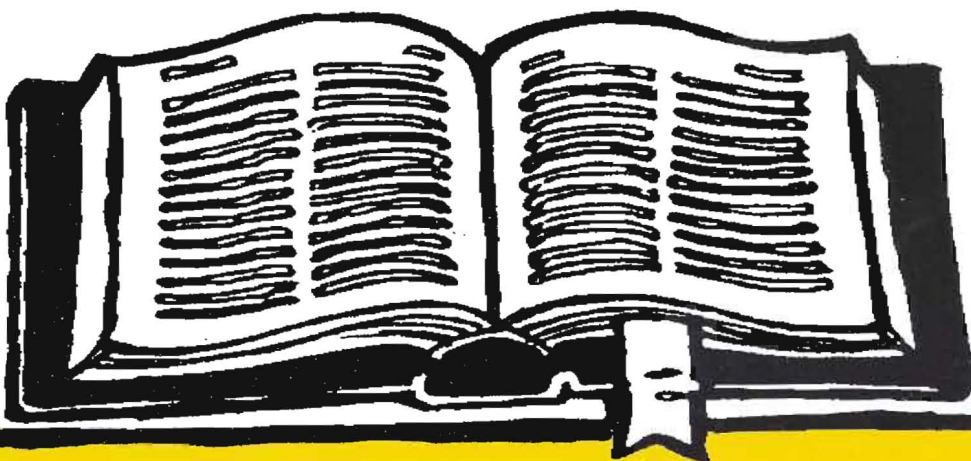


*Eddy Craft*

# ***Romans:***

## *A Study Outline*

*Keith A. Mosher, Sr.*





*Kermit Davis*

# ROMANS:

## A Study Outline

Keith A. Mosher, Sr.



## Course Syllabus--Romans

The New Testament book of Romans is somewhat difficult to understand. The student is urged to read the book several times to aid in his study. The New Testament books of Galatians and Hebrews along with the third chapter of Second Corinthians, if studied, will be helpful in ascertaining the difference between the law of works (i.e. the law of Moses) and the law of faith (i.e. the gospel of Christ).

The following outlines of Romans are provided by William Barclay (a modernist scholar); Franklin Camp, and F. D. Young (brethren):

Barclay:	I.	Chapters 1-8	The Problem of Sin
	II.	Chapters 9-11	The Problem of the Jews
	III.	Chapters 12-15	The Problem of Conduct
	IV.	Chapter 16	Personal Greetings
Camp:	I.	Chapters 1-8	The Problem of Sin
	II.	Chapters 9-11	The Problem of the Jews
	III.	Chapters 12-16	The Problem of Conduct
Young:	I.	Chapters 1:1-15	Introduction
	II.	Chapters 1:16-11:36	Justification by Faith
	III.	Chapters 12:1-16:27	Practical Matters

*Study note: The term, righteousness, in Romans should be understood by the legal term, justification: i.e. the act of God in declaring, reckoning, or imputing righteousness to man. God "imputes" righteousness in a legal sense. He declares men forgiven. He does not mystically impute the personal righteousness of Christ to anyone.*

This study covers twenty-six lessons and is designed for a six-month course. Students are given an outline of each lesson in advance with the hope that they will prepare to be a vital part of the in-class discussion. Those students who are diligent in their Bible study efforts will want to memorize a verse from each chapter so as to be able to recall the contents of each text. Suggested scriptures are: 1:16; 2:4; 3:23; 4:3; 5:1; 6:23; 7:4; 8:1; 9:14; 10:17; 11:22; 12:1; 13:1; 14:23; 15:1; 16:26.

A recommended commentary for this study would be the one by brother Robert L. White side, A New Commentary on Paul's Letter to the Saints at Rome, (Denton, Texas: Published by Miss Ines Whiteside, sixth ed., 1969).

This material comes from numerous sources making it impossible to give proper credit. Those using it, if benefitted, may want to thank God for so many good teachers who have contributed to this effort.

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## Introduction

1. Many have called Romans the “greatest” book in the New Testament (e.g. Unger). John Chrysostom, a fourth-century Bible teacher, had this epistle read to him twice per week.
2. The purpose of the Roman epistle is to answer the question: “How can a man be righteous before God?” See Job 9:2.
3. The apostle Paul is the author and his thesis is that righteousness (both God’s and the way for man to be righteous) is found only in the gospel of Christ. The student should memorize Romans 1:16, 17 and note the proposition there. [See also the study note on the foregoing syllabus concerning “righteousness.”]
4. The epistle is genuine. Genuineness, in reference to a book of the Bible, is concerned with the question: “Was the book actually written by the person whose name the text bears?” All early sources of the second through the fourth century attribute the book to Paul the apostle.
5. Two major errors are made by those who study Romans. They are (1) premillennial- especially from chapters nine through eleven. (2) Faith only or grace only as pertaining to salvation. Luther, especially made this latter error, and added the word “only” to his German translation at Romans 3:28.
6. How was the church at Rome established? No apostle had ever been to the city, yet there was a congregation there. (A scholar of the third century, Ambrosiaster, bragged that the Romans had become believers without having seen a miracle nor any of the apostles).
  - a. See Acts 2:10. Perhaps those converted from among the Romans, present on Pentecost, returned to establish the congregations there. See Acts 8:1, 4 to find that the apostles stayed in Jerusalem.
  - b. Paul did not establish the church there, for he had never been to Rome (Romans 1:11-13; 15:22-23). The church was already established when Paul arrived (Acts 28:14-16).
  - c. Peter did not establish the church there. Paul mentions a number of members, but not one time does he name Peter (Romans 16).
7. Romans was written about A. D. 57.
8. The Christ came to earth in the “fullness of time” (Galatians 4:4). He came at a propitious time in history; for the Roman empire had provided a universal peace; cities filled with people of all nations; a tremendous system of roads and sea lanes for easy travel; the adoption of Greek as a universal language; the adoption of religion,

even the synagogues of the Jews. The average Roman was devoid of any kind of religion that would have given him hope. The gospel was to be well received in that world.

9. The main teachings of Romans are:
  - a. Pertaining to God: See Romans 11:22. God does not cause evil but is absolute in will and power.
  - b. Pertaining to Christ: See Romans 9:5. Christ is creator (chapter 8); propitiator (chapter 3); and “man” (chapter 1).
  - c. Pertaining to the Holy Spirit: See Romans 8:1-3. He operates through law.
  - d. Pertaining to mankind: Man cannot save himself (Romans 3:23). Man lives in the midst of evil and trial (chapters 1-3).
  - e. Pertaining to faith: It is an obedient faith, not faith only (Romans 1:6-8); 5:1-2; 16:25-26). It is faith and works (Romans 6:1-2, 15 and chapter 12-15).
10. Many have distorted the meaning of Romans and taught a kind of “cheap grace” by insisting that this epistle teaches “faith only.” This study should dispel such error as grace only from honest minds. See James 2:20-24.

### Study Questions

1. What is the purpose of this epistle? *To answer Job 9:2, How can a man be righteous before God?*
2. What is Paul's thesis concerning righteousness? *It is found only in the Gospel of Christ.*
3. Define “righteousness” as this term is used in Romans. *Justification  
God declaring righteousness to man*
4. Discuss the establishment of the church at Rome. Can it be proved that Peter was never in Rome? Consider the following scriptures concerning Peter (Matthew 8:14-15, he was married; Galatians 2:14-he was not infallible; 1 Peter 5:1, 2-he was a “fellow elder”). Could Peter have been a “Pope?” Why not?
5. How did the Roman empire contribute to the spread of first-century Christianity? *universal peace, cities filled with people of all nations, easy travel, Greek language, adoption of religion*
6. Discuss the doctrine of God, Christ, and the Holy Spirit as each relates to man as set forth in Romans.
7. How did Paul deal with his thesis in Romans? Did he deal with the practical first or last? Are the first eleven chapters doctrinal or practical? [See the syllabus.]

## **Romans: #2**

### **1:1-7**

## **The Gospel of God**

As he begins his letter, the apostle Paul says three things about himself. (1) As to his manner of life, Paul is a servant (“doulos”) or bondsman of Christ. Paul has no other master. (2) As to his mission, Paul is an apostle. He was especially sent to the Gentiles (Acts 26:18). (3) As to his message, Paul preached the gospel of God.

Why does Paul call his message the “gospel of God?”

### **I. THE GOSPEL OF GOD WAS PROVIDENTIALLY PREPARED—1:2**

- A. The gospel was not an after-thought of God but was promised by the prophets. See Genesis 3:15; 49:10; Jeremiah 31:31ff.; Isaiah 4:2-4; Daniel 2, 7, 8; Joel 2:28ff. and others.
  - 1. The gospel has facts to be learned (1 Corinthians 15:1-4).
  - 2. The gospel has commands to be obeyed (Matthew 28:18-20).
  - 3. The gospel has promises to be enjoyed (2 Peter 1:4).
- B. The gospel of God touches the intellect, will, and emotion of man. See Matthew 22:37.

### **II. THE GOSPEL OF GOD PERTAINS TO THE SON OF GOD—1:3**

- A. One does not serve God without serving the Son (John 14:6).
- B. The Son of God was born into the Davidic line according to prophecy. See Psalm 110:1 and Psalm 89:3-4, 34-37 and Matthew 1:18-25. He is the “only-begotten” of God for he is the only one miraculously (and actually) conceived in the womb of a virgin (Isaiah 7:14; John 1:14; 3:16). God prepared a body for the Son so that the Word of God (John 1:1) could become the sacrifice that could take away sin (Hebrew 10:4-6).

### **III. THE GOSPEL OF GOD PROJECTS RESURRECTION POWER—1:4**

- A. Jesus’ resurrection gives powerful force to the gospel message. See John 12:32 and Ephesians 1:19-23.
- B. Jesus received all power (authority, “exousia”) when he was resurrected (Matthew 28:18; John 17:2; 1 Peter 3:21). Jesus has authority over “all flesh” not just over those who are in the church. All men are amenable to Jesus’ commands (John 12:48; Acts 17:30).

#### **IV. THE GOSPEL OF GOD PRESENTS AN OBEDIENCE-CAUSING MESSAGE--1:5**

- A. God bestowed favor (grace) on Paul to call him to teach all others for obedience to the faith.
- B. All apostolic doctrine is to be obeyed (Acts 2:42; Luke 10:16). Those “not of God” will reject apostolic authority (1 John 4:6).
  - 1. Apostles are now in positions of rule (Matthew 19:28).
  - 2. The apostle, James, was slain (Acts 12). Judas died. A successor was not chosen for James because James did not lose his apostolic office (Matthew 19:28). Judas lost his (Acts 1:20).

#### **V. THE GOSPEL OF GOD PREPARES ONE FOR A PEACEFUL LIFE--1:6-7**

- A. The “called” had heard the gospel (2 Thessalonians 2:14).
- B. The “called-out” are the church (Matthew 13:18; 1 Peter 2:9).

The gospel of God separates (“sanctifies”-Exodus 13:2, 12) a sinner from the world and makes him a “saint” (1:7). His inheritance is the peace of God. He is not a “sinlessly-perfect” one, but a “separated-one.”

#### **Study Questions**

1. What are the facts of the gospel?
2. What are the commands of the gospel?
3. What are the promises of the gospel?
4. What did God’s grace lead Paul to do?
5. Why should one follow the apostolic doctrine?
6. James did not lose his apostolic office. Judas did. What verse teaches us that apostles are now in positions of rule?
7. How is one “called” to God?
8. Who are the “called-out?” What is their task?
9. Discuss Paul’s life, mission, and message. Does yours measure up to his?
10. What is a “saint?”

## **Romans #3**

**1:8-16**

### **The "I"s of Paul**

Someone has said that "... seeing ourselves as others see us probably would not do much good for we would not believe what we saw!" It would do good, however, to imitate what others have done for Christ. See 1 Corinthians 11:1.

Too, seeing something from the viewpoint of another can be helpful. Let us examine the church of Christ through the "I's" of Paul.

#### **I. "I" THANK MY GOD--1:8-10**

- A. Paul put first things first. He was personally involved.
- B. Paul prayed through Christ. See Colossians 3:17.
- C. Paul was interested in others. He prayed concerning their faith and was not jealous of their "success" in the Lord. Many congregations today compete with one another for members! Paul was thankful for the church in Rome.

#### **II. "I" LONG TO SEE YOU--1:11-12**

- A. Paul enjoyed others of like faith. See 1 John 3:14.
- B. Paul longed to meet brethren he did not know and to renew associations with those he did know. Paul knew that togetherness brought mutual comfort.

#### **III. "I" WOULD NOT HAVE YOU IGNORANT--1:13**

- A. Paul desired that they know of him and his work. Some leaders today try to hide what they are doing.
- B. Paul's motive was that such knowledge would inspire the brethren to greater service.

#### **IV. "I" AM DEBTOR--1:14**

- A. Paul owed the gospel and himself to the world.
- B. Paul's debt was because of the great gift that God had given him--the gift of salvation. How many today keep this gift to themselves? See John 15:1-6. What will be the end of those who are selfish with the gospel?

## V. "I" AM READY--1:15

- A. Paul's commitment to Christ, Paul's love for the truth, and Paul's compassion for the brethren and the lost made him preach. See 1 Corinthians 9:16. Are we as concerned? What will we sacrifice to spread the gospel?
- B. Paul would preach the gospel to the church. [Some trying to dodge the force of Matthew 19:4-12 concerning divorce and remarriage, say that the gospel should only be preached to the world and that doctrines, such as Matthew 19, should only find application to the church. But, Paul would preach the gospel to the church!]

## VI. "I" AM NOT ASHAMED--1:16-17

- A. Paul was "ashamed" of his past (1 Tim. 1:15).
- B. Paul was not ashamed of the truth. How about us?

Looking through the "I"s of Paul should give us a deeper appreciation for truth, the church, and the Christian life.

