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OUTLINE OF THE BOOK OF ROMANS

- I. PAUL'S WORK IN THE GOSPEL (1:1-17)**
 - A. Introduction (the writer, the audience, the message) (1:1-7)
 - B. Paul's Thanksgiving (1:8-15)
 - C. Theme of Romans (1:16-17) – the gospel is God's power to save.

- II. SIN – All Are Under sin / Condemnation Justified / Righteousness Demanded (1:18 – 3:20)**
 - A. The Gentiles are Guilty (1:18 – 32)
 - B. Those who know the law sinned (2:1-16)
 - C. The Jews are Guilty (2:17 – 3:8)
 - D. The Whole World is Guilty (3:9 – 3:20)

- III. SALVATION - By Grace, Through Faith / Righteousness Declared (3:21-5:21)**
 - A. Justification Stated as Not by works but Faith in Jesus (3:21 – 31)
 - B. Justification Illustrated in Abraham, and example of justification by faith (4:1 – 25)
 - C. Justification Explained: The Greatness of God's Plan (Adam Vs Christ) (5:1 – 21)

- IV. SANCTIFICATION: The New Life is Free from Sin (6:1 – 8:39)**
 - A. No longer serve sin, since freed from it (6:1 – 23)
 - B. Sin still an influence through the body (7:1 – 25)
 - C. Overcoming sin through the mind of the Spirit (8:1 – 39)

- V. SOVEREIGNTY – The Problem of Israel (9:1 – 11:36)**
 - A. God's right to make choices (9:1 – 33)
 - B. Access to the gospel is for all (10:1-21)
 - C. God's Purpose served through the fall of the Jews (11:1 – 36)

- VI. SERVICE – The Christian Life of Service and good Conduct (12:1 – 13:14)**
 - A. In the church (12)
 - B. In Society (13)
 - C. Toward the Weaker Brethren (14:1 – 15:13)

- VII. PAUL'S PLANS AND PERSONAL GREETING (15:14 – 16:27)**

PAUL'S LETTER TO THE ROMANS

Introductory Comments: This is perhaps Paul's greatest and profound letter. The poet Taylor Coleridge said that Romans is "the most profound book in existence", and Godet called it "the cathedral of the Christian Faith". Martin Luther wrote: "This epistle is the chief part of the New Testament and the very purest gospel...It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes." Now despite how you feel about Martin Luther and his teaching – this much he got right! Romans is a wonderful book, full of deep insights and profound applications for every generation.

Unfortunately many, like Albert Barnes, have said "The epistle to the Romans has been usually regarded as the most difficult portion of the New Testament." While Romans is in fact difficult in areas, the effect of such statements has been to cause many readers of the Bible to hesitate in the careful study of this important letter. Many more have studied the book with preconceived ideas and notions and read Paul's letter in hopes of proving a point, and sure enough they do. Many (majority) come away with the notion, by taking passages out of context, that when Paul makes the comparison between salvation by grace and the works of the law, that salvation is by grace "only" and without the works of faith. Martin Luther brought Augustinian ideas about grace to his reading, which so colored his thinking that it caused him to deny the epistle of James a place in the canon of scripture, because he found James to be at odds with Paul. Such conclusions fail to take the passages in context and see that Paul is talking about the meritorious works of the law of Moses, and not that of true, obedient faith. Still others make a direct path to the fourteenth chapter whenever a disagreement arises and claim the dispute should be handled here and let it go. Again context will show Paul not to be discussing doctrinal error but problems by matters of conscience and opinion.

The difficulty develops when the reader tries to interpret the meaning in light of present day knowledge and understanding. An extensive study of the entire letter, by accepting circumstances and conditions as they were 2,000 years ago and by avoiding any of the 300 to 400 doctrinal positions that have arose since that time, will aid much in the correct understanding of the letter. Contrary to common opinion, Paul did not write Romans to combat, or support, Calvinism. Yes, we will look at the five tenants of Calvinism (T.U.L.I.P – if you don't know what this means stay tuned), because many of the teachings of Calvinism are reached by wrong conclusions when studying Romans. If the Christians at Rome were able to understand what Paul wrote, certainly Christians today should. If we will all try to think in terms of Paul, and not try to justify some preconceived idea, the letter becomes understandable.

Romans is not easy. It is deep, insightful, carefully written, and purposeful. Paul covers a variety of subjects (creation to judgment, our relationship to God and to one another, what sin is all about and how man need of salvation). A good understanding the of the Old Testament and Hebrews will be helpful in our study – although it is not required (I'm sure the first Gentile Christians at Rome that read this letter did not have a copy of Hebrews to help them through it). We will also spend some time studying some words or terms that Paul uses. Understanding these words will greatly enhance our study. Have a bible dictionary handy when you study.

PREPARATIONS: We will do our best to apply what we learn. Dee Bowman often says "No lesson is ever truly finished which has not been properly applied." Romans is very applicable and appropriate to us today. God has not changed. Man has not changed. God's plans for man have not changed. The gospel is still God's power to save (1:16-17)

One way you can help yourself understand this important letter is to sit down, without a commentary, and read Romans all the way through. Having done that, find a good Bible dictionary and look up any words you don't understand. Then look up any words that Paul uses over and over again. Ask yourself why Paul uses these words so often. Again – do this before you ever pick up a commentary. Finally find a good commentary (more than one to see if a view is a consensus of scholars or simply a radical idea.

CLASS LESSONS: In the class lessons you notice a repeating pattern. The text is given for each lesson, followed by some notes aimed at trying to reminds us of the flow of the letter, and a feeble attempt to clear up miss-conceptions regarding the text. Next you'll notice a summary of each text given by Robert Turner. I believe brother Turners work is a fine companion in helping to understand the big picture of Romans. I've then tried to give us some objectives to shoot for in our study, followed by some questions you'll need to answer before class.

Again, I am deeply humbled at thinking of the task of trying to facilitate a profitable discussion regarding this very important book. Please be patient with me, and thank you.

WHO WROTE THE EPISTLE?

Paul identifies himself in the first verse. The authenticity of the epistle is unquestioned (at least to any degree). Even those skeptics who question the authorship of other books say of this one “there is no other letter with any greater claim to authenticity (F.W. Beare). Every ancient list of Christian scriptures includes Romans, and all attribute it to Paul.

It is strange how little we know about Paul, except what we read in Acts and in his own epistles. We know that he was born in Tarsus, a Gentile city which was “no mean city”. His parents were Jews from the tribe of Benjamin, and he was a Pharisee (Phil 3:5). Paul says that he was “born free” (Acts 22:28). We do not know how except that Tarsus was under Greek control when Paul was born and it was made a free Roman City by Augustus Caesar. Paul probably learned the tent trade here because tent making was one of Tarsus’s chief exports.

Smith’s Bible Dictionary places Paul’s birth at approximately 0-5 AD. Moses Lard sets his birth as late as 14 AD. All we really know is at the death of Stephen, Paul was a young man maybe in his thirties.

He was brought up in Jerusalem at the feet of Gamaliel and reasoned in the school of Tyrannus for two years (Acts 19:10).

WHEN WAS IT WRITTEN?

1. Paul probably wrote this letter from Corinth near the end of this third missionary journey around 57-58 AD.

- At the writing, Paul was taking a contribution from the churches of Macedonia to saints at Jerusalem (Rom 15:25-26). So it was written after the Corinthian letters.
- Paul’s plans were to go to Rome after his visit to Jerusalem (Rom 15:24). These were his plans when he was in Macedonia, Achaia (of which Corinth was a part), and Greece (Acts 19:21; 20:1-2)
- Paul’s letters to the Corinthians were written at the time of this contribution (1 Cor 16:1-2, 2 Cor 8&9)
- Names of certain people of the city of Corinth are associated with Paul. Gaius – baptized by Paul in Corinth (1 Cor 1:14), Erastus – treasurer of Corinth (Rom 16:23; Acts 19:22; 2 Tim 4:20)

TO WHOM WAS IT WRITTEN:

1. “The called of Jesus Christ” (Vs 6)
2. “The beloved of God” (Vs 7)
3. “Saints” (Vs 7)
4. “Grace and Peace” (Vs 7)
5. The church(es) in Rome were probably made up of both Gentile and Jewish backgrounds
6. How was the church established? Three theories;
 - A. Peter founded it and served as bishop for 25 years. Roman Catholic tradition holds that Peter traveled to Rome in the second year of Claudius (AD 42) and he established the church then and stayed for 25 years. However, there are some historical facts that mess up this theory;
 - Peter was in prison in Jerusalem during this time (Acts 12 around AD40)
 - Peter was in Jerusalem during the Jerusalem conference (Acts 15 – AD 52)
 - Paul salutes 27 people in the 16th chapter of Romans – he does not mention Peter.
 - Paul wrote four epistles while in prison in Rome – he never mentioned Peter.
 - In his last letter to Timothy, while in a Roman prison, Paul said that all had forsaken him except Luke. Did Peter forsake him while he was the bishop in Rome?
 - B. The “strangers from Rome” mentioned in Acts 2 as present at Pentecost, after hearing the message of the Apostles returned to Rome and started the church.
 - C. Founded by various Christians who had taken up residence in Rome.
7. May have been more than one church in Rome at the time.

WHY DID PAUL WRITE THE EPISTLE:

1. To let the Romans know of his desire to come to Rome after he takes the contribution to Jerusalem.
2. The THEME of this book is summed up by Paul in the first chapter, verses 16-17.
3. In Acts we are told what to do to be justified; in Romans we are told “how” and “why” we need it.
4. Paul wrote to let them know his visit was intended, but deferred (Rom 1:11-13)
5. Serve as a letter of personal introduction (16:1-2). Paul would want their help in his plans to go to Spain.
6. To teach and instruct Christians
7. Paul desired the prayers of the Roman brethren (15:30-32)
8. To discuss themes that are the heart of the whole plan of salvation; Sin, righteousness, Gospel, Law, Faith, Hope, Love, Obedience, Justification, Salvation, Adoption, Election, etc...
9. The Effect the Letter Was Intended to Produce (Lard):
 - To show to both Jews and Gentiles that they are guilty of sin and deserve condemnation
 - That for these sins they are both without excuse – they both had light and knew better
 - They can never be justified by law and without Christ they are lost
 - To point out how both are justified by Christ
 - To show the consequences of Adam’s sin and of Christ’s death.
 - To vindicate God for Adopting the Jews and then rejecting them and accepts the Gentiles
 - To show why He adopts one and rejects the other
 - That no one is saved by law, we are saved by the gospel
 - How, as saved, we are to conduct ourselves so as to attain eternal life
10. Paul did not write this to correct a danger or special problem per se, he was writing to root and ground the Roman believers in the faith as deeply as he could. They lived in a strategic city where the gospel could spread. Paul knew he would be in danger when he went to Jerusalem, so this Roman epistle in essence is Paul’s “If I had one more sermon to preach” letter.
11. Romans is a letter “*For every man*” - All people, of all time, of all backgrounds - need this letter.

12. ROMANS: THE FIVE PROPOSITIONS:

- All mankind is lost in sin (God is just in condemning all of us).
- Law (as a system of justification) is not the remedy.
- God’s plan is one of Grace, as expressed in Jesus Christ
- Justification is offered on the condition of whole-hearted (obedient) faith.
- The Offering is universal; to both Jew and Gentile.

13. FIVE POINTS OF CALVANISM (T.U.L.I.P.)

- TOTAL HEREDITARY DEPRAVITY – Born in sin, Totally depraved nature
- UNCONDITIONAL ELECTION – God predestined some for salvation and some for condemnation
- LIMITED ATONEMENT - Death of Jesus is only for the predestined saved.
- IRRRESISTIBLE GRACE - Holy Spirit comes on the “elect” to change them. They can not resist.
- PERSEVERANCE OF THE SAINTS – Can not fall from grace.

14. Romans is made more complicated by some Preconceptions (Turner):

- Thinking Faith, Repentance, Confession, and Baptism when we see the word gospel
- Always wanting to fight “Faith only” when we see the word “Faith”.
- Thinking “Law of Moses” when we see the word “Law”
- Thinking “Holy spirit” when we see “Spirit”

THE PARABLE OF THE RIVER

Once there were five sons who lived in a mountain castle with their father. The eldest was an obedient son, but his four younger brothers were rebellious. Their father had warned them of the river, but they had not listened. He had begged them to stay clear of the bank lest they be swept down-stream, but the river's lure was too strong.

Each day the four rebellious brothers ventured closer and closer until one son dared to reach in and feel the waters. "Hold my hand so I won't fall in," he said, and his brothers did. But when he touched the water, the current yanked him and the other three into the rapids and rolled them down the river.

Over rocks they bounced, through the channels they roared, on the swells they rode. Their cries for help were lost in the rage of the river. Though they fought to gain their balance, they were powerless against the strength of the current. After hours of struggle, they surrendered to the pull of the river. The waters finally dumped them on the bank in a strange land, in a distant county, in a barren place.

Savage people dwelt in the land. It was not safe like their home.

Cold winds chilled the land. It was not warm like their home.

Rugged mountains marked the land. It was not inviting like their home.

Though they did not know where they were, of one fact they were sure: They were not intended for this place. For a long time the four young sons lay on the bank, stunned at their fall and not knowing where to turn. After some time they gathered their courage and re-entered the waters, hoping to walk upstream. But the current was too strong. They attempted to walk along the river's edge, but the terrain was too steep. They considered climbing the mountains, but the peaks were too high. Besides, they didn't know the way.

Finally, they built a fire and sat down. "We shouldn't have disobeyed our father," they admitted. "We are a long way from home."

