

## **I. James**

## **II. 1 Thessalonians**

## **III. Galatians. c. AD 49 (prior to Jerusalem Council)**

## **IV. 2 Thessalonians c. AD 51**

## **V. 1 Corinthians c. AD 54-55**

## **VI. 2 Corinthians c. AD 55**

## **VII. Romans c. AD 56**

### **A. Romans 2.5-16**

1. Men who reject God's offer of salvation are treasuring up for themselves wrath in the Day of wrath and revelation of the righteous judgment of God (5)
2. God will repay each man according to his works (6)
  - a. To those who are seeking immortality, He will repay life eternal (7)
  - b. To those who are pursue self and obey unrighteousness rather than truth, wrath and indignation is their lot (8)

Note: Rm 3.23-24 teaches that on one does good, so the standard of works utterly condemns unless the individual relies on the gift of righteousness through faith in Jesus Christ alone.

Nevertheless, the Bible also teaches that the believer can amass treasure in heaven, so in addition to eternal life in Christ, the believer can gain rewards for faithfulness.

3. There is no respect of persons with God (11)
4. Those who have sinned without the Law (unbelieving Gentiles) will perish; those who sinned under the Law will submit to the judgement of the Law (unbelieving Jews) (12-15)
5. Verse 16 completes the thought of verse 12: The impartial judgement will happen on the day when God judges the secrets of men through Jesus Christ according to Paul's Gospel (16)
  - a. Paul is stressing the certainty and comprehensiveness of the Judgment

- b. He makes no time distinctions in this passage — the passage is a general summary of all judgements of the end times
- c. To teach a General Judgment from this passage ignores Rev 20 which describes specifically the judgement of unbelievers before the Great White Throne

## B. Romans 5.9

- 1. We, the justified by the blood of Christ, are in view in this passage
- 2. We are not only justified, but we will be saved from the wrath of God through Him
- 3. The passage supports the notion of a pre-Tribulation Rapture, as the Tribulation is a manifestation of God's wrath (Rev 6.17)

Rev 6.17 for the great day of their wrath has come, and who is able to stand?"

## C. Romans 8.16-39

- 1. The children of God share in the life of Christ (16-17)
  - a. We share with Christ in his inheritance
  - b. We share with Him in His sufferings
  - c. We will share with Him in glory
- 2. The present sufferings are not worthy of the coming glory which He will reveal to us (18)
  - a. Creation at large groans with us, bearing the effects of the fall, waiting for The Redemption
  - b. The Redemption is the final glorification of the children of God, which includes the redemption of our bodies (the resurrection/translation)
- 3. The resurrection and glorification are the ultimate end of all the forces in this age that shape our final destiny (28-30)
  - a. All things in this life prepare us for the next (28)
  - b. The Lord's plan, from eternity past, is the ultimate conformity of His Saints to His Son (29)

- c. Conformity to His Son is the same as glorification: the resurrection in transformed bodies, our present possession (30)

#### D. Romans 9.22-24

1. God is quite ready to show His wrath and make his power known, yet He endured vessels of wrath (sinners) patiently (22)
2. God endured those prepared for destruction to make clear and glorious the riches of His glory meant for those whom He prepared beforehand unto glory (23)
3. Those prepared for glory are believers (“us”) the called from among the Jews and among the Gentiles (24)

#### E. Romans 11.1-36

1. Israel was disobedient; does this mean that God cast away His people? No! (1-2)
  - a. Paul himself is proof against this notion
  - b. The salvation of Israel rests in the foreknowledge of God
2. Has Israel stumbled in order that they should fall? No! (11-12)
  - a. It is in order that salvation might come to the Gentiles
  - b. If their fall is the riches of the world, how much more their fulness?
3. If their being cast away meant the reconciling of the world, receiving them will be life from the dead (15)
4. Israel is like the branches of an olive tree which God cut off (17-18)
  - a. By grace God grafted the Gentiles, as wild olive branches, into the tree of life (17)
  - b. The Gentiles depend on the same tree for their life, they should not dismiss God’s promise to Israel (18)
5. God broke the branches of Israel off because of their unbelief (20)
  - a. If Israel does not remain in unbelief, God will graft them in again (23)

- b. By nature of their relationship with God through his ancient covenant, God is easily able to graft the Jews back into the olive tree (24)
- 6. Hardening in part has happened to Israel until the fulness of the Gentiles comes in (25)
  - a. This means until the completion of the Church
  - b. After that, all Israel shall be saved; that is, Israel as a nation will be converted after the Tribulation Period has removed the unbelievers
- 7. God's covenant remains to remove sins from Israel (26-27)
  - a. The Deliverer will come from Zion (Isa 59.20) — the return of the Lord to the Mount of Olives (Rev 20)
  - b. The Deliverer will remove the sins of Israel, based on his covenant with them
- 8. God's plans are sure: he will show mercy to all (28-32)
  - a. God showed mercy on us, Gentile believers (30)
  - b. God will show mercy to "these also" — the Jews who turn in faith in the end times (31)

See also Zech 12.2ff.; Ps 110

#### F. Romans 14.10-17

- 1. All believers will stand before the judgement Seat of Christ, we should not judge one another (10)
- 2. Every knee will bow; each of us shall give account of himself to God (11-12)
- 3. Therefore, let us not judge one another, or cause another to stumble (13)
- 4. The Kingdom of God does not consist of the things seen (meat and drink, over which Christians were making scruples) but of the invisible things, such as righteousness, peace, and joy (17)