### Study Questions

1. Discuss the things one can and should be thankful for in the church (See Ephesians 1:3, for example).
2. Why must one pray through Christ? [See Romans 1:8. Christ is a mediator and an intercessor, 1 Timothy 2:5 and 1 John 2:1. What is the difference between an intercessor and a mediator? How are Christians intercessors? See 1 Timothy 2:1-2. Is the Holy Spirit an intercessor? See Romans 8:26.] Start with the knowledge that a mediator must appease two parties, but an intercessor only one.
3. What does togetherness among Christians bring? Why should one "long" to attend the assembly?
4. How great a debt does the Christian owe to the world? Why?
5. Can one preach the gospel to the church? Some say that primary principles should only be preached to alien sinners and doctrine to the church. Is the "gospel" only "primary principles?" If so, why does Paul want to preach such to the church?
6. Discuss the effects one's past can have on him (1 Timothy 1:15).

**Romans: #4**  
**1:18-23**

**Gentile Wisdom is Futile in Obtaining Salvation**

Many desire to leave God out of their lives. There is extreme danger in such "wisdom." In chapters one and two of Romans Paul describes the futility of Gentile and Jew in seeking God in their own wisdom. Paul deals first with the Gentile condition.

God gives men laws to insure their happiness, not simply to restrict men. Those who ignore this truth are destined to eternal degradation.

**I. THE GENTILES IGNORED GOD'S REVELATION--1:18-23**

- A. Note: This lesson is in two parts. Lesson number five continues with verses 24-32.
- B. God's wrath was revealed (verse 18). Some time in their past the Gentiles had learned of God's goodness and severity. Compare Romans 10:17.
  - 1. The Gentiles were taught not to be ungodly; that is not to have wrong attitudes toward God.
  - 2. The Gentiles were taught not to practice unrighteousness (injustice) toward their fellow-man.
  - 3. The Gentiles were taught not to hinder (the term "hold" means to suppress) the truth by living unrighteously. Compare Titus 2:11-12 for men today.
- C. God had committed every necessary truth to the Gentiles (verse 19).
  - 1. From Adam to the time of the flood, men knew God. See Genesis 4:26.
  - 2. Men had the witness of the flood. And, from Noah to Abraham, men knew God. Compare especially Genesis 14:18-20 with Acts 14:17.
  - 3. God called Abraham to initiate blessings for all mankind (Genesis 12:3).
  - 4. The Jewish nation became a light to the Gentiles (Exodus 9:16; cf. Joshua 2:9-11; Daniel 5:29; 2 Chronicles 36:22-23).

- D. God's everlasting power and deity were known to the Gentiles (verse 20).
1. Nature teaches some of this (Psalm 19:1-6). There is controversy over how much one can learn about God just from nature. The Psalmist said that only revelation from God can perfect the soul (Psalm 19:7ff.).
  2. "...so that they are without excuse." Paul blamed the Gentiles for their sins. Many today would rather blame the environment, economic conditions, etcetera, rather than self.
- E. God was not glorified by the ungrateful, humanistic, corrupt Gentile (verses 21-23).
1. Their problem was not ignorance but ingratitude (verse 21)! (1) They gave God no glory--compare the evolutionist today. (2) They became ungrateful to the God they would not honor. (The downward progression of the Gentiles should forever silence the theory that man, left to himself, evolves to a higher state!)
  2. They refused to worship God and worshiped the creation instead. This led to "vain" reasoning that their worship was good. Compare one who says he "feels" closer to God "out on the lake" or "in the woods." Such a person worships the creation more than the Creator. See John 4:24.
- F. Their downward departure from God left the Gentiles with no certain knowledge of who they were no where they were going (verse 22).
- G. Their evil view corrupted their worship (verse 23). Idolatry is man's lot when he looks to self rather than looking to God.
1. Some are so smitten with self that they think their problems are greater than anyone else's, but all men are subject to problems (1 Corinthians 10:13). To think that my problem is the result of God's "singling me out" is a type of self-worship or idolatry (1 Corinthians 10:14).
  2. No faithful person should think that he stands alone in his difficulty for such surmising leads to a falling away from God who is faithful (1 Corinthians 10:12-13).
  3. I should not blame God for the "way I am." I should change myself and praise God.



## Study Questions

1. What generally happens when men depart from God's truth?
2. Discuss some you have known who were extreme in their understanding of the Bible who also departed morally without "naming" them but recalling their difficulties.
3. Find some Bible examples of those who were wrong doctrinally and also departed morally. [For example, start with Cain, Genesis 4.]
4. What had the Gentiles been taught of God?
5. Discuss the term "unrighteousness" as Paul uses it in Romans 1:18. What injustices are often practiced today?
6. What are some ways that the Gentiles could have known about God?
7. Whom did Paul blame for the generally sinful condition of the Gentile world? From what were most Gentiles aliens? See Ephesians 2:12. [Note: Some say God saved Gentiles who obeyed their "hearts." Others say God saved Gentiles who were in "ignorance" using Acts 17:30. Acts 17:30 can not contradict Ephesians 2:12. Discuss what Acts 17:30 must mean in light of Acts 17:31. Did God overlook "ignorance" or the "times" of ignorance? Why? Did God have a "judgment day" before the cross?]
8. What do you think a person might be revealing about his spiritual condition who says he feels "closer" to God when out on the lake, in the woods, etcetera? What were the Gentiles worshiping instead of worshiping God?
9. What was the major spiritual problem of the Gentiles? How thankful are we for God's gifts? Discuss being thankful to God.
10. What can the human intellect solve apart from God? See Jeremiah 10:23. Discuss what this might mean in light of the fact that some say God "puts" faith in man. How does faith come? See Romans 10:17.

## Romans: #5

### 1:24-32

#### Doctrinal Departure Results in Moral Degeneracy

One of the lessons that is much needed today is that doctrinal departure leads to moral degeneracy. The Gentiles had not worshiped the Creator, but rather had paid homage to the creation. What they had known about God was counted as nothing as they turned to their own devices.

When one takes the view that he knows a better way than God's truth (John 17:17); when one is ungrateful for what God has done; [Compare Eve and Adam. They knew it was wrong to eat of the tree of the knowledge of good and evil--Genesis 3:3--before they ate of that tree. What knowledge did they seek? Did they not want to be their own masters and decide for themselves what was "good" and "evil?"]; when one tries to "grab all the gusto" one can, that one is in the same shape the Gentiles were before Christ came to earth. One reading Romans 1:24-32 should think about the moral status of America today, and his own status before God.

#### **II. (Continued from lesson # 4) THE GENTILES IGNORED GOD'S REVELATION AND BEGAN TO PRACTICE:**

- A. Idolatry: 1:23. They had no higher concept of God than themselves. Read Psalm 50:21. See also Colossians 3:5.
- B. Uncleanness: 1:24. God "gave them up" to this. See Ephesians 2:12. They had a law from God, but their desertion caused God to turn his back on them. See 1 Samuel 8:1-8 and Hosea 13:11. God will rule in the affairs of man whether man obeys or not (John 12:48). Men who refuse to obey become "unclean" or morally filthy.
- C. Human wisdom: 1:25. See Colossians 2:8. "The mind of man must become densely ignorant before it can consent to worship man and beasts rather than the creator" (Robert Whiteside). But God is still "blessed forever" for man's conduct can not detract from God's power. He is God--AMEN.
- D. Sexual perversions: 1:26-27. Lesbianism and homosexuality are sins, not inborn habits. They can receive a "reward of their error. Is the disease, AIDS, one "repayment" for such activity?
- E. Tempting God: 1:28. The Gentiles tested God and decided not to keep him! They rejected God from their philosophical leanings. The denominationalist, rationalist, hedonist, atheist, modernist, etcetera, do the same.
- G. Filled with all unrighteousness: 1:29-31. They committed fornication (illicit sex--and "education" on "safe" practices is not the answer to unrighteousness, for when God's moral teaching is omitted man is no more than a beast). They

practiced wickedness by personally injuring their fellow-man. They were covetous, and intended to hurt others (i.e. malicious). They were envious and jealous and became murders (Compare Cain). They were discord sowers (full of debate) becoming deceitful liars or “malignant witnesses.” They gossiped and back-bit, actually hating their fellows. They were contemptuous of the good (despiteful), proud, boasters, inventors of ways to do wrong (compare pornographers today) and disobedient to parents! (Note the list in which God places that last sin!) They were without understanding or conscience and would not keep their words (i.e. covenant breakers; Why must their be written contracts between men today?) They had no natural family feelings (as do not those who practice abortion today) and were implacable or without mercy, compassion, and forgiveness.

According to verse 32, they could laugh in the face of God’s judgment and even desire that others join them in their escapades. No more complete picture of evil could be drawn than the one here!

### **Study Questions**

1. What is idolatry? Is “humanism” a form of idolatry?
2. What is “uncleanness?” What is the daily practice of the majority in America today? See Philippians 4:8. Can one read or watch anything he wants and keep his mind pure? What does Philippians 4:8 have to say concerning television, books, movies, and other media?
3. Contrary to some today, what does the Bible say about sexual perversions? Are people born this way? Shall these hear the gospel or be ignored? [To whom was Paul writing here? Had some of them practiced such things? See also 1 Corinthians 6:9-11].
4. What usually results when men “tempt” or “prove” God?
5. Using a word-study book such as Vine’s Expository Dictionary of New Testament Words, find the meanings and shades of meanings to the various sins listed by Paul in Romans 1:18-32.

**Romans: #6**  
**2:1-29**

**THAT WHICH THE JEWS CONDEMNED IN THE GENTILES**  
**THE JEWS WERE PRACTICING THEMSELVES**

While Paul was castigating the Gentiles (chapter one) the Jews may have been saying amen to the sermon. But, Paul turns his attention to the Jews (Romans 2:17) and notes that they should not have practiced what they condemned in others.

The fact that the Gentiles had sinned (chapter one) shows that they had law from God (Romans 4:15). The Gentiles broke God's law on fornication (Romans 1:29). Those who teach that an alien sinner is not under God's law of divorce and fornication need to explain how the Gentiles could commit such a sin.

**I. THE JEW STOOD SELF-CONDEMNED--2:1-16**

- A. The Jew stood self-condemned (Romans 2:1). (As did the Gentiles, verses 9 and 10). Compare Acts 13:46.
- B. The Jew, who had access to the oracles of God (Romans 3:2) would be judged by that truth (Romans 2:2).
- C. God will judge all men by the same standard however (Romans 2:3, 11).
- D. Godly sorrow or knowing that one had despised the goodness of God should lead one to repentance (Romans 2:4). Repentance is not conversion nor turning (Acts 3:19). Repentance is a change of mind (Matthew 21:28, 29) caused by Godly-sorrow (2 Corinthians 7:10). One who repents should then reform his life (Matthew 3:8).
- E. God will judge all according to what each individual does (Romans 2:5).
- F. Some will obey but some will disobey (Romans 2:7-8). The sentence is delineated concerning both (Romans 2:9-10).
- G. The Gentiles lived "without law: (Romans 2:12). That is, they were not under the covenant as were the Jews. The Gentile did not live without any law for he had to do "by nature" the "things contained in the law" (Romans 2:14) and show (practice) the things they knew to do. This would keep their conscience clear also (Romans 2:15). The "doing" precedes the "bearing witness" of the conscience here. Therefore, the Gentile was not solely operating by heart or conscience. The term, "nature," has the sense of "long-standing practice" or "second-nature." For example, Paul said that "nature" should teach one that long hair was a shame (1 Corinthians 11:14). In the "natural course of things" (i.e. as to nature by birth) a man's hair does grow

long unless he has it cut. The “long-standing practice” in Corinth was to have it short, however. The Gentile had to practice the “things” in the Law of Moses or Law of God (Romans 2:26). A study of the “stranger” in the Old Testament will show that the Gentile had ample opportunity to know God and his laws. Generally speaking, the Gentile rejected God and God “gave them up.” But not forever, for God “so loved the world” (John 3:16) not just the Jews.

- H. God will judge the secrets of all men also (Romans 2:16). All men were or will be ultimately cleansed by Christ’s blood or not cleansed at all (Hebrews 9:15, 22 and Matthew 26:28).

## **II. THE JEW STOOD CONDEMNED IN UNFAITHFULNESS--2:17-20**

- A. Unbelief in God is belief in self (Romans 2:17-20). The Jew bragged of being a Jew, knowing the law, and knowing more than others. He was “self-righteous.” See Luke 18:9-14.
- B. Unbelief in God dishonors God (Romans 2:21-23). This unbelief manifests itself in not practicing what one teaches! One might condemn immorality, but if he drinks, curses, dances, etcetera, he is immoral himself!
- C. Unbelief blasphemes God (Romans 2:25).
- D. Unbelief can be “hid” in an outward religion (Romans 2:26-29). (Remember that Paul is castigating the Jew for not living a godly life. Paul is trying to get the Jew to see that the Gentile who obeyed the righteousness of the law would be as much a “Jew” as those born that way. The Jew had come to believe that his “Jewishness” would be sufficient to save him--verse 27). God always looks on the heart not just on the outward practice.

God is always impartial in salvation and matters moral. All will be judged by the same standard. Are you a “real” Christian or just one “outwardly?”

## Study Questions

1. To whom does Paul turn his attention in chapter two? See Romans 2:17.
2. What fact shows that the Gentiles had a law? What verse in chapter four confirms this?
3. Had the Gentile committed fornication? What law did the Gentile break to commit such a sin?
4. What did Paul accuse the Jews of doing to the Gentiles (Romans 2:1)? When one practice what he condemns in others he is \_\_\_\_\_ condemned.
5. From Romans 2:2, determine what the standard of God's judgement is. Compare John 17:17 and John 12:48. Who will judge us? See John 5:22 and 2 Corinthians 5:10.
6. Does God "respect" persons as far as God's standard of judgement and salvation are concerned? See Romans 2:3 and 2:11. Does God "respect" persons when it comes to having more or less talent? See Matthew 25;14-30. Does God allow and not allow certain people to perform certain tasks? See 1 Timothy 2:8. Is not the statement "God is no respecter of persons" to be seen in the context of salvation and not in the context of various talents and duties?
7. What leads one to repentance? See Romans 2:4. What causes repentance? See 2 Corinthians 7:10.
8. Does God remember sins not confessed? See Romans 2:5. Compare Hebrews 8:12.
9. Did the Gentiles operate by "heart only" or also by the "things contained in the law?" See Romans 2:26 also. Did any Gentiles "keep the righteousness of the law?" What might the term "nature" mean (Romans 2:14)?
10. Will God judge even the secrets of men? Does what one teaches condemn him if he does not practice the same?