With the passage of time the sons learned to survive in the strange land. They found nuts for food, and killed animals for skins. They determined not to forget their homeland nor abandon hopes of returning. Each day they set about the task of finding food and building shelter. Each evening they built a fire and told stories of their father and older brother. All four sons long to see them again.

Then, one night, one brother failed to come to the fire. The others found him the next morning in the valley with the savages. He was building a hut of grass and mud. "I've grown tired of our talks," he told them. "What good does it do to remember? Besides, the land isn't bad. I will build a great house and settle here."

"But it isn't home," they objected.

"No, but it is if you don't think of the real one."

"But what of Father?"

"What of him? He isn't here. He isn't near. Am I to spend forever awaiting his arrival? I'm making new friends, I'm learning new ways. If he comes, he comes, but I'm not holding my breath."

And so the other three left their hut-building brother and walked away. They continued to meet around the fire, speaking of home and dreaming of their return.

Some days later a second brother failed to appear at the campfire. The next morning his siblings found him on a hillside staring at the hut of his brother.

“How disgusting,” he told them as they approached. “Our brother is and utter failure. An insult to our family name. Can you imagine a more despicable deed? Building a hut and forgetting our father?”

“What he’s done is wrong.” Agreed the youngest, “but what we did was wrong as well. We disobeyed. We touched the river. We ignored our father’s warning.”

“Well, we may have made a mistake or two, but compared to the sleaze in the hut, we are saints. Father will dismiss our sin and punish him.”

“Come,” urged his two brothers, “return to the fire with us.”

“No, I think I’ll keep an eye on our brother. Someone needs to keep a record of his wrongs to show Father.”

And so the two returned, leaving one brother building, and the other judging.

The remaining two sons stayed near the fire, encouraging each other and speaking of home. Then one morning the youngest son awoke alone. He searched for his brother and found him near the river, stacking rocks.

“It’s no use,” the rock-stacking brother explained as he worked. “Father won’t come to me. I must go to him. I offended him. I insulted him. I failed him. There is only one option. I will build a path back up the river and walk into our father’s presence. Rock upon rock I will stack until I have enough rocks to travel upstream to the castle. When he sees how hard I have worked and how diligent I have been, he will have no choice but to open the door and let me into his house.”

The last brother did not know what to say. He returned to sit by the fire, alone. One morning he heard a familiar voice behind him. “Father has sent me to bring you home.”

The youngest lifted his eyes to see the face of his oldest brother. “You have come for us!” he shouted. For a long time the two embraced.

“And your brothers?” the eldest finally asked.

“One has made a home here. Another is watching him. The third is building a path up the river.”

And so Firstborn set out to find his siblings. He went first to the thatched hut in the valley.

“Go away, stranger!” screamed the brother through the window. “You are not welcome here!”

“I have come to take you home.”

“You have not. You have come to take my mansion.”

“This is no mansion!” Countered the firstborn. “This is a hut.”

“It is a mansion! The finest in the lowlands. I built it with my own hands. Now go away. You can not have my mansion.”

“Don’t you remember the house of your father?”

“I don’t have a father.”

“You were born in a castle in a distant land where the air is warm and the fruit is plentiful. You disobeyed your father and ended up in this strange land. I have come to take you home.”

The brother peered through the window at Firstborn as if recognizing a face he’d remembered from a dream. But the pause was brief, for suddenly the savages in the house filled the window as well. “Go away, intruder!” they demanded. “This is not your home.”

“You are right,” responded the firstborn son, “but neither is it his.”

The eyes of the two brothers met again. Once more the hut-building brother felt a tug at his heart, but the savages had won his trust. "He just wants your mansion," they cried. "Send him away."

And so he did.

Firstborn sought the next brother. He didn't have to walk far. On the hillside near the hut, within eyesight of the savages, sat the fault-finding son. When he saw Firstborn approaching, he shouted, "How good that you are here to behold the sin of our brother! Are you aware that he turned his back on the castle? Are you aware that he never speaks of home? I knew you would come. I have kept careful account of his deeds. Punish him! I will applaud you anger. He deserves it! Deal with the sins of our brother."

Firstborn spoke softly, "We need to deal with your sins first."

"My sins?"

"Yes, you disobeyed Father."

The son smirked and slapped at the air. "My sins are nothing. There is the sinner." he claimed, pointing to the hut. "Let me tell you of the savages who stay there..."

"I'd rather you tell me about yourself."

"Don't worry about me. Let me show you who needs help," he said, running towards the hut. "Come, we'll peek in the windows. He never sees me. Let's go together." The son was at the hut before he noticed that Firstborn hadn't followed him.

Next, the eldest son walked to the river. There he found the last brother, knee deep in the water, stacking rocks.

"Father has sent me to take you home."

The brother never looked up. "I can't talk now. I must work."

"Father knows you have fallen. But he will forgive you if..."

"He may," the brother interrupted, struggling to keep his balance against the current, "But I have to get to the castle first. I must build a pathway up the river. First I will show him that I am worthy. Then I will ask for his mercy."

"He has already given his mercy. All you have to do is come home with me and promise to obey him. I will carry you up the river. You will never be able to build a pathway. The river is too long. The task is too great for your hands. Father sent me to carry you home. I am stronger."

For the first time the rock-stacking brother looked up. "How dare you speak with such irreverence! My father will not simply forgive. I have sinned. I have sinned greatly! He told us to avoid the river, and we disobeyed. I am a great sinner. I need much work."

"No, my brother, you don't need much work. You need much grace. The distance between you and our father's house is too great. You haven't enough strength nor the stones to build the road. That is why our father sent me. He wants me to carry you home."

"Are you saying I can't do it? Are you saying I'm not strong enough? Look at my work. Look at my rocks. Already I can walk five steps!"

"But you have five million to go!"

The younger brother looked at Firstborn with anger. "I know who you are. You are the voice of evil. You are trying to seduce me from my holy work. Get behind me, you serpent!" He hurled at Firstborn the rock he was about to place in the river.

"Heretic!" screamed the path-builder. "Leave the land. You can't stop me! I will build this walkway and stand before my father, and he will have to forgive me. I will win his favor. I will earn his mercy."

Firstborn shook his head. “Favor won is no favor. Mercy earned is no mercy. I implore you, let me carry you up the river.”

The response was another rock. So Firstborn turned and left.

The youngest brother was waiting near the fire when Firstborn returned.

“The others didn’t come?”

“No. One chose to indulge, the other to judge, and the third to work. None of them chose our father.”

“So they will remain here?”

The eldest brother nodded slowly. “For now at least. I will keep trying. But they must want to come home. They must be willing to listen to my voice.”

“And we will return to Father?” asked the brother.

“Yes.”

“Will he forgive me?”

“Would he have sent me if he wouldn’t? But you must ask him to forgive you. Are you going to listen next time? Are you going to obey our father?”

“Yes.” Replied the youngest son with his head bowed in shame.

And so the younger brother climbed on the back of the Firstborn and began the journey home.

.....

All four brothers heard the same invitation. Each had an opportunity to be carried home by the elder brother. The first said no, choosing a grass hut over his fathers house. The second said no, preferring to analyze the mistakes of his brother rather than admit his own. The third said no, thinking it wiser to make a good impression than an honest confession. And the forth said yes, choosing gratitude over guilt.

“I’ll indulge myself,” resolves one son.

“I’ll compare myself,” Opts another.

“I’ll save myself,” determines the third.

“I’ll entrust myself to you, “ decides the forth.

Please look at the attached spread sheet. Which son are you?

(see attached spread sheet outlining characteristics of each)

LESSON ONE BACKGROUND AND TERMS

WORDS AND PHRASES

1. **Gospel (Chapter 1)**
2. **Grace ((Chapter 1)**
3. **Faith (1)**
4. **Works**
5. Power (1)
6. Righteousness of God (1)
7. Judgment (Chapter 2)
8. Wrath (2)
9. **Law (2) [The Law (7) Law of my mind (7) Law of sin in my members (7) Law of the Spirit of life (8)**
10. By Nature (2)
11. Conscience (2)
12. **Redemption (Chapter 3)**
13. **Justified (3)**
14. **Propitiation (3)**
15. Sin (3)
16. **Impute or Reckoned (Chapter 4)**
17. **Righteousness (4)**
18. **Reconciliation (chapter 5)**
19. Transgression (5)
20. **Death (5)**
21. Eternal Life (5)
22. Baptism (6)
23. Sanctification (Chapter 6)
24. In the flesh (Chapter 7)
25. **The “Spirit” (the Holy Spirit, Spirit of God, Spirit of Christ, Spirit of Him) (8)**
26. The creation (8)
27. Predestined (8)
28. **Elect (Election) (8)**
29. Intercedes (8)
30. **Glorified (8)**
31. Harden (9)
32. Remnant (9)
33. The Stumbling Stone (9)
34. Confess (10)
35. So all Israel will be saved (11)
36. The mercies of God (12)
37. A Living Sacrifice (12)
38. Conform (12)
39. Transform (12)
40. Overcome evil with good (12)
41. The governing authorities (13)
42. He does not bear the sword in vain (13)
43. Put on the Lord Jesus Christ (13)
44. Make no provision for the flesh (13)
45. Judge (14)
46. Stumbling Block (14)
47. Offend (14)
48. Edification (15)

LESSON TWO – (1:1-17) - PAULS INTRODUCTION AND THEME

(Rom 1:1) Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God (2) which He promised before through His prophets in the Holy Scriptures, (3) concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, (4) and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. (5) Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, (6) among whom you also are the called of Jesus Christ;

(7) To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

(8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. (9) For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, (10) making request if, by some means, now at last I may find a way in the will of God to come to you.

(11) For I long to see you, that I may impart to you some spiritual gift, so that you may be established; (12) that is, that I may be encouraged together with you by the mutual faith both of you and me. (13) Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

(14) I am a debtor both to Greeks and to barbarians, both to wise and to unwise. (15) So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

(16) For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. (17) For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

SUMMARY:

This is an introductory section. Paul wishes to make himself known and to make known his right to speak. In the course of this he confirms his love toward them, tells them how genuinely appreciated they are and shares with them his deep desire to be with them. He will then set forth the central theme of the book in verses 16-17. William Barclay describes Romans 1 up to verse 16 as similar to a musical concert which begins with a crashing chord to get attention and then states the theme which will be developed and elaborated.

In these verses Paul affirms that (1) He is a Debtor, (2) he is ready; and he says (3) He is not ashamed

I. **Something about Paul (1-7)**

- His place in life: servant and apostle
- His story in life: the gospel of Christ
- His purpose in life: to produce obedience based on faith

II. **Something about the Romans (8-15)**

- Paul's report of and love for them
- Paul's deep desire to visit them
- Paul's confidence in visiting them
- Paul's reason for eagerness to visit them

III. **Something about the Gospel (16-17)**

- Its nature: Powerful to save
- Its origin: Of God
- Its scope: Every Believer
- Its aim: Salvation and life
- Its demand: Believing
- Its Respectability: Nothing to be ashamed of

(TURNER) 1:1-17 – I AM PAUL, A CALLED MESSENGER, TO PROCLAIM GOD’S GOOD NEWS. THIS GOSPEL WAS PROMISED WHEN CHRIST WAS PROMISED: A DESCENDENT OF ABRAHAM THROUGH DAVID; YET, THE VERY SON OF GOD AS PROVEN BY HIS RESURRECTION FROM THE DEAD. I AM SENT TO ALL NATIONS, THAT THE BLESSINGS OF THE GOSPEL MIGHT BE HAD BY ALL WHO, LIKE YOURSELVES, ARE OBEDIENT TO THE FAITH. AS A SINCERE SERVANT OF GOD, I HAVE LONG DESIRED, AND FELT OBLIGATIONS, TO COME TO YOU IN ROME: TO BLESS AND TO BE BLESSED, IN A MUTUAL FELLOWSHIP OF FAITH. THE GOOD NEWS CONCERNING CHRIST, WHEN INCORPORATED IN A FAITHFUL LIFE, IS GOD’S WAY OF SAVING MANKIND FROM SIN.

OBJECTIVES: To be impressed with the all-sufficiency of the gospel

QUESTIONS:

1. Was Paul’s message brand new?
2. Why did Jesus have to be of David’s line?
3. What does “Obedience of faith” mean?
4. What does “According to the spirit of holiness” mean?
5. Who is central to Paul’s preaching and teaching?
6. Does the “whole world” always mean the earth in totality?
7. What does Paul have in mind when he says “impart some spiritual gift”?
8. Why is the gospel to the Jew “first”?
9. What is meant by “faith to faith”?
10. What is God’s power unto salvation?
11. What does this mean?
12. What is the “resurrection of the dead” refer to?
13. Why is Paul a debtor?
14. How would Paul be comforted together with the Romans?
15. By what three expressions were all the Christians at Rome described?
16. What is the righteousness of God? And How do we get it?
17. What did Paul do without ceasing and what does it mean?
18. What does the gospel reveal?
19. Why was Paul not ashamed of the gospel?
20. What does the word “gospel” mean?

**LESSON THREE – THE GENTILES NEED THE GOSPEL
ROMANS 1:18-32**

(18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, (19) because what may be known of God is manifest in them, for God has shown it to them. (20) For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,

(21) because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. (22) Professing to be wise, they became fools, (23) and changed the glory of the incorruptible God into an image made like corruptible man; and birds and four-footed animals and creeping things.

