

STUDY OF

ROMANS

PREPARED BY

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“For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”

(Romans 1:16)

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INTRODUCTION TO ROMANS

INTRODUCTION

I. GENERAL INFORMATION

- A. The theme of the book of Romans is “salvation by faith.”
 - 1. The Gospel is God’s way of communicating this message to sinful man. (1:16, 17)
 - 2. Man is justified by faith. (5:1)
 - 3. When carefully examined, the book of Romans lends no support to the doctrine of salvation by “faith only” as advocated by Calvinists, including Martin Luther.
- B. The book addresses itself to the needs of both Jews and Gentiles.
 - 1. The Gospel is universal in application since “all have sinned.” (3:23)
 - 2. The climate in the first century between Jew and Gentile was hostile.
 - 3. It is likely that the church in Rome was composed of both Jewish and Gentile converts. (4:1; 7:1; 11:13-21)
- C. We do not know the specifics of who took the Gospel to Rome.
 - 1. It was not through Paul’s efforts. (1:13-15; 15:23)
 - 2. In spite of Catholic tradition, there is no evidence that Peter had ever been there.
 - 3. An educated guess would be that some who had been in Jerusalem on Pentecost returned to Rome and established the church. (1:8; 16:19; Acts 2:10)
 - 4. Paul’s familiarity with some of the members suggests that others had obeyed the gospel elsewhere and settled in Rome.
 - 5. The fact that Paul addresses the epistle to the “saints in Rome” rather than the church, and his use of the phrase, “church that is in their house,” may suggest the possibility of more than one congregation in Rome. (1:7; 16:2-5, 14, 15)

II. SPECIFIC INFORMATION

- A. Author
 - 1. Paul identifies himself as the author of the epistle, using Tertius as his “secretary.” (1:1; 16:22)
 - 2. The account of his conversion and call to apostleship is found in numerous places. (Acts 9; 15:15-20; 20:24; 22:1-21; 26:2-23; Galatians 1:11-17; Philippians 3:2-8)
- B. Circumstances of writing the epistle
 - 1. A probable date for writing Romans would be late in 57 A.D. or early in 58 A.D.
 - 2. It was probably written from Corinth during his three-month stay there. (Acts 20:2, 3)
 - 3. The following details help us in determining the time and place.
 - a. Paul is on his way to Jerusalem with the collection for the saints, and was planning on coming to Rome as he journeyed toward Spain. (15:25-28; 1 Corinthians 16:1-4; 2 Corinthians 8, 9)
 - b. Phoebe, a resident of Cenchrea, a seaport near Corinth, was introduced by Paul in the epistle. (16:1, 2)
 - c. Paul was a guest of Gaius who had been baptized at Corinth. (16:23; 1 Corinthians 1:14)
 - d. Erastus, the “city treasurer,” was left at Corinth after Paul’s third journey. (16:23; 2 Timothy 4:20)

e. The epistle was completed early in the year (58 A.D.) since Paul was desiring to reach Jerusalem by Pentecost. (Acts 20:16)

C. Purpose of writing

1. Personal reason: Paul desired to see them. (1:13; 15:22-24, 30, 31)
2. Doctrinal reason: Paul wanted to instruct them. (15:15)
3. Financial reason: He asked for their help financially as he went on to Spain. (15:24)

THE GOSPEL: GOD'S POWER UNTO SALVATION

(Romans 1:1-17)

KEY VERSE: “For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.” (1:16)

INTRODUCTION

I. THE THEME OF THE BOOK IS SET FORTH CLEARLY

A. We do not have to read far to see the theme of the book stated.

B. Romans is developed logically from that point forward.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. Paul begins with his customary greeting. (1:1 - 1:7)

B. He next speaks of his desire to serve them. (1:8 - 1:15)

C. The section closes with the theme of the book stated. (1:16, 17)

BODY

I. INTRODUCTION AND GREETING (1:1 - 1:7)

A. Paul reveals three things about himself. (v. 1)

1. He regarded himself as a servant of Christ. (6:16)

2. He was called to be an apostle. (Acts 9)

3. As an apostle, he was separated for the work of preaching the Gospel. (Philippians 3:8)

B. He next reveals something about the Gospel. (vv. 2-4)

1. It was not a new idea, but rather was that spoken of through the prophets.

(v. 2; 1 Peter 1:10-12; Luke 24:44; Acts 3:22-24; 8:32-35)

2. The second fact is that the focal point of the Gospel is Jesus, the Son of God. (v. 3)

3. In fulfillment of a prophecy, Jesus was a descendant of David according to the flesh.

(v. 3; Isaiah 11:1; Jeremiah 23:5; Philippians 2:8)

4. While the genealogies declared Him the son of David, His resurrection declared Him as the Son of God, one possessing the traits of Deity. (v. 4; Acts 17:31; Psalms 2; 16:8-11)

C. As a recipient of grace, Paul addressed others who had received God's grace. (vv. 5-7)

1. God's grace toward Paul had allowed him the privilege to preach “the faith” among the Gentiles. (v. 5; Acts 6:7; Jude 3)

2. He addressed the saints in Rome as those who were “called” to be saints.

(vv. 6, 7; 2 Thessalonians 2:13, 14)

II. PAUL DESIRED TO SERVE THEM IN ROME ALSO (1:8 - 1:15)

A. Paul was thankful for the saints in Rome and their good report throughout the world. (v. 8)

1. In the midst of a wicked environment, they were faithful to God.

2. Their faithfulness to God, was well known. (1 Thessalonians 1:8)

B. He mentioned them often in prayer, and yet had never seen them. (vv. 9-12)

1. He asked God for an opportunity to see them, and it seemed that it would now be granted. (vv. 9, 10)

2. He wanted to impart some spiritual gift to them, and be encouraged by them.

(vv. 11, 12; Acts 4:23-31; 15:32)

C. Paul was a debtor to them. (vv. 13-15)

1. Although he had previously been prevented from coming to them, he wanted to obtain fruit among them. (v. 13; 15:23 Acts 19:21)
2. His indebtedness to preach to them arose from his sense of indebtedness to preach the Gospel to all Gentiles. (vv. 14, 15; 1 Corinthians 9:16, 19-23)

III. THE GOSPEL IS GOD'S POWER UNTO SALVATION (1:16, 17)

A. He states the theme of the book after talking of the debt he feels to preach. (v. 16)

1. Paul was not ashamed of the Gospel. (v. 16; 1 Peter 4:16)
2. The real power unto salvation was the Gospel, sent forth for both Jew and Gentile. (Acts 10:34, 35; 1 Corinthians 1:23; Galatians 3:26-29)

B. In the Gospel is revealed the way unto righteousness. (v. 17)

1. Man has always tried to decide how to be righteous with God. (10:3)
2. When based upon obedience to God's plan, one can be righteous in His sight; the righteousness of Christ is not imputed to man as the Calvinists teach.
3. Paul preached the concept of righteousness by faith even as did Habakkuk in the Old Testament. (Habakkuk 2:4; Galatians 3:11; Hebrews 10:38)

CONCLUSION

I. PAUL HAS STATED THE THEME OF THE BOOK

II. NOW HE WILL SHOW HOW HE WILL MAKE THAT SALVATION POSSIBLE

REVIEW QUESTIONS

1. State the theme of the book of Romans. _____

2. How was Jesus declared to be the Son of David? _____

3. How was Jesus declared to be the Son of God? _____

4. How were the Christians in Rome called to be saints? _____

5. Had Paul ever been to Rome among the Christians? _____
6. Give the reasons which Paul gave for desiring to go to Rome. _____

7. Paul said that he was _____ to preach the Gospel.
8. Paul was not ashamed of the _____.
9. What prevented man at times from being righteous? _____

10. Can any man ever really be righteous, or does God overlook some impurity in his life?

GENTILES NEED THE GOSPEL

(Romans 1:18-32)

KEY VERSE: “For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.” (1:21)

INTRODUCTION

I. THE THEME OF THE BOOK HAS BEEN STATED

- A. The Gospel is God’s power of salvation. (1:16)
- B. It now needs to be demonstrated that man needs to be saved.
- C. Paul demonstrates the need of the Gentiles first.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. One who rejects God turns to idolatry. (1:18 - 1:23)
- B. Idolatry leads to sexual immorality. (1:24 - 1:27)
- C. Man without God becomes depraved. (1:28 - 1:32)

BODY

I. IDOLATRY IS MAN’S ALTERNATIVE TO GOD (1:18 - 1:23)

- A. All men worship something or someone.
 - 1. Even the most primitive societies worship something.
 - 2. What Paul is demonstrating here about the Gentiles, is true of all men.
- B. The Gentiles who rejected God need the Gospel. (vv. 18-20)
 - 1. God’s wrath is revealed against all ungodliness and unrighteousness. (v. 18; 2 Thessalonians 1:6-9)
 - 2. Furthermore, men suppress by their ungodly ways the truth about God. (v. 19; Acts 14:17)
 - 3. The Gentiles were without excuse since the existence of God, as well as a knowledge of His attributes, can be seen in the creation. (v. 20; Job 12:7-9; Psalms 19:1-6)
- C. Having a knowledge of God, the Gentiles rejected God in favor of idols. (vv. 21-23)
 - 1. In contrast to evolution, which says that man climbs upward, Paul teaches here that man sinks into futility and darkness once he rejects God. (v. 21; Ephesians 4:19)
 - 2. In their own “wisdom” they exchanged the glory of God, who is immortal, for idols made in the likeness of corruptible men and animals. (vv. 22, 23; Isaiah 44:9-17; Jeremiah 2:11; 10:1-5, 14, 15; Colossians 3:5)

II. IDOLATRY LEADS TO SEXUAL IMMORALITY (1:24 - 1:27)

- A. Immorality is a logical next step.
 - 1. When men reject God and His will for their life, they enthrone themselves and try to satisfy every pleasure.
 - 2. God allows man to decide his destiny, even if he chooses eternal torment.
- B. God gave them over to do what their uncontrolled desires dictated to them. (vv. 24-27)
 - 1. God “gave them over,” or allowed them to make their own choices. (Acts 14:16; 17:30)

2. Sexual sins bring dishonor to both God and those who practice such. (v. 24; 1 Corinthians 6:18; Ephesians 2:3)
 3. Why did God give them over to a life of sin? They exchanged the true God for a lie, man's ability to direct himself. (vv. 23, 25; Jeremiah 10:23)
 4. The specific sin to which Paul referred was homosexuality, whether practiced by men or women. (vv. 26, 27; Genesis 19:1-11; Leviticus 18:22)
 5. According to Paul, the effects of this sin in their life, including diseases and emotional and psychological damage, are justly received. (v. 27)
- III. MAN WITHOUT GOD BECOMES DEPRAVED (1:28 - 1:32)
- A. Again Paul mentioned the cause for their depravity-- they renounced God. (vv. 24, 25, 28)
 1. The Calvinist needs to be reminded that such conduct is chosen, not forced on man because of Adam's sin.
 2. Sin is a transgression of God's law. (James 1:12-15; 1 John 3:4)
 - B. What follows in the text is a list of the sins of the Gentiles. (vv. 29-32)
 1. God's indictment of them for sin indicates the presence of some law to which they were accountable. (5:13)
 2. In spite of knowing that God condemned those who practice such things, they participated in them and encouraged others to do the same. (v. 32; Acts 8:1; 22:20)

CONCLUSION

- I. PAUL HAS DEMONSTRATED THE GENTILES' NEED FOR THE GOSPEL
- II. HE WILL NEXT TAKE UP THE NEED FOR JEWS TO BE SAVED BY THE GOSPEL