## **Romans: #7**

### **3:1-8**

## **GOD'S WORD AND HIS TEACHING ARE TRUE REGARDLESS OF WHAT MEN DO**

Paul had argued that the Gentile's condition was hopeless (Romans 1:18-32). Paul had argued that the Jewish condition was hopeless (Romans 2:1-29).

Now Paul answers some questions that could arise in the Jewish mind concerning God's choice of them. Why could they still be lost? The answer is in three parts: (1) The Jews did benefit from having the oracles of God (Romans 3:1-8). (2) The Old Testament had taught that Jew and Gentile could not find righteousness under that system [Romans 3:9-20]. (3) God did not legally justify anyone until the Son of God came. God was just in doing this (Romans 3:21-21).

### **I. THE JEWISH ADVANTAGE WAS IN HAVING THE LAW--3:1-2**

- A. The proud-hearted Jew resented any idea that placed him on a level with other nations. Compare the racial prejudice of today.
- B. The apostle Paul anticipates (or was asked) the question the Jew would ask (verse 1).
  - C. One advantage the Jew had was possession of the written law of God (verse 2).
    1. The Jews enjoyed many blessings. They had a land promise and became a nation of promise.
    2. The Jews' chief advantage was in having the written Scriptures. They had been entrusted with them, but were not to hoard them (Exodus 9:16; Acts 7:53).
    3. The New Testament, along with the Old Testament, has been entrusted to the church. She is not to hoard them!
    4. Greater privileges demand greater responsibilities. The Jews were not saved just because they were responsible for preserving the law. They must have obeyed that law.

### **II. THE JEWISH ADVANTAGE WAS NOT SALVATION--3:3**

- A. God made a promise to Abraham (Genesis 12:1-3).
- B. God made a covenant with the Jews (Exodus 19:1-6).

- C. God will be faithful to keep his promise even though the majority of the Jews did not keep the covenant.

### **III. THE TRUE ADVANTAGES IN OBEYING GOD'S TRUTH--3:4**

- A. The Jews had a theory that God must save them because he had made a covenant with them.
- B. The apostle Paul had dispelled this theory (chapter two).
- C. No matter what theories men may have, men must let God be true. Who wants to face God on the judgement day and say: "I did not think that you meant what you said!"

### **IV. THERE IS NO ADVANTAGE IN PERVERTING GOD'S TRUTH--3:5-8**

- A. Paul refutes a new theory the Jews were holding. They evidently thought that if God had overcome Jewish unrighteousness and still sent his Son through that nation, did not the Jewish unrighteousness "work out" to God's glory? And, if their unrighteousness "worked out" to God's glory, then, God could not judge them (verse 5)! Paul says no, and that such thinking is slanderous (verse 6).
  - 1. This would mean God was unfair, especially at the judgment day, for letting in unrighteous Jews (verse 6).
  - 2. This would mean that the Jews had unfairly accused Paul and his teaching (verse 7). That is, if Paul were "wrong" did not his work still glorify God? So why were the Jews still saying Paul was a sinner? The Jews were arguing that their "wrongness" had worked out to God's glory, so why pick on Paul?
  - 3. This would mean that the end justified the means (verse 8). Paul did not teach such and said that such reports concerning his teaching were slanderous.
- B. The Jews could not believe that their individual conduct could be the grounds for God's judging them! Unless one were as self-righteous as they, he would have trouble understanding such a concept. Christians know that one must be a doer of the Word and not a hearer only (James 1:22).

### **V. THERE IS NO ADVANTAGE IN COMPARING ONESELF TO ANOTHER--3:9**

- A. Concerning salvation, Jew and Gentile are equal.
- B. The same is true today (Romans 1:16; Galatians 3:28).
- C. Compare 2 Corinthians 10:12.



## Study Questions

1. What question is Paul answering for the Jews concerning their salvation?
2. How does Paul go about answering the question? (List each section and tell what it contains.)
3. What was the major advantage of being a Jew?
4. What is the demand of greater privilege?
5. Did God choose the Jews in order to save each one individually? What was God's promise to Abraham?
6. Discuss the idea the Jews had that God "must" save them. What application might be made to those who think that once they "get saved" God "must" save them no matter how they live their lives? See Romans 3:3.
7. Since God can use man's "unrighteousness" to God's purpose, some had decided on a new theory. What was it?
8. What does the Bible teach about the "ends justifying the means?"
9. What is the grounds for God's judgment of every individual?
10. See 1 Peter 2:21. To whom must one compare himself? To what **must** one not compare himself?

## Romans: #8

### 3:10-31

#### **ALL HAVE SINNED BUT CHRIST IS THE ANSWER!**

Someone has said that men ought to stop sinning before payday (Romans 6:23)! All men were subject to the empire of sin before Christ came (Romans 3:10, 23). All men outside of Christ now are in the empire of sin. Sin does not reign, however, nor have dominion over the Christian (Romans 6:14). The Christian can confess his sins to a forgiving Father (1 John 1:90).

*Note: In lesson #9 it will be shown that in every dispensation men have been saved by grace through faith. In this lesson those who sinned under past dispensations are discussed. Paul takes the time to show that righteousness could not be found during the Patriarchal and Mosaic ages (Romans 3:10, 23). God still "forgave" in promise those who obeyed him. God was "just" in doing this since he would send his Son to die for those under the first two dispensations of Patriarchy and Mosaic (Romans 3:25).*

Paul offers scriptural proof (from the Old Testament) that all had sinned. Paul will also offer scriptural proof of God's righteousness in the past and then Paul will show from scripture how men are saved today.

#### **I. SCRIPTURAL PROOF THAT ALL HAVE SINNED--3:10-19**

- A. The Old Testament recorded sins against God (verses 10-12). There were "none righteous" in the sense that God did not technically declare anyone so until Christ died on the cross. See Ecclesiastes 7:20. It is very important to note that the Old Testament never recorded that no one ever did any good thing, but that men must be declared righteous by God and can not "earn" salvation. Salvation is only found in Christ (Galatians 3:26, 27; Hebrews 9:15, 22).
- B. The Old Testament recorded man's sins against man (verses 13-18). See Psalms 5:9; 140:3; 10:7; 36:1 and Proverbs 6:16-19 with Isaiah 59:1-2, 7. Sin progressively worsens. Those who start out wrong with God end up murdering men! Compare Matthew 23:37.
- C. The entire Old Testament was law (verse 19). Every mouth (Jew and Gentile) was condemned by Old Testament law. God did not have two standards. No man could be saved by some "law of his conscience" under the Old Testament.

#### **II. SCRIPTURAL PROOF THAT GOD IS RIGHTEOUS FOR "FORGIVING" SINNERS UNDER THE OLD DISPENSATIONS--3:20-26**

- A. Law keeping exclusive of "obeying from the heart" does not save (verse 20). The Old Testament is the witness that men must be declared righteous by

God and can not achieve righteousness apart from that declaration (i.e. by their own works). Men do not “work” and then demand salvation (Luke 17:10). Men obey God and God declares or counts them as righteous (Romans 4:2, 3). One’s righteousness must “exceed” the righteousness of the Scribes and Pharisees who relied solely on their own works (Matthew 5:20).

- B. Men find righteousness today in the system of faith delivered by Christ (verse 22).
- C. Without God’s help all (Jew and Gentile) were concluded under sin. Justification is only in Christ (verses 23, 24).
- D. Since God did send Christ, God was just in “forgiving” in promise even the sins of past dispensations (verse 25). [Evidently some were questioning the justice of God in working out such a plan!]
- E. Christ’s death declared God’s justice to all (verse 26).

### **III. SCRIPTURAL PROOF: THE LAW OF FAITH SAVES TODAY--3:27-31**

- A. In any dispensation man can not boast of his salvation (verse 27).
- B. No man can achieve heaven by self-righteousness (i.e. meritorious works--verse 28). Compare Habakkuk 2:4.
- C. Paul illustrates and concludes that even Jew and Gentile had to answer to God “by faith” (verse 29). [In chapter four, Paul will describe the kind of faith that saves by using a “non-Jew,” Abraham, as the illustration.]
- D. Paul emphasizes the point on faith (verse 30). The law of God is always the condition that tests one’s faith. Therefore, if there were no law from Christ today the “law of faith” would be void not being tested (verse 31). If having to live by faith under the old system made void the law, the same would be true today. Law-keeping by itself never did save. The law of faith saves--that is, when one’s faith leads him to obey God, God saves. That is the “law of faith” in any dispensation.

## Study Questions

1. What is one of the greatest blessings for the Christian as compared to one outside of Christ? How many New Testament passages speak of praying to the Father?
2. In every dispensation, how is one saved?
3. Under what system is righteousness actually found.? See Romans 1:16, 17 and recall the thesis of Romans.
4. How is it that there were “none righteous” during Old Testament times? Did this mean that Moses, for example, was lost?
5. If one says he loves God, he must also love his fellow \_\_\_\_\_.
6. The entire Old Testament was \_\_\_\_\_. Did that “law” condemn only the Jew? To what are all men amenable today? See Matthew 28:18.
7. Does “just” keeping law save one? Why or why not?
8. Where is righteousness found today? See 2 Corinthians 5:21. How does one get into Christ? One not in Christ would not be the “righteousness” of God. God, then, declares a man righteous when that man is in \_\_\_\_\_.
9. From question number eight, prove that baptism is essential to salvation.
10. At what point did God “actually” remit sins committed under the old dispensations? (The “remission of sins that are past” is a reference to those living before the cross who obeyed God and were forgiven: Romans 3:25.)
11. Is there law from Christ? What would make law and faith void?
12. No one can achieve heaven by \_\_\_\_\_-righteousness.

## **Romans: #9**

### **Special Lesson**

### **ALL ARE SAVED BY GRACE THROUGH FAITH**

Law keeping, by itself, does not save. Grace, by itself, does not save. However, all men in every dispensation of time have been saved by God's grace through obedient faith. Abraham is the type of that faith (Romans chapter 4).

#### **I. ALL IN THE OLD AND NEW TESTAMENT HAVE BEEN SAVED BY GRACE THROUGH FAITH**

- A. Any declaration from God as to how to be righteous involves faith (Romans 1:16-17; Habakkuk 2:4).
  - 1. One relying on his own works will not be justified (Romans 3:20).
  - 2. All have been justified by God's grace (Romans 3:24). *Note: Recall that justification is a legal term and is always accomplished by God. God justifies.*
  - 3. All man's glorying is excluded since his salvation is always by faith in another (Romans 3:27-28).
  
- B. Romans chapter four was written to prove the above points and to demonstrate what "by faith" means.
  - 1. The instrument of justification was not the law of Moses (Romans 4:13-15).
  - 2. Justification does not exclude obedience to law, but Paul is arguing that justification must include faith (Romans 4:16).
  - 3. Abraham's faith is our prototype (Romans 4:23).

#### **II. WAS THE LAW OF MOSES "LEGALISTIC?"**

- A. The law of Moses was never intended to be a "legalistic" system (Romans 7:12-14; Deuteronomy 6:24; Psalms 78:5-7). The promise to Abraham included those under the law of Moses (Romans 4:16).
  
- B. The legalistic concept of the law of Moses was Pharisaical (Matthew 5:20).
  
- C. The law of Moses included love, mercy, and forgiveness. See Deuteronomy 6:5; 10:12; 30:20; Leviticus 19:18; Galatians 5:14; and Romans 13:8-10. God responded in mercy during the time of the law of Moses (Isaiah 63:7-9).

- D. Therefore, the law of Moses was not given to deceive people into thinking that they could save themselves. That would be legalism. See Hebrews 10:1-4 and note that the law of Moses was never “in order to” salvation but always “in order to” Christ (Galatians 3:25).
1. The Jews perverted the law of Moses by conceiving of it as a system of meritorious works.
  2. The law of Moses was given by God as a condition for receiving God’s covenant of grace under the Old Testament and later in Christ for all (Exodus 19:1-6; Galatians 3:23-29).
  3. The Jews lost sight of this covenant and began to think they did not need God because they “had” the law! They developed a doctrine of salvation based on good works--theirs (Romans 2:3; cf. Matthew 15:9)! Israel had a law that pointed to righteousness in the Messiah to come, but Israel sought her righteousness by works rather than by obedient, trusting faith (Romans 9:30-32).

### **III. THE ONLY FAITH THAT IS EVER DECLARED JUSTIFIED BY GOD IS THAT FAITH WHICH RESPONDS TO WHAT GOD COMMANDS**

- A. A living faith is a working faith (James 2:24).
- B. Salvation, however, is not out of one’s works (Titus 3:5). Salvation is out of God (Philippians 3:9).
- C. It is how a person conceives of the source of his salvation that makes all the difference between legalism and a law of faith. (Those who teach that it does not matter what one understands about his baptism are, therefore, ritualistic or legalistic.)
1. Works as the grounds of salvation are excluded (Romans 4:2-5).
  2. Works as the condition of salvation are included (Acts 10:34-35). This is the law of faith.

## **Study Questions**

1. Does grace alone save? Prove (after studying this lesson) that in every dispensation men are saved “by grace through faith.”
2. What does any declaration from God involve?
3. Why was Romans chapter four written?
4. Who is the prototype of our faith?
5. Prove that the law of Moses was not a legalistic system.
6. How did the Jews pervert the law of Moses? What must a saved person’s righteousness exceed? See Matthew 5:20.
7. How had Israel sought righteousness?
8. What does an obedient faith produce?
9. Who is the source of salvation? Do you try to work your way to heaven or do you lovingly obey God and trust God to save you? Do you believe one can obey God? See 1 John 5:3. Human beings are imperfect. In his “imperfect” state, however, man can obey God and indeed is expected to obey (Hebrews 5:8, 9). When man obeys, he must learn to trust God to save him. Many can not bring themselves to say that they are saved because they over-emphasize man’s obedience and demote God’s grace. How do you conceive of your salvation?
10. How are “works” included and excluded concerning salvation?