(24) Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, (25) who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

(26) For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. (27) Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

(28) And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; (29) being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, (30) backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, (31) undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

(32) who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

SUMMARY

From chapter 1:18 through 3:20 Paul will indict the whole world as being sinful and therefore under condemnation. He will deal first with the Gentile world. Before God they are terrible sinners and they are without excuse. They may not have the Law of Moses but they have more than enough law, and they have the universe around them which lends its voice to the testimony of the moral law the Gentile knew and broke.

He will show that these people had no excuse for their idolatry because the God who revealed himself to mankind also left the universe (the creation) as a witness that he was far above anything created.

He will show that their lesbianism and homosexuality were not only criminal in themselves but that it was one expression of God's judgment against them that He permitted them to wander off into such filth.

He will then describe them as guilty of "all unrighteousness" as he lists some of their crimes. He will accuse them of not only knowing the error of such things but of being very aware that judgment would fall on people who practiced such things. Despite their knowledge, they did the things they knew were wrong and applauded those who did them.

OUTLINE:

- I. Wicked man Dishonoring God
- II. A Holy God "Giving UP" on Wicked Man

(TURNER) MEN UNIVERSALLY COULD KNOW OF GOD AS THE ETERNAL POWER AND DEITY, BY LOOKING AT HIS PRODUCT, THE CREATED WORLD. THIS SHOULD CAUSE ALL TO PRAISE HIM, AND RECOGNIZE DEPENDENCE UPON HIM. INSTEAD, MEN HAVE ALLOWED PRIDE AND FLESHLY LUST TO RULE. SUCH MEN GOD JUSTLY "GAVE UP" TO THE CONSEQUENCES OF THEIR OWN SIN.

OBJECTIVES: To see how God's wrath may be directed toward our society today

QUESTIONS:

1. Against what is the wrath of God revealed?

2. What two things did man fail to do when they knew God?

3. When men worshipped idols, what did they exchange?

4. How do men hold or hinder the truth?

5. What is a "reprobate mind"?

6. Who does Paul say the creation bears witness to?

LESSON FOUR – THE JEWS NEED THE GOSPEL
ROMANS 2:1-29

(2:1) Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. (2) But we know that the judgment of God is according to truth against those who practice such things. (3) And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? (4) Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

(5) But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, (6) who "will render to each one according to his deeds": (7) eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; (8) but to those who are self-seeking and do not obey the truth, but obey unrighteousness; indignation and wrath, (9) tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; (10) but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. (11) For there is no partiality with God.

(12) For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (13) (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; (14) for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, (15) who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) (16) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

(17) Indeed you are called a Jew, and rest on the law, and make your boast in God, (18) and know His will, and approve the things that are excellent, being instructed out of the law, (19) and are confident that you yourself are a guide to the blind, a light to those who are in darkness, (20) an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law. (21) You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? (22) You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? (23) You who make your boast in the law, do you dishonor God through breaking the law? (24) For "the name of God is blasphemed among the Gentiles because of you," as it is written.

(25) For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. (26) Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? (27) And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?

(28) For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; (29) but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

Chapter 1:18-3:20 Paul establishes that mankind as a whole is under condemnation because of sin. Chapter 1:18-32 was a scathing indictment of the Gentile world in general. But not everyone in the Gentile world was openly and flagrantly ungodly. There were those who lamented the overflowing wickedness of the world. There were many philosophers throughout Greek, Roman, and Persian history who spoke against the unbridled lust around them.

And then there was the Jew. Paul couldn't have painted the colors of the Gentile world dark enough for them. We can hear them grunt their "amen" frequently and with passion as Paul spoke. They spoke their judgment against the darkness of paganism and praised morality.

In chapter two, Paul will make it clear that having moral insight doesn't exempt one from condemnation. If you do the same kind of things the people you are judging are doing, you pronounce your own condemnation. The judge who takes his seat to try a man for forgery, and is himself a forger, by opening the trial condemns himself: for he admits that forgery is a crime and therefore indicts himself as a criminal. And it doesn't matter that a man isn't as deeply involved in forgery than another – if forgery is to be condemned, then it is to be condemned in principle! Forgery, a little or a lot, is criminal.

In chapter 2:1-16 Paul will show that possessing law doesn't exempt one from condemnation. He will make the point that with mankind, both Jew and Gentile, there is breaking of law, and therefore condemnation.

(TURNER) ALL MANKIND SHOWS A SENSE OF MORAL "OUGHT". WE CLAIM TO SEE WRONG IN OTHERS, AND KNOW THE WRONG DOER IS WORTHY OF DEATH. SO, WHEN WE DO WRONG, GOD IS JUST IN CONDEMNING US. HIS GOODNESS AND LONGSUFFERING, AWAITING REPENTANCE, IS FURTHER PROOF OF THE RIGHTEOUSNESS OF HIS JUDGMENT (2:1-4) A JUST GOD RENDERS JUDGMENT ACCORDING TO THE DEEDS OF EACH INDIVIDUAL (JEW OR GENTILE) WITHOUT RESPECT OF PERSON (2:5-13). THUS, GENTILES, HAVING NO ACCESS TO CODIFIED LAW, STAND JUSTLY CONDEMNED FOR FAILING TO LIVE UP TO THEIR OWN MORAL STANDARDS (2:14-16) . AND THE JEWS, WITH ALL THEIR ADVANTAGES, FAIL TO LIVE ACCORDING TO THE LAW (THROUGH MOSES) WHICH THEY BOAST (2:17-24). THEY HAVE THOUGHT THAT OUTWARD MARKS, SUCH AS CIRCUMCISION OF LINEAGE WOULD HAVE. BUT GOD SEES THE INWARD MAN, THE HEART, THE SPIRIT OF MAN (2:25-29).

OBEJECTIVES: (1) To see how people without a direct revelation of God's Will can still be lost, and (2) To see how people who may have a written Law from God are also in need of salvation.

QUESTIONS:

1. Why is one who passes judgment without excuse?
2. How does God try to lead man to repentance?
3. What is the reward to those who do good?
4. What is the reward to those who do evil?
5. How will God judge those who do not have the "written" law?
6. How could the Gentiles know the difference between right and wrong?
7. Why were the Jews in need of salvation?
8. Is judging wrong?

**LESSON FIVE – ALL ARE UNDER SIN AND NEED THE GOSPEL
ROMANS 3:1-20**

(3:1) *What advantage then has the Jew, or what is the profit of circumcision? (2) Much in every way! Chiefly because to them were committed the oracles of God.*

(3) *For what if some did not believe? Will their unbelief make the faithfulness of God without effect? (4) Certainly not! Indeed, let God be true but every man a liar. As it is written:*

"That You may be justified in Your words, And may overcome when You are judged."

(5) *But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.) (6) Certainly not! For then how will God judge the world? (7) For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner? (8) And why not say, "Let us do evil that good may come"?; as we are slanderously reported and as some affirm that we say. Their condemnation is just.*

(9) *What then?*

Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin. (10) As it is written:

"There is none righteous, no, not one;

(11) *There is none who understands; There is none who seeks after God.*

(12) *They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."*

(13) *"Their throat is an open tomb; With their tongues they have practiced deceit"; "The poison of asps is under their lips";*

(14) *"Whose mouth is full of cursing and bitterness."*

(15) *"Their feet are swift to shed blood;*

(16) *Destruction and misery are in their ways;*

(17) *And the way of peace they have not known."*

18 *"There is no fear of God before their eyes."*

(19) *Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. (20) Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.*

Imagine you are a strict Jew in the audience for a moment. You have always been taught that you, and you alone, are one of God's chosen people. You have received God's laws and have the privilege of knowing the true and living God. But now Paul has yanked the rug out from underneath you. Paul has said that anyone can be one of God's people (a Jew). And Paul has further said that you have not kept God's law, and that you couldn't keep it even if you have tried.

In this passage (3:1-8) Paul will deal with some anticipated objections that the Jews will raise. (1) What Advantage has the Jew? (2) What if some did not believe? (3) Our unrighteousness demonstrated God's righteousness.

Once Paul has stated and proved the utter corruption of the Gentiles and the obvious hypocrisy of the Jews, he is now ready to bring forward the logical conclusion: all are under sin, there is not one who is righteous. All are condemned and under the wrath of God. Therefore, all, whether Jew or Gentile, need the gospel, God's power to save man from sin.

(TURNER) – SO GOD IS JUST IN CONDEMNING BOTH JEWS AND GENTILES, FOR ALL HAVE SINNED AND ARE WITHOUT EXCUSE (3:1-18). LAW IS NOT THE REMEDY. LAW (RIGHTFUL AUTHORITY OF GOD AND THE JUST ADMINISTRATION OF THE SAME) HAS BUT EMPHASIZED MAN’S FAILURE. SEEKING JUSTIFICATION (TO BE DECLARED FREE OF GUILT) ON THE BASIS OF LAW (ANY LAW) IS FUTILE. LAW MAKES SIN APPARENT (AND NO AMOUNT OF RIGHT-DOING CAN REMOVE THE GUILT OF WRONG-DOING). THE LAW AND THE PROPHETS OF OLD TESTIFY TO THIS, SAYING, “THE RIGHTEOUS MAN WILL LIVE IN HIS FAITHFULNESS” (RATHER THAN BY THE PERFECTION OF HIS DOING). ALL HAVE SINNED AND COME SHORE OF THE GLORY OF GOD. HIS GOODNESS AND LONGSUFFERING, AWAITING OUR REPENTANCE, IS FURTHER PROOF OF THE RIGHTEOUSNESS OF HIS JUDGMENT. (3:19-23)

OBJECTIVES: (1) To understand the particulars of God’s righteousness: grace, redemption, propitiation, faith in Jesus, and justification. (2) To see the difference between a law of works and the law of faith.

QUESTIONS:

1. What advantage was there in being the Jew?
2. What comes through law?
3. What does “Let God be true and every man a liar” mean?
4. Would God be unrighteous to take vengeance?
5. Does verse 9 teach that all men are born in sin, totally depraved? Why?
6. What is the way of the wicked?
7. How are these described and what do they mean?
 - a. Throat
 - b. Tongues
 - c. Lips
8. The mouth of the wicked is full of what?
9. What is their attitude toward God?
10. How was Paul slandered?

**LESSON SIX – IT IS IMPOSSIBLE TO HAVE RIGHTEOUSNESS APART FROM GOSPEL
ROMANS 3:21-31**

(21) But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, (22) even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; (23) for all have sinned and fall short of the glory of God, (24) being justified freely by His grace through the redemption that is in Christ Jesus, (25) whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, (26) to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

(27) Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. (28) Therefore we conclude that a man is justified by faith apart from the deeds of the law. (29) Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, (30) since there is one God who will justify the circumcised by faith and the uncircumcised through faith. (31) Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

The first essential fact of salvation has now been established: Man is lost! Therefore the need for this gospel, which is God's power unto salvation is made clear.

Moule says "The Law has spoken, with its heart-shaking thunder. It has driven in upon the soul of man from many sides that one fact – GUILT. God has an eternal claim to righteousness and His holy will is absolute. This stands in stark contrast to the failure of man to meet that claim and do His will.

Every soul that has ever been convicted of sin asks "How can a man be right with God? How can one who is guilty of sin be forgiven, pardoned, and declared righteous as though his sins had never been committed?"

Paul will now state God's answer to the plight of man in 3:21-26.

In verses 3:27-31 Paul will now set forth some practical results of the gospel, especially in relation to its elimination of certain human follies (Pride, Prejudice and Presumption).

(TUNER) – GOD'S PLAN FOR MAN'S RIGHTEOUSNESS IS ONE OF GRACE, EXPRESSED IN THE SACRIFICE OF HIS SON. CHRIST PAID THE PENALTY FOR SIN ON OUR BEHALF; SO THAT GOD IS BOTH JUST AND THE JUSTIFIER OF ALL WHO PUT THEIR TRUST IN CHRIST RATHER THAN THEMSELVES. REDEMPTION (BUYING BACK), JUSTIFICATION (MAKING FREE FROM GUILT), AND PROPITIATION (APPEASEMENT OF THE ONE OFFENDED – GOD) AND THE OPERATION OF FORGIVENESS ARE AVAILABLE TO ALL WHO TRUST IN HIM.

QUESTIONS:

1. What comes “apart from law”?
2. Who has sinned?
3. What is the gift of God’s grace?
4. How is God appeased for our sins?
5. How does man received justification from God?

**LESSON SEVEN – EXAMPLES OF JUSTIFICATION FROM ABRAHAM AND DAVID
ROMANS 4:1-25**

(4:1) *What then shall we say that Abraham our father has found according to the flesh? (2) For if Abraham was justified by works, he has something to boast about, but not before God. (3) For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." (4) Now to him who works, the wages are not counted as grace but as debt. (5) But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, (6) just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:*

(7) *"Blessed are those whose lawless deeds are forgiven, And whose sins are covered;*

(8) *Blessed is the man to whom the LORD shall not impute sin."*

(9) *Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. (10) How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. (11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, (12) and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.*

(13) *For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. (14) For if those who are of the law are heirs, faith is made void and the promise made of no effect, (15) because the law brings about wrath; for where there is no law there is no transgression. (16) Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all (17) (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed; God, who gives life to the dead and calls those things which do not exist as though they did; (18) who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." (19) And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. (20) He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, (21) and being fully convinced that what He had promised He was also able to perform. (22) And therefore "it was accounted to him for righteousness." (23) Now it was not written for his sake alone that it was imputed to him, (24) but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, (25) who was delivered up because of our offenses, and was raised because of our justification*

Paul has just explained the good news of God – His justice and His mercy all came together at the cross. The conclusion is that man is justified by faith apart from the deeds of the law (perfect law keeping). This justification is available to both the Jew and the Gentile. Paul will now illustrate justification by faith by using the life of Abraham. Abraham is the father of the Arab through Ishmael, the Jew through Isaac, and the Christian through Jesus. Paul wants to show that even Abraham was not justified by the flesh, the law or by works. If Abraham needed grace, then certainly others would too. Paul will also use David to show that righteousness is imputed through the principle of forgiveness rather than works (4:1-8).