REVIEW QUESTIONS

1. Paul first demonstrated the need of the _____ for the Gospel.
2. Describe what happens to those who forsake a knowledge of God. _____

3. Why is any man left without excuse for failing to believe in God? _____

4. Describe briefly the folly of idolatry as discussed particularly in the Old Testament. _____

5. What does Paul mean when he wrote that “God gave them over to vile affections” (KJV)

6. Paul said that they had “exchanged the true God for a _____.”
7. How do we know that God had given the Gentiles some kind of law? _____

8. When men and women abandon the natural and lawful use of their bodies, they receive the _____.
9. Choose and define three of the sins of the Gentiles. _____

10. Those who practiced the above sins are worthy of _____.

JEWS NEED THE GOSPEL

(Romans 2:1-16)

KEY VERSE: “For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the law.” (2:12)

INTRODUCTION

I. PAUL HAS DEMONSTRATED THE NEED OF THE GENTILES FOR THE GOSPEL

- A. The Jews could be tempted to say “Amen” to the preceding chapter. (2:1)
- B. To counter this reasoning, Paul immediately sets forth the need of the Jews for the Gospel; they are also lost without the Gospel.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Make proper judgments (2:1 - 2:3)
- B. There is no partiality with God (2:4 - 2:11)
- C. God's standard of judgment is an impartial law (2:12 - 2:16)

BODY

I. MAKE PROPER JUDGMENTS (2:1 - 2:3)

- A. Do not judge others guilty, but consider yourself to be innocent. (v. 1)
 - 1. The Jews were quick to judge the Gentiles, but did not see their own guilt. (Habakkuk 1:12, 13)
 - 2. Unrighteous judgment is condemned. (Matthew 7:1-5; John 7:24)
- B. God's judgment is just. (vv. 2, 3)
 - 1. Evil men get what they deserve. (v. 2; 1:32; 2 Thessalonians 1:6-9)
 - 2. God's judgment is just because all who practice evil will be judged alike. (v. 3)

II. GOD JUDGES IMPARTIALLY (2:4 - 2:11)

- A. God's kindness should lead us to repentance. (v. 4)
 - 1. He desires the salvation of all men. (1 Timothy 2:4; 2 Peter 3:9)
 - 2. One incentive for repentance is the kindness (goodness, KJV) of God. (v. 4; 5:8, 9; 11:22; 1 Peter 3:20)
- B. God's judgment will be according to one's life. (vv. 5-11)
 - 1. The one who stubbornly refuses to repent can only look forward to the wrath of a just God who will reward one according to his deeds. (vv. 5, 6; 2 Corinthians 5:10)
 - 2. Eternal life is the reward of those who persevere in doing good. (v. 7; Luke 9:62; Revelation 2:10)
 - 3. In contrast to that, the selfishly ambitious men, who are disobedient to the truth, will receive wrath and indignation. (v. 8; Matthew 25:46)
 - 4. Both the reward of tribulation and the reward of glory and honor are given to Jew and Gentile alike based on the individual's life. (vv. 9-11; Acts 10:34, 35)

III. GOD'S STANDARD OF JUDGMENT IS IMPARTIAL (2:12 - 2:16)

- A. All men will be judged by the law given to them. (vv. 12, 13)
 - 1. To judge one by a law not given to them would show partiality to those who did receive the law.

2. The Gentiles who sinned without the law (law of Moses) will be judged by the law God gave to them; the Jews who sinned under the law of Moses will be judged by it. (v. 12; 4:15; 5:13)
 3. Only those who obey the Law will be justified; hearing without obedience is not enough. (vv. 1, 13; Matthew 7:21)
- B. The Gentiles, who were not given the Law of Moses, sometimes practiced what it said. (vv. 14-16)
1. The Gentiles often showed the works of the law to be written in their heart. (v. 14)
 2. Their conscience either defended them or accused them based on their application of the Law to their heart. (vv. 15, 16)

CONCLUSION

- I. PAUL HAS NOW SHOWN THE JEWS THEIR NEED FOR THE GOSPEL
- II. HE WILL NEXT CONSIDER FURTHER THEIR FAILURE TO KEEP THE LAW

REVIEW QUESTIONS

1. How might the Jews, as a nation, have reacted to what Paul wrote regarding the Gentiles in chapter 1? _____

2. Under what circumstances, if any, is it right to judge another? _____

3. We are told that the _____ of God leads us to repentance.
4. Describe the reward for the wicked as set forth by Paul. _____

5. Describe what awaits the faithful as set forth by Paul. _____

6. God's judgment will be righteous because he will render to every man according to his _____.
7. Paul said that the _____ of the Law will be justified, not just the _____ of the Law.
8. What law is under consideration when Paul speaks of those who sinned "without the law?" _____
9. Is there such a thing as the "law of the heart" spoken of by Paul? _____

10. Judgment will include even the _____ of men.

THE REAL JEW
(Romans 2:17 - 3:8)

KEY VERSE: “For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh, but he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.” (vv. 28, 29)

INTRODUCTION

I. PAUL HAS BEGUN TO DEMONSTRATE THAT JEWS NEEDED THE GOSPEL

- A. The Jews were no better than the Gentiles, for the Jews had sinned. (2:3)
- B. Next Paul must deal with the pride of those Jews who did not see themselves as sinners, at least not as “bad as the Gentiles.”

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. One must “practice what they preach.” (2:17 - 2:24)
- B. The real Jew is circumcised in the heart (2:25 - 2:29)
- C. What advantage did the Jews have? (3:1 - 3:8)

BODY

I. PRACTICE WHAT YOU PREACH (2:17 - 2:24)

- A. The unconverted Jew boasted of several things. (v. 17)
 - 1. He wore the name “Jew,” identifying him as a descendant of Abraham. (Jeremiah 7:1-11; Micah 3:11; Matthew 3:8, 9; John 8:31-44)
 - 2. He relied upon the Law. (v. 23; John 5:39-47)
 - 3. He boasted in God. (2 Corinthians 10:17)
- B. In so doing, they ended up excusing themselves from the Law. (vv. 18-24)
 - 1. They knew the Law, thought themselves to be teachers of the Law, but failed to practice the Law. (vv. 18-22)
 - 2. They boasted in the Law. (Hosea 4:1-10)
 - 3. Jesus called them “blind guides.” (Matthew 23:2, 24)

II. THE REAL JEW (2:25 - 2:29)

- A. Circumcision was only of value for the obedient Jew. (v. 25)
 - 1. Recall that circumcision was a sign of the Jews’ relationship to God. (Genesis 17:9-14; Leviticus 12:3)
 - 2. For the habitual transgressor of God’s law, circumcision was of no profit. (v. 25; Galatians 5:6)
- B. The uncircumcised Gentile who pleased God was as acceptable as a faithful Jew who was circumcised. (vv. 26, 27)
 - 1. The uncircumcised Gentile who was faithful to God was accepted. (v. 26; 3:30; Philippians 3:2)
 - 2. When a Gentile pleased God by keeping His law, it was a judgment against the Jew who was given the Law but did not keep it. (v. 27; Hebrews 11:7)

C. True circumcision was of the heart. (vv. 28, 29)

1. Those who are right with God were not merely circumcised in the flesh. (v. 28)
2. The one who sought/seeks the praise of God is the one who is circumcised in heart, regardless of his race. (v. 29; Galatians 6:15)

III. WHAT ADVANTAGE DID THE JEWS HAVE? (3:1 - 3:8)

A. The first objection concerned the advantage, or lack thereof, in being a Jew. (vv. 1, 2)

1. After all, if an uncircumcised Gentile could be acceptable, what advantage was there in being a Jew? (v. 1)
2. Paul answers the objection by stating the advantage of having been given the Law. (v. 2; 9:4, 5; John 5:39, 40; Acts 7:38)

B. The second objection was concerning God's faithfulness in the face of the Jews' unfaithfulness. (vv. 3, 4)

1. Wouldn't the Jews' rejection of God cause God to change His mind? (v. 3; 10:16; Hebrews 4:2)
2. David is quoted to show that God is faithful to His promise in spite of man's failures. (v. 4; Psalms 51:4)

C. The third objection concerned the principle of "doing evil that good may come." (vv. 5-8)

1. Shouldn't God overlook the Jews' unrighteousness since it gave God a chance to demonstrate His righteousness? (v. 5)
2. If that were so, then God would be unjust to judge man; in particular, the unbelieving Jew should quit judging Paul who was "helping God to show His righteousness." (vv. 6-8; 6:1-14)

CONCLUSION

I. PAUL SHOWED THE NEED FOR JEWS TO SEE THEMSELVES AS GOD DOES

- A. They saw the Gentiles' sins but not their own.
- B. Paul makes it clear that there is more to serving God and keeping the Law than simply practicing circumcision.

II. PAUL WILL NEXT DRAW HIS REASONING TO A CLOSE

- A. The Gospel is for both Jew and Gentile (1:16)
- B. Both the Jews and the Gentiles are guilty of sin.

REVIEW QUESTIONS

1. List the things about which a Jew might boast. _____

2. The Jews felt that they were in a position to be able to _____ the Gentiles.
3. What did Jesus say would happen to a blind guide? _____

4. Although the Jews boasted in the Law, they were guilty of _____
the Law.
5. In what way did some of the Jews “commit sacrilege?”(KJV) _____

6. How can circumcision become uncircumcision? _____

7. True circumcision is of the _____ not the flesh.
8. State and give Paul’s answer to the Jews’ first objection. _____

9. State and give Paul’s answer to the Jews’ second objection. _____

10. State and give Paul’s answer to the Jews’ third objection. _____

ALL HAVE SINNED

(Romans 3:9-20)

KEY VERSE: “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin.” (v. 9)

INTRODUCTION

I. PAUL IS READY TO CONCLUDE HIS CASE FOR MAN’S NEED FOR THE GOSPEL

A. He has exposed the corruption of the Gentiles as well as the hypocrisy of the Jews for doing the same things.

B. He now proves his charge about the sins of the Jews quoting from the Old Testament.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. The Jews are no better off than the Gentiles (v. 9)

B. General and specific sins of the Jews are given (vv. 10-18)

C. The Jews are pronounced guilty before God (vv. 19, 20)

BODY

I. THE JEWS ARE NO BETTER OFF THAN THE GENTILES (3:9)

A. Had the Jews done better in pleasing God?

1. They had enjoyed certain privileges. (3:1, 2; 9:4, 5)

2. A study of their history shows that they did not escape the effects of sin in their lives. (Acts 7:51-53; 1 Corinthians 10:1-12)

B. Paul must now prove that the charge is equally true of the Jews.

1. The Gospel is for all men, Jews and Gentiles. (Romans 1:16)

2. What better way to prove his charge against the Jews than to use the Old Testament.

II. SINS OF THE JEWS (3:10 - 3:18)

A. First, Paul described their sins generally. (vv. 10-12)

1. They are guilty of unrighteousness. (v. 10; 1:29)

2. They lacked understanding of God’s ways because they did not seek after God. (v. 11; 1:21-23, 31)

3. They turned aside from God, and, therefore, could do no good. (v. 12; 1:23, 28)

4. Paul sustained these charges from God’s word. (Psalms 14:1-3; 53:1-4)

B. Next, Paul described their sins specifically. (vv. 13-18)

1. The first sins he listed were sins involving the tongue.

(vv. 13, 14; 1:29, 30, 31; Psalms 5:9; 10:7; 140:3)

2. Next, he describes sins associated with violence. (vv. 15-17; 1:29, 31; Isaiah 59:7, 8)

3. They had no fear of God, no reverence for Him and His word.

(v. 18; 1:21, 28, 30; Psalms 36:1)

III. THE JEWS, LIKE THE GENTILES, ARE GUILTY AS CHARGED (3:19, 20)

A. The Jews were found guilty before God of sin. (v. 19)

1. Their violation of the Law of Moses was the basis of the charge; that Law pertained to them. (v. 2; 2:12, 17)

2. There was no higher court to whom they could appeal; they were accountable to God.

3. They had been brought to trial and been found guilty.
- B. There was no justification for the Jews in the Law of Moses. (v. 20)
 1. The Law brought them face to face to their sins. (7:7)
 2. Only the law of Christ brings justification to mankind. (8:1-4; Psalms 130:3, 4)

CONCLUSION

- I. THE GUILT OF THE JEWS BEFORE GOD HAS BEEN ESTABLISHED
 - A. The charges against them were supported by the Law itself.
 - B. There was nothing for them to say in reply.
- II. NEXT PAUL DISCUSSES HOW JUSTIFICATION CAN COME
 - A. It was not to come through the Law of Moses
 - B. God has provided a way of justification apart from the Law of Moses.