**Romans: #10**  
**4:1-25**

**ABRAHAM'S FAITH IS OUR EXAMPLE**

Paul concluded all under sin (Romans 3:23). Paul argued that God justifies man by the law of faith (Romans 3:27). But, man was “justified by faith” before the covenant was made with Israel (Romans 4:13). Man can be justified by the same law today (Romans 4:16). [To be justified, a legal term, means to be declared righteous by God, i.e. to be forgiven.] The only ones not accountable for their sins are those forgiven; all others are responsible for their iniquities (Romans 4:7).

Bible teaching follows a set principle. A command is given by God, then an illustration follows on how to work out that command. For example, Acts is the illustration on carrying out the Great Commission of Matthew 28:18-20. Chapter four of Romans is the illustration of the faith that can receive a declaration of righteousness from God. Abraham’s faith was an obedient faith.

**I. ABRAHAM'S FAITH WAS DECLARED RIGHTEOUS BEFORE THE LAW OF MOSES WAS GIVEN--4:1**

- A. Re-read Romans 3:31. Since the law of faith qualified one for justification and not the law of works (i.e. the law of Moses), Paul chooses the best illustration of this point-Abraham. Abraham was not under the Mosaic covenant. [The Jews placed major emphasis on being fleshly descendants of Abraham; on being fleshly Jews; and by right of these two concepts, saved!] Paul asks, therefore, “What did Abraham obtain in the flesh, for Abraham came out of heathenism and was justified before he was circumcised?”
- B. Compare Matthew 3:9 and John 8:33. The way that the Jews reasoned concerning the law of Moses, perhaps even Abraham could never have been saved according to them! After all, Abraham was not born a Jew! The Jews were extremely prejudiced concerning their relationship to God. [Therefore, prejudice can not be a part of the faith that saves. Many are prejudiced against others and a multitude against truth.]

**II. ABRAHAM'S FAITH WAS NOT JUSTIFIED OUT OF HIS OWN WORKS NOR OUT OF THE WORKS OF THE LAW OF MOSES--4:2-8**

- A. If Abraham had earned righteousness, he could boast (verse 2).
- B. Abraham “believed” God (verse 3). Note that it is not recorded here that Abraham believed “in” God, but rather believed God. At that point God declared, or reckoned, or “imputed,” or put on Abraham’s account the fact of his being justified.
- C. Men are actually and legally justified “in” Christ (2 Corinthians 5:21). Therefore, men are declared, reckoned, or “imputed” to be righteous by the



fact of being in Christ. Christ's personal righteousness, therefore, is not transferred to a sinner.

- D. Paul uses David's Old Testament statement to show that God had always declared men righteous when those men obeyed him (verses 5-8).

### **III. ABRAHAM'S FAITH HAS STEPS TO FOLLOW--4:9-12**

- A. Abraham was not a Jew when justified by faith (verses 9, 10).
- B. Abraham was not brought into the covenant by circumcision (verse 11).
- C. Therefore, circumcision was the "stamp of approval" on Abraham to show that his obedience had found God's approval (verse 12). Men ought to walk as obediently today and find God's approval.

### **IV. ABRAHAM'S FAITH GLORIFIED GOD'S PROMISE--4:13-22**

- A. The promise (Genesis 12:1-3) was "through the righteousness of faith" not "through the law of Moses."
- B. Righteousness is of God (verse 17); is found in the gospel of Christ (Romans 1:16-17); and is through man's faith (obedience).
- C. Abraham's faith (the one that found God's approval) hoped against hope and did not stagger at the promise (verses 18-22). Note that Isaac was not born to Abraham and Sarah through belief only.

### **V. ABRAHAM'S FAITH IS THE KIND CHRISTIANS SHOULD SEEK--4:23-25**

- A. Everything involved in faith in the life of Abraham involved obeying God.
- B. For Christians to "believe on" Christ will involve the same kind of obedience.

One does not merit salvation. Neither does one "not work" since faith itself is a "work of God" (John 6:28-29). When one does what God tells him to do, that one is "working righteousness" (Acts 10:34, 35). That one is then declared righteous. One's own works can not save (Ephesians 2:9).

## Study Questions

1. Who is not accountable for his sins?
2. Discuss the principle of Bible teaching.
3. Why did Paul choose Abraham as the illustration of justification by faith?
4. On what did the Jews place the most emphasis? Are there those today who depend on birth, ancestry, etcetera for salvation?
5. Discuss the prejudice of the Jews.
6. Why could Abraham not boast?
7. Discuss the statement: "Abraham believed God."
8. Some teach that the actual, personal essence of Christ's righteousness is transferred or "imputed" to men at the time of obedience. Can sin be transferred from one individual to another? See Ezekiel 18:20. If sin can not be transferred, neither can righteousness. Where is one "reckoned" or "imputed to be" righteous?
9. Of what was circumcision the sign?
10. Through what did God give the promise to Abraham?

## **Romans: #11**

### **5:1-21**

#### **GREAT BLESSINGS FROM OBEDIENT FAITH**

Chapter five of Romans is the conclusion of Paul's illustration in chapter four. The apostle notes that there are great blessings from being obedient to God as Abraham had been. Adrian Doran wrote:

Be still and know that I am God;  
That I who made and gave thee life,  
Will lead thy faltering steps aright;  
That I who see each sparrow's fall  
Will hear and heed thy earnest call--I am God.

Be still and know that I am God;  
When aching burdens crush thy heart,  
Then know I form thee for thy part,  
And purpose in the plan I hold--I am God.

Be still and know that I am God;  
Who made the atom's tiny span,  
And set it moving to My plan;  
That I who guide the stars above,  
Will guide and keep thee in My love--I am God.

There can be no greater blessing than to follow the Lord and to receive His multiple blessings.

#### **I. JUSTIFICATION, PEACE, AND REJOICING--5:1-2**

- A. God justifies; that is God treats me "just-if-I'd" never sinned!
- B. God's peace is internal and comes from knowing that God is in control. See John 16:33 and Philippians 4:7. To be released from the guilt of sin is peace. Physical life brings sickness, turmoil, and death. To be God's child grants an inner peace for comfort at such times. God does not necessarily promise physical peace in this life, in fact the opposite is promised. See 2 Timothy 3:12.
- C. God's peace allows the Christian to have confidence in his relationship to God, since that relationship is through Christ. See 1 John 2:1-2.

#### **II. PATIENCE, EXPERIENCE, HOPE AND UNASHAMEDNESS-5:3-5**

- A. The term patience means steadfastness. Such ability to persevere is made strong by outward trials (James 1:2-3).

- B. The knowledge that one has endured trials in the past gives hope that one will endure present and future trials. This is “experience.” See Hebrews 10:32-36. This “experience” is most valuable, for it strengthens faith.
- C. One is “saved” by hope (desire and expectation) for one who desires heaven purifies himself (1 John 3:1-3). That hope (not wishful thinking) is the anchor of the soul (Hebrews 6:19-20).
- D. Through his message, the Holy Spirit has filled our hearts with the knowledge of God’s love so that we are not “ashamed” (defeated by) the sufferings of this life. A Christian’s hope will never be put to shame by tribulation, but rather the trial will strengthen that hope.

### III. THE LOVE OF CHRIST--5:6-11

- A. Man had no method nor way to save himself, but Christ provided it (verse 6). This is love.
- B. One might die for a righteous man (i.e. a man who is exact in his dealings with others, but will not show compassion and go the second mile). This is a kind of love.
- C. One might die for a good man (e.g. one Christian might die for another Christian). This is a kind of love.
- D. But--wonder of wonders--Christ died for those who hated him! This is agape. This is also the challenge to the Christian. Attain to this kind of love (John 13:34-35). Agape is a sacrificial love.
- E. God sent his Son to die for the ungodly! How much more must God care for those who have received the atonement (verses 9-11). Our intercessor ever lives (Hebrews 7:25). So Christians are “saved by his life” (verse 10).

### IV. ETERNAL LIFE REGAINED! 5:12-21

- A. Adam’s sin brought death into the world (Romans 5:12). Men will need resurrection to live again with God (1 Corinthians 15:50ff.). Christ provided this (verses 12-21).
- B. The quantity of God’s gift is greater than the loss suffered because of Adam’s sin (verse 15).
- C. The kind of God’s gift is greater than the loss suffered because of Adam’s sin (verse 16).
- D. The quality of God’s gift is greater than the loss suffered because of Adam’s sin (verse 17). God acted to lift man out of the dominion of sin (verse 18-21).

## Study Questions

1. What is the theme of chapter five?
2. Define justification. Who justifies? In whom does justification come?
3. Define the “peace” of God. Who is the Christian’s “Advocate?” Why does knowing this give the Christian peace?
4. Define patience. What strengthens patience? What have the trials of life taught you?
5. Name some trials you have already overcome. What kind of confidence does this give you?
6. Define hope. What does hope lead the Christian to do (1 John 3:3)?
7. How does the Holy Spirit shed forth hope in the Christian?
8. Define agape or God-love. What challenge has Christ given his followers? How great is this challenge?
9. What three things did Paul enumerate to show that what mankind lost in Adam has been more than recovered for those in Christ?
10. Note verses 18-21. God’s grace overcame the sphere or dominion of sin. Sin was great, but grace was greater. What “entered” so that man might see how terrible sin is?

## Romans: # 12

### 6:1-12

#### FREEDOM FROM SIN'S DOMAIN

Paul had concluded that sin was in the world (Romans 3:23); that man needed salvation (Romans 5:12); and that God's grace had provided that realm in which salvation could be found (Romans 5:18-21). Some, evidently, had presumed that if God had extended grace because of the terrible influence of sin in the world, they should sin more to receive more grace! [This would be akin to saying that everyone should get sicker so that doctors could do more good!]

Sin was and is in the world (Romans 5:19). Christ, however, sacrificed himself so that man could find righteousness. Adam's sin had opened the door to the world condition in which every man is tempted (Romans 5:19-20). The law of Moses was given (Romans 5:20) to teach man the terribleness of sin, but no man could achieve righteousness under the law of Moses. Those who obeyed the old law were later declared justified by the death of Christ (Hebrews 9:15).

Sin (Paul uses the figure of speech known as personification) reigned in the sphere made possible by Adam's sin (Romans 5:21). God provided a way to be free from that domain.

#### **I. GOD DID NOT PROVIDE FREEDOM TO WALK IN SIN--6:1-2**

- A. God extended his grace, but sinning more does not mean one gets more grace! (This is parallel to what the Jews had said Paul was teaching--Romans 3:8. Evidently the pompous Jew could not conceive of God's using Israel to bring Messiah but having another plan to save man. They must have thought their "sins" should be thought of by God as a blessing!)
- B. Christians must depart from the sinning business (verse 2). *Note: this verse teaches that a Christian can sin, but that he should not make it his habit. This helps explain 1 John 3:9. A Christian can not keep on sinning as habit. When a Christian does sin, he must confess it (Acts 8:22; 1 John 1:9).*

#### **II. GOD DID PROVIDE FREEDOM TO WALK AWAY FROM SIN--6:3-11**

- A. Freedom in Christ is not license but knowledge of Christ's law. . . "know ye not" (verse 3-4)?
- B. Freedom in Christ is based on being baptized into Christ's death, for it was in his death that Christ shed his blood. See John 19:33-35 and Hebrews 9:22. One not baptized (immersed) has never contacted the blood.
- C. Freedom in Christ comes from the death, burial, and resurrection or gospel. See 1 Corinthians 15:1-4.

- D. Freedom in Christ means one does not serve sin (verse 6). This gives hope of the mansions above (verses 7-8).
- E. Freedom in Christ means that Christians know that their Master lives and will never be defeated (verse 9).
- F. Freedom in Christ means that Christians now live for God (verses 10-11).

### III. GOD PROVIDED THAT MAN CAN BREAK SIN'S DOMINION--6:12

- A. "Let not. . ." means that man can and does have a part in freeing himself. Man can "let not" and therefore man is a free, moral agent.
- B. Sin can "reign" in our mortal body. What one does in the flesh, therefore, affects one's soul. The Gnostics, who fully developed their doctrines in the second century of the modern era, taught that the flesh and spirit of man were totally separate. Their doctrine was however, "already at work" in Paul's day (2 Thessalonians 2:7), and led some to believe that what they did in their flesh did not affect their souls. Some today believe that a Christian can not sin so as to cause his soul to be lost.
  - 1. The body of man is the instrument of sin and also the instrument of righteousness (James 4:5).
  - 2. Sins of the flesh can cause the "heart" to be wrong (Genesis 8:21; Proverbs 4:23; 1 Corinthians 5:5).
- C. Paul did not want his fellow-Christians to obey the lusts of the flesh. Sin is "born" in one's lust and carried out in one's body (Matthew 15:19; James 1:13-15).
  - 1. Note that the word "mortal" is never applied by biblical writers to the spirit of man.
  - 2. Note that any fleshly appetite that becomes a dangerous habit is said to "reign" over us. Paul condemns such a habit.

### Study Questions

1. What had some concluded (wrongly) about God's grace and the fact of sin?
2. Where and why did sin begin to "reign?"
3. Of what had the Jews accused Paul about his teaching?
4. How does Romans 6:2 help to understand 1 John 3:9?
5. What must a Christian do when he sins?
6. Define freedom in Christ.
7. How does one "contact" the blood of Christ? Explain the parallel between 1 Corinthians 15:1-4; John 19:33-35; and Romans 6:3-4.
8. Prove from Romans 6:12 that man does have a free, moral nature.
9. How does Romans 6:12 refute the "once saved, always saved" doctrine?
10. Where is sin "born" and how is it committed?



## **Romans: #13**

### **6:13-23**

#### **SERVING THE RIGHT MASTER**

There are numerous choices one must make in life. The selections made determine certain conditions and ultimate life styles.

God's Word contains a vast amount of material concerning choices (e.g. Joshua 24:15; Hebrews 11:25; Acts 6:5; Genesis 13:11; John 6:70; Ephesians 1:4; et al).

Truly, right choices are important. There is one choice all must make. Paul states the reasons in the text of this lesson.

#### **I. SIN SEEKS TO DOMINATE OUR LIVES--6:12-15**

- A. Sin uses human lust (verses 12-13). See James 1:13-15.
  - 1. Lust in the mortal body causes problems for the soul. Those problems have eternal consequences.
  - 2. Hedonism is not a Christian life-style. One can not "grab all the gusto" and still consider himself a Christian.
  