In verses 9-16, Paul will further drive the point that Abraham was not justified by works. That he received no spiritual blessing through the flesh. Paul will raise the question and answer it so that this conclusion is not missed: Abraham was not justified on the basis of circumcision since this is a work of the flesh. Abraham was not counted righteous because of circumcision because he had not yet been circumcised when he was counted as righteous. Again and again it is stressed that he was spiritually blessed because of his faith in God's grace. (4:9-16). The point that Paul is making is that we too must be justified by faith and not by works. Justification by law and meritorious works is out because man has not kept God's law. He has sinned; all have sinned.

Paul will now turn from the matter of circumcision, to the promise of a child. In verses 1-12 we see that Abraham's justification was by faith. In verses 13-14 – the promise of inheritance was by faith. Now in verses 17-21 we are told that the birth of Isaac was also by faith. What has Abraham found according to the flesh (Vs 1)? Nothing! It is all by faith.

(TURNER) – AS AN EXAMPLE AND TEST CASE, ABRAHAM HAD RIGHT STANDING WITH GOD, NOT BECAUSE OF PERFECT DOING SO AS TO MERIT THIS STANDING, BUT GOD CONSIDERED HIS FAITHFUL LIFE, PUTTING THAT TO HIS ACCOUNT IN ORDER TO RIGHTEOUSNESS (FORGIVING HIS SIN) (4:1-5). EVEN DAVID SAID THAT GOD’S GRACE IS EXTENDED TO MEN IN THE OPERATION OF FORGIVENESS (4:6-8). ABRAHAM WAS JUSTIFIED, NOT AS A CIRCUMCISED JEW (OUTWARDLY), BUT AS AN UNCIRCUMCISED BELIEVER (ONE CIRCUMCISED INWARDLY), WHO ACTED UPON HIS FAITH (4:9-10). THE SIGNIFICANCE OF ABRAHAM’S CASE TO US IS TWO-FOLD; (1) HE WAS AN EXAMPLE FOR ALL WHO SO TRUST IN GOD, BEING THE FATHER OF MANY NATIONS, AND (2) THE BLESSINGS OF THE PROMISE, WERE HIS ON THE BASIS OF A LIFETIME OF FAITHFULNESS RATHER THAN BY PERFECT (MERITORIUS) LAW-KEEPING OR OUTWARD FLESHLY MARKS (4:11-22). JESUS CHRIST DIED (AS AN OFFERING FOR OUR SINS) AND WAS RESURRECTED (TO BE OUR INTERCESSOR) SO THAT ALL WHO TRUST IN HIM MIGHT HAVE FORGIVENESS OF SINS (4:23-25)

OBJECTIVES: (1) To understand how Abraham was justified in God’s sight, (2) To see that the “righteousness” God imputes to man is actually justification (forgiveness), and (3) To comprehend the nature of justifying faith by considering the example of Abraham.

QUESTIONS:

1. How did Abraham attain righteousness?

2. How does David describe the righteousness which is imputed to man?

3. How is Abraham the father of the uncircumcised who possessed faith?

4. Based upon what, was the promise made to Abraham?

5. How did Abraham demonstrate his faith?

6. Why are we given the example of Abraham’s faith?

**LESSON 8 – PEACE, HOPE, LOVE, AND RECONCILIATION FROM
JUSTIFICATION
Romans 5: 1-11**

(5:1) Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, (2) through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. (3) And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; (4) and perseverance, character; and character, hope. (5) Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

(6) For when we were still without strength, in due time Christ died for the ungodly. (7) For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. (8) But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. (9) Much more then, having now been justified by His blood, we shall be saved from wrath through Him. (10) For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. (11) And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

The first four chapters of Romans deals with the sin problem of man and the grace of God which has provided a means of justification by faith. Now , Paul sets out to list the benefits which belong to those who are justified by faith – the fruits of our justification. Paul will show our (1) peace with God, (2) Access to His presence, (3) that we have the prospect of eternal glory, (4) That we have the ability to rejoice even in tribulation, (5) That we are developing steadfastness, (6) That we are developing character, (7) that we are developing hope, and (8) we are the recipients of God’s love. From chapters 5 through 8 Paul will seek to apply what he discussed in 3:21-26.

Now Paul enlarges upon this final point. He describes, in one of the most beautiful passages in the book, the love of God.

(TURNER) – TRUE BELIEVERS ARE NOT ENEMIES OF GOD, BUT ARE FREED FROM GUILT (FORGIVENESS), AND ARE AT PEACE WITH GOD. WE REJOICE IN HOPE, EVEN IN TIMES OF TRIBULATION, FOR WE TRUST IN CHRIST, THE MANIFESTATION OF GOD’S GRACE. IMPERFECT MAN IS RCONCILED TO GOD THROUGH THE DEATH AND RESURRECTIED LIFE OF JESUS CHRIST.

OBJECTIVES: (1) To appreciate the blessings that accompany justification, and (2) to comprehend more fully the grace offered through Jesus Christ.

QUESTIONS:

1. What are some benefits we enjoy as a result of justification?
2. Why can Christians rejoice even in the middle of trials?
3. How did God demonstrate His love for us?
4. In addition to Jesus' death, what else is involved in our ultimate salvation?

**LESSON 9 – ADAM (Death) IS CONTRASTED TO CHRIST (Life)
ROMANS 5:12-21**

(12) Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned; (13) (For until the law sin was in the world, but sin is not imputed when there is no law. (14) Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. (15) But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. (16) And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. (17) For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

(18) Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. (19) For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

(20) Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, (21) so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

We now come to a fascinating and controversial passage of Scripture. Many “scholars” maintain that the Genesis record of creation is just legend. But Paul takes that account seriously here, as it is throughout the Bible. It is treated as an actual even in human history. Barclay has said “... there is no passage which is more difficult for a modern mind to understand.” Out of this passage the Calvinist gets Total Depravity. And this is the foundation of four other points of Calvinism; Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints. Also the doctrine of Original Sin comes from this passage, babies are born in sin, which made infant baptism necessary.

Paul is wanting to further explain the way of salvation by comparing Christ to Adam. Through one man (Adam) sin and death entered the world, and the consequences have led to the death of many. In a similar way, through one man (Christ) many may now become righteous. Through Jesus’ death on the cross, justification is made possible for many. Paul also states the fact that when the law entered – sin abounded. But the increase of sin has been adequately answered by the grace offered in Jesus Christ.

(TURNER) – ADAM INTRODUCED SIN (ABSTRACTLY) INTO THE WORLD, BUT ADAM DID NOT PRODUCE DEATH – THAT WAS THE RESULT OF SIN: TO ADAM, FOR HIS SPECIFIC SIN; AND TO ALL MEN, BECAUSE OF THEIR SPECIFIC SIN: EACH ONE’S SIN THE CAUSATIVE GROUND FOR THAT ONE’S SPIRITUAL DEATH. (A BASIC PRINCIPLE RE. INDIVIDUAL RESPONSIBILITY WHICH MUST BE APPLIED TO ALL THAT FOLLOWS.). [PAUL COULD ALSO HAVE IN MIND HERE PHYSICAL DEATH. THAT WAS THE PENALTY IF ADAM WAS TO SIN. HE DID SIN, AND HE DID DIE. THE RESULT WAS THAT ALL MEN MUST DIE PHYSICALLY]. PAUL IS TRYING TO CONTRAST WHAT HAPPENED WHEN ADAM SINNED (WE ALL MUST DIE), AND WHAT HAPPENED WHEN CHRIST DIED (WE ALL HAVE THE CHANCE TO LIVE.] (VS 12). PARENTHETICALLY, WE ARE REMINDED THAT AT ALL TIMES, UNDER ALL DISPENSATIONS, LAW (IN THE SENSE OF GOD’S DEMAND FOR RIGHT) EXISTS, AND BEING VIOLATED, SIN EXISTS. WHETHER MEN VIOLATED THEIR CONSCIENCE (AS THE GENTILES , BETWEEN ADAM AND MOSES), OR VIOLATED POSITIVE PRECEPTS (AS DID ADAM AND THE JEWS UNDER MOSES’ LAW) THE END IS THE SAME. ALL MEN HAVE SINNED, AND SPIRITUAL DEATH HAS REIGNED.

DRAMATIC CONTRAST OF ADAM AND CHRIST

- (1) THE OFFENSE (SIN) AGAINST HEAVEN, IS CONTRASTED WITH THE FREE GIFT THAT WAS HEAVEN'S RESPONSE. THE MANY DIE – BY PARTICIPATION IN THE OFFENSE; AND THE MANY LIVE – TO THE EXTENT THEY TRUST IN GOD'S GIFT.
- (2) VIEWED IN TERMS OF GOD'S DECREES: A JUST GOD, SEEING ADAM' SIN, PRONOUNCED CONDEMNATION UPON ALL SINNERS. BUT THE SAME GOD, KNOWING MANY WOULD SIN, IS ALSO MERCIFUL AND DECREED THE MEANS OF JUSTIFICATION – (AN ACT OF RIGHTEOUSNESS) – CHRIST'S SELF-SACRIFICE.
- (3) THE DEATH, AND THE LIFE (ETERNAL) VIEWED ABSTRACTLY. WITH ADAM "DEATH" BEGAN ITS REIGN; BUT WE REIGN THROUGH CHRIST, WHO GAVE "LIFE" TO THE WORLD.
- (4) THE TWO ENDS ARE CONTRASTED: CONDEMNATION AND JUSTIFICATION. EACH BEGAN WITH "ONE" ACT, BUT EACH HAS HAD UNIVERSAL SIGNIFICANCE.
- (5) ADAM'S WAY WAS ONE OF DISOBEDIENCE; BUT CHRIST'S WAY WAS THAT OF OBEDIENCE. ALL (THE MANY) WHO PARTAKE OF ADAM'S WAY ARE "MADE" (CONSTITUTED) SINNERS; BUT THOSE WHO SUBMIT TO THE WAY OF CHRIST ARE BY HIM "MADE" (CONSTITUTED) RIGHTEOUS (THROUGH THE FORGIVENESS OF SINS).

Law, in and of itself, only makes sin and the need for forgiveness the more apparent. But our need is more than met by grace, which reigns unto eternal life through the self-sacrifice of Jesus Christ.

OBJECTIVES: (1) To fully understand this passage and the false teaching that arises from it. (2) Be able to refute this false teaching, and (3) Know and understand the blessings we have because Christ died for our sins.

QUESTIONS:

1. What is the consequence of Adam's sin upon all men?
2. What death is being discussed (physical or spiritual)?
3. What comparison is made between Adam and Christ?
4. Which has abounded more: sin or grace?
5. Grace reigns through righteousness unto what?
6. Is sin "imputed" when there is no law?

LESSON 10 – SHALL WE CONTINUE IN SIN? Romans 6: 1-23

(6:1) *What shall we say then? Shall we continue in sin that grace may abound? (2) Certainly not! How shall we who died to sin live any longer in it? (3) Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? (4) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*

(5) *For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, (6) knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (7) For he who has died has been freed from sin. (8) Now if we died with Christ, we believe that we shall also live with Him, (9) knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. (10) For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. (11) Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.*

(12) *Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. (13) And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. (14) For sin shall not have dominion over you, for you are not under law but under grace.*

(15) *What then? Shall we sin because we are not under law but under grace? Certainly not! (16) Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? (17) But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. (18) And having been set free from sin, you became slaves of righteousness. (19) I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.*

(20) *For when you were slaves of sin, you were free in regard to righteousness. (21) What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. (22) But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. (23) For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

In chapter five, Paul described the fruit of justification by God. Now he points out the subsequent obligation to live a new life of holiness. Some, desire to find an inconsistency in Paul's teaching, and desiring to turn the grace of God into licentiousness, raised the argument that if God's grace is the solution to sin, then we should sin more that His grace might abound. Paul shows the utter foolishness of this logic. Our conversion demands a death to sin. When we were baptized, it was a burial into His death and a resurrection to a newness of life. We have changed masters. No longer do we live under the dominion of sin. Now, this line of thought is continued as Paul stresses that we have not only died with Christ; we must now live with Him. We are not to allow sin to reign in our lives. Our duty is to present our lives and bodies as instruments of righteousness to God and not serve sin. Sin should not have dominion over us for we are under a system of grace and not law.

Now a second question must be raised; Whose slaves are we? Who is our Master? Sin or God? And what are the consequences of our answer? We have a choice; sin pays wages; God makes a free gift. Here are two masters, sin and righteousness; and two destinies, eternal death and eternal life.