REVIEW QUESTIONS

1. What did Paul give as an example of an advantage of the Jews? _____

2. Paul has made the charge that both _____ and _____
are guilty of sin.
3. How are we to understand the use of the words “none” and “all” in Romans 3:10-12?

4. How did Paul prove his charge about the sins of the Jews? _____

5. What do we notice about the sins of the Jews when compared to those of the Gentiles?

6. List the categories into which the sins of the Jews were given. _____

7. Paul made sure the Jews would see themselves in what he said by reminding them that the Law spoke to those who were _____.
8. Which law is under consideration in Romans 3:19, 20? _____
9. Paul said that through the Law came a _____
10. How does Paul use the word “works” (3:20), and how does it compare with James’ use of the word (James 2:24)? _____

JUSTIFICATION APART FROM THE LAW

(Romans 3:21-31)

KEY VERSE: “Being justified as a gift by His grace through the redemption which is in Christ Jesus.” (v. 24)

INTRODUCTION

I. PAUL HAS ESTABLISHED MAN’S NEED FOR THE GOSPEL

- A. The Gentiles, as well as the Jews, have sinned, and need to be justified in God’s sight.
- B. Now Paul begins to describe how God can justify man and, at the same time, not deny His own sense of justice.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. God has a plan to make man righteous (vv. 21-26)
- B. All men are justified the same way (vv. 27-31)

BODY

I. GOD’S PLAN TO MAKE MAN RIGHTEOUS (3:21 - 3:26)

- A. Men are made righteous apart from the Law of Moses. (vv. 21-23)
 - 1. God’s plan was spoken of by the Law and the prophets. (v. 21; Acts 10:43; Ephesians 3:3-5; 1 Peter 1:10-12)
 - 2. The same plan was to be followed by Jews and Gentiles alike. (v. 22; Galatians 3:8)
 - 3. Abraham was referred to as righteous in four passages. (4:3; Galatians 3:6; Hebrews 11:8-16; James 2:23)
 - 4. The plan was the same since the need was the same. (vv. 9, 23)
- B. Justification would come through the blood of Christ to all who believe. (vv. 24-26)
 - 1. Man’s justification results from God’s grace. (v. 24; John 3:16; Titus 2:11-14)
 - 2. Redemption by faith on the part of man is made possible because of the sacrifice of Jesus; a demonstration of the righteousness of God. (v. 25)
 - 3. Jesus is the propitiation for our sins as well as those who lived and died before this present age. (v. 26; Leviticus 4-6; Hebrews 9:22)

II. JUSTIFICATION BY FAITH (3:27 - 3:31)

- A. Man is justified by a law of faith. (vv. 27, 28)
 - 1. If justification could come through the law of Moses, the Jews would have room to boast. (v. 27; 9:30-33; Galatians 2:16; 3:10-14)
 - 2. As it is, man is justified by faith, apart from the Law of Moses. (v. 28; 5:1)
- B. Such is necessary or God would be a respecter of persons. (vv. 29-31)
 - 1. If man were justified by the works of the Law of Moses, then only the Jews would be saved. (v. 29)
 - 2. The same God will justify both Jew and Gentile, the circumcised and the uncircumcised, by faith. (v. 30; 1:16, 17; 10:12; Acts 10:34, 35)
 - 3. The Law of Moses, with its promises and prophecies, is established, not nullified, through the law of faith, the Gospel. (v. 31; Luke 24:44; Galatians 3:15-29)

CONCLUSION

I. THE PLAN OF GOD TO MAKE MEN RIGHTEOUS HAS BEEN INTRODUCED

- A. There is one plan for all men, whether Jew or Gentile.
- B. The origin of this plan is God who purposed to save men by faith.

II. NEXT PAUL ESTABLISHES THAT ONE CAN BE SAVED APART FROM THE LAW

- A. What better example to use than Abraham, for he would be accepted by the Jews as a man justified before God.
- B. Furthermore, Abraham was justified without the Law of Moses.

REVIEW QUESTIONS

1. Paul stated that redemption was in _____.
2. God's plan to make man righteous is apart from the _____.
3. What does Paul mean when he spoke of God's plan "being witnessed by the Law and the Prophets?" _____

4. God's plan for man's salvation is the same for everyone since all have _____.
5. Were sins said to be forgiven in the Old Testament? (Explain your answer) _____

6. Explain the meaning of the word "propitiation." _____

7. Why can't man boast before God? _____

8. Paul said that men were justified by _____ not the works of the Law.
9. What reason does Paul give for justification not coming through the works of the Law?

10. How is the Law established by faith? _____

ABRAHAM: JUSTIFIED BY FAITH

(Romans 4:1-25)

KEY VERSE: “For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.” (v. 13)

INTRODUCTION

I. GOD’S PLAN TO MAKE MAN RIGHTEOUS HAS BEEN INTRODUCED

- A. The issue is the place of the Law of Moses in that plan.
- B. Paul uses Abraham to show that justification comes apart from the Law. (3:28)

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Righteousness comes by faith by being forgiven (vv. 1-8)
- B. Abraham was declared righteous apart from the Law (vv. 9-17)
- C. Abraham demonstrated his faith (vv. 18-25)

BODY

I. RIGHTEOUSNESS COMES BY FAITH (4:1 - 4:8)

- A. How was Abraham justified? (vv. 1-4)
 - 1. The example of Abraham was used to illustrate God’s method since the Jews believed he was justified. (v. 1)
 - 2. If Abraham was justified by works, there would be room for boasting on his part. (v. 2; 3:27; 1 Corinthians 1:31)
 - 3. God imputed righteousness (counted him as righteous) on the basis of faith, not works. (vv. 3, 4; Genesis 15:6; Galatians 3:6)
- B. Justification by faith involves the forgiveness of sins. (vv. 5-8)
 - 1. God justifies the ungodly through faith, not by works. (v. 5; 3:22; John 6:29)
 - 2. David described the process of justification by faith. (vv. 6-8; Psalms 32:1-11)
 - 3. Notice that nothing is “imputed” to man, either sin or forgiveness, that does not belong to that man.

II. ABRAHAM WAS JUSTIFIED BY FAITH (4:9 - 4:17)

- A. Upon whom does the blessing of forgiveness come? (vv. 9-12)
 - 1. Was it for the circumcision (Jews) only? (v. 9; 3:29, 30; Genesis 15:6)
 - 2. Abraham was counted as righteous before he was circumcised; circumcision was only a sign of the approval he had already gained by faith. (vv. 10, 11; Genesis 17:10)
 - 3. Abraham is the “father” of all who believe, both the circumcised and the uncircumcised who follow in his steps. (v. 12)
- B. The promise made to Abraham was not made dependent upon the Law. (vv. 13-17)
 - 1. If the promise was fulfilled through the Law, then only those under the Law could be saved, and faith is made void. (vv. 13, 14; Galatians 3:17-22)
 - 2. The wrath of God, the penalty for sin, results from violation of the Law. (v. 15; 5:13; 7:7; Galatians 3:10)
 - 3. Justification comes by faith so that all the descendants of Abraham may share in it by faith. (vv. 16, 17; Galatians 3:23-29)

III. ABRAHAM DEMONSTRATED FAITH (4:18 - 4:25)

- A. Abraham trusted God for an heir in fulfillment of the promise. (vv. 18-22)
 - 1. God's promise of an heir seemed, by human reasoning, to be impossible to be kept, and yet, Abraham grew strong in faith. (vv. 18-21; Genesis 15:1-7; 18:11)
 - 2. The point is made that Abraham was counted as righteous because of his faith. (v. 22)
- B. The inspired record of this man's faith was written for our benefit. (vv. 23-25)
 - 1. God's expression of His approval of Abraham was both assurances to him as well as assurance that we can be pleasing to God on the basis of faith. (vv. 23, 24; 15:4)
 - 2. We are justified when we trust in Jesus who was both delivered up to death and raised up to life for us. (v. 25)

CONCLUSION

I. THE THEME OF JUSTIFICATION HAS BEEN DEMONSTRATED

- A. The Jews should now realize that faith, not the Law of Moses, is the method God uses.
- B. The Gentiles have been assured that they are acceptable on the basis of faith, apart from the works of the Law.

II. PAUL WILL NEXT CONTINUE HIS DISCUSSION OF JUSTIFICATION BY FAITH

- A. What benefits come to those who are justified by faith?
- B. What effect does that have in our life?

REVIEW QUESTIONS

1. In this lesson Paul will demonstrate that men are made righteous by _____, apart from the _____.
2. Discuss Paul's choice of Abraham as his example. _____

3. What kind of law would have given Abraham grounds for boasting? _____

4. Discuss the meaning of the word "imputed" as used in this lesson. _____

5. According to the words of David, a man is blessed whose sins are _____.
6. Why did Paul make the point that Abraham was justified while uncircumcised? _____

7. In order to be considered as Abraham's children, we must have the _____ of Abraham.
8. It is said that Abraham grew strong in _____ when God promised him a son.
9. For whose sake was it written that Abraham's faith was "reckoned to him as righteousness?"