- B. Sin (the figure here is personification as if "sin" could reign as a king) limits one's knowledge of God (verses 14-15).
  - 1. Sin confuses one's allegiances concerning law. One is not under the law of Moses, but under "grace" (i.e. under the law of Christ--Romans 8:1-3; 1 Corinthians 9:21; Galatians 6:2; Titus 2:11-12).
  - 2. Sin confuses one's understanding of law and grace. One is not saved "just" by law-keeping, but also by the grace of God. God's grace operates through the system of faith (Ephesians 2:9). One must do the will of God (Matthew 7:21; Luke 6:46; cf. Genesis 6:8, 22).
  - 3. Sin confuses one's understanding of faith. The faith that saves is an obedient faith (Romans 16:25-26).

#### **II. SEEKERS MUST SERVE ONE OF TWO MASTERS--6:16-22**

- A. Seekers of God must learn God's Word (verse 16). See 2 Timothy 2:15 and Hosea 4:6.
  - 1. "Know ye not. . ." could be translated "Are ye ignorant. . .?"

2. Those ignorant of God's will are doomed to serve sin. One is spiritually dead who serves sin (1 Tim. 5:6).
- B. Seekers must be obedient "from the heart" (verse 17).
1. *Note: Paul is not thankful that they were servants of sin, but that the Roman brethren had now obeyed.*
  2. Obedience from the heart involves a "form" of doctrine or "pattern" of teaching. See 1 Corinthians 15:1-4. How does one "obey" the death, burial, and resurrection of Christ?
- C. Seekers are set free from sin (verse 18). When? Only after obeying the "form of doctrine" are seekers of God said to be free from sin. Paul uses the word "then" here to emphasize when remission of sins occurs. One is not saved before obedience.
- D. Seekers must live for the New Master (Christ) and not serve the old one (self) (verses 19:22).
1. Christians must be as diligent in serving Christ as they were in serving sin (verse 19). [Paul notes that this is a human illustration indicating that he is not proud of the way they had served sin.]
  2. Sinners have "fruit." They are "free from righteousness" (verse 20) and are "dead" (verse 21)!
  3. Christians live holy lives in order to please God and to enter heaven (verse 21).

### **III. SEEKERS MUST REALIZE THE CONSEQUENCES OF THEIR SEARCH--6:23**

- A. Sinners must find the way to salvation before "payday" occurs! See 2 Corinthians 5:10.
- B. God's "pay-day" for the righteous is eternal life. God is said to "give" this. God "gives" one's daily bread too. Does one need to do anything to get that bread? Does one need to do anything to get the "gift" of eternal life? See Hebrews 5:8-9.

One would think a sinner would quit sinning before "pay-day!" For what are you seeking? Have you found it?

## Study Questions

1. What are some of the choices one makes in life?
2. What is the most important choice one makes?
3. What does sin “use” to dominate human existence?
4. Are the habits of life easily overcome? Why or why not?
5. Sin’s dominance or reign confuses one’s understanding of a number of spiritual things. What are they?
6. How do faith, law, and grace operate? What law is not in force today?
7. Prove from the book of Romans that one is not saved by “faith alone.”
8. See Psalm 119:11 and 1 Peter 3:15. Are Christians commanded to memorize God’s Word? Why?
9. What are those who are ignorant of God’s Word doomed to serve? How did Christ overcome sin’s temptation? See Matthew 4:1-11.
10. Sinners must obey from what? When are sinners set free from sin?

## Romans: #14

### 7:1-25

#### THE NEW BRIDEGROOM

The death of a beloved mate is certainly one of life's great tragedies. The bereaved Abraham mourned for Sarah (Genesis 23:2). But, life continued for Abraham.

Many Jews of Paul's day were obsessed with their beloved Judaism and desired to hold unto the law of Moses. Paul, in Romans chapter seven, attempted to persuade the Jews to understand that Christians were dead to the old law and were married to another.

Romans chapter seven does not describe the state of one who as a Christian is struggling to overcome sin. (Although Christians do struggle with sin.) This chapter describes the inward struggle of one (Paul uses himself as the illustration) who knows the inward struggle with sin, but who lives under the law of Moses and is without justification. Paul notes that he could not be reckoned righteous under the law, not because the law of Moses was not holy but because it was not designed by God for justification. It was a perfect law, but Paul was not perfected by it for the law did not provide righteousness. See Hebrews 10:4. Paul cried for deliverance from such a system and found his victory in Christ.

#### **I. THE NEW BRIDEGROOM IS CHRIST--7:1-5**

- A. Christians are dead to the law of Moses (Romans 3:20-24; 5:20-21; 6:14; 7:4-7).
  - 1. Christians are under "grace." The word grace is a synecdoche for the entire system of Christianity (John 1:17; Acts 15:9, 11; Galatians 3:23).
  - 2. The principle that man is under some law as long as he lives is true in every dispensation (verse one).
  - 3. The "law of a husband" illustrates how one is dead to the law of Moses in order to serve the law of Christ (verses two and three).
    - a. One married to another while her husband lived would be living in a state of adultery.
    - b. One trying to live under two covenants would be living in spiritual adultery.
- B. Christians are married to Christ, not Moses (verse 4).
- C. Christians are not to consider themselves as "in the flesh," that is "under the law of Moses" (verse five). *Note: Paul's use of flesh here is a reference to*

*the law of Moses, not to Paul's mortal body. This idea of using the term, flesh, as a reference to living under the law of Moses is carried over into chapter eight also.*

## **II. THE OLD "BRIDEGROOM" SHOWED THE "SINFULNESS OF SIN"—7:6-13**

- A. Christians are delivered from an old dynamic by virtue of having chosen to serve the Christ. One was born into the system governed by the law of Moses and then taught about God. One is taught about God and then born into the kingdom under the law of Christ (John 6:44-45; 3:3-5; Hebrews 8:11).
1. One choosing to serve God under the law of Moses would do so "in spirit," but one having to serve would be following the "letter" or the old system (verse six).
  2. But, Christians are not to consider that the law of Moses was "sin" (i.e. had something wrong with it; for the law of Moses taught what sin is and did not cause men to sin; verse seven).
  3. Christians should remember that sin "uses law" (as Satan used God's law in the garden of Eden) as occasions of temptation (verse eight).
  4. Christians should remember that the age of accountability was the occasion when "sin revived" (verse nine through thirteen). The law of Moses pointed out just how sinful man is.

## **III. THE NEW BRIDEGROOM MAKES ONE FREE FROM A ONCE IMPOSSIBLE STRUGGLE—7:14-25**

- A. Christians should remember that the old law of Moses could not justify, and that this was frustration for those who wished to be spiritual (verses fourteen through twenty-three).
- B. Christians should rejoice that Christ has brought a new system that does allow for complete justification for those in Christ and not in the "body of death" or law of Moses (verses twenty-four and twenty-five).

One must be married to Christ to gain heaven. One under the law of Moses could have his victory in Christ (Hebrews 9:15). One now a Christian must look to Christ or his personal war with sin will overcome him.!

## Study Questions

1. With what were the Jews obsessed? Can you think of some reasons why?
2. What is the theme of Romans chapter seven?
3. What is Paul describing concerning his struggle with sin? *Note: A Christian knows what he is doing; Paul said he did not.* Compare 1 John 2:3.
4. From what are Christians severed?
5. What portion of the law of Moses stated “thou shalt not covet?” (Sabbatarians argue that Christians are still under the Ten Commandments. Are they? Why or why not?)
6. What is the “law of a husband?”
7. How does Paul use the phrase “in the flesh” in this chapter?
8. What is the difference in the “dynamic” of entrance into the law of Moses and entrance into the kingdom?
9. When did “sin revive” in Paul’s life?
10. A Christian is actually free from even the guilt of past sin. What of the Jew? Imagine the frustration of such a system. God is so holy and the law was so holy that men realized how sinful they were. How do you now feel about the system under which you serve Christ?

**Romans: # 15**  
**8:1-28**

**A NEW SYSTEM**

When the apostle Paul writes, he has much to say about being in Christ. His language sounds quite different from that so often heard today: "Accept Christ as your personal Saviour," or "Let Jesus come into your heart," or "Pray through and get saved," or "Come under conviction," and so forth. The Bible teaches that salvation is in Christ and that one must be in Christ before he can put on Christ (Galatians 3:26-27).

After discussing the disadvantages of living under the law of Moses, Paul now describes the advantages of being "in Christ."

**I. FREEDOM FROM A SYSTEM THAT RETAINED GUILT!--8:1-13**

- A. Those who strive spiritually have the guilt of imperfection removed by being in Christ (verse 1). This was not the case under the law of Moses.
  - 1. The regulating principle of the Holy Spirit's law frees one from the law of "sin and death" (verse 2). See again Romans 7:21-24. The law of "sin and death" is a generic term and a universal principle: sin brings death (Romans 6:23).
  - 2. The law of Moses could not free one from the law of sin and death (verse 3). Therefore, the law of Moses was not the law of sin and death. The reason God sent His Son was to free man from the law of sin and death.
  
- B. Those who strive in Christ obtain the "righteousness" to which the law pointed (verse 4). See Galatians 3:25.
  - 1. Those who are "after the flesh," that is those who strive under the law of Moses, are fruitless (verse 5).
  - 2. Paul describes one who tries to be saved by his own merits as "carnally minded" (verse 6). Such an one is unable to please God for he is "in the flesh," that is he is trying to be saved by the law of Moses (verses 7 and 8). [All people, Christian and non-Christian are in mortal flesh. The Bible student needs to understand Paul's usage of "in the flesh" here as referring to those who tried to get to heaven by ritualistically keeping the law of Moses.]
  
- C. Those who strive spiritually belong to Christ's system and are given over to His Spirit (verses 9-13).

## **II. FREEDOM FROM FEAR!--8:14-17**

- A. One should have a proper fear of God (Matthew 10:28).
- B. One should not have the fear that again leads to bondage because Christians are God's sons and heirs to all that Christ inherited (verses 14-17). Under the law of the Spirit of life in Christ Jesus one is made righteous (2 Corinthians 5:21) and therefore is not in bondage to guilt.

## **III. FREEDOM FROM THE BONDAGE OF THE FEAR OF DEATH!--8:18-23**

- A. The creature (there is much controversy over this term) expects a resurrection.
- B. The sons of God also should rejoice over such a glorious hope!

## **IV. FREEDOM BY REASON OF HOPE!--8:24-28**

- A. The hope (expectation, not wishful thinking) of God's children is glorious and "saves" Christians, for hope serves as an incentive to lead pure lives (verse 24 and 1 John 3:3).
- B. The hope of God's children waits patiently, for the Christian does not know the time of his death nor the time of the coming of the Lord (verse 25).
- C. The hope of God's children is strengthened by help from heaven during prayer (verse 26). Our "groanings" (for glory, verse 22) need interpretation.
- D. The hope of God's children is strengthened by the fact that God's will is being met (verse 27).
- E. The hope of God's children is strengthened by the fact that, providentially, God is on the side of the Christian (verse 28).

Being "in" Christ means freedom from guilt, imperfection, fear, and the law of Moses.  
Being "in" Christ means having hope!



## Study Questions

1. Using a concordance, find some of the blessings “in” Christ. For example, 1 Timothy 2:10; 1 John 5:11; 2 Corinthians 5:17 and others.
2. How many laws are discussed in Romans 8:1-2?
3. What is the law of sin and death?
4. Why did God send His Son according to Romans 8:3? *Note: Paul says that Christ came in the “likeness” of sinful flesh. The reason Paul writes this is found in Hebrews 4:15.* Why does Paul use “likeness” and not “actually” in the flesh?
5. Who are those who strive “after the flesh?”
6. Does Paul say our mortal or immortal bodies are “quickened” under the law of Christ (Romans 8:11)? Is Paul referring to the resurrection or to the “now” of verse 1?
7. Note Romans 8:16. What would be the difference in doctrine if Paul had written that the Holy Spirit bears witness to our spirit rather than what Paul did write, with our spirit? There is not a direct operation of the Holy Spirit. See 2 Corinthians 13:5. How does one know if his spirit is right with what the Holy Spirit taught?
8. How does hope “save?”
9. How does hope strengthen?
10. What awaits those not in Christ?

## Romans # 16 8:29-39

### GOD'S ASSURANCE

Two questions face the Bible student in this study. They are: (1) Has God from all eternity foreordained all things that shall come to pass? (2) What does this mean or not mean for the Christian? Calvinists teach that since God is Omniscient, that knowledge causes all events to occur. The passage here is often used to “prove” Calvinistic doctrine.

God does give assurance to His children. One must be careful to understand that a Christian can lose that assurance (2 Peter 2:20-22; Galatians 5:4). One must also be careful to understand that God does not remove His love, but that one can remove himself from that love.

#### **I. GOD'S ASSURANCE IS A FOREORDAINED PLAN--8:28-30**

- A. One of the “all things that work together for good” is God’s foreordained plan of salvation.
  - 1. God predestined that those who would be saved would be “conformed to the image of his Son” (verse 29). *Note: The verse does not say that God predestined each individual who would be saved, but that each individual who would be saved would be conformed to a certain image.* This gives the Son (Christ) “firstborn” status or preeminence. Compare Colossians 1:18.
  - 2. Yet the Westminster Confession of Faith states: “God did from all eternity by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass.”
  - 3. God is sovereign (verse 28).
  - 4. And, God’s decisions are not affected by human choices (Romans 9:6-18).
  - 5. But, God predestined a plan, not every single man. Man is free to choose that plan or reject it (Romans 6:16-18). Man has a free-will and can decide his own eternal destiny.
  
- B. The Bible does teach a kind of predestination (verse 30).
  - 1. God has foreordained that only those who love Him and are the “called according to his purpose” will be saved (verse 28, 30).
  - 2. Men are called, however, by the gospel (2 Thessalonians 2:14). The gospel is for all, not just an “elect few” (2 Tim. 2:4).