(TURNER) – SHOULD THIS MAKE US LESS CONCERNED ABOUT SIN IN OUR DAILY LIVES? NO INDEED! SAINTS ARE DEAD TO SIN IN INTENT AND PURPOSE. THEY ARE DETERMINED TO LIVE NO MORE IN SIN (6:1-2). CHRIST GAVE HIS LIFE, WAS BURIED AND WAS RESURRECTED TO LIVE UNTO GOD. WHEN WE WERE BAPTIZED INTO CHRIST WE DECLARED OUR OLD

MANNER OF LIFE TO BE DEAD. SHALL A “DEAD” MAN CONTINUE TO BE ACTIVE? HAVING REJECTED OUR OLD MANNER OF LIFE, WE MUST CARRY OUT OUR INTENT TO LIVE UNTO GOD (WE MUST BE RESURRECTED, PHIL 3:10FF, COL 3:1-10) (6:3-13). WE ARE NO LONGER UNDER THE CURSE OF A SYSTEM OF LAW (WHEREBY JUSTIFICATION IS POSSIBLE ONLY THROUGH PERFECTION). THAT BONDAGE HAD BEEN REMOVED THROUGH CHRIST’S DEATH. BUT WE CAN STILL BIND OURSELVES IN A LIFE OF SIN. YOU ONCE YIELDED YOUR MEMBER UNTO SIN, GROWING WORSE AND WORSE. NOW EXERT THAT SAME FREE AGENCY TO SERVE RIGHTEOUSNESS, AND GROW MORE HOLY, LIVING UNTO GOD. SERVE SIN, AND YOU EARN ETERNAL DEATH: BUT SERVE RIGHTEOUSNESS, AND GOD GIVES LIFE.

OBJECTIVES: (1) Understand Baptism, and what takes place, (2) To appreciate freedom from sin which we may now enjoy in Christ.

QUESTIONS:

1. Why are Christians not to continue in sin?
2. What happens when one is baptized into Christ?
3. How should we present the members of our bodies
4. Why does sin no longer have dominion over the Christian?
5. What three steps are describes that eventually lead to eternal life (22)
6. What is the just payment for sin? But what do we get in Christ?

LESSON 11 – VICTORY OVER and DELIVERANCE FROM THE LAW of SIN AND DEATH

Romans 7:1-13

(7:1) Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? (2) For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. (3) So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. (4) Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another; to Him who was raised from the dead, that we should bear fruit to God. (5) For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. (6) But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

(7) What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." (8) But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. (9) I was alive once without the law, but when the commandment came, sin revived and I died. (10) And the commandment, which was to bring life, I found to bring death. (11) For sin, taking occasion by the commandment, deceived me, and by it killed me. (12) Therefore the law is holy, and the commandment holy and just and good.

Paul has just discussed how being baptized into Christ makes us dead to sin and free to present our bodies as instruments of righteousness. As we come to Romans 7, the emphasis changes from “sin” to “law.” The word “sin” is used 17 times in chapter 6, and the word “law” is used 23 times in chapter 7. As Vinson observed “Freedom from sin is the dominant theme of the 6th chapter, and freedom from the law is the chief thought of the 7th chapter.

Back in 6:14 Paul makes a statement that we are no longer under law but under grace because of our sin. For the remainder of chapter 6 he has been addressing an objection to that thought. Now he will resume that point and explain why we are no longer under law but under grace. The law was an unbearable yoke (Acts 15:10), but by God’s grace we are not under a law system.

Paul uses two illustrations; (1) in 6:15-23 he uses slavery to show that law does not have dominion over us because we have changed Masters. (2) In 7:1-6 Paul uses marriage to show that we are not under dominion to law, but are bound to Christ. He is not teaching, except incidentally, on the subject of marriage.

Paul then moves on to show the “use” (vs. 7-13) and “effect” (vs. 14-25) of law. The law cannot deliver one from sin, but its usefulness lies partly in the fact that it convicts one of sin. It demonstrates that “all have sinned”. Yet it proves itself powerless in destroying the dominion of sin.

(Turner) - YOU SEE, IT WAS NOT THE LAW THAT WAS TO BLAME FOR OUR FORMER CONDITION; IT WAS OUR SINFUL CONDUCT. WE ONCE GAVE IN TO APPETITES OF THE FLESH. WE WERE BOUND, AS IF BY MARRIAGE, TO THIS "OLD MAN." BUT WE (i.e., our "old man" of the flesh) DIED (WHEN WE DIED FIGURATIVELY BEFORE BURIAL) SO THAT NOW WE (our "new man" of the spirit) ARE FREE TO BE MARRIED TO A NEW AND BETTER LIFE. BEING JOINED TO CHRIST WE CAN, LIKE HIM, BRING FORTH FRUIT UNTO GOD (7:1-6).

LAW (from God, though not Moses' law) still exists, And IDENTIFIES MY FAILURES AS SIN. I MUST NOT THINK THE FLESH NO LONGER HAS SINFUL APPETITES; OR THAT MAN'S SPIRIT (APART FROM FORGIVENESS IN CHRIST) COULD Prevail. I MUST NOT BLAME THE LAW -- WHICH IS HOLY, JUST, AND GOOD. BUT I AM TO BE BLAMED. (7: 7-13).

OBJECTIVES: (1) To understand the Jewish Christian relationship to the Law of Moses, (2) to understand the “effect” of law.

QUESTIONS:

1. Who is Paul speaking to in this chapter?
2. What example is given to show their relationship to the law?
3. How do we know the Law referred to is the Ten Commandments?
4. How long are we subject to law?
5. What does “that we should serve in newness of spirit” mean?
6. How did Paul say that he knew sin?
7. What is a woman called if she is married to another man while her husband lives?
8. How does that apply to us today?
9. In describing the law as “holy” what three terms are used about the commandment?

**LESSON 12 – FUTILITY UNDER THE LAW
ROMANS 7:14-25**

(13) Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. (14) For we know that the law is spiritual, but I am carnal, sold under sin. (15) For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. (16) If, then, I do what I will not to do, I agree with the law that it is good. (17) But now, it is no longer I who do it, but sin that dwells in me. (18) For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. (19) For the good that I will to do, I do not do; but the evil I will not to do, that I practice. (20) Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

(21) I find then a law, that evil is present with me, the one who wills to do good. (22) For I delight in the law of God according to the inward man. (23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (24) O wretched man that I am! Who will deliver me from this body of death? (25) I thank God; through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Paul has told us that having salvation under a system of grace requires obedience. The “Law” he says is “holy and just and good.” The problem is that the Law only makes known that which is sinful, but sin took opportunity by the commandment to produce evil desire and deceived him, which resulted in death.

Paul now talks about his (either his personally or his as a Christian) struggle to live an acceptable life as a Christian. Paul uses personal pronouns through-out this text to describe the general plight of man in his conflict with sin regardless of the dispensation in which he lived. If it were not for the constant availability of God’s grace (Rom 5:2; 8:1) there could be absolutely no hope.

Paul uses three arguments to confess sinfulness: I am carnal (14-17), In my flesh is nothing good (18-20), and O Wretched man (21-25).

Turner: - I SOMETIMES DO WHAT I KNOW (DEEP INSIDE) I Should NOT DO. I DO NOT ALWAYS LIVE UP TO THE HIGH STANDARDS I KNOW TO BE RIGHT. MY SPIRIT STRIVES FOR A BETTER LIFE, BUT MY FLESH IS WEAK. I AM TORN BY THIS INNER STRUGGLE. IF I HAD ONLY LAW AND MY OWN CONDUCT FOR MY HOPE, I WOULD BE MOST MISERABLE. BUT I DO NOT TRUST IN MY STRENGTH. MY SPIRIT IS SO GIVEN TO CHRIST THAT I CAN TRUST IN HIM.

OBJECTIVES: (1) To understand the dilemma one faces without Jesus Christ, (2) To fully appreciate that we are forgiven if we constantly confess our sins to God and ask Him to forgive us.

QUESTIONS:

1. What dilemma does one face in trying to keep the law?
2. What is the end result of this dilemma?
3. How can we find freedom from this dilemma?
4. In what might Paul delight?
5. Who is involved in this struggle (13-25)? (An Unregenerate man in sin, A man trying to keep the Law of Moses, or a Christian under the law of Christ)? (explain)
6. Does verse 25 teach that a man can serve God with his spirit while serving sin with his body?
7. Who has brought us deliverance?
8. Why does Paul cry out in despair?
9. What is the purpose of the Law of Moses (in fact all law)?
10. What about the doctrine that man is totally depraved?

LESSON 13 – THE BLESSED STATE OF THE CHRISTIAN

Romans 8:1-17

(8:1) *There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. (2) For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (3) For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, (4) that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. (5) For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. (6) For to be carnally minded is death, but to be spiritually minded is life and peace. (7) Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. (8) So then, those who are in the flesh cannot please God.*

(9) *But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. (10) And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. (11) But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*

(12) *Therefore, brethren, we are debtors; not to the flesh, to live according to the flesh. (13) For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. (14) For as many as are led by the Spirit of God, these are sons of God. (15) For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." (16) The Spirit Himself bears witness with our spirit that we are children of God, (17) and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

Romans does not begin in a particularly comforting way. Paul announces his theme in 1:16-17 that the gospel is God's power to save mankind from sin. He then unleashes a devastating attack on sin which cuts the ground from under every soul who ever hoped to find peace with God through his own goodness (1:18 – 3:20). Paul then preaches the gospel of justification by faith. A righteousness for sinners which a gracious God provides in the redemptive death of His Son (3:21 – 4:25). This righteousness is so powerful and all encompassing that it delivers the sinner not only from sin's guilt and enslaving grip (5:1 – 6:23), but also from the law which gave sin this paralyzing strength (7:1 – 25).

Now in chapter 8, after he has made his readers hopeless as to their own resources, Paul is determined to give them great assurance in God. Paul, in this chapter, will make three arguments; There is No Condemnation, and No Separation. Lest anyone miss-understand – all these are conditional on one serving God faithfully. Christ gives life to His people, but they must live as they ought to live.

In chapter 5 Paul makes the statement "Therefore having been justified by faith..." For three chapters (5,6,7) Paul has been underscoring this argument. Now in chapter 8 he concludes with the bold proclamation that there is no condemnation for him who is justified by faith. This conclusion is logical for condemnation is the opposite of justification. He will answer the question how it is possible that we can be delivered from the condemnation of eternal death which is the penalty for sin.

Turner - LAW ALONE BRINGS DEEP DESPAIR, NOT BECAUSE THE LAW IS WEAK, BUT BECAUSE MAN IS WEAK. BUT WHEN CHRIST DIED AS AN OFFERING FOR MAN'S SIN, SO THAT GOD CAN JUSTLY FORGIVE: HE MADE IT POSSIBLE FOR THOSE WHOM SINCERELY TRUST AND STRIVE TO SERVE HIM, TO ATTAIN UNTO RIGHTWISENESS BEFORE GOD. REMEMBER WHAT I SAID ABOUT SERVING GOD FROM THE HEART OR SPIRIT OF MAN (1:9; 2:25-29; 7:25) YES, GOD SEES THE HEART. TO BE CARNALLY MINDED IS DEATH, NOW AS EVER. BUT THE SPIRITUALLY MINDED HAVE LIFE AND PEACE THROUGH JESUS CHRIST. (8:1-8).

TO BE TRULY SPIRITUALLY MINDED OUR SPIRIT MUST RESPOND TO THE LEADING OF HIS SPIRIT. THIS WILL BE EVIDENCED IN THE INTENT AND MANNER OF OUR LIFE (FOR DEITY DWELLS ONLY IN THOSE WHO LOVE GOD, AND KEEP HIS COMMANDMENTS FROM THE

HEART). OUR TRUE DESIRE WILL BE TO FOLLOW CHRIST (VIA THE INSPIRED WORD), AND WE WILL FIGHT AGAINST SINFUL INCLINATIONS. OUR SPIRIT WILL CRY, FATHER! FATHER!" (in love, and for mercy), AND GOD WILL RECOGNIZE US AS HIS CHILDREN. (8:9-17).

OBJECTIVES: (1) To understand the place the Holy Spirit has in the lives of Christians, (2) To notice the power to overcome sin which is available in Christ.

QUESTIONS:

1. What is the difference between the "Law of Moses" and the "law of the Spirit of life"?
2. Is Paul talking about the Holy Spirit or the inner spirit within man?
3. What is the result of setting your mind on the things of the flesh? On the things of the Spirit?
4. Does this teach that the Holy Spirit dwells in the Christian? (If "yes" How? If "no" explain)?
5. Is man able to choose to live after the Spirit?
6. How does the Holy Spirit lead us?
7. For whom is there "no condemnation"?
8. To what are we debtors?
9. How do we know that we are children of God?
10. What is meant by the "righteousness of the law" (4)?

LESSON 14 – HELP DURING SUFFERING ROMANS 8:18-39

(18) For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (19) For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. (20) For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; (21) because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. (22) For we know that the whole creation groans and labors with birth pangs together until now. (23) Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (24) For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? (25) But if we hope for what we do not see, we eagerly wait for it with perseverance.

(26) Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. (27) Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

(28) And we know that all things work together for good to those who love God, to those who are called according to His purpose. (29) For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. (30) Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

(31) What then shall we say to these things? If God is for us, who can be against us? (32) He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (33) Who shall bring a charge against God's elect? It is God who justifies. (34) Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. (35) Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (36) As it is written:

"For Your sake we are killed all day long; We are accounted as sheep for the slaughter."

(37) Yet in all these things we are more than conquerors through Him who loved us. (38) For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, (39) nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

To this point Paul has established that the only viable way of justification and salvation by faith (chapter 1—4); and the fruits and blessings of this justification are numerous (chapter 5 – 8:17). In 5:3 he touched on the subject of tribulations. Now he returns to that subject, acknowledging the presence of suffering in this life, but affirming that such does not negate nor diminish the validity of his affirmations. In fact, Paul indicates that glory await the child of God. Paul will take up the subject of hope and he will speak to us regarding God's purpose, foreknowledge, predestination, justification, and glorification.

Paul makes us understand that our present sufferings mean nothing in view of our ultimate redemption for which we eagerly await. We know that the Holy Spirit and Jesus intercede for us when we pray, which assures us that God causes all things to work together for good to those that love Him. Finally, as God's elect, we have the assurance that nothing can tear us away from God's love and in all things we are more than conquerors through Him who loved us.