10. Tell what condition Paul set forth here as necessary for our justification, and whether it is the only one necessary. _____

JUSTIFICATION BY FAITH

(Romans 5:1-21)

KEY VERSE: “Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ.” (v. 1)

INTRODUCTION

I. PAUL HAS SET FORTH THE THEME OF JUSTIFICATION BY FAITH

- A. He began this theme when he spoke of the righteousness of God that was manifested “apart from the Law of Moses.” (3:21-26)
- B. To prove the possibility of it he used the example of Abraham, a man that no Jew would doubt was justified.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. The benefits of justification are many (vv. 1-11)
- B. The work of Christ made these benefits available to man (vv. 12-21)

BODY

I. THE BENEFITS OF JUSTIFICATION BY FAITH (5:1 - 5:11)

- A. Paul enumerates several benefits of justification. (vv. 1-5)
 - 1. We have peace with God through Christ. (v. 1; Isaiah 59:1, 2)
 - 2. We have access to the grace of God. (v. 2; Hebrews 4:16)
 - 3. We can rejoice in hope. (v. 2; 8:24; Titus 2:13)
 - 4. We can even rejoice in tribulations. (vv. 3-5; James 1:2-4; 2 Peter 1:2-8)
 - 5. We are blessed with a greater knowledge of the love of God. (v. 5; Hebrews 12:6-8)
- B. Christ acted in our behalf when we could not. (vv. 6-8)
 - 1. Christ died for the ungodly, not the righteous man or even the good man for whom some would die. (vv. 6, 7)
 - 2. God demonstrated His love for man through the sacrifice of Christ. (v. 8; John 3:16; Philippians 2:5-8)
- C. Christ’s death made reconciliation with God a possibility. (vv. 9-11)
 - 1. Through the blood of Christ, man can now escape the wrath of God which is deserved because of sin. (v. 9)
 - 2. Just as His death brought reconciliation, His present life with the Father makes intercession possible for us. (v. 10; 8:34; Hebrews 7:25; 1 John 2:1, 2)
 - 3. For these benefits we can rejoice. (v. 11; 2 Corinthians 5:17-21)

II CHRIST’S WORK RESTORED WHAT WAS LOST THROUGH ADAM (5:12 -5:21)

- A. Four points are made regarding Adam and the consequences of his sin. (vv. 12-14)
 - 1. Through Adam sin entered the world. (v. 12; Genesis 2:17)
 - 2. Death came into being as a result of Adam’s sin. (v. 12; Genesis 3:19)
 - 3. Death passed to all men as a consequence of Adam’s sin. (v. 12; Genesis 3:22-24; Hebrews 2:14-18; 9:27)
 - 4. All men have sinned since Adam by violating God’s law pertaining to them. (vv. 13, 14; 1 John 3:4)

- B. Next Paul contrasted the disobedience of Adam with the obedience of Christ. (vv. 15-19)
 - 1. Through Adam's disobedience many died; through Christ's obedience the grace of God came to many. (v. 15)
 - 2. Adam's one sin brought condemnation; God's free gift of Christ brings justification from many sins. (v. 16)
 - 3. Death reigned through Adam's sin; life reigns for those who partake of God's grace. (v. 17)
 - 4. Since condemnation came to all men through one man, Adam, it is also true that justification came through one man, Christ. (vv. 18, 19)
 - 5. Both condemnation and justification are conditional as far as mankind is concerned.
- C. The Law of Moses came in to point out sin more clearly. (vv. 20, 21)
 - 1. The Jews should have had an awareness of the devastating effects of sin. (v. 20; 3:20)
 - 2. The good news is that the grace of God was made abundantly available to mankind. (v. 20)
 - 3. Even though sin reigned in death, grace reigns in righteousness unto eternal life. (v. 21)

CONCLUSION

I. PAUL HAS CLEARLY ESTABLISHED THE PLAN OF GOD

- A. Like Abraham, all men can be justified by faith.
- B. What entered into man's world through Adam is more than compensated for by the work of Christ when He came into the world.

II. NEXT PAUL WILL DEAL WITH THE RESPONSIBILITY OF ONE WHO IS JUSTIFIED BY FAITH

- A. If grace may abound, then why not continue to sin?
- B. Paul deals with the answer to this and other questions.

REVIEW QUESTIONS

1. Paul emphatically stated that man is justified by _____.
2. List the benefits of one who is justified in the sight of God. _____

3. How is it possible to rejoice in tribulations? _____

4. Explain the difference between the “righteous man” and the “good man” that Paul spoke of when he discussed Christ’s death. _____

5. Although Paul’s theme in this part is the place of faith in God's plan, he also spoke of being justified by _____.
6. Explain the meaning of “reconciliation.” _____

7. Sin entered the world through _____.
8. Sin is not imputed when there is _____.
9. Explain the meaning of “. . . Adam, who is a type of Him who was to come.” _____

10. In what way did the presence of Law cause sin to increase? _____

DEAD TO SIN BUT ALIVE TO GOD

(Romans 6:1-23)

KEY VERSE: “Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.” (v. 11)

INTRODUCTION

I. THE THEME OF JUSTIFICATION BY FAITH CONTINUES IN THIS CHAPTER

- A. The previous lesson involved a discussion of the benefits of justification.
- B. Paul turns his attention now to the responsibilities of those who are justified by faith.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. One who is justified by faith has died to sin (vv. 1-11)
- B. Sin must not be allowed to reign in our body (vv. 12-14)
- C. We as Christians are slaves to righteousness (vv. 15-23)

BODY

I. THOSE JUSTIFIED BY FAITH HAVE DIED TO SIN (6:1 - 6:11)

- A. Those who have died to sin cannot live in it anymore. (vv. 1, 2)
 - 1. The question of continuing in sin to allow the grace of God to abound followed from the previous verses. (v. 1; 3:5, 8; 5:21)
 - 2. The emphatic answer, NO!, arises from the fact that one justified by faith is dead to sin. (v. 2)
- B. We died to sin and buried the old man of sin in baptism. (vv. 3-7)
 - 1. Those who are baptized into Christ receive the benefits of Christ’s death, the forgiveness of sins, and arise to walk in newness of life. (vv. 3, 4; Colossians 2:12)
 - 2. Just as Christ was crucified and buried, we put to death the old self, devoted to serving sin, and bury it in baptism. (vv. 5, 6; Galatians 2:20)
 - 3. One who has died to sin is freed or released from serving sin. (v. 7; Colossians 3:1-3)
- C. So we must consider ourselves dead to sin. (vv. 8-11)
 - 1. Just as Jesus died and now lives, so we too, having died to sin, must live for God. (vv. 8-10; Acts 2:24; Hebrews 2:14, 15)
 - 2. We must consider ourselves as dead to sin and live accordingly. (v. 12; 1 Peter 2:24)

II. SIN MUST NOT REIGN IN OUR BODY (6:12 - 6:14)

- A. Man has control over his body. (vv. 12, 13)
 - 1. Sin can only reign in our body if we allow it to do so by yielding to the desires of the flesh. (v. 12; 8:1, 2, 12, 13)
 - 2. Our bodies must be used as instruments of righteousness. (v. 13; 12:1; Colossians 3:5-11)
- B. Sin must not be allowed to be our master. (v. 14)
 - 1. We do not have to sin as the Calvinist declares.
 - 2. Through the grace of God who forgave us of our sins, we no longer serve sin. (v. 14; 7:4-13)

III. WE ARE SLAVES TO RIGHTEOUSNESS (6:15 - 6:23)

A. We can choose whom we serve. (vv. 15-18)

1. We must not take advantage of God's grace and continue to sin which would result in death. (vv. 15, 16)
2. By becoming obedient to the doctrine of Christ, we are now slaves of righteousness. (vv. 17, 18)

B. The choice we make has consequences. (vv. 19-23)

1. Service to sin prevents service to righteousness and vice-versa. (vv. 19, 20; Matthew 6:24)
2. Serving righteousness results in eternal life while serving sin results in death. (vv. 21-23)

CONCLUSION

I. THOSE WHO ARE JUSTIFIED BY FAITH MUST CHOOSE THEIR MASTER

- A. Paul established the fact that man must choose.
- B. He then pointed out the results of the choice one makes,

II. PAUL NEXT DISCUSSES THE CONFLICT INVOLVED IN OUR CHOICE

- A. The Law of Moses did not force a choice.
- B. The conflict is between the flesh and the spirit.

REVIEW QUESTIONS

1. What does it mean to be “dead to sin?” _____

2. Explain the relationship between baptism and the death, burial, and resurrection of Christ.

3. What does baptism have to do with the forgiveness of sins? _____

4. What do we bury when we are baptized? _____

5. Our bodies can be used as instruments of _____ or _____.
6. Is there such a thing as being “free,” not a servant of anyone or anything? Explain your answer. _____

7. What is the “form of doctrine” to which we were committed? _____

8. Prove from this chapter that man has the ability to choose. _____

9. One who is a slave of sin is free from _____.
10. We can choose the wages of sin, which is _____ or the free gift of God, which is _____.

DEAD TO THE LAW

(Romans 7:1-25)

KEY VERSE: “Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.” (v. 4)

INTRODUCTION

I. THE THEME OF JUSTIFICATION BY FAITH CONTINUES

- A. One who is justified by faith has died to sin and must not continue in sin. (6:14 - 6:18)
- B. Paul next discusses freedom from the Law.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. The Law of Moses is no longer in force (vv. 1-6)
- B. The Law brought a knowledge of sin (vv. 7-12)
- C. The Law without Christ could not bring freedom (vv. 13-25)

BODY

I. DEAD TO THE LAW OF MOSES (7:1 - 7:6)

- A. Paul returns to discuss the dominion of the Law. (vv. 1-3)
 - 1. He now establishes what he declared earlier. (6:14)
 - 2. He used the marriage relationship to illustrate how long a law is in force; the death of the husband (Law of Moses) brought freedom to the wife (Jews) to be married to Christ. (vv. 1-3)
- B. Being married to Christ brought changes. (vv. 4-6)
 - 1. Instead of bearing fruit for death through sin, those joined to Christ bear fruit for God. (vv. 4, 5; 6:21; James 1:13-15)
 - 2. We are new creatures in Christ serving God in a new relationship. (v. 6; 6:4; 2 Corinthians 5:17)
 - 3. It is plainly taught here and in other places that the Law of Moses no longer has force over the Jews, and was never binding on the Gentiles. (2 Corinthians 3:7-18)

II. THROUGH THE LAW COMES A KNOWLEDGE OF SIN (7:7 - 7:12)

- A. Paul answers an objection about the Law and sin. (vv. 7-9)
 - 1. The Law was not responsible for the sin produced by yielding to the flesh since the Law only gave the knowledge of sin such as coveting. (v. 7; Exodus 20:17)
 - 2. Coveting would not be sin without the Law of Moses prohibiting it. (vv. 8, 9; 3:20)
- B. The Law, designed to produce life through obedience, produced death due to man's disobedience. (vv. 10-12)
 - 1. The curse of the Law was death, and resulted from disobeying God. (vv. 10, 11; Genesis 2:16, 17; 3:1-7)
 - 2. The Law was good and holy; the fault was in man. (v. 12)

III. ONLY THROUGH CHRIST CAN FREEDOM COME (7:13 - 7:25)

A. Again Paul reemphasizes that the Law was good. (vv. 13-20)

1. The Law of Moses under which Paul once lived served to show how “utterly sinful” sin was. (v. 13)
2. Even when he violated the Law his knowledge that he should not have done so is testimony to the goodness of the Law. (vv. 14-16)
3. The desire to obey the Law at times yielded to the lust of the flesh. (vv. 17-20)

B. Paul’s efforts to subject himself to the Law of Moses produced conflict in him. (vv. 21-25)

1. The inner man waged war with the outer man, and yielding made him a prisoner. (vv. 21-23)
2. Only Christ could deliver him from the death that resulted from yielding to sin. (vv. 24, 25)

CONCLUSION

I. THE LAW OF MOSES WAS NO LONGER BINDING

- A. It’s curse for disobedience has been removed. (Galatians 3:10-14)
- B. Freedom from the Law of Moses was not freedom from all law.

II. PAUL WILL NEXT ELABORATE ON THIS FREEDOM FOUND IN CHRIST

- A. This freedom carries with it certain responsibilities.
- B. The victory in Christ is well worth the price one might pay.