3. The “called” are predestined to be conformed to the image of Christ, to be justified, and eventually to be glorified (verse 30). God did not predestine who would or would not be in Christ.
- C. Christians are God’s “elect” (Matthew 24:22; 1 Thessalonians 1:4; Colossians 3:12; 2 Peter 1:10). God foreordained that only Christians would be the “elect.”

## **II. GOD’S ASSURANCE IS THAT HE WILL NOT LEAVE HIS ELECT—8:31-39**

- A. Who can be against the Christian (verse 31)? See Hebrews 13:5-6.
- B. God will freely give to the Christian (verse 32; cf. 1 Timothy 4:10; Matthew 5:45; Titus 2:11; John 3:16; James 1:17; Matthew 6:33; and so forth).
- C. Who shall condemn God’s elect? Not God, for He justifies (Romans 3:8). Not Christ, for He died for them (2 John 2:1-2). Not the Holy Spirit, for He intercedes for them (Romans 8:26).
1. Nothing in life can separate the Christian from God, even martyrdom (verse 34-35).
  2. Christians conquer everything because God is on their side (verse 37-39). What assurance!

God’s love remains constant (Compare the prodigal son--Luke 15:11-32). Only the Christian can separate himself from God (Isaiah 59:1-2). The choice is the Christian’s. Imagine turning down a gift from a loved one. Imagine turning away from the greatest love of all!

## Study Questions

1. What two questions are under consideration in this study?
2. Can you prove that a Christian can lose his salvation?
3. What do Calvinists teach concerning the results of God's Omniscience?
4. What did God predestine concerning those who would be saved?
5. In whom did God predestine the above plan (question #4)?
6. Discuss God's sovereignty. How is God affected by man's choices?
7. What has God predestined concerning who will be saved?
8. How are men called by and to God?
9. How are men "elected" and who are the "elect"?
10. Since nothing can separate one from the love of God, does this mean a Christian can never be lost?

**Romans: # 17**  
**9:1-33**

**A TACTFUL APPROACH TO A PROBLEM**

The gospel age came into being on the day of Pentecost in A. D. 33 (Acts 2). The law of Moses was nailed to the cross of Christ (Colossians 2:14). The “Jew” who wanted to reach heaven must now obey the gospel of Christ (Acts 2:36-47). Most Jews rejected the gospel (Acts 13:45-46) and thereby rejected God’s grace. National Israel was gone but the pride of those Jews Still remained.

In this chapter, national Israel is pictured as asking three questions: (1) Was not God’s promise unfulfilled since Israel rejected Christ? (2) Was not God “unrighteous” in condemning his “chosen people?” (3) When did Israel ever reject God’s will?

Paul’s discussion of these questions is tactful and informs “fleshly” Israel that the condition of salvation is the gospel, not the old system.

**I. A TACTFUL INTRODUCTION TO THE PROBLEM—9:1-5**

- A. Paul’s thesis that the gospel is now the only way to be righteous before God (Romans 1:16-17) prompted a question concerning God’ former chosen people--the Jews.
  - 1. Some Jews (including Paul) had obeyed the gospel (Acts 2, 8, 9).
  - 2. Paul felt so strongly about fleshly Israel’s salvation that he makes an astounding remark. He desires hell if that would save them (verses 1-3)!
  - 3. Paul thus starts his discussion of the problem of national Israel with tact by reminding them of how much he cares.
- B. Paul also reminds Israel of her former blessings (verse 4).
- C. Paul then tactfully reminds Israel that God did not choose her for the salvation of individuals but as a vehicle to bring Messiah (verse 5). The Jews thought and taught that God had chosen them all for salvation (Matthew 3:9). Premillennialists make the same mistake today, by teaching that God will save all Jews and return them all to Palestine.

**II. A TACTFUL REMINDER THAT GOD’S PROMISES WERE FULFILLED—9:6-13**

- A. Paul reminds national Israel that God’s purpose was not to provide all individuals in Israel automatic salvation but that God chose Israel as part of his promise to Abraham (verses 6-9). See Genesis 12:1-3.

1. Not all those who lived in Israel were faithful anyway (verse 6).
2. God chose Isaac, not for his individual salvation, but in order to fulfill the promise (verse 7). *[Note: This chapter teaches that God's Will will be done regardless of man's actions. The chapter does not teach that God "chooses" certain ones to be saved or lost. In fact, just the opposite is taught here, for no matter the choices men make concerning their individual salvations, God still achieves his purposes! The rejection of the gospel by Israel had not stopped God from bringing His plan to all mankind--verse 8).*
  - B. Paul tactfully reminds fleshly Israel that just being born to the Abrahamic family did not assure salvation (verse 8-9).
  - C. Paul tactfully reminds fleshly Israel that God chose Esau and Jacob, not for salvation, but to work out God's purposes (verse 10-13).

### **III. A TACTFUL REMINDER THAT GOD'S ACTIONS WERE NOT UNRIGHTEOUS IN REJECTING ISRAEL FOR ISRAEL HAD REJECTED GOD!--9:14-18**

- A. The choices Moses made did not influence God's decision to allow Moses to view God's "backparts" (verses 14-15).
- B. The choices men make do not influence God's eternal decisions (verse 16). Men can not alter the final will of God, but must obey while the chance to obey is available.
- C. The choices Pharaoh made "hardened" his heart but did not stop God's choices (verse 17-18).

### **IV. A TACTFUL REMINDER THAT NEITHER ISRAEL NOR MAN CAN SAY TO GOD, IF GOD WORKS OUT HIS PURPOSES IN US, HOW CAN GOD YET FIND FAULT WITH US?--9:19-29**

- A. Paul reminds them that their character determines their own destiny and does not affect God's eternal purposes (verses 19-21).
- B. Paul reminds them that God endured the unfit Jews in order to bring the gospel to the world (verses 22-29).

### **V. A TACTFUL REMINDER THAT THE REASON ISRAEL WAS LOST WAS HER FAULT, NOT GOD'S--9:30-33**

- A. No man can blame God for that man's lost condition.
- B. God is sovereign. He will not be hindered nor accused.

## Study Questions

1. When did the gospel age begin? What did this mean for national Israel?
2. What was the attitude of the majority of national Israel toward the gospel? To whom did Paul say he would go because of the rejection of the gospel by Israel? (See Acts 13:46).
3. How must prideful, boastful national Israel have felt when told the gospel must now be obeyed?
4. How do you feel about Paul's statement in 9:3? What is your attitude toward the lost? What have you done to reach the lost?
5. What were some of the former blessings for the Jews?
6. Why did God choose Israel? Consider the promise to Abraham in your answer.
7. Were all Israelites faithful Jews? What of those who say they are members of the body of Christ but will not attend, visit, pray, study, and so forth?
8. Why did God "choose" Isaac, Jacob, Moses, Pharaoh, and Israel? Do God's "choices" affect individual salvation?
9. Do men's decisions hinder God's purposes? What does this say to you about the providence and power of God?
10. What determines one's eternal destiny?

## **Romans: #18**

### **10:1-21**

#### **GOD'S RIGHTEOUSNESS**

God made a new covenant with his people. He had promised to do this (Jeremiah 31:31-34). Fleshly Israel was no longer God's chosen people (1 Peter 2:9). Israel felt "rejected," but God never rejects those who are truly his (Psalm 91:14). God never rejected "all" Israel even though the nation became corrupt (Ezekiel 16 and Romans 9:6).

In the final sense God never rejected fleshly Israel. Those who wanted to obey the gospel of Christ could. This is the hope of all mankind today.

#### **I. GOD'S GOSPEL SAVES THOSE WHO FIND IT AND OBEY IT--10:1-8**

- A. Christians sometimes wonder what Jesus meant by the "strait" gate (Matthew 7:13-14). Romans, chapter ten, elaborates on the principle taught concerning the "strait" gate.
  - 1. The nation of Israel, generally, missed salvation in the gospel. Paul desired that they be saved (verse 1), but prayer alone could not save.
  - 2. Why could God not honor Paul's prayer? Because, the "strait" or difficult gate is that unless one obeys the gospel, all the prayers in the world will not save him. Some find the gospel too restrictive, however, and never obey.
- B. Some seem to be very religious and zealous toward God, yet have never obeyed the gospel! Paul knew Jews who were like that (verse 2).
- C. Some seem to be able to say: "I know the Bible teaches that, but I can not believe God will condemn me for what I do in religion." The Jews were religious, but substituted their plan for God's (verse 3).
- D. Some seem to think that by keeping the Ten Commandments they will be saved. Paul writes that the law's goal was Christ (verse 4). The Ten-Commandment law is null and void (Romans 7:4-7).
- E. Some think it is impossible for them to become a Christian and to remain one. Paul writes that such salvation is "nigh" (i.e. not difficult). It was impossible under the law of Moses to obtain the righteousness of God (verse 5). No one has to do the impossible (such as going up to heaven or down to Hades) to find Christ. See 2 Corinthians 5:21.



## **II. GOD'S RIGHTEOUSNESS IS A STRAIT GATE--10:9-12**

- A. Some believe that God will save them without any effort on their part. Salvation includes confession "unto" salvation and belief "unto" righteousness. Before one confesses, he must repent (Acts 17:30). After one repents and confesses the Christ, that one must be baptized into Christ for the remission of sins (Acts 2:38; 22:16).
- B. Some believe that "proof-text" preaching is out of date. Paul felt that scripture should be quoted (verses 11-12).

## **III. GOD'S RIGHTEOUSNESS REQUIRES MAN TO BE "CALLED"--10:13-17**

- A. Some believe that they can just pray their way to salvation. Paul writes that men must "call on the name of the Lord" or obey God (verse 13). See Acts 22:16.
- B. Some believe that any message is sufficient. Paul writes that the preacher must be "sent" (that is, the preacher's message had to originate from God; In the first century the preachers were inspired directly, 2 Corinthians 4:7. Today, the preacher must preach from the inspired word--verses 14-15).
- C. Some do not know what "believing" in Christ means. Paul writes that it means obeying the gospel (verse 16).
- D. Some believe that personal "testifying" builds faith. Paul writes that only the Word of Christ produces saving faith (verse 17).

## **IV. GOD'S RIGHTEOUSNESS LEAVES MAN WITHOUT EXCUSE--10:18-21**

- A. Some try to blame God for their problems. The Jews had "sounded" a message to the Gentiles. The Gentiles were without excuse (verse 18).
- B. Some, who should know better, try to blame God for their problems. The Jews had the message of God's righteousness and were without excuse (verse 19). But, the Jews became angry and slew the prophets and eventually killed the Christ! (Some today become bitter toward God because of personal problems or prejudice against what the Bible teaches!).
- C. Some believe that those who have never heard the gospel will be saved. Paul writes that all are without excuse (verses 20-21). See Acts 17:30 and 2 Thessalonians 1:7-9.

Man is not going to heaven by his own plan.

## Study Questions

1. What was Paul's desire for the Jews? Why were they not saved?
2. What good is religious zealotry? Discuss sincerity and salvation. See Acts 23:1.
3. Prove that the Ten-Commandment law is null and void.
4. What great hope does Paul give to those who think it is impossible to be a Christian?
5. Discuss the plan of salvation. What does the phrase, "call on the name of the Lord" mean?
6. How do you feel about preachers who use a "lot" of scripture in their sermons?
7. How was the preacher "sent" in the first century? What should be the preacher's message today? Whom does Paul quote (verses 15-16) about preachers?
8. What does "believing" God mean?
9. How is saving faith produced? What does this say about those who believe in personal testifying?
10. What does Paul conclude about those who have not heard the gospel? What does this say about those who will not, or have not sent out the message?

## **Romans: #19**

### **11:1-36**

#### **GOD'S NATURE**

The grace of God, the goodness and severity of God, and the gifts of God are discussed in this chapter. God will save all men by the gospel, which is fair and impartial. Premillennialists have misconceived the teaching in this chapter and have concluded that "all" (literally) Jews who ever lived or will live will be saved! It has already been seen from previous chapters (especially chapter nine) that God did not choose the nation of Israel just to save the individual Jews. God chose Israel as the vehicle for bringing the Messiah. Now, all men must obey the Christ. The Gentiles may have begun to brag about their new relationship with God. Paul also will deal with that problem.

#### **I. GOD'S GRACE, WILL, AND HIS WAY OF SALVATION--11:1-15**

- A. God did not "cast away" his people at any time (verse 1). (The mistakes that many commentators make here is to assume that "his people" is equivalent to saying "Jew." God's "people" are only those who do God's will, regardless of the dispensation in which they live. See Matthew 12:46-50).
  - 1. Even in Elijah's day only a remnant were true Jews (verses 2-4).
  - 2. Only a remnant of Jews today and of all others have obeyed the gospel (verse 5).
- B. God did not intend to save Israel by "works" (i.e. the law of Moses--verse 6). (Grace, here, is a figure of speech indicating the whole New Testament system.)
- C. God has always saved only those who were "elect" or obeyed him (verses 7-10). Even Isaiah and David understood this (verses 8-10).
- D. The "fall" of Israel was the means through which God brought in the Gentile. Perhaps the coming in of the Gentile will provoke the Jew to emulation and he will obey the gospel too (verse 11).
  - 1. Israel fell because of worldliness (verse 12).
  - 2. Israel had thought she was saved just for being Israel! Her pride also led to her downfall. The bringing in of the Gentiles hopefully will point out to the Jews their error and cause them to obey the gospel (verses 13-15). The Jews will be brought back, as it were, from the dead!

## **II. GOD'S GOODNESS AND SEVERITY--11:16-27**

- A. True holiness was not a national gift (verse 16).
  - 1. See Leviticus 23:10. The first-fruit offering sanctified the rest of the harvest.
  - 2. The church is holy even though some are grafted (verse 17).
- B. True holiness (gained by the wild olive tree or Gentile) does not now brag about its salvation (verse 18-21). The Gentiles were not to boast that God had saved them in contradiction to the Jews. God would save the Jews too if the Jews obeyed the gospel.
- C. True holiness understands the love and wrath of God (verse 22).

## **III. GOD'S GIFTS AND CALLING--11;23-36**

- A. The Jew could be saved in the same manner as the Gentile, by the gospel (verses 23-26). The phrase "and so" refers to the manner of salvation.
- B. The Jew and the Gentile needed the gospel (verses 27-32).
  - 1. Men are not to debate about God's plan (verse 33).
  - 2. For, man does not know God's mind, nor did man initiate the plan to save (verses 34-35).
- C. Praise God that he had a plan to save all, Jew and Gentile, and you **and me** (verse 36)!