(Turner) - PAUL POETICALLY TREATS THE CURSED EARTH (Gen. 3:17-f) AS FRUSTRATED, GROANING, CRYING OUT FOR DELIVERANCE. EVENTUALLY ALL CREATION, AND OUR MORTAL BODIES WHICH NOW WAR AGAINST OUR SPIRIT, WILL BE RESURRECTED AND/OR RESTORED IN GLORY (THE CURSE REMOVED) TO GOD'S GLORY (8: 18-25).

BECAUSE GOD SEES DEEPLY INTO OUR SPIRIT, HE UNDERSTANDS OUR INNERMOST GROANINGS. HE READS OUR HEARTS, AND HEARS PRAYERS WE DO NOT EVEN KNOW HOW TO UTTER VERBALLY. (I am suggesting "the spirit makes intercession" is our spirit personified; as, 9:1 "My conscience bearing witness with me in the Holy Spirit.") (8:26-27)

IN FACT, THE KNOWLEDGE, AND PLANNING, AND CALLING, AND JUSTIFYING, AND GLORIFYING, IN GOD'S ETERNAL PURPOSES, ARE ALL MUSTERED ON BEHALF OF THOSE WHO LOVE AND TRUST HIM. WE ARE BRETHREN OF GOD'S SON, WHO DIED FOR US, AND WHO INTERCEDES FOR US. WE ARE BELOVED OF GOD IN CHRIST, AND MORE THAN CONQUERORS IN HIM. (8:28-39).

OBJECTIVES: (1) To realize the extent of God's love toward us, (2) Understand the abuse of Calvinism in this text.

QUESTIONS:

1. What are the blessings of being the children of God?
2. What manifests proof that one "loves the Lord" and is "called according to His purpose"?
3. What does Vs 28 mean?
4. What is hope?
5. Can we be separated from the love of God? (explain)
6. What does "who shall lay anything to the charge of God's elect"?
7. To what does "groaning" refer?
8. How does the Holy Spirit make intercession for us?

LESSON 15 – THE REJECTION OF THE JEWS

Romans 9:1-18

(9:1) *I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, (2) that I have great sorrow and continual grief in my heart. (3) For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, (4) who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; (5) of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.*

(6) *But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, (7) nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." (8) That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. (9) For this is the word of promise: "At this time I will come and Sarah shall have a son."*

(10) *And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (11) (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), (12) it was said to her, "The older shall serve the younger." (13) As it is written, "Jacob I have loved, but Esau I have hated."*

(14) *What shall we say then? Is there unrighteousness with God? Certainly not! (15) For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." (16) So then it is not of him who wills, nor of him who runs, but of God who shows mercy. (17) For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." (18) Therefore He has mercy on whom He wills, and whom He wills He hardens.*

Chapters 9 – 11 bring us to the second major section of Romans. In presenting his theme back in 1:16-17, Paul asserted that the gospel is God's power unto salvation to the Jews first and then to the Gentiles. For centuries the Jews were tutored by the schoolmaster, preparing them for the coming of the Christ. When, in the fullness of time, He came, and what happened? "All the people answered and said, His blood be on us and on our children" (Matt 27:25). McGarvey observes that in chapters 1-8, righteousness is shown to be by faith. But the Jews were being excluded and the Gentiles included. How can this be reconciled with the promises made to Israel? Has God gone back on His promises?

Paul now details the advantages of the Jews, and how he longs for their salvation. He will answer the questions that the Jews in his audience are bound to have; How could God reject the Jews? Had He not promised to bless them? Paul states that God's promises had not failed. He reminds them that true Israel is not simply the physical descendants of Israel any more than the promises to Abraham were to be carried out through all of Abraham's descendants just because they are his physical descendants. Rather, it depends upon what God has chosen according to His Divine purpose. This is illustrated by contrasting what the scriptures teach about Isaac and Ishmael and then about Jacob and Esau (6-13). Paul further illustrates this distinction with the example of Pharaoh, where God chose to show mercy to some while He hardened others (who had already persistently rejected God's mercy) (14-18).

(Turner) - I AM CONCERNED FOR MY JEWISH BRETHERN. THEY HAVE BEEN HIGHLY FAVORED IN THE PAST, BUT THEY SEEM TO HAVE FORGOTTEN THAT THEY ARE THE RECIPIENTS, NOT THE SOURCE, OF BLESSINGS. GOD'S TRUE PEOPLE ARE NOT CHOSEN BY ACCIDENT OF BIRTH. IN BUILDING THE NATION THROUGH WHICH CHRIST WOULD COME, NOT ALL OF THE DESCENDENTS OF ABRAHAM WERE SELECTED. ISAAC WAS CHOSEN; ISHMAEL WAS NOT. JACOB WAS SELECTED TO BE IN THAT LINEAGE; ESAU WAS NOT. THEN, AS NOW, GOD ALONE DETERMINED HOW HE WOULD BLESS, AND MADE HIS PROMISES ACCORDINGLY (9:1-13)

OBJECTIVES: (1) To understand why and how God could choose to reject the nation of Israel (except for a remnant) and accept people from among the Gentiles, (2) To understand the nature of God's "predestination", "hardening hearts", and "hating Esau" and what it means.

QUESTIONS:

1. How much love did Paul have for the nation of Israel?
2. Who are the true children of God?
3. What does God have the right to do?
4. What eight things does Paul say pertain to the Israelites
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
5. What does verse 11 mean ("purpose of God according to election")?
6. Explain verse 17
7. When did God make a choice between Jacob and Esau?
8. Why did God choose Isaac above Abraham's other sons?
9. What bore witness that Paul spoke the truth?
10. Why did God raise up Pharaoh?
11. In light of verses 11, 16, and 18, explain the doctrine of predestination. Can man change his destiny? Is man's obedience of faith necessary for salvation?

**LESSON 16 - GOD'S ABSOLUTE POWER ASSERTED
ROMANS 9:19-33**

(19) You will say to me then, "Why does He still find fault? For who has resisted His will?" (20) But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" (21) Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

(22) What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, (23) and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, (24) even us whom He called, not of the Jews only, but also of the Gentiles?

(25) As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved." (26) "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."

(27) Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. (28) For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."

(29) And as Isaiah said before: "Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

(30) What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; (31) but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. (32) Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. (33) As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."

The Jews' charge that if God has rejected them as His people and accepted the Gentiles, then He is unfaithful in His promises, has been faced head on by Paul. He has demonstrated that those who are merely the descendants of the patriarchs, without showing forth faithfulness, have never been God's people (6-13). He has shown that God has the power and liberty to do as He wills. Who does man think he is to call God to account for his actions (remember the trouble Job got in to when he questioned God?)

Paul shows that God's purpose was two-fold; (1) to show His wrath and power to those who through disobedience and rebellion show themselves unfit for eternal life and (2) to make known the riches of His glory to those who trust and obey Him. Paul then shows that this is no afterthought in the mind of God. He foretold what was now happening in the prophets (25-29). And finally Paul explains why the Jews were being rejected (30-33)

Paul's conclusion: That God's words of promise were not just to the fleshly descendants of Abraham (as the Jews would have it), but to the faithful remnant of Israel and to the Gentiles who accepted the righteousness which is by faith. The only reason any of the Israelites were rejected by God was because of their rejection of the Messiah, even as Isaiah foretold.

(Turner) - THE ULTIMATE OUTCOME OF ALL THINGS IS IN GOD'S HANDS - WE MUST NOT THINK THAT CREATURES ARE IN A POSITION TO ARGUE WITH THE CREATOR. GOD SOMETIMES USES EVEN THE REBELLION OF KINGS AND NATIONS TO ACCOMPLISH HIS HOLY PURPOSES, SO BE THANKFUL HE IS A MERCIFUL AND COMPASSIONATE GOD (9:14-21).

RESPECTING SALVATION FROM SIN, GOD HAS PREDETERMINED THE DESTINIES OF TWO CLASSES OF PEOPLE: "VESSELS OF WRATH" AND "VESSELS OF MERCY." THE

VESSELS OF MERCY INCLUDE GENTILES AS WELL AS JEWS, AS INDICATED BY PROMISE, AND BY PROPHETS OF LONG AGO. (9:22-29)

JESUS CHRIST IS THE TESTING STONE. ALL WHO SEEK RIGHTSTANDING WITH GOD ON THE BASIS OF TRUST IN CHRIST BECOME VESSELS OF MERCY, PREPARED UNTO GLORY. BUT JEWS OR GENTILES WHO REFUSE CHRIST AND SEEK RIGHTSTANDING ON THE BASIS OF PERFECT WORKS OR PHYSICAL LINEAGE ARE FITTED TO DESTRUCTION. (9:30-33).

OBJECTIVES: (1) To fully understand our place in respect to God, (2) To understand why and how God could choose to reject the nation of Israel (except for a remnant) and accept people from among the Gentiles, (3) To understand the nature of God's "predestination", "hardening hearts", and "hating Esau" (continued from previous lesson)

QUESTIONS:

1. What OT prophet foretold that Gentiles would be a part of the people of God? Where?
2. What did Isaiah say would happen to the nation of Israel?
3. Why are the Gentiles among the saved?
4. Why are some Israelites going to be lost?
5. What are "vessels of wrath"?
6. What are "vessels of mercy"?
7. Who is the stumbling block?
8. Why did the Jews not attain righteousness?

LESSON 17 – THE JEWS ARE RESPONSIBLE FOR THEIR OWN REJECTION

Romans 10: 1-21

(10:1) Brethren, my heart's desire and prayer to God for Israel is that they may be saved. (2) For I bear them witness that they have a zeal for God, but not according to knowledge. (3) For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. (4) For Christ is the end of the law for righteousness to everyone who believes.

(5) For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." (6) But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down from above) (7) or, " 'Who will descend into the abyss?' " (that is, to bring Christ up from the dead). (8) But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): (9) that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. (10) For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (11) For the Scripture says, "Whoever believes on Him will not be put to shame."

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. (13) For "whoever calls on the name of the LORD shall be saved."

(14) How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? (15) And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" (16) But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?" (17) So then faith comes by hearing, and hearing by the word of God.

(18) But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world."

(19) But I say, did Israel not know? First Moses says: "I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation."

(20) But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."

(21) But to Israel he says: "All day long I have stretched out My hands To a disobedient and contrary people."

Paul continues the discussion that he started in chapter 9 of God's treatment of physical Israel. Chapter 9 spoke of Israel's past election, this chapter speaks of her present rejection. Why did God reject Israel? Paul shows that God's rejection of Israel is simply the result of her rejection of God.

Paul will show there are two ways of salvation mapped out in scripture. (1) They way of the law. Some may object that this is really not a way of salvation, but Moses said it was (Lev 18:5), Jesus said it was (Matt 19:17), and Paul tells us it is here in Romans 10. But this is a difficult way. This way demands that one keep the law of God perfectly, wholly, and unalterably. Once one has transgressed any law, he cannot be justified by the law; he can only be condemned by it. This is also an UN-traveled way – no one, with the exception of Jesus has ever done this. All have failed in this way and sinned. This way is also the way of purpose. The purpose of this way is to bring man to the realization that he cannot be saved by his own righteous works.

The second way of salvation is through God's grace. It is a way of faith. Romans 10:13 implies that it is God's will that anyone and everyone call on Him for salvation. Therefore, it is His desire that the gospel be preached to all people, whether Jew or Gentile. Paul demonstrates that the Jews who rejected the gospel, and were therefore rejected by God, were without excuse. Paul shows that the excuses of (1) they had never heard the gospel, (2) the gospel was so inconsistent with their OT that they rejected it; and (3) it was so vague that they could not understand it, are all invalid excuses.

(Turner) - MY JEWISH BRETHERN ARE NOT LACKING IN ZEAL, BUT THEY FAIL TO UNDERSTAND GOD'S PLAN FOR ENABLING MAN TO BE RIGHT WITH HIM. THEY THINK TO BE RIGHTWISE ON THE BASIS OF DOING THINGS CONTAINED IN THE LAW: YET, PARADOXICALLY, THEY DO NOT SUBMIT TO GOD'S PLAN REGARDING FAITH IN CHRIST. THE ULTIMATE PURPOSE OF LAW (i.e., righteousness) IS ACHIEVED ONLY THROUGH JESUS CHRIST {via forgiveness}. (10:1-5)

BOTH THE OLD AND THE NEW COVENANT HAVE THIS IN COMMON: THEY MUST BE UNDERSTOOD THROUGH AN OBJECTIVE APPROACH TO, AND FAITH IN, TESTIMONY CLEARLY GIVEN. JUST AS GOD MADE HIS COMMANDS CLEAR TO THE JEWS, SO THEY COULD DO THEM; SO ALSO HAS HE MADE THE WORD CLEAR, WHICH PRODUCES FAITH IN CHRIST. GOD SENT HIS PROCLAIMERS TO GENTILES AS WELL AS JEWS (AS PREDICTED BY MOSES AND ISAIAH) SO THAT WHOSOEVER WILL MAY HEAR, BELIEVE, AND WILL CALL UPON THE LORD, AND BE SAVED. BUT MUCH OF ISRAEL, AS PROPHESED, HAS REJECTED THE WORD. (10:6-21)

OBJECTIVES: (1) To see the importance of combining zeal with knowledge, (2) To understand that Israel had plenty of opportunity to heed the gospel of Christ, but for the most part they had rejected it.