REVIEW QUESTIONS

1. How long does the law have jurisdiction over a person? _____

2. What truth is taught about marriage in Paul's illustration? _____

3. The Jews died to the Law of _____ in order to be married to _____.
4. The Law served to give man a _____ of sin.
5. In what sense was Paul alive apart from the Law? _____

6. Paul said that the Law was _____.
7. How did Paul establish the goodness of the Law when he did wrong? _____

8. The struggle raged in Paul between the _____ man and the _____.
9. Only _____ could bring deliverance from the conditions true under the Law.
10. Is there such a struggle we face? _____

VICTORY IN JESUS

(Romans 8:1 - 39)

KEY VERSE: “But in all these things we overwhelmingly conquer through Him who loved us.” (v. 37)

INTRODUCTION

I. PAUL NEXT DISCUSSES THE MATTER OF CONDEMNATION

A. This logically follows a discussion of justification.

B. One who is justified is not condemned.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. Freedom in Christ requires one to walk after the spirit (vv. 1-17)

B. The glory to be revealed is worth the suffering in this life (vv. 18-30)

C. We are more than conquerors through Christ (vv. 31-39)

BODY

I. FREEDOM REQUIRES US TO WALK AFTER THE SPIRIT (8:1 - 8:17)

A. Those who are justified are free from the law of sin and death. (vv. 1-4)

1. Condemnation does not come to those in Christ who walk after the spirit instead of the flesh. (v. 1; John 8:32, 33)

2. The Law of the Spirit of life (Gospel) set us free from the law of sin and death; an act which the Law of Moses could not do. (vv. 2, 3; 7:9-13; Acts 13:38, 39)

3. The requirement on our part is walking after the spirit not the flesh. (vv. 1, 4)

B. Following the leading of the flesh leads to death. (vv. 5-11)

1. The mind set on the flesh is hostile toward God and keeps one from pleasing God. (vv. 5-8; Galatians 5:16-26)

2. One test of whether the Spirit dwells in us is the kind of life we live. (vv. 9-11)

C. We are under obligation to allow the Spirit to lead us. (vv. 12-17)

1. Those who are sons of God must heed the words of the Spirit and put to death the deeds of the body. (vv. 12-14; 2 Corinthians 6:14-18 ; Ephesians 6:17)

2. The Holy Spirit testifies with our spirit that we are God’s children. (vv. 15-17; 2 Thessalonians 2:13-15)

II. GLORY IS AWAITING THOSE WHO SUFFER FOR CHRIST (8:18 - 8:30)

A. Such glory far exceeds the sufferings of the present. (vv. 18-25)

1. The entrance of sin into the world subjected even the physical creation to suffering along with man. (vv. 18-23; Genesis 3:14-19)

2. We are saved by hope, the confident expectation that we will one day escape suffering and pain. (vv. 24, 25)

B. God devised a plan for those who love Him. (vv. 26-30)

1. Prayers we cannot put into words are heard by God who sees into our hearts. (vv. 26, 27; Proverbs 20:27)

2. God predestined, called, and justified those He will one day glorify. (vv. 28-30; Ephesians 1:3-14)

III. WE ARE MORE THAN CONQUERORS THROUGH CHRIST (8:31 - 8:39)

A. None can condemn those whom God justifies. (vv. 31-34)

1. God gave His Son for us in order to justify us. (vv. 31, 32; 3:21-26; 4:25; John3:16)
2. Jesus is at the right hand of the Father to intercede for us. (vv. 33, 34; Hebrews 7:25)

B. We can conquer all things through Christ. (vv. 35-39)

1. None of the ugly circumstances of life can separate us from the love of God.
(vv. 35-37; 2 Timothy 4:16-18)
2. Not even death itself can separate us from the love of God which is in Christ.
(vv. 38, 39; 5:8)

CONCLUSION

I. THE VICTORY IN CHRIST IS GREAT INDEED

A. We enjoy freedom from the guilt of sin.

B. Nothing can separate us from the love of God--nothing!

II. NEXT PAUL WILL DISCUSS THE METHOD OF GOD'S PREDESTINATION

A. We will notice it is not like the taught what the Calvinists teach.

B. This discussion occupies the next three chapters.

REVIEW QUESTIONS

1. List the laws found in the opening verses of chapter 8. _____

2. One condition of our justification is that we walk after the _____ not the _____.
3. Explain what Paul means when he said that “. . . those in the flesh cannot please God.” (8:8)

4. How can we tell whether the Spirit is dwelling within us? _____

5. Explain how the Spirit bears witness with our spirit that we are children of God. _____

6. Paul said that the _____ of the present time was not worthy to be compared with the _____ that shall be revealed.
7. Discuss hope and its relationship to our salvation. _____

8. What are the limitations, if any, on the phrase “all things” in 8:28? _____

9. One of the things which Christ does at the Father’s right hand is to _____ for us.
10. In what sense are men predestined? _____

MERCY ON WHOM HE DESIRES

(Romans 9:1-33)

KEY VERSE: “So then He has mercy on whom He desires, and He hardens whom He desires.” (v. 18)

INTRODUCTION

I. PAUL NOW CONTINUES A DISCUSSION OF GOD'S PURPOSE.

- A. More specifically, he deals with God’s sovereignty, His right to predestine those whom He will save. (8:28-30)
- B. The Jews erred in their concept of the one upon whom God shows mercy and why.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. God foreordained those upon whom He will show mercy (vv. 1-18)
- B. Mercy will be given to those who pursue righteousness by faith (vv. 19-33)

BODY

I. MERCY ACCORDING TO GOD’S DESIRE (9:1 - 9:18)

- A. Paul was grieved over the lost of Israel (fleshly Israel). (vv. 1-5)
 - 1. Paul was grieved that they had not accepted the Gospel. (vv. 1, 2)
 - 2. He would be willing to be lost if it meant they could be saved. (v. 3)
 - 3. They had many advantages, and it was through them that Christ came into the world. (vv. 4, 5; 11:4; 3:1, 2)
- B. God had predetermined that the seed would be according to the promise, not according to the flesh. (vv. 6-13)
 - 1. For this reason He chose the seed of Isaac and not Ishmael. (vv. 6-9; Galatians 4:21-31; Genesis 21:12)
 - 2. To further prove God’s right to choose based on His will and not man's consider the choice of Jacob over Esau as the one to fulfil the promise. (vv. 10-13; Genesis 25:23; Malachi 1:1-4)
- C. God has mercy on whom He desires. (vv. 14-18)
 - 1. Mercy was shown on Israel in spite of their disobedience, proof that man can only react to God’s choice not determine it. (vv. 14-16; Exodus 33:19)
 - 2. God’s purpose in using Pharaoh further shows His right to set the conditions for acceptance to Him. (vv. 17, 18; Exodus 8:15; 9:16)

II. GOD SHOWS MERCY UPON THOSE WHO HAVE FAITH (9:19 - 9:33)

- A. God has the right to decide who receives mercy. (vv. 19-21)
 - 1. Just as a potter molds the clay, so God’s will prevails. (vv. 19, 20; Isaiah 45:9; Jeremiah 18:1-12)
 - 2. God determines the use to be made of the vessels. (v. 21)
- B. God endured with much patience the efforts of man to set aside His purpose. (vv. 22-24)
 - 1. The ungodliness of man did not prevent God from showing His glory to those whom He willed. (vv. 22, 23)
 - 2. Glory will come from those among the Gentiles as well as the Jews. (v. 24; 3:29)

- C. Old Testament prophecies plainly told of this purpose. (vv. 25-33)
1. Hosea spoke of God bestowing son ship on the Gentiles.
(vv. 25, 26; Hosea 1:10; 2:23; 1 Peter 2:10)
 2. Isaiah spoke of the remnant among the Jews that would be saved.
(vv. 27-29; Isaiah 1:9; 10:22)
 3. The Gentiles were saved by faith in Christ; the Stone over which the Jews stumbled.
(vv. 30-33; 1:17)

CONCLUSION

I. PAUL HAS CLEARLY ESTABLISHED GOD'S RIGHT TO CHOOSE

- A. Israel's mistake was to condition God's mercy on the Law of Moses.
- B. Paul has demonstrated the error in their thinking.

II. PAUL WILL NEXT SHOW THE METHOD OF ATTAINING GOD'S RIGHTEOUSNESS

- A. Once again Paul will show his love for the Jews.
- B. Ultimately, God's righteousness is attained by faith.

REVIEW QUESTIONS

1. Paul had great _____ over the lost condition of the Jews.
2. List some of the benefits of the Jews. _____

3. What choices did God make that indicated His right to decide who receives mercy? _____

4. Explain the meaning of “Jacob I loved, but Esau I hated.” _____

5. Did Pharaoh exercise free-will or was he forced to sin? Explain your answer. _____

6. God endured with _____ vessels of wrath, prepared for destruction.
7. Who were the vessels of wrath and who were the vessels of mercy? _____

8. Who were those who “were not My people” who became “My people?” _____

9. Although Israel became great in number only a _____ was saved.
10. Why did Israel fail to achieve God’s righteousness? _____

THE RIGHTEOUSNESS OF GOD

(Romans 10:1-21)

KEY VERSE: “For not knowing about God’s righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.” (v. 3)

INTRODUCTION

I. SINCE GOD IS SOVEREIGN, ONE BECOMES RIGHTEOUS ON GOD’S TERMS

A. In their misguided zeal, the Jews, like others, sought to be righteous on their own terms.

B. Paul establishes in this lesson how one is righteous in the sight of God.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. God’s righteousness comes by faith (vv. 1-15)

B. Israel rejected God’s plan (vv. 16-21)

BODY

I. RIGHTEOUSNESS BY FAITH (10:1 - 10:15)

A. The Jews, like others, rejected God’s plan. (vv. 1-3)

1. Paul’s concern for the Jews, his brethren according to the flesh, moved him to commend them for their zeal. (vv. 1, 2; 9:1-3)

2. However, their pursuit of righteousness on their own terms led them to refuse to submit to God’s terms. (v. 3; 1:16, 17)

B. God declares one righteous based on the exercise of faith. (vv. 4-13)

1. Christ was the end, or ultimate object of the Law of Moses, and those who lived by faith even under the Law would have come to Him.

(vv. 4, 5; 7:10; Ezekiel 20:11, 13, 21; Galatians 3:9-12, 23-29)

2. The righteousness based on faith was not difficult, and was as near as the word of faith being then preached. (vv. 6-8; Deuteronomy 30:11-14)

3. Those who will believe in their heart and confess with their mouth, whether Jew or Gentile, shall be saved. (vv. 9-13; Acts 22:16)

C. The Gospel was preached so that men might “call upon the name of the Lord.” (vv. 14, 15)

1. Only those who believe may call upon the name of the Lord, and only those who hear may believe. (v. 14)

2. God sent men to preach the good news of man’s salvation, referring primarily to the original sending forth of the Gospel. (v. 15; Isaiah 52:7; Matthew 28:18-20)

II. ISRAEL REJECTED GOD’S PLAN (10:16 - 10:21)

A. The Jews’ lack of faith (obedience) was their fault. (vv. 16-18)

1. The preaching was done; they failed to hear, that is they failed to receive the message and obey it. (vv. 16, 17; Galatians 3:2, 5)

2. The Word had gone out. (v. 18; Colossians 1:6, 23)

B. Israel should have understood the scope of God’s plan. (vv. 19-21)

1. Moses spoke of God’s plan to one day make the Jews jealous by accepting the Gentiles on the same terms. (v. 19; Deuteronomy 32:21; 1 Corinthians 14:21)

2. Isaiah prophesied of the acceptance by the Gentiles of the same message the Jews would reject. (vv. 20, 21; Isaiah 65:1, 2; Acts 13:45, 46; 2 Corinthians 3:14-16)

CONCLUSION

I. THE GOSPEL DECLARES GOD'S PLAN TO MAKE MAN RIGHTEOUS

- A. God has only one plan for all men.
- B. Let us not make the mistake of seeking to establish our own plan as did the Jews.

II. PAUL NEXT DISCUSSES THE RESULTS OF THE JEWS' REJECTION

- A. Does their rejection imply that God has rejected all of them?
- B. How should the Gentiles view the circumstances of the Jews?

REVIEW QUESTIONS

1. Paul said that the Jews had a _____ for God, but not according to _____.
2. Give the reason(s) why the Jews did not subject themselves to the righteousness of God.