Almighty God will not change his plan (verse 29). For one to receive God's gifts and calling, that one will have to obey God's gospel.

## Study Questions

1. Can you harmonize the thought of God's goodness and severity?
2. Who are God's "people?"
3. Will the majority go to heaven? Why or why not?
4. How does one obtain the "election" of God?
5. In what two ways was God using the "fall" of Israel and the bringing in of the Gentiles to provoke Israel? What does this say about God's love?
6. Why did Israel fall?
7. What is true holiness?
8. How will "all Israel" be saved?
9. Can man argue against God's plan of salvation. Why not?
10. God loved Israel as "touching the election" (verse 28). That is, God chose Israel to provide the way to Christ. Now Israel was the "enemy" of the Gentile. What is Paul trying to get the Gentile to do concerning lost Israel?

## **Romans: # 20**

**12:12-17**

### **“THE LITTLE BIBLE”**

Chapter twelve of Romans has often been called the “Little Bible.” In years past, many congregations of God’s people who were without a regular preacher would study or read this chapter for their Sunday enlightenment. Others have called this chapter the “Christian’s Manual” not because it is somehow “more inspired” than other texts, but because it is so often used. The text is involved with acceptable Christian conduct.

The church has often been rent asunder by those who, while holding to sound doctrine, failed to live a Christian life. The restoration of ancient Christianity will never be completed until every member of the body of Christ becomes what God wants him to be. God has revealed the doctrine, but he has also revealed the life that should be the consequence of following that teaching. The first eleven chapters of Romans record profound doctrinal matters. One’s attention is now directed toward practical things.

It is tragic to know the principles of this chapter and not to use them. The attitude of the third verse of the chapter must prevail in the life of the child of God.

#### **I. CHRISTIANS ARE A LIVING SACRIFICE—12:1**

- A. One is to present (the Greek tense here means to present one’s body once for all and to let it remain presented) his soma (physical body) as an offering to God. This is not unreasonable because of what God has done for the Christian.
  - 1. See 1 Corinthians 6:19-20 and Matthew 15:19. The impure acts of life proceed from an impure heart.
  - 2. One who sins in the body involves his soul (Romans 6:12).
- B. Priests are the ones who offer sacrifices. The priesthood of all believers involves the whole of their Christian service (1 Peter 2:5-9).
  - 1. Under the law of Moses, the sacrifice of an animal meant something had to be killed.
  - 2. Under the law of Christ, the Christian is the sacrifice and must deny himself and die to self (Galatians 2:20; Matthew 16:24; Colossians 3:5; etc.).

#### **II. CHRISTIANS MUST TRANSFORM THEIR MINDS—12:2**

- A. Compare Galatians 1:4; James 1:27; 1 Peter 1:14-15; an Philippians 4:8. One can not love God “with all his mind,” if his mind is always on the world (Matthew 22:37).

- B. Compare 1 John 2:15-17. (This, of course, refers to the world of evil. One should appreciate God's creation-Psalm 19:1.) See also Philippians 2:5-11.

### **III. CHRISTIANS SHOULD CHECK THEIR ATTITUDES--12:3-5**

- A. Do not be "proud" of sin.
- B. Think soberly. Plan to live the Christian life.

### **IV. CHRISTIANS MUST USE THEIR TALENTS--12:6-8**

- A. Compare Matthew 25:14-30.
- B. Even an inspired prophet might refuse to use his talents (verse 6)! **One must serve God with his mind, talent, body, and money.**

### **V. CHRISTIANS MUST NOT BE HYPOCRITES--12:9**

- A. Compare Matthew 21:19; 1 John 3:14; and 1 Peter 1:22.
- B. Do I really love the brethren? Why am I a Christian? Just to stay out of hell? Just so salve my guilt? See John 14:15. Do I really love Christ?
- C. Hypocrites are insincere and love only self. **Christians put God and others first and sincerely hate evil (Psalm 119:104; Isaiah 5:20; 1 Thessalonians 5:21). Hypocrites do not want to offend evil-doers, because hypocrites love self not the souls of men.**

### **VI. CHRISTIANS MUST KEEP CLOSE FAMILY (CHURCH) TIES--12:10**

- A. The family of God will spend eternity together. **One needs to learn to love that family while on earth.**
- B. Compare John 13:34-35 and 1 Peter 2:17.

### **VII. CHRISTIANS MUST BE FERVENT IN BUSINESS--12:11**

- A. Compare Ephesians 4:28. **Why enter any business (church or secular) just to fail? Christian optimism is taught here.**
- B. **Christians can make it, with good effort, in the business of life and in the business of the church. The church is no place for sloppy business meetings and haphazard business practices.**

**The Christian's life requires offering one's body, mind, attitude, talents, sincerity, life, and zeal to God!**

## Study Questions

1. What is chapter twelve often called? Why?
2. Discuss some of the consequences of being certain about doctrine but insincere in practice. What verse sets forth the proper attitude one should have in the practical aspects of the Christian life?
3. Why is it “reasonable” to present one’s body to God? Discuss the involvement of body and soul in the Christian life. What is the source of sin in one’s life? (See James 1:13-15).
4. What does being a priest before God involve? What does it mean to “deny” self? One must take up his “cross” and follow Jesus (Matthew 16:24). For what purpose was a cross used in Jesus’ day? What must you slay in order to follow Christ? What stands between you and God?
5. What are some things in this world that can pollute the mind?
6. What is your talent? Are you using that talent for God?
7. Have you ever been “ashamed” or “concerned” because your preacher pointed out the sins of denominations while he preached? Why? Should one be ashamed of truth? What is hypocrisy? Did Paul point out the sins of the Gentiles and Jews in Romans? Did it upset you because he did?
8. What is one of the tests by which one knows whether or not he is converted? See 1 John 3:14. Do you long to be with your “family” on Sunday morning, Sunday night, and Wednesday night? In fact, do you long to be with them at all times? Why or why not? With whom will you spend eternity?
9. What are the business practices of the congregation where you worship? Are they fervent? Do you also give eight hours of work for eight hours of pay at your secular job?
10. What does the Christian life require? How well do you meet these criteria?



## **Romans: #21**

### **12:12-21**

#### **ACCEPTABLE CHRISTIAN CONDUCT**

This chapter is being studied under the heading, "Acceptable Christian Conduct." Let the student keep in mind that the thoughts of the entire chapter are a harmonious whole even though two lessons are devoted to the study. Romans twelve is the practical application of 1 Corinthians chapter thirteen. Love is in action in this chapter as love moves from hope to prayer, need to nurture, evil to blessing, weeping to rejoicing, schism to one-mindedness, and the amoral to the moral.

"A bright little boy once removed the Bible from the center table of his father's house and turned its dusty pages. 'Mother,' he asked, 'Is this God's book?' 'Certainly!' was his mother's reply. The lad rejoined, 'Well, I think we had better send it back to God, for we do not use it here!'" One who does study the Bible, however, will have a love that moves from:

#### **I. HOPE TO PRAYER--12:12**

- A. Compare 1 Thessalonians 4:13-18; 1 John 3:1-3; Romans 8:24-39; and so forth.
- B. There are three biblical reasons for the hope that leads to prayer even through tribulation. They are: (1) One is in the family of God and has brethren who can help bear his burdens (Psalm 55:22; Galatians 6:2). (2) One's sins and the guilt of them is removed (Acts 2:38; 1 John 1:9). (3) God is the source of hope and has promised to take his children home one day (1 Peter 1:4-5). "If you are a child of God, have you called home lately?"

#### **II. NEED TO NURTURE--12:13**

- A. Love will get up from prayer (verse 12), see the needs, and reach out to others.
- B. Compare Galatians 6:10 (note that the church united, i.e. from its treasury, can help "all" and especially the household of faith); Hebrews 13:1-2; 1 Thessalonians 5:15; and 1 John 3:17. Study James chapter two. Prayer and work must go hand in hand.

#### **III. CURSING TO BLESSING--12:14**

- A. Meeting the needs of others may cause one's love to be cursed or even rejected? The Christian continues to ask for blessings on his enemies. See 1 Peter 3:9.
- B. Compare Proverbs 15:1 and Matthew 10:23. Christians need not endure unnecessary railing, but they may expect it.

#### **IV. WEeping TO CRYING--12:15**

- A. Rejoice with rejoicers! It is sometimes difficult to be happy about the success of others. One man left the church because he was not appointed an elder when another was! Many can not stand it if someone has something and they do not. Christians should not insist on "keeping up with the Joneses!"
- B. Weep with the weepers! Compare Proverbs 25:20; Ecclesiastes 3:1, 4; and Galatians 6:2. Sympathy and empathy are enjoined on God's people.

#### **V. SCHISM TO ONE-MINDEDNESS--12:16**

- A. Christians are doctrinally "one-minded" (1 Corinthians 1:10; 1 Peter 4:11).
- B. Christians are "one-minded" in their goal (Philippians 3:13-14).
- C. Christians are not "one-minded" with the world (Romans 12:2).
- D. Christians are "one-minded" with all, even of "low estate" (cf. James 1:10-11). Christians do not like one brother and dislike another; nor do they honor one and dishonor another; nor wish one well and another grief. This requires condescending (sunapago, to be led along with) or not despising the "low estate" (tapeinos, the lowly, or things that are lowly) of another. Christians do not despise some brother in difficulty nor some state in life that is not "high" enough for them. See Zechariah 4:10.

#### **VI. THE AMORAL TO THE MORAL--12:17-21**

- A. How big can one be when he is injured by another? Those who try to get even are amoral (verse 17) and do not have the spirit of Christ.
- B. With some it is hard to make peace. The Christian should not let it be his fault if peace is not possible (verse 18). One who says, "That is just the way I am and you will have to accept it," has an amoral view of life.
- C. It is amoral to seek vengeance (verse 19). One can defend himself (Luke 22:36).
- D. One does not lower himself to the level of his enemy (although he knows he has an enemy) for this is amoral. He treats the enemy with that which is good (verses 20-21).

## **Study Questions**

1. What are the ways in which love is in action?
2. How often do you study (not just read) God's "love-letter," the Bible? What study helps do you use? Discuss the use of a concordance, Bible dictionary, regular dictionary, and commentaries in Bible study.
3. What Christian expectation should move one to prayer? How often should one pray? What is the motivation to "keep oneself pure?"
4. Is prayer alone enough to help others? Why or why not?
5. What is the danger involved in helping others? How can the Christian overcome the danger and still bless others? What is it not necessary to endure?
6. Is it hard to rejoice with those who have found some success? What are some reasons one might find it hard to rejoice?
7. Is it right to weep at a funeral? Why or why not? Are not Christians supposed to rejoice at death?
8. In what areas are Christians one-minded? In what areas are they not one-minded?
9. What does it mean to "condescend to men of low estate?"
10. How are we to treat those who mistreat us? Can one defend himself? When must the Christian end his "self-defense?"

## Romans: # 22

### 13:1-7

## THE CHRISTIAN AND GOVERNMENT

During the Mosaic age the “state” of Israel and the “spiritual family” of God were the same (Exodus 19-20). There was not a separation of “church and state” in that time. Moses was the spiritual law-giver and the civil judge for Israel (John 1:17; Deuteronomy 5ff.). (Heathen or Gentile nations were usually run by tyrants in Old Testament times. Their kings conquered a people and then exacted tribute. One, Shalmaneser III of Assyria, demanded 700 chariots, 700 horsemen, and 10,000 foot soldiers from Ahab, king of Israel!)

In the New Testament age God’s people are pictured as being separate from the world (John 18:36). The authority over that kingdom is Christ (Ephesians 1:20-23). The authority over civil matters is human government (Romans 13:1-7). The absolute authority over the world is still God.

### **I. GOVERNMENT EXISTS UNDER GOD’S AUTHORITY—13:1-2**

- A. The first, non-family, government in the world is recorded in Genesis 10:8-10. Nimrod established a kind of civil rule.
- B. Government had God’s approval to exist (verse 1). God does not approve of all that government does. (This is the reason the book of Revelation was written concerning the abuses of the Roman government.) See Proverbs 14:34; Psalm 9:17; Daniel 4:32; and Acts 5:29). God does “ordain” (i.e. put in power) every government, however, depending on what a nation deserves!
- C. God, however, does not approve of anarchy either. (*Note: God ordained marriage, but God does not approve of mankind’s abuses of that honorable estate--Matthew 19:4-12.*) Government may not always be right, but that fact is not to be used to do whatever one thinks may be right. Anarchy is a sin (verse 2). This thought should give one pause who thinks that “civil disobedience” is the way to change laws.
  1. Many Christians of Paul’s day lived under tyranny. They were not being permitted to revolt. Compare 1 Peter 2:17 and Romans 12:18-21.
  2. Does this mean that “non-resistance” is the total Christian ethic concerning government? See Matthew 5:38-42. This is not a “mechanical” rule. If it were, the moment one was hit the second time he could retaliate! Jesus did not literally “turn the other cheek” toward civil government (John 18:23). Compare Matthew 12:10-12; Deuteronomy 5:17; and 13:9. To “love” one’s enemies does not mean total non-resistance. Even Paul used the government to protect himself (Acts 16:37:39). It might even be necessary to interfere when

innocent life is being murdered by government order. See Exodus one and read about the action of the midwives.

- D. Some governments, such as in the United States, allow for peaceful change of law through voting. A Christian, as did Paul, has the right to use this law.

## **II. GOVERNMENT HAS PRIVILEGES AND DUTIES--13:3-4**

- A. Government is a “terror” to evil.
- B. Government may wield the “sword.” However, personal retaliation is forbidden except for protection. See “C” under number “1” above.
- C. God separates his people from the world, but God uses the governments of men to maintain peace so that his people can function (1 Timothy 2:1-2). Christians, therefore, are not to start “holy (?) wars.” Christians are not to be vigilantes, but are to learn the difference between subjection to God, government, and a mob spirit.
- D. Bad governments are a sin (Psalm 9:17) but even they are a terror to evil works.