QUESTIONS:

1. What does ZEAL mean?
2. In what way were the Jews ignorant?
3. How is Christ “the end of the law of righteousness”?
4. What do verses 6 & 7 mean?
5. Does verse 13 teach salvation by “faith only”?
6. What is a preacher?
7. What should one confess and what should one believe?
8. How does one come to have faith?
9. Did the Jews have the opportunity to call upon the Lord?
10. How and why did God say He was going to make His people jealous?
11. What does it mean to “call on the name of the Lord”?
12. In the process of salvation, what is done with the heart? And what is done with the mouth?
13. What is Christ to the law?
14. How far has the gospel gone?
15. What things must happen if one is to call on the name of the Lord?
 - a.
 - b.
 - c.
 - d.
 - e.

**LESSON 18 – JEWISH REJECTION IS PARTIAL – A REMNANT IS SAVED BY
FAITH
Romans 11: 1-15**

(11:1) I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. (2) God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, (3) "LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"? (4) But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal." (5) Even so then, at this present time there is a remnant according to the election of grace. (6) And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

(7) What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. (8) Just as it is written: "God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day."

(9) And David says: "Let their table become a snare and a trap, A stumbling block and a recompense to them. (10) Let their eyes be darkened, so that they do not see, and bow down their back always."

(11) I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. (12) Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

(13) For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, (14) if by any means I may provoke to jealousy those who are my flesh and save some of them. (15) For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

In chapter 9 we learned that fleshly Israel's present rejection is not inconsistent with God's word and justice. Chapter 10 emphasizes that Israel's rejection is due to their own unbelief; and now in chapter 11 we are informed that this rejection is neither necessarily total or final.

Romans 11 is presented in two major parts. The first (Vs 1-10) deals with the fact that the rejection of the Jews is not total. A remnant of faithful Jews remains who have been received by God. The second section (Vs 11-36) shows that it is not God's purpose to finally and irrevocably cast away His people. The Jew might reason "If what Paul says is true then God is through with the Jews." God was through with them as a nation. But as individuals, His hands are yet stretched out to them (10:21). Paul shows that they are not beyond redemption and hope. Paul is still praying and hoping, and working for their salvation.

Paul shows that although God hardened the hearts of the rebellious Israelites, the outcome of this led to salvation coming to the Gentiles. This was also used by God to provoke Israel to jealousy in an attempt to win them back to Him. This is also why Paul magnified his ministry to the Gentiles, hoping to save some of his countrymen by provoking them to jealousy.

(Turner) - HAS GOD UTTERLY REJECTED PHYSICAL ISRAEL? NO INDEED! DO NOT BE PESSIMISTIC AS WAS ELIJAH. THE PRESERVED REMNANT PROMISED BY ISAIAH AND OTHERS, WILL BE SAVED THROUGH GOD'S GRACE. BUT IT MUST BE BY GRACE, AND NOT BY MERITING WORKS. THE ELECTION OF GRACE IS AVAILABLE TO THOSE who WILL OPEN THEIR EYES TO TRUTH (JEW OR GENTILE), BUT CLOSED EYES AND EARS REPRESENT REBELLION AGAINST GOD, AND ARE CONDEMNED. (11: 1-10)

GOD HAS USED THE REBELLION OF ISRAEL, AND THEIR CRUCIFIXION OF HIS SON, TO OFFER REDEMPTION TO ALL NATIONS. PERHAPS THE JEWS MAY BE PROVOKED TO JEALOUSY (IN A GOOD SENSE), AND SOME OF THEM SAVED; FOR IF GOD CAN USE THEIR REJECTION OF CHRIST TO A GOOD END, HOW MUCH MORE THEIR ACCEPTANCE OF HIM. (11:11-15).

PAUL NOW EXPLAINS THE "ELECTION OF GRACE"

(To better understand his explanation we should know some Old Testament history, and its application in the New Testament. Study Isa 1:9; 10:20-23; 11:10-11; 42:1; 44:5-6; Joel 2:32; Matt 12:17-21; Acts 13:23, 32-39; Gal 3:16-29; 6:16; 1 Pet 2:5, 9-10.

God's promises to Abraham were both physical and spiritual. "I will make of thee a great nation" -- and, "In thy seed shall all nations be blessed." Physical descendants of Abraham became a great nation, a "chosen" people through whom Christ would come. But when Christ came (the "seed" by whom all nations were to be blessed) then the physical phase of the promise had served its purpose.

Now the "cultivated olive tree" takes on a spiritual significance. Jews and Gentiles who are faithful to the Christ are spiritual Israel, "chosen" ones, and heirs according to promise and the election of grace.)

OBJECTIVES: (1) To understand how God has not totally rejected His people Israel, (2) Is it possible to fall from grace?

QUESTIONS:

1. What is the difference between "works" and "grace" in verse 6?
2. Did God "cause" or just "permit" the blindness and deafness in verse 8?
3. What example does Paul use to show that God has not totally rejected the people of Israel?
4. Why did God harden the rebellious Jews?
5. 11:6 contrast grace and works. Please explain this. Does works of faith (obedience) nullify grace?
6. What is the "table" in verse 9 mean?
7. What does verse 12 mean?

**LESSON 19 – BLESSINGS CAN BE THEIRS IF THEY ACCEPT CHRIST
ROMANS 11: 16-32**

(16) For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. (17) And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, (18) do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

(19) You will say then, "Branches were broken off that I might be grafted in." (20) Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. (21) For if God did not spare the natural branches, He may not spare you either. (22) Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. (23) And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. (24) For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

(25) For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. (26) And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; (27) For this is My covenant with them, When I take away their sins."

(28) Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. (29) For the gifts and the calling of God are irrevocable. (30) For as you were once disobedient to God, yet have now obtained mercy through their disobedience, (31) even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. (32) For God has committed them all to disobedience, that He might have mercy on all.

(33) Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! (34) "For who has known the mind of the LORD? Or who has become His counselor?" (35) "Or who has first given to Him And it shall be repaid to him?"

(36) For of Him and through Him and to Him are all things, to whom be glory forever. Amen

Paul now turns his attention to the Gentile believers, explaining that their obedience allowed them to be “grafted” into Israel to replace those removed by their own disobedience. This “grafting” however, is only permanent as long as they remain faithful. In addition, if any Israelites repent of their unbelief, they too can be grafted back in.

So then how is “all Israel” to be saved? Paul explains that mercy can now be shown to the Gentiles, and by showing mercy to the Gentiles mercy will be available to the disobedient Israel. By this God proves that He is no respecter of person, and His plan of salvation is available to all. How marvelous and how worthy of praise is our Lord and God.

This section is a favorite passage for the premillennial doctrine of the favored status of the Jews. But the fact that a dominant theme in this whole section is that God is no respecter of persons. The very emphasis of chapters 9 – 11 is to show God’s reason’s for rejecting the Jews and receiving the Gentiles.

(Turner) BRANCHES OF THE CULTIVATED (JEWISH) OLIVE TREE WERE CUT OUT' BECAUSE OF THEIR UNBELIEF. BRANCHES OF THE WILD (GENTILE) OLIVE TREE WERE GRAFTED INTO THE TREE OF PROMISE – PARTAKING OF THE SPIRITUAL PHASE OF ABRAMIC "ROOT" BECAUSE THEY TRUSTED IN CHRIST.

BUT GENTILES SHOULD NOT BE HIGHMINDED. IF THEY DO NOT CONTINUE FAITHFUL TO CHRIST THEY TOO WILL BE CUT OUT. AND IF THOSE CUTOUT JEWS WILL ACCEPT CHRIST, THEY WILL BE GRAFTED INTO THE TREE OF PROMISE AGAIN. THIS TREE IS NOT

NATIONALISTIC. IT CONSISTS OF ALL WHO WILL ACCEPT, AND CONTINUE FAITHFULLY FOLLOWING JESUS CHRIST. "FULLNESS" (i.e., full reception of blessings) IS REALIZED IN JESUS CHRIST, ON THE BASIS OF FAITHFULNESS. (11:16-25)

ISRAEL'S SALVATION CAN BE ACHIEVED IN THE MANNER JUST DESCRIBED: I.E., INDIVIDUALS TRUSTING IN CHRIST. IT IS NO LONGER EITHER PHYSICAL OR NATIONALISTIC, BUT SALVATION FROM SIN. JEWS AND GENTILES SHOULD NOT LOOK UPON ONE ANOTHER AS ENEMIES, BUT AS LOST SOULS, EQUALLY IN NEED OF MERCY. OH, HOW WONDERFUL ARE THE WAYS OF THE LORD! (11:26-32)

OBJECTIVES: To understand this whole section of chapter 9-11, (2) To understand the phrases: First Fruits, Lump, Root, Branches, Wild Olive Tree, (3) To Fully appreciate God's greatness, wisdom, and knowledge.

QUESTIONS:

1. What condition is necessary to remain in the "tree of Israel"?
2. How will "all Israel" be saved?
3. What does "God has committed them all to disobedience, that He might have mercy on all" mean?
4. Identify:
 - Firstfruits
 - Lump
 - Root
 - Branches
 - Wild Olive Tree
5. Does verse 26 teach universal salvation for Israel?
6. What are the "gifts and the calling" of God and why are they irrevocable?
7. Why are some branches broken off?
8. Under what conditions can a branch be grafted back in?
9. What should the attitude of the Gentiles be with regard to the natural branches?
10. Why did Paul not want the Gentiles to be ignorant of this mystery?
11. Verse 26 says "And so all Israel shall be saved" Does this mean that every Jew will be in heaven?

**LESSON 20 – WE WILL LIVE IN FAITHFUL, SACRIFICIAL AND SANTIFIED
SERVICE TO GOD
Romans 12: 1-21**

(12:1) I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. (2) And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

(3) For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. (4) For as we have many members in one body, but all the members do not have the same function, (5) so we, being many, are one body in Christ, and individually members of one another. (6) Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; (7) or ministry, let us use it in our ministering; he who teaches, in teaching; (8) he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

(9) Let love be without hypocrisy. Abhor what is evil. Cling to what is good. (10) Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; (11) not lagging in diligence, fervent in spirit, serving the Lord; (12) rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; (13) distributing to the needs of the saints, given to hospitality.

(14) Bless those who persecute you; bless and do not curse. (15) Rejoice with those who rejoice, and weep with those who weep. (16) Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

(17) Repay no one evil for evil. Have regard for good things in the sight of all men. (18) If it is possible, as much as depends on you, live peaceably with all men. (19) Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. (20) Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." (21) Do not be overcome by evil, but overcome evil with good.

“So then how shall we live?” We are now approaching the “DO RIGHT” section of Paul’s epistle to the Romans. This is both practical and profound. The first 11 chapters tell us how to get right and stay right with God. Here in chapter 12 we are advised how the Christian should behave in his daily life.

McGuiggan said “These first two verses are the basics of appeal and instruction upon which the rest of the epistle is grounded. They reach so deep and so wide. They reach into every corner of the Christian life and affect so many areas of study – Humiliation, Motivation, Dedication, Obligation, Non-Conformation, Transformation, and Demonstration.”

Paul deals with our on-going relationship with God, and then moves on to speak of how we should consider ourselves and other members of the body (or the church). The Apostle then focuses upon that behavior that ought to characterize us in relation with other Christians and all men. The basis of this behavior is love (John 13:35).

(Turner) - BRETHREN, WE SHOULD PRESENT OURSELVES AS LIVING SACRIFICES TO GOD. WE SHOULD NOT BE PUFFED UP, BUT SHOULD USE WHATEVER TALENT OR GIFT GOD HAS GIVEN US TO SERVE HIM WELL

OBJECTIVES: (1) To see what it means to possess the qualities of Humiliation, Motivation, Dedication, Obligation, Non-Conformity, Transformation, and Demonstration, (2) To know the differences between Conformity and Transformation, and (3) To fully understand our importance and the diversity of service in the body of Christ.

QUESTIONS:

1. How is a Christian to present himself before God?
2. How is one transformed?
3. What is the purpose of this transformation?
4. What illustration shows our dependence upon each other in the church?
5. How are Christians to respond to evil?
6. Explain “reasonable service”?
7. What is the “measure of faith”?
8. What body is talked about in verse 9?
9. How are we to use our gifts?
10. Explain the following words;
 - a. Prophecy
 - b. Ministry
 - c. Teach
 - d. Exhort
11. How do we show mercy with cheerfulness?
12. How do we “heap coals of fire” on a person's head and what does it mean?

**LESSON 21 – RESPONSIBILITIES OF CHRISTIANITY – HOW TO TREAT
OTHERS
Romans 13: 1-14**

(13:1) Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. (2) Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. (3) For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. (4) For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. (5) Therefore you must be subject, not only because of wrath but also for conscience' sake. (6) For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. (7) Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

(8) Owe no one anything except to love one another, for he who loves another has fulfilled the law. (9) For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." (10) Love does no harm to a neighbor; therefore love is the fulfillment of the law.

(11) And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. (12) The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. (13) Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. (14) But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

Christians maintain a dual citizenship. We are citizens of the heavenly kingdom (Phil 3:20). But we are also citizens of whatever nation we are born into or naturalized into. As dual citizens, we have responsibilities to both, and we also enjoy the benefits of both.

Our Lord taught that we are to render to God the things which are His, and to Caesar the things which are his. Paul expands on this principle in 13:1-7. We are to understand that all governments, of all ages, are in power due to the providence of God, and that they serve as ministers of God to avenge the evil doer. Christians are admonished to submit to the "powers that be". This submission involves taxes, and having respect for those in authority.

He then moves on to the basic principle regarding all proper relationships: Love Your Neighbor. Pendleton stated: "The Christian must not only recognize the rights of those above him, but also those about him.". Paul wants us to understand the importance of love and moral purity. Christians are to be indebted to no one, except to love one another. But Paul also wants us to know that Holiness in our lives is imperative because eternity is drawing nearer day by day.