3. What did Paul mean when he said that Christ is the “end” of the Law? _____

4. Did the Jews fail to please God and become righteous because the Law was too difficult? Explain your answer _____

5. What two commands which are necessary to salvation are specified by Paul in this chapter?

6. List the things which must be done in order for man to “call upon God.” _____

7. In what sense did the Jews fail to “hear” the Gospel? _____

8. Explain what is meant when God said he would make Israel “jealous” and would “anger” them. _____

9. Which prophet did Paul quote regarding the inclusion of the Gentiles in God’s plan?

10. The chapter closes with a description of the Jews as _____ people.

A REMNANT ACCORDING TO GRACE

(Romans 11:1-36)

KEY VERSE: “In the same way then, there has also come to be at the present time a remnant according to God’s gracious choice.” (v. 5)

INTRODUCTION

I. PAUL FINISHES HIS DISCUSSION OF GOD’S PLAN TO SAVE MAN

- A. He has established God’s right to choose the method and man’s ability to choose.
- B. In this lesson he cautions that the present blessings upon the Gentiles do not imply a total rejection of Israel.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. There has always been a remnant who are saved (vv. 1-10)
- B. The basis for rejection was and is unbelief (vv. 11-24)
- C. God has shown mercy to Jews and Gentiles (vv. 25-36)

BODY

I. A REMNANT OF ISRAEL SHALL BE SAVED (11:1 - 11:10)

- A. God has not rejected all of the Jews. (vv. 1-4)
 - 1. In answering a false conclusion some may have reached from what was just said, Paul reminds them that he was a Jew and God accepted him. (v. 1; Philippians 3:5)
 - 2. Proof is also seen in that God has promised to save a remnant of the people, those who have faith in Him, and not reject them along with the rest. (vv. 2-4; 1 Kings 19:10, 18)
- B. Likewise, there would be a remnant in Paul’s day. (vv. 5-10)
 - 1. However, the basis upon which God accepted them would be faith in Christ, not the keeping of the Law of Moses. (vv. 5, 6; 3:21-30; 7:4; Ephesians 2:8-10)
 - 2. Some among Israel accepted God’s offer, but others were hardened by the message preached. (vv. 7-10; Psalm 69:22, 23; Matthew 13:13-15)

II. REJECTION COMES THROUGH UNBELIEF (11:11 - 11:24)

- A. The rejection of the Jews accomplished God’s purpose. (vv. 11-15)
 - 1. God’s purpose was not to reject all the Jews, but was to accept the Gentiles on the same terms. (vv. 11, 12)
 - 2. As an apostle to the Gentiles, Paul hoped through his preaching to provoke the Jews by jealousy to the obedience to the Gospel. (vv. 13-15; Acts 13:44-48)
- B. One stands or falls before God on the basis of faith or lack of faith. (vv. 16-24)
 - 1. In this section Paul speaks to the Gentiles who are represented by the “wild olive branches” grafted in to God’s tree of accepted people. (vv. 16-18; Jeremiah 11: 16; Ephesians 2:11-22)
 - 2. Paul warned them against arrogance lest they too be broken off because of unbelief. (vv. 19-22)
 - 3. If the Jews would turn from unbelief to belief, then they could be grafted in again. (vv. 23, 24)

III. GOD'S MERCY HAS BEEN SHOWN TO ALL THROUGH HIS PLAN (11:25 - 11:36)

- A. Paul again warns the Gentiles about pride on their part. (vv. 25-29)
 - 1. The present hardening of the Jews, their rejection as a nation of the Messiah, allowed for the salvation of the Gentiles as well as that of individual Jews. (vv. 25-27; Isaiah 59:20, 21; Acts 15:15-18)
 - 2. The very Jews who were persecuting Christians were still loved by God for the sake of their fathers. (vv. 28, 29; Deuteronomy 7:8; 10:15)
- B. God desires to show mercy on all people, Jews and Gentiles. (vv. 30-32)
 - 1. The mercy shown to the Gentiles, who had once been disobedient to God, would also be extended to those Jews who turned to Him. (vv. 30, 31)
 - 2. Since all have disobeyed God, all stand in need of His mercy. (v. 32; 3:9, 23; Galatians 3:22-29)
- C. God accomplished in the redemption of man what man could not fathom. (vv. 33-36)
 - 1. God's ways are beyond our comprehension apart from His revelation. (v. 33; 1 Corinthians 2:6-16)
 - 2. Who among men was ever counselor to God? (vv. 34, 35; Job 41:11; Isaiah 40:13)
 - 3. All glory belongs to Him through whom all things are by whom man can be saved. (v. 36; Ephesians 3:21)

CONCLUSION

I. PAUL HAS ESTABLISHED THE SOVEREIGNTY OF GOD

- A. By virtue of being Creator, God has the right to plan man's salvation.
- B. Because of His love for man, we are allowed to choose whether we desire to be saved.

II. THE SUBJECT MATTER IN THE BOOK WILL NOW CHANGE

- A. This concludes the "doctrinal" portion of Romans, outlining God's scheme of redemption.
- B. The remainder of the book is devoted to practical instructions to Christians.

REVIEW QUESTIONS

1. How did Paul answer the idea that God had rejected all Jews? _____

2. In answer to Elijah, God said that He had reserved for Himself “ _____
men who have not bowed the knee to _____.”
3. In Paul’s day there was a remnant according to _____ and not the works
of the _____.
4. Explain how Israel was hardened. _____

5. To what group of people does Paul direct much of this chapter and why? _____

6. In Paul’s discussion of the olive tree, he stated that branches were broken off because of
_____.
7. Those branches from the wild olive tree were _____, and those
from the tame olive tree were _____.
8. Explain the meaning in verse 26 of the phrase “and thus (so) all Israel will be saved.”

9. In what sense were the Jews considered as enemies of the Gentiles? _____

10. What does Paul mean in v. 32 when he says that “God has shut up all in disobedience?”

A LIVING AND HOLY SACRIFICE

(Romans 12:1 - 12:21)

KEY VERSE: “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.” (v. 1)

INTRODUCTION

I. THE PRACTICAL PORTION OF THE BOOK NOW BEGINS

- A. In several of Paul’s writings he follows up a discussion of doctrine with practical application.
- B. To show appreciation for God's blessings upon us we as Christians must conduct ourselves properly in the world.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Christians must be consecrated to God (vv. 1, 2)
- B. Consecration to God means serving others (vv. 3-16)
- C. Consecration to God means responding properly to evil treatment by others (vv. 17-21)

BODY

I. CONSECRATED TO GOD (12:1, 2)

- A. Paul urges Christians to be consecrated to God. (v. 1)
 - 1. On the basis of the mercies of God, Paul beseeches Christians to become a living sacrifice. (2 Corinthians 1:3)
 - 2. God has set us free from condemnation and provided us with son ship, righteousness, peace, and the hope of eternal life. (5:1; 8:1-3, 24)
- B. Such consecration begins with the inner man. (v. 2)
 - 1. Christians must not be conformed to the world. (1 Peter 1:14; 4:4; 1 John 2:15-17)
 - 2. We must be transformed by renewing our mind. (6:3-7; Ephesians 4:17-24)
 - 3. This we must do if our spiritual service is acceptable.

II. SERVING OTHERS (12:3 - 12:16)

- A. We must have a proper view of ourselves. (vv. 3-8)
 - 1. We are not to think more highly of ourselves than is proper. (v. 3; 2 Corinthians 13:5; Philippians 2:3, 4)
 - 2. Realize our place in the body, and use our “gifts” properly. (vv. 4-8; 1 Corinthians 12:12-27)
- B. Specific instructions are given regarding our service. (vv. 9-16)
 - 1. Love others sincerely, and be devoted to others. (vv. 9, 10; 1 Corinthians 13:6)
 - 2. Serve with great eagerness, not lagging behind. (v. 11; Acts 18:25; Revelation 2:4)
 - 3. Let hope sustain us as we endure tribulation. (v. 12; 5:3-5; James 1:2-4)
 - 4. Help those in need. (v. 13; Hebrews 6:10)
 - 5. Bless those who persecute us. (v. 14; Matthew 5:44)
 - 6. Share other's joy and sorrow. (v. 15)
 - 7. Do not be haughty in mind, and associate with the lowly. (v. 16; 1 Peter 3:8)

III. RESPONDING PROPERLY TO ILL TREATMENT (12:17 - 12:21)

- A. Do not respond to evil with evil. (vv. 17, 18)
 - 1. Do not react to evil with evil, but by doing what is right. (v. 17; 2 Corinthians 8:21)
 - 2. In fact, if it is possible, be at peace with others. (v. 18; Mark 9:50)
- B. Do not seek revenge when wronged. (vv. 19-21)
 - 1. God will avenge all wrong. (v. 19; Proverbs 20:22)
 - 2. Respond with kindness when wronged. (vv. 20, 21)

CONCLUSION

I. PAUL HAS SET FORTH SOME OBLIGATIONS WE HAVE TOWARD OTHERS

- A. God's blessings should motivate us to treat others properly.
- B. Our reaction to persecution tests our obedience to God.

II. NEXT PAUL DISCUSSES OUR SUBJECTION TO CIVIL AUTHORITY

- A. As a citizen we must be subject to civil government.
- B. We need also to be a "model citizen", behaving properly.

REVIEW QUESTIONS

1. Christians are to present themselves as a _____ sacrifice.
2. Christians must not be _____ to the world.
3. List some ways in which we as Christians are to be different from the world. _____

4. Christians must not _____ more _____ of themselves than they ought.
5. List some of the “gifts” which Christians were to use properly. _____

6. Love is to be without _____.
7. What should characterize our service to God? _____

8. What is our obligation toward needy saints? _____

9. Vengeance is to be left up to _____.
10. How are we to respond to our enemies and why? _____

CHRISTIANS AS CITIZENS

(Romans 13:1-14)

KEY VERSE: “Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.” (v. 7)

INTRODUCTION

- I. PAUL CONTINUES WITH A DISCUSSION OF THE CHRISTIAN AS A CITIZEN
 - A. The first area of responsibility Paul discusses is our obligation to civil government.
 - B. The other area of consideration is our duty to our fellow man.
- II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS
 - A. The Christian’s duty to civil authority. (vv. 1-7)
 - B. The Christian's duty to his fellow man. (vv. 8-10)
 - C. The time for proper conduct is “now.” (vv. 11-14)

BODY

- I. THE CHRISTIAN’S DUTY TO CIVIL AUTHORITY (13:1 - 13:7)
 - A. Civil government is ordained by God. (vv. 1-4)
 - 1. Since civil government exists by God’s authority, one who opposes it is actually resisting the authority of God. (vv. 1, 2; Titus 3:1; 1 Peter 2:13-17)
 - 2. Civil government exists to protect and praise those who do right, and punish, by death if necessary, those who do evil. (vv. 3, 4; Genesis 9:6; Acts 25:11)
 - B. Christians must render what is due to civil government. (vv. 5-7)
 - 1. Christians must be in subjection in order to avoid the wrath of the government and because it is the right thing to do. (v. 5; Ecclesiastes 8)
 - 2. Subjection also extends to the payment of any taxes due the government. (vv. 6, 7; Matthew 22:15-22)
 - 3. The only limitation to our subjection to civil government is when such conflicts with our duty to God. (Acts 5:29)
- II. THE CHRISTIAN'S DUTY TO HIS FELLOW MAN (13:8 - 13:10)
 - A. Submission to government and service to others are expressions of our love. (vv. 8, 9)
 - 1. To submit to government is to show love and respect for God. (John 14:15)
 - 2. Love others is the fulfillment of the law. (vv. 8, 9; Matthew 22:37-49)
 - B. One who truly loves his neighbor will do him no wrong. (v. 10)
 - 1. One sign of our commitment to God is the love we have for others. (John 13:34; 1 John 3:17, 18; 4:20, 21)
 - 2. The nature of love does not allow for mistreatment of others. (1 Corinthians 13:4-7)
- III. THE TIME TO RESPOND TO OUR DUTY IS THE PRESENT (13:11 - 13:14)
 - A. The time for “slumbering” was past. (v. 11)
 - 1. Paul urged them to “awaken” from sleep and put on their armor. (Ephesians 6:10-18; 1 Peter 4:1-3)
 - 2. We should be busy “redeeming the time” since we do not know when the Lord will come. (Matthew 25:1-13; Ephesians 5:16)

- B. We must behave properly as those in the light of day. (vv. 12-14)
 - 1. Lay aside the deeds of darkness and put aside those sins characteristic of those in darkness. (vv. 12, 13; John 3:19-21)
 - 2. We must “put on the Lord” and make no provision for the fleshly appetites. (v. 14; 8:5-8; Galatians 5:16-21; Ephesians 4:27)

CONCLUSION

I. OUR DUTY AS CITIZENS IS CLEAR

- A. We must be in subjection to civil government.
- B. We must serve our fellow man with love in our hearts.

