1-11. Paul in his letters always begins with the doctrine and moves to application, with orthodoxy to orthopraxy. So in light of the orthodox gospel that saves us from the penalty, power and presence of sin we should "present our bodies a living and holy sacrifice, acceptable to God." This is the practical outworking of the gospel in our lives. Paul says it's a reasonable service. In 12:2 he says, "do not be conformed to this world, but be transformed by the renewing of your mind." We're not to follow the ideas of the world. They're not consistent with the gospel. He goes on to explore how we should exercise our spiritual gifts, how we should love one another, how we should serve one another, live lawful lives and submit to governing authorities. In Rom 14 special issues regarding how Jewish and Gentile believers at Rome relate to one another on amoral issues like days and how we should show consideration for one another where there are cultural differences, we should be in harmony on these things

and not be divisive. 15:14-16:27 is a Summary of the letter and extended greeting. One more time, 1:1-17 the Salutation; 1:18-3:20, Condemnation or Sin, our problem; 3:21-5:21, Justification or Salvation from the penalty of sin, the legal answer to our problem; 6:1-8:17, Sanctification or Salvation from the power of sin, the practical answer to our problem; 8:18-39, Glorification or Salvation from the presence of sin, the ultimate answer to our problem; Romans 9-11 Explanation of Israel or Sovereignty; 12-15:13 Application or Service, what the gospel looks like practically. 15:1-16:27 a Summary. What can we take away? The gospel of God's righteousness is always by grace alone through faith alone in justification, sanctification and glorification and God will keep all His promises to us because He will keep all His covenant promises to Israel. In it we have the purest and most eloquent exposition of the gospel.

¹ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 566.