(Turner) - WE SHOULD RENDER QUIET OBEDIENCE UNTO CIVIL GOVERNMENT, KNOWING THERE IS NO POWER BUT OF GOD. TO SERVE CHRIST WE MUST MEET OUR OBLIGATIONS TO MORAL, CIVIL, AND SOCIAL LAW.

OBJECTIVES: (1) To understand our relationship to our government, and (2) To appreciate the importance of love and purity.

QUESTIONS:

1. What word summarizes the Christian's responsibility to the government and what does it mean?
2. From where do governments get their authority?
3. What happens if we resist the governing authorities?
4. What is a major responsibility of governments?
5. What one thing should we owe others?
6. What are we to put on and what does it mean?
7. What are we not to provide opportunities for?
8. When governments are bad (Babylonian, Roman) does God still want us to submit to them?
9. Does this text mean that is wrong to use credit cards?
10. Name six ways we are not to walk
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.

**LESSON 22 – DIFFERENCES AMONG BRETHREN – NEVER VIOLATE
CONSCIENCE
Romans 14: 1-23**

(14:1) Receive one who is weak in the faith, but not to disputes over doubtful things. (2) For one believes he may eat all things, but he who is weak eats only vegetables. (3) Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. (4) Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

(5) One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. (6) He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. (7) For none of us lives to himself, and no one dies to himself. (8) For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. (9) For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. (10) But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. (11) For it is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God."

(12) So then each of us shall give account of himself to God. (13) Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

(14) I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean. (15) Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. (16) Therefore do not let your good be spoken of as evil; (17) for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. (18) For he who serves Christ in these things is acceptable to God and approved by men.

(19) Therefore let us pursue the things which make for peace and the things by which one may edify another. (20) Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. (21) It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. (22) Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves. (23) But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.

We now come to a portion of scripture which was designed to effect peace. We are indeed blessed to have this passage available to us so that we might know how we are to treat one another when things arise that we disagree with (not matters of truth and error, and of right and wrong but matters of opinion, of conscience, and even of deep personal persuasion.). While this passage has brought peace in these circumstances, it has also become a battleground for questions and applications over what should be included. Most would agree that some brethren are too generous in what they would include, and others are too strict and overly zealous based on what they would exclude from this passage.

Let us keep in mind the general context of what Paul is saying. The law of love has been the primary emphasis in chapters 12 and 13. Romans 14 gives us practical applications of this lofty principle. Paul addresses the strong in their duties to their weak brethren. A problem comes up because most brethren consider themselves strong when it come to their own understanding of a disputed issue. Anyone who holds a different view then must be weak – in their estimation. But even when this happens, if those who consider themselves to be strong will do what Paul demands, they will do well. As Christians, we are to be deeply concerned about the welfare (both physically but especially spiritually) of others. Paul has stated over and over that those who are righteous (justified by grace and faith) are obedient to God. Therefore it is imperative to live according to the commandments of God. However, in matters that are authorized and right, but optional and not demanded, there must be allowances given to one another.

The weak are to be received and not ridiculed, laughed at, or despised. Given time, teaching, and love, the weak may one day be conscientiously able to eat meat. The weak are not to condemn those who could conscientiously eat meat or observe certain days. Both weak and strong are the servants of God and God will judge each (1-4). Both strong and weak are to recognize that they are servants of God. We are to live for God, not self, and whatever we do, we must do with a clear conscience (5-9). Neither the strong or the weak should hold the other in contempt. The judging (in verse 10) must be confined to the things in this context because we must judge in other matters (Matt 7:15; John 7:24; 1 Cor 6:5). We must all be aware that we will all give account of ourselves to God, and be careful not to cause someone else to stumble (10-18). Our goal here is to be diligent in making for peace and doing things which edify our brethren.

(Turner) - WE SHOULD RECEIVE OUR WEAKER BROTHER WHOSE UNDERSTANDING IN MATTERS OF INDIFFERENCE IS INCOMPLETE, BUT WHO SINCERELY STRIVES TO SERVE GOD. WE MUST ALWAYS ACT WITH CONVICTION AND GOOD CONSCIENCE TOWARD GOD, HELPING ONE ANOTHER TO SERVE HIM.

OBJECTIVES: (1) To learn how we are to treat and deal with one another, (2) Our responsibilities toward those who are stronger or weaker in the faith, (3) To see the importance of being true to our conscience.

QUESTIONS:

1. How are the strong and weak brethren to teach each other?
2. What is important according to verse 5?
3. In all matters, whom should we try to please?
4. What elements are crucial to the kingdom of God?
5. How far should we be willing to go, to avoid causing a brother to stumble?
6. If we violate our conscience, are we guilty of sin?
7. Is our conscience a safe guide?
8. List some things that you would consider to fall into Romans 14.
9. List some things that you would NOT consider to come under Romans 14.
10. How can we cause a brother to stumble?
11. List five things the kingdom of God is or is not.

LESSON 23 – GLORIFY GOD IN UNITY

Romans 15: 1-13

(15:1) We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. (2) Let each of us please his neighbor for his good, leading to edification. (3) For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." (4) For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. (5) Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, (6) that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

(7) Therefore receive one another, just as Christ also received us, to the glory of God. (8) Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers, (9) and that the Gentiles might glorify God for His mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name."

(10) And again he says: "Rejoice, O Gentiles, with His people!"

(11) And again: "Praise the LORD, all you Gentiles! Laud Him, all you peoples!"

(12) And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

(13) Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Paul will now expand the principles he laid out in chapter 14. He will discuss our responsibilities in regard to brethren with whom we may differ on some areas. In chapter 14:1-12 Paul discussed the relationship between the strong and weak brothers and our attitudes toward each other. In 14:13-23 Paul tells us we are to edify each other. Now we are told to please each other (15:1-6) and to do all things to the glory of God (7-13).

Eerdman gives this summary for this text: "In the preceding chapter the apostle has urged the 'weak' not to condemn the 'strong', and the 'strong' not to tempt or needlessly offend the 'weak'. Here, both classes are to show mutual forbearance and love, following the example of Christ as set forth in the Scriptures, that all may be united in harmonious praise."

Uniting the Jews and Gentiles is a major theme for Paul in much of what he did. The observance of certain days and refusing to eat unclean meat was deeply imbedded in the Jewish mind, but it was not in the Gentile mind. Both are justified by "grace through the redemption that is in Christ (3:24), and reconciled into "one body". We are to receive each other without compromising truth, but at the same time respecting each others conscience.

(Turner) - JEWS AND GENTILES SHOULD RECEIVE ONE ANOTHER, EVEN AS CHRIST HAS RECEIVED US, TO THE GLORY OF GOD. HE BECAME A SERVANT TO BOTH, IN ORDER THAT GOD'S PROMISES MIGHT BE CONFIRMED, AND HIS MERCIES GLORIFIED. THIS IS THE GOOD NEWS WHICH I HAVE BEEN CALLED TO PREACH, AND WHICH I FEEL COMPELLED TO PREACH, REGARDLESS OF COST.

OBJECTIVES: (1) To see the importance of being considerate to each other, (2) To understand when to admonish or rebuke, and when to have patience and “let it go” (maybe for now).

QUESTIONS:

1. Whose example are we to follow in bearing the weaknesses of others?

2. What value is the Old Testament to Christians?

3. Why is it important that we be of one mind?

4. To what degree are we to receive one another?

5. What three characteristics of God are mentioned in verse 5 and verse 13? What do they mean?

6. What is the “power of the Holy Spirit”?

7. What does verse 8 mean?

8. Was Jesus a minister to the Gentiles? Explain.

9. With what did Paul want God to fill his readers?

10. Why would the Gentiles glorify God?

**LESSON 24 – PAUL’S WORK AND PLANS
ROMANS 15: 14-33**

(14) Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another. (15) Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, (16) that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. (17) Therefore I have reason to glory in Christ Jesus in the things which pertain to God. (18) For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient; (19) in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. (20) And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, (21) but as it is written: "To whom He was not announced, they shall see; And those who have not heard shall understand."

(22) For this reason I also have been much hindered from coming to you. (23) But now no longer having a place in these parts, and having a great desire these many years to come to you, (24) whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. (25) But now I am going to Jerusalem to minister to the saints. (26) For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. (27) It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things. (28) Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain. (29) But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

(30) Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me, (31) that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, (32) that I may come to you with joy by the will of God, and may be refreshed together with you. (33) Now the God of peace be with you all. Amen.

Paul finally turns to matters more personal in this magnificent book. Nonetheless this section is full of rich application for each of us. Paul speaks to us about his (and by example ‘our’) commitment to preach the gospel to everyone who will hear us (14-21). He also gives us the wonderful example of his life and how we are to follow Christ and give Him priority in our lives (22-33).

Paul says he was a Jew a “minister of Christ Jesus to the Gentiles.” But that he preached the gospel without distinction to all people. Paul strongly wanted to go to Rome but first he must go to the Jews in Jerusalem with the contribution given by Gentiles. The Gentiles had been partakers of the gospel through the Jews and now the Gentiles share physical things with the Jews. Paul asked for the prayers of the saints in Rome that the Jews would accept this contribution.

(Turner) - FOR YEARS I HAVE WANTED TO COME TO YOU BUT PREACHING OBLIGATIONS HAVE PREVENTED THIS PLEASURE. AND EVEN NOW,BEFORE I CAN MAKE THE TRIP I MOST GO TO JERUSALEM, TO DELIVER A GIFT FROM GENTILE SAINTS TO THEIR NEEDY JEWISH BRETHERN. SUCH GIFTS ARE PROPER, AND I RECOMMEND THEM,FOR THEY MAY HELP TO HEAL JEW / GENTILE RELATIONS. PRAY THAT THESE GIFTS MAY BE ACCEPTED.

OBJECTIVES: (1) To be impressed with the example of the churches in Macedonia and Achaia in their liberality toward the church in Jerusalem, (2) To be impressed with and make applications in our lives concerning the example of Paul's service to Christ.

QUESTIONS:

1. In preaching, what did Paul try to avoid?

2. Where did Paul hope to go after passing through Rome?

3. Where was he headed when he wrote this epistle? Why?

4. Why did Paul choose the places he chose to preach the gospel?

5. What had hindered Paul from achieving his desire to come to Rome?

6. List three reasons why Paul wanted them to remember him in their prayers.

7. List the blessings Paul hoped to receive from the Romans when he came?

8. How did Paul confirm what he had preached?

9. Why did he speak so boldly to them?

10. With the contribution he delivers, does Paul violate local church autonomy?

LESSON 25 – CONCLUSION

Romans 16: 1-27

(16:1) *I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, (2) that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.*

(3) *Greet Priscilla and Aquila, my fellow workers in Christ Jesus, (4) who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. (5) Likewise greet the church that is in their house. Greet my beloved Epaphroditus, who is the firstfruits of Achaia to Christ. (6) Greet Mary, who labored much for us. (7) Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.*

(8) *Greet Amplias, my beloved in the Lord. (9) Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. (10) Greet Apelles, approved in Christ. Greet those who are of the household of Aristobulus. (11) Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in the Lord.*

(12) *Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord. (13) Greet Rufus, chosen in the Lord, and his mother and mine. (14) Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. (15) Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.*

(16) *Greet one another with a holy kiss. The churches of Christ greet you.*

(17) *Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. (18) For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. (19) For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. (20) And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.*

(21) *Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.*

(22) *I, Tertius, who wrote this epistle, greet you in the Lord.*

(23) *Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother. (24) The grace of our Lord Jesus Christ be with you all. Amen.*

(25) *Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began (26) but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith; (27) to God, alone wise, be glory through Jesus Christ forever. Amen.*

We now come to the close of this tremendous letter. What a study! Paul, in this last chapter, continues his personal greetings to those in Rome. Thirty-five names are mentioned. Each of these are precious to Paul. Many of them were woman, and all were on his “prayer list”. We know nothing about most of them. But each name represented a Christian who lived, fought his or her battles with the devil, the flesh, and the world; and continues to live eternally. It is interesting to note that the Roman Catholic Church claims Peter was in Rome and served as the first “Bishop” of the church there. But the fact that Paul does not mention him anywhere (if indeed he were so prominent in Rome) brings to doubt this tradition.

It would be easy to simply pass over this last chapter and not study it all. But each name is special, and the application to us is deep: Would your name be mentioned as one who is actively faithful? Would you be among those that served self? Would you be named as one of Paul’s companions?

Paul then concludes this wonderful letter by summing up final warnings, words of commendation and admonition, and salutations.

AMEN.

(Turner) - RECEIVE AND ASSIST SISTER PHEBE, OF CENCHREA (who, more than likely, was bearer of this letter to Rome). CONVEY OUR PERSONAL GREETINGS, AND THOSE OF THE SAINTS HERE. DEDICATED TO THE GLORY OF GOD THROUGH JESUS CHRIST.

OBJECTIVES: (1) To be impressed with the list of Christians and their lives, (2) To understand the warning against those who cause division.

QUESTIONS:

1. How does Paul describe Phoebe?

2. How does Paul describe Priscilla and Aquila?

3. How does Paul describe those who cause division and offenses?

4. Is the “mystery” referred to in verse 25 still hidden?

5. What is the objective of the gospel according to verse 26?

6. What does Paul mean in verse 17 when he tells them to “note” or “mark” a person?

7. What is the teaching here?

8. What is involved in avoiding a “noted” person?

9. Can women be deacons in the church?

10. What is a “holy kiss”? and is this a command?

11. Does Romans teach that we are saved by “faith only”?