II. NEXT PAUL DISCUSSES HOW TO DEAL WITH MATTERS OF CONSCIENCE

- A. What are matters of conscience?
- B. What mutual obligations do we have?

REVIEW QUESTIONS

1. By what authority does civil government exist? _____

2. What type(s) of civil government are valid; that is can it be democratic, communistic, socialistic, etc.? _____

3. What is the function of civil government as set forth by Paul? _____

4. Do civil authorities have a right to use the death penalty? (Explain your answer)

5. Is it right to withhold the payment of taxes to the government? (Explain your answer)

6. Is there any limitation to our subjection to the government? _____

7. According to Paul, one who _____ his neighbor has _____
the Law.
8. What does Paul mean when he says that “salvation is nearer than when we believed?”

9. Throughout Scripture, sins are portrayed as deeds of _____.
10. Christians must “put on the _____ and make no provision for
the _____.

ACCEPT ONE ANOTHER

(Romans 14:1-15:13)

KEY VERSE: “Wherefore, accept one another, just as Christ also accepted us to the glory of God.” (15:7)

INTRODUCTION

I. PAUL TURNS HIS ATTENTION TO THE PROBLEM OF ACCEPTING EACH OTHER

A. The “weak” and the “strong” must accept each other in areas of personal conscience.

B. Jews and Gentiles must learn to accept each other as members of the same body.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. The strong and weak have mutual obligations (14:1 - 14:12)

B. Pursue things which make for peace and edify one another (14:13 - 14:23)

C. Follow the example of Christ (15:1 - 15:13)

BODY

I. ACCEPT ONE ANOTHER IN MATTERS OF CONSCIENCE (14:1 - 14:12)

A. The strong and weak are to receive each other. (vv. 1-4)

1. The strong should accept the weak but not in order to pass judgment on them, and try to “straighten them out.” (v. 1; 15:1)

2. The word faith as used in this text has to do with personal convictions or opinions and not matters of “the faith,” or doctrine of Christ. (v. 2, 14; 1; Acts 6:7; Corinthians 9:22)

3. Do not regard each other with contempt, but realize that each will stand or fall before God who is their master. (vv. 3, 4; 9:20)

4. Please observe that this is not a license to accept those who are not living according to “the faith.” (Jude 3)

B. The judgment will take place before God on an individual basis. (vv. 5-12)

1. Each must be fully convinced in his own mind that his action, or lack thereof, is right. (vv. 5, 6)

2. Remember that the Lord is the one who we must strive to please. (vv. 6-9; 2 Corinthians 5:14, 15)

3. Judgment in these areas has been committed to the Lord, not to us. (vv. 10-12; 2 Corinthians 5:10)

II. SEEK TO EDIFY ONE ANOTHER (14:13 - 14:23)

A. Do not destroy one for whom Christ died. (vv. 13-18)

1. Do not put a stumbling block before him. (v. 13; 1 Corinthians 8:13)

2. Even though it is right to eat meat, one should not destroy a brother for whom Christ died. (vv. 14, 15, 20; 1 Corinthians 8:11)

3. Paul would not submit to circumcision when it was being demanded as a condition of pleasing God. (Acts 16:1-3; Colossians 2:20; Galatians 2:3-5)

4. Misusing a liberty in Christ and causing strife prevents one from pleasing God, and hinders one from showing forth the peaceful nature of the kingdom. (vv. 16-18; 1 Corinthians 8:7-13)

B. Pursue things which make for peace. (vv. 19-23)

1. Do those things which build up and not tear down. (vv. 19, 20)
2. If necessary, give up those things which would cause a brother to stumble, that is violate his conscience; otherwise, condemnation comes even in doing what is right. (vv. 21, 22)
3. One who violates his conscience has not acted by “faith” and is guilty of sin. (vv. 2, 5, 23)

III. FOLLOW THE EXAMPLE OF CHRIST (15:1 - 15:13)

A. Let those who are strong act so as to please others and not themselves. (vv. 1-6)

1. Do what will build up our neighbor by considering his needs. (vv. 1, 2; Galatians 6:2)
2. Follow the example of Christ who did not please Himself, but acted rather in our best interests. (v. 3; Psalm 69:9; Philippians 2:4-9)
3. Let us derive encouragement from the Scriptures, act as Christ did and bring glory to God. (vv. 4-6; 12:16)

B. Accept one another even as Christ accepted both Jew and Gentile. (vv. 7-13)

1. Christ became a servant to the Jews to confirm the promise made to the fathers, and to the Gentiles in order to show God’s mercy to them also. (vv. 7-12; 11:32; Deuteronomy 32:43; 2 Samuel 22:50; Psalm 117:1; Isaiah 11:10)
2. Paul asked that they be filled with joy and peace, and abound in hope. (vv. 4, 13)

CONCLUSION

I. ACCEPTANCE OF EACH OTHER IS VITAL IN THE LORD’S BODY

- A. Christians must recognize that in areas of liberty we must seek to please our brother.
- B. Accept each other as God’s children without regard to race, status, etc. since God has accepted us.

II. PAUL TURNS HIS ATTENTION TO MORE PERSONAL MATTERS

- A. He was convinced of the brethren’s goodness and ability to admonish each other.
- B. He explained his past circumstances which prevented his coming to them as well as the circumstances which he hoped would bring him their way.

REVIEW QUESTIONS

1. What does Paul mean when he speaks of one who is “weak in faith?” _____

2. What did Paul say we are not to do in accepting the one who is weak in faith? _____

3. Does the teaching of Paul in this lesson allow us to accept those with different practices and teaching regarding “the faith?” (Explain your answer) _____

4. We are not to judge one another in areas of personal conviction because “we shall all stand before _____.”
5. Did Paul settle the question of whether it was right or wrong to eat meats? _____
(Explain your answer) _____

6. When would one cease to walk according to love regarding his brother? _____

7. Explain what Paul meant when he said that “whatever is not from faith is sin.” _____

8. The _____ are admonished to bear the infirmities (KJV) of the _____.
9. How is Christ an example in the teaching of this lesson? _____

10. We are to accept others just as _____ accepted us.

SERVING THE SAINTS

(Romans 15:14-33)

KEY VERSE: “But now, I am going to Jerusalem serving the saints.” (15:25)

INTRODUCTION

I. AT THIS POINT PAUL BEGINS TO SET FORTH HIS PLANS

- A. He has completed the practical portion of the letter.
- B. In this lesson we find out what his future plans were.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

- A. Paul’s preaching thus far had hindered him from coming to Rome (vv. 14-21)
- B. Paul's plans to go to Jerusalem (vv. 22-29)
- C. Paul's request for their prayers (vv. 30-33)

BODY

I. THE EXTENT OF PAUL’S PREACHING (15:14 - 15:21)

- A. Paul’s authority to preach came from God. (vv. 14-16)
 - 1. Paul was convinced of the spiritual maturity of those in Rome to the extent that they could admonish others. (v. 14; Ephesians 5:7-10; 2 Timothy 2:2)
 - 2. Paul’s bold epistle to the Romans served as a reminder to them of what they already knew, and was part of his duty as an apostle to the Gentiles. (vv. 15-16; Acts 9:15; 2 Peter 1:12, 13; 3:1)
- B. Paul’s boasting was confined to what God had done through him. (vv. 17-21)
 - 1. Paul wanted to exalt Christ and not himself as he spoke of the results of his preaching. (vv. 17, 18; 2 Corinthians 10:8, 15-18; 13:10; Galatians 6:14)
 - 2. Paul purposely went into “new territory” in preaching the Gospel. (vv. 19-21; 2 Corinthians 10:16)
 - 3. Our task is to search for those who have not yet heard the Gospel.

II. PAUL’S PLANS TO GO TO JERUSALEM (15:22 - 15:29)

- A. At last Paul was planning to come to Rome. (vv. 22-25)
 - 1. His longing to see them was not diminished; however, the desire to preach in many places had prevented him from coming. (vv. 22, 23; 1:8-15)
 - 2. He planned to see them as he journeyed to Spain, but first he was going to Jerusalem in behalf of the needy saints there. (vv. 24, 25; 1:12; Acts 24:17)
- B. Paul must first go to Jerusalem with the contribution for the needy saints. (vv. 26-29)
 - 1. Paul, along with others, had been appointed by the different churches to take the contribution to Jerusalem. (vv. 26, 27; 1 Corinthians 16:1-3; 2 Corinthians 8, 9)
 - 2. After Paul had “sealed” their gift, that is, made sure of its delivery, he would see them on his way to Spain. (vv. 28, 29)

III. PAUL’S REQUEST FOR THEIR PRAYERS (15:30 - 15:33)

- A. Paul saw the value of prayer. (vv. 30, 31)
 - 1. As he did in other epistles, he asked for the prayers of his readers. (v. 30; Ephesians 6:19; Colossians 4:3)

2. He specifically asks them to pray for his safety and the success of his present work.
(v. 31; 2 Corinthians 1:8-11)
- B. He desired to be refreshed by coming to them. (vv. 32, 33)
 1. He saw the value of association with other saints. (vv. 24, 32; 1:12)
 2. He closed this section by asking for them God's peace. (v. 33)

CONCLUSION

I. HIS DESIRE TO SEE THEM WAS GREAT

- A. As discussed earlier in our study, he had not been with them.
- B. His coming would be refreshing for all concerned.

II. THE EPISTLE CLOSES WITH FURTHER "PERSONAL" ITEMS

- A. Several are greeted whom he had known previously.
- B. A warning is sounded about those who "cause division"

REVIEW QUESTIONS

1. Paul was convinced that the Romans were able to _____ one another.
2. Paul often spoke of himself as a minister of Christ to the _____.
3. To what did Paul say he would limit his boasting? _____

4. Why did Paul choose certain areas in which to preach? _____

5. What had hindered Paul from coming to see the brethren in Rome? _____

6. Paul was going to see them on his way to _____ but first he had to go to _____.
7. List other passages which deal with the same circumstances concerning needy saints in Jerusalem. _____

8. Why did Paul say that the Gentiles should be willing to share physical things with the Jews?

9. Discuss what Paul meant when he spoke of “sealing the fruit” of those of Macedonia and Achaia. _____

10. Paul desired their prayers so that he would be _____ from those who were _____ in Jerusalem.

GREETINGS AND A WARNING

(Romans 16:1-27)

KEY VERSE: “Greet Mary, who has worked hard for you.” (v. 6)

INTRODUCTION

I. PAUL HAS REACHED THE END OF HIS LETTER TO THE SAINTS IN ROME

A. As we stated in the introduction, the letter was sent to “saints in Rome,” not “the church in Rome.”

B. It remained for him to greet various ones in Rome, and warn them of troublemakers.

II. THIS LESSON CONTAINS THE FOLLOWING DIVISIONS

A. Greetings to various saints in Rome (vv. 1-16)

B. A warning is given concerning those who cause division (vv. 17-20)

C. Closing remarks (vv. 21-27)

BODY

I. GREETINGS TO THE SAINTS IN ROME (16:1 - 16:16)

A. Phoebe is commended to them by Paul as worthy of their help. (vv. 1, 2)

1. She is described as a “servant of the church in Cenchrea,” but nothing can be inferred from this passage about the office of “deaconess.” (v. 1)

2. Paul instructed them to receive her and help her with whatever needs she had since she often helped others, including Paul. (v. 2)

B. Next, Paul greeted several of the saints in Rome by name of them. (vv. 3-16)

1. Prisca (Priscilla, KJV) and Aquila, whom he met in Corinth, had left Ephesus where they worked together, and were now in Rome; to them and the church in their house, Paul sent greetings. (vv. 3-5; Acts 18:1-3, 18-21)

2. He greeted Epaphroditus, whom he called the first convert in Asia, and Mary who had worked hard for them. (vv. 5, 6)

3. Andronicus and Junias are named as being fellow prisoners, and, apparently, well known to the rest of the apostles. (v. 7)

4. Ampliatus and Stachys, beloved in the Lord and beloved, respectively, along with Urbanus, “our fellow-worker” are named next. (vv. 8, 9)

5. The households of Aristobulus and Narcissus as well as Apelles, “the approved in Christ” and Herodion, “my kinsman” are also greeted. (vv. 10, 11)

6. Tryphaena and Tryphosa, “workers in the Lord;” Persis, “the beloved;” Rufus, a “choice man in the Lord;” and his mother are also greeted. (vv. 12, 13)

7. Finally, he sends greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them, Philologus and Julia, Nereus and his sister, Olympas and the saints who are with them. (vv. 14, 15)

8. He closes this portion by telling them to greet one another with a holy kiss, and extending to them a greeting from all the churches of Christ, probably in Achaia since he is writing the epistle from Corinth. (v. 16; 15:26)

II. A WARNING ABOUT THOSE WHO CAUSE DIVISION (16:17 - 16:20)

- A. Paul issued a stern warning about troublemakers in the church. (vv. 17, 18)
 - 1. They were told to “mark them that cause divisions” (KJV) contrary to the Truth they had been taught, and “turn away from them.” (v. 17; 2 John 9-11)
 - 2. Such men as these are always out to form a faction or party, not serve Christ, and are able to deceive the unsuspecting members of the body of Christ. (v. 18; Titus 3:10, 11)
- B. Paul also commended the saints at Rome for their obedience. (vv. 19, 20)
 - 1. The news of their obedience had reached to all. (v. 19; 1 Thessalonians 1:8-10)
 - 2. He assured them of the victory of God over Satan. (v. 20; 1 John 4:1-4)

III. CLOSING REMARKS (16:21 - 16:27)

- A. Paul often closed his epistles with some greetings from those with him. (vv. 21-24)
 - 1. This time he sent greetings from Timothy, Lucius, Jason, and Sosipater, whom he called his “kinsman.” (v. 21)
 - 2. We can only speculate about the identity of some of the individuals Paul named.
 - 3. Tertius, the one who wrote what Paul dictated, inserted his own greeting. (v. 22)
 - 4. After a greeting from Gaius and Erastus, Paul prays for God’s grace to be with them. (vv. 23, 24)
- B. His final comments were concerning the Gospel. (vv. 25-27)
 - 1. He recognized the power of God, working through the Gospel, to be able to establish them, make them immovable. (v. 25; 1:1-5)
 - 2. The mystery had now been revealed through the Gospel. (v. 26; Ephesians 3:1-5)
 - 3. To God be the glory forever. (v. 27; Ephesians 3:21)

CONCLUSION

I. PAUL’S EPISTLE IS A GRAND STATEMENT ABOUT THE GOSPEL

- A. The Gospel was set forth as God’s power unto salvation. (1:16)
- B. The fact that all men have sinned means that all stand in need of being saved by faith, complete trust in God and obedience to God. (5:1; 6:16-18)

II. THE RESULT OF OBEDIENCE IS A SACRIFICE OF SELF TO GOD

- A. We are to present ourselves as a “living sacrifice,” and live a holy, consecrated life before the world. (12:1, 2)
- B. In the interest of others be willing to “bear the infirmities” of the weak in faith, not imposing our conscience on them to their destruction. (14:1, 13; 15:1, 2)

REVIEW QUESTIONS

1. What did Paul instruct the saints in Rome to do regarding Phoebe? _____

2. Where did Paul first come to know Prisca and Aquila? _____
3. What work for the Lord did Prisca and Aquila do in Ephesus? _____

4. Paul told the saints in Rome to greet one another with a _____.
5. What was to be done with those who cause divisions and hindrances contrary to sound teaching? _____

6. What group of Christians is most at risk around such people mentioned in #5 above?

7. Paul indicated that false teachers are slaves of _____ and not of Christ.
8. Paul wanted the saints in Rome to be _____ in what is good, but
_____ in what is evil.
9. Who was Tertius? _____
10. Paul described the Gospel as a _____ which in times past was kept secret.

DATES IN THE LIFE OF PAUL
(ALL DATES APPROXIMATE)

BIRTH		BC	4
CONVERSION	ACTS 9:1-19	AD	33
FIRST PREACHING TOUR	ACTS 13:1 - 14:28		45-48
TIMOTHY CONVERTED AT DERBE			
MEETING AT JERUSALEM	ACTS 15; GALATIANS 2		49
TITUS ACCOMPANIED PAUL			
SECOND PEACHING TOUR	ACTS 15:36 - 18:22		50-53
TIMOTHY ACCOMPANIED PAUL			
FIRST AND SECOND THESSALONIANS			
WRITTEN FROM CORINTH	ACTS 18:5		
THIRD PREACHING TOUR	ACTS 18:23 - 21:17		53-58
THREE YEARS IN EPHESUS			
ALONG WITH TIMOTHY			
SENT TITUS TO CORINTH	2 CORINTHIANS 7 - 8		
WROTE I CORINTHIANS FROM			
EPHESUS	ACTS 19:22		57
WROTE II CORINTHIANS AS HE			
TRAVELED THROUGH MACEDONIA			
AND MET UP WITH TITUS	ACTS 20:2		57
WROTE GALATIANS AND ROMANS			
FROM CORINTH WHERE HE WINTERED	1 CORINTHIANS 16:6		58
ARREST AT JERUSALEM	ACTS 21:18 - 23:30		58
IMPRISONED AT CAESAREA	ACTS 23:31 - 26:32		58-60
JOURNEY TO ROME AND IMPRISONMENT	ACTS 27:1 - 28:31		60-63
WROTE PHILIPPIANS, EPHESIANS			
COLOSSIANS, AND PHILEMON WHILE			
IN PRISON			62-63
RELEASED FROM PRISON			63
WROTE TO TIMOTHY AT EPHESUS	1 TIMOTHY 1:3		64
WROTE TO TITUS AT CRETE	TITUS 1:5		64
SECOND IMPRISONMENT			65
WROTE 2 TIMOTHY FROM ROME	2 TIMOTHY 4:16		65

COMPREHENSIVE TEST

TRUE-FALSE

1. In all probability, Peter established the first church in Rome. _____
2. Those who cause division in the church were to be marked. _____
3. Paul addressed this epistle to the church in Rome. _____
4. Phoebe is the example we have of a deaconess. _____
5. The Gentiles were accountable for their sins since they knew about God. _____
6. One could cause a brother to stumble by merely doing something he did not like. _____
7. Paul quoted from the Old Testament to show that the Jews were guilty of sin. _____
8. One who was “weak in faith” and would not eat meat, was to be accepted but taught. _____
9. Abraham was used in Romans as an example of one who was justified by faith. _____
10. Civil government exists by the authority of God. _____
11. All men suffer physical death as a result of Adam’s sin. _____
12. In Paul’s olive tree illustration, the Jews were the branches of a wild olive tree. _____
13. The Gentiles had to die to the Law of Moses in order to be married to Christ. _____
14. Calling on the name of the Lord only involves believing in Jesus Christ. _____
15. God’s choice of Jacob instead of Esau was based on their manner of life. _____

FILL IN THE BLANK

1. The theme of the book of Romans is salvation by _____.
2. Christians are to accept one another in matters of conscience since _____ accepted all of us.
3. Paul stated that he was not ashamed of the _____.
4. Paul admonished the _____ to bear the infirmities of the _____.
5. We must “put on the Lord” and make no provision for the _____.
6. Paul stated that the _____ of God should lead one to repentance.
7. Paul beseeched the Christians at Rome to present their bodies as a _____ sacrifice.
8. True circumcision is of the _____, not the flesh.
9. God reminded the prophet, _____, that he had reserved seven thousand for Himself that had not worshiped Baal.
10. Sin is not imputed when there is no _____.
11. Paul used himself as an example to show that God had not rejected all of the _____.
12. One comes into contact with the blood of Christ when he/she is _____.
13. Although Israel became great in number, only a _____ would be saved.
14. The law of the Spirit of Life has set us free from the law of sin and _____.
15. Although it did produce a knowledge of _____, the Law itself was good and holy.

MULTIPLE CHOICE

- 1. Evidence seems to suggest that Paul wrote the Roman letter while in
 - a. Corinth
 - b. Jerusalem
 - c. Babylon_____

- 2. The work of helping the needy saints in Jerusalem was
 - a. a part of a larger effort to relieve all the needy there
 - b. so controlled by Paul that he chose all the messengers
 - c. an opportunity for Gentile Christians to help their Jewish brethren_____

- 3. Paul intended to see the brethren in Rome as he went to
 - a. Egypt
 - b. Greece
 - c. Spain_____

- 4. Jesus was declared to be the Son of God by the
 - a. resurrection from the dead
 - b. virgin birth
 - c. genealogy of David_____

- 5. At the time Paul wrote to the Romans he was on his way to
 - a. Greece
 - b. Asia
 - c. Jerusalem_____

- 6. The Jews who lived and died before Christ will be judged by
 - a. the Law of Moses
 - b. the Gospel
 - c. their own standard_____

- 7. Paul had not been to Rome yet because he
 - a. lacked the desire to go there
 - b. had been sick
 - c. had been preaching in other places_____

- 8. One can become righteous before God without
 - a. the Gospel
 - b. the Law of Moses
 - c. choosing to serve God_____

9. With regard to eating meat, Paul taught that Christians
- a. must eat them
 - b. may eat them
 - c. should not eat them at all
- _____
10. According to the New Testament, we must be in subjection to civil authorities
- a. except when we disagree with them
 - b. since they are ordained of God
 - c. under all circumstances
- _____
11. Abraham was considered righteous
- a. only after he was circumcised
 - b. even before he was circumcised
 - c. only because he was circumcised
- _____
12. When one has been mistreated, the teaching of Paul would be to
- a. seek your own revenge
 - b. leave revenge up to God
 - c. convince others to mistreat the offender
- _____
13. According to David, a man is blessed whose sins are
- a. overlooked
 - b. imputed to Christ
 - c. forgiven
- _____
14. There is no condemnation to those in Christ
- a. who walk after the spirit and not the flesh
 - b. since the righteousness of Christ is imputed to them
 - c. regardless of their manner of life
- _____
15. The Jews failed to achieve the righteousness of God because they
- a. were not taught
 - b. rejected God's righteousness in favor of their own
 - c. had no zeal for God
- _____