## **III. GOVERNMENT REQUIRES SUBMISSION AND TRIBUTE--13:5-7**

- A. Civil authority derives its right to rule from God. It even has the right to take life. Note the “sword” in verse four. See also Genesis 9:6.
- B. Christians are to pay taxes, obey the laws, treat policemen with respect (for they are God’s “ministers”--verse four), and submit when no Biblical principle is violated by so doing (Acts 5:29).

A Christian’s primary allegiance is to God (Matthew 6:33). But, a Christian is also to be a good citizen.

## **Study Questions**

1. What was the governmental situation during the time the law of Moses was in effect?
2. Discuss the ramifications of no separation of church and state.
3. Who has civil authority and who gave them this authority? Why?
4. What is anarchy? Why is it forbidden?
5. How does the fact that one lives under a tyrannical governmental change or not change the Christian's relationship to that government?
6. Discuss passiveness or non-resistance. Is this the total Christian ethic if he is attacked?
7. How do you feel if you are driving a little too fast and you suddenly see the policeman? Why is government a "terror" to evil works?
8. What principle of deciding when one can not obey some order of civil government is taught in the Bible? Where? Why?
9. Why did God ordain civil government in the New Testament age? For what should a Christian pray concerning government? Should a Christian mock his president or pray for him? Compare other government officials. Have you ever heard a policeman called a bad name? How do you feel about that?
10. Are Christians to pay taxes, salute the flag, and submit to civil authority? Why? To whom must the Christian pay primary allegiance?

## Romans: #23

13:8-14:12

### CHRISTIAN OBLIGATIONS

There are a number of obligations which a Christian has that insure proper relationships with his fellow-man and especially with his brother in Christ.

Christian ethics require proper attitudes of love toward the "debts" of life and the differing scruples of brethren.

#### I. THERE IS THE OBLIGATION OF LOVE--13:8-10

- A. One's debt of love to his fellow-man is never fully paid. See Matthew 18:23-35; Romans 1:14; Psalm 40:9; Mark 8:38; and 1 Corinthians 9:16. The Christian "owes" because his debt of sin has been paid.
1. All men are due the Christian's love (verses 9-10).
  2. All men are due a forgiving spirit on the part of a Christian (Matthew 6:12-15).
  3. The law of God is fulfilled by such love (verses 8-10).
  4. *One no thing, except love, we owe love to others*
- B. *Note: This passage does not teach that it is wrong to buy on credit. One who is "paid-up" owes nothing. One could not get electricity, gas, a phone, etcetera without monthly credit. One who does not intend to pay, of course, should not receive credit.*

#### II. THERE IS THE OBLIGATION OF "KNOWING AND WAKING"--13:11-12

- A. Life is short. Christians must immediately awake and live and love right! Love infused because of Christ and his claim on us is the essence of commitment.
- B. Death awaits. Christians must feel the debt owed to others and awake from lethargy! George Tyrell wrote: "What a relief if one could conscientiously wash one's hands of the whole concern. Bu then there is that unusual Man upon His Cross who drives one back again and again to caring."
- C. Abraham Lincoln's favorite hymn had the line: "Oh, why should the spirit of mortal be proud? Like a swift-fleeting meteor, a fast-flying cloud, a flash of the lightning, a break of the wave, He passeth from life to rest in his grave" (William Knox, "Oh Why?"). Have you told someone about Jesus lately?

### III. THERE IS THE OBLIGATION OF NOT RETAINING SIN--13:13-14

- A. A Christian is set free from sin's dominion (Romans 6:23).
- B. A Christian will grow and not gratify his lust.

### IV. THERE IS THE OBLIGATION TO SUPPORT THE WEAK--14:1-12

- A. This passage deals with matters of conscience or scruples. Some things in life are neither right nor wrong of themselves but are matters of indifference. This passage does not deal with matters of doctrinal faith, but matters of personal faith or scruple. The term faith here should not be equated with the faith such as in Galatians 3:23-25.
- B. Note the principles taught here:
  - 1. The "weak brother" in this text is the overly strict one! He may know more Bible and may have been in the church a longtime, but has a decided scruple in his life. He is not necessarily a "new" Christian.
  - 2. Compare Galatians 4:10-11. Paul firmly admonishes those for falsely observing "days." Obviously they were making such a matter of doctrine in the church. Read Romans 14:1-12 again. Paul does not admonish these for observing "days." Obviously these were private scruples about personal practices.
- C. Unity is not to be broken over scruples (verses 1 and 2).
- D. Contempt is not to be held for another's personal scruple (verse 3). This principle applies to both the weak and strong brother.
- E. No one, "weak" or "strong" is to be overly strict with his scruple by forcing judgement on another (verse 4). Both the weak and strong (the "strong" is less strict about meats, for example, because he knows they are meaningless; but the "weak" may not feel this way) can be right in the area of personal scruples.
- F. No one has the right to interfere with his brother's scruple nor to force it on his brother (verses 6 and 7). Christian's must guard their influence by not involving themselves in the private scruples of brethren.
- G. Christians should realize that all are judged by Christ, not each other, in the area of scruples (verses 8-12).

No one has the right to isolate himself and his scruple from or above a brother in Christ. The stronger may have to yield to the weaker, but the weak brother (i.e. overly strict brother) can not force his scruple either. Life is short, why not get right with Christ and leave one's brother to his scruples?



**Study Questions**

1. What are some Christian obligations?  
*love, knowing and valuing, not retaining sin, & supporting the weak*
2. What is the greatest debt that a Christian owes? Why?  
*Love, never fully paid, his debt of sin is paid, law of God fulfilled by such love.*
3. What are at least three things Christians owe their fellow man?  
*love, forgiving spirit, support*
4. Discuss whether it is wrong to buy on credit.  
*One could not purchase certain needs w/o credit, but must intend to pay.*
5. How long will you live? What are you doing for your fellow man while you are here? What is the constraining power that brings the Christian to a life of caring? Why could Paul write 2 Timothy 4:6-8?  
*a short time, sharing love, i.e., he loved God.*
6. One set free from sin will not satisfy what? What is "chambering" and "wantonness"?  
*flesh, lusts; fornication, all impure acts*
7. What is the subject of Romans 14:1-23?  
*Christian Obligations*
8. Who is the "weak" brother and who is the "strong" brother?  
*Weak is overly strict; strong, is less strict*
9. Discuss some things that are private scruples. (Observing some holiday for example.)
10. Who is the judge of all matters of scruples? *Christ*

## Romans: #24

14:13-15:4

### AGAPE MEANS

There is a proper use of Christian liberty. The “strong” brother (not overly strict) and the “weak” brother (is overly strict) are to have a good attitude toward one another in matters of indifference and scruple. Alexander Campbell wrote: “We must condescend to all Christians, however weak, so far as allegiance to the Lord will permit” (Christian Baptist, vol. 6, 1828, p. 45).

However, a Christian can not use liberty of scruple as license to act any way he wants and then claim he is “weak” (Galatians 5:13). There is a relationship among Christians who differ in spiritual understanding and Christian maturity that must be maintained. (This passage and 1 Corinthians 8 should be studied as a unit.)

Conscience is one of man’s built-in faculties. It works at the core of one’s moral fiber. Conscience must be respected (1 Timothy 4:2). It is possible to do terrible things and have a good conscience (Acts 23:1)! How? Because it is not the duty of conscience to determine truth but to ascertain whether one is acting according to the truth taught to the conscience. Therefore, the conscience is trainable. Some of the members of the church at Rome were former idolaters used to eating meat offered to idols. Now that they were Christians, their conscience would not allow them to eat that same meat. They became “overly strict” or “weak” in this matter. Others knew that the meats were meaningless. How should they get along with each other? They must operate out of agape (love) by:

#### I. NOT CAUSING A BROTHER TO STUMBLE--14:13-14

- A. Paul does not prohibit discernment of another’s actions, but Paul does ban presumption that condemns. One can judge “righteous judgement” (John 7:24). One can not presume on his brother’s conscience (verse 13).
- B. Judging fellow-Christians in matters of indifference tends to stunt their spiritual growth. Forbearance will give the brother time to grow. “Judge nothing before its time” (1 Corinthians 4:5).
- C. The Holy Spirit has delineated the areas in which Christians are to judge (2 Thessalonians 3:6; 1 Corinthians 6:2; 1 John 4:1; etc.).

#### II. “GIVING IN” WHEN NECESSARY--15-21

- A. The strong must sometimes yield, even to the point of stopping some practice, until such time as the weak learns better (verse 15). “Destroy” here means to make another sin by violating his conscience (i.e. by insisting he eat meats, not just because he may have “accidentally” seen you eat them; see 1 Corinthians 10:27-28). Setting a bad example is a sin.

- B. The sin of setting the wrong example reaches far beyond the congregational level (verses 16 and 17). Soul-saving efforts are hindered and Christians are divided.
- C. There is a reward for setting the proper example (verse 18).
- D. No one can have peace based on opinions. The rule here seems simple: Before a Christian acts on his personal convictions, he must ask himself how his actions will affect others (verses 19-21).

### III. PROMOTING A BROTHER' GOOD--14:22-23

- A. When a Christian has a personal scruple over a matter of indifference and he knows his scruple will affect his brother, he must keep the scruple to himself (verse 22).
- B. *Note again: The term faith in this context is a reference to some personal belief about a matter of indifference that is not taught in the Bible as a matter of doctrine.* (For example, some try to use this text to justify the use of instruments in worship. God has spoken on the matter of music in worship--Ephesians 5:19--therefore instrumental worship is not a matter of personal scruple).
- C. One can not wave aside his conscience or injure another's. To do so is to sin (verse 23).

Love (agape) means not causing a brother to stumble over matters of scruples. Love (agape) means setting the proper example.

## Study Questions

1. What is the proper use of Christian liberty?
2. What is the key to having a good attitude toward all brethren in Christ?
3. How does the conscience work?
4. What kind of judging does Paul prohibit? What is the harmony between Romans 14 and John 7:24?
5. When should the “strong” brother yield to the “weak” brother? Why? Can the “weak” brother insist that the “strong” yield or has the “weak” brother ceased being weak by such action? (Some brethren try to force their scruples on others by arguing that they are weak and one must cater to them.)
6. What damage is often cause by a bad example?
7. What things are affected by bad example? Should some members of the **body of Christ** not tell folks they are members so that the church will not get a bad name!?
8. What is the rule of peace in matters of scruples?
9. Does this text cover doctrinal matters? Why or why not?
10. What should one do with a scruple that might cause his brother to stumble? (How, then, can elders “rule” in the area of opinion? Elders rule in the are of expediency, which means expediting God’s already-made laws. Elders who try to force their opinions on the flock are said to be “lording it over” the church--1 Peter 5:3. Elders can decide when the congregation should assemble on the Lord’s day, for the Lord said to assemble on that day--Hebrews 10:25--but did not set the time of day. Elders expedite the command in Hebrews 10:25. If their opinion were that one should not wear a beard, for example, what law of God would the elders be expediting? Elders and members need to learn the difference between faith (doctrine), expediting, opinion, and scruple. It is recognized here that some matters are hard to decide on a congregational level. In those cases the church should obey the elders--Hebrews 13:17--and maintain peace. On the other hand, elders must be careful not to force opinions.)

## **Romans: #25**

### **15:5-33**

#### **EXTOLLING, EXPLAINING, EXPECTING, ENLISTING**

As he closes the letter, Paul sets forth several personal plans and some personal pleas to the church. There is much insight into Paul's hopes and fears for the cause of Christ.

Preachers have a difficult task in preaching the Word of God (2 Timothy 4:1-5). The task is difficult not because the Word of God is hard to understand, but because so many attack the preacher who is faithfully trying to proclaim it! Preachers must declare the whole counsel of God (Acts 20:26-27). At the same time, preachers must strive to maintain friendships with those to whom they are declaring the Word! Not all people remained friendly to God's Son and His preaching. He was crucified by those to whom he preached.

Those who teach and preach God's Word can well relate to the text here, for in Paul's life one can see some of the doubts and fears that God's teachers have. Gospel preaching, by its very nature, involves reproof and rebuke. Paul was aware of this and so he tempted to remain friends by:

#### **I. EXTOLLING THEIR VIRTUES--15:5-15**

- A. The apostle had come to the end of a lengthy, profound letter. As preachers everywhere, Paul felt that these brethren would carry out God's commands when taught.
  - 1. If Paul felt that brethren would not stand with him, he was most discouraged and defeated (1Thessalonians 3:8).
  - 2. It is one thing to know that a sinner will not obey the gospel, but it is a very discouraging thing to know that brethren resent sound gospel preachers.
  
- B. Since Paul had said much about opinions and unity, he states that he is not being critical of them but that he wants them to be:
  - 1. Like-minded with God (verse 5 and 6).
  - 2. Receptive of one another (verse 7).
  - 3. Knowledgable of God's plan for unity (verses 8-12). Both Jew and Gentile must be saved by the same plan which fulfills God's promise to Abraham.
  - 4. Full of hope, peace, and God's love (verse 13). The power of the Holy Spirit is the gospel (Romans 1:16).

5. Confident that Paul loved them and had confidence in them (verse 14-15).
- C. A gospel preacher does not think in terms of “negative” and “positive” preaching. He thinks in terms of God’s counsel. He believes that that counsel is designed to help his brethren (Acts 20:32).

## **II. EXPLAINING HIS MISSION—15:16-21**

- A. Paul was an ambassador (apostle) to the Gentiles (verse 16).
- B. As an ambassador (2 Corinthians 5:18-20—a title that only apostles should rightfully wear) Paul had the right to explain what God had done through him (verse 17).
- C. Paul’s mission required a message of obedience (verse 18).
- D. Paul’s mission was to virgin fields to which he took the full, miraculously confirmed, prophesied message (verses 19-21).

## **III. EXPECTING THEIR HELP—15:22-24**

- A. His work among the Gentiles hindered him from going to Rome (verse 22).
- B. Paul planned a trip to Spain and would stop in Rome where he expected their aid (verses 23-24). How did Paul go to Rome? Paul did not expect to have to beg the brethren as many missionaries do today. See 3 John 6.

## **IV. ENLISTING THEIR AID—15:25-33**

- A. Paul’s mission to the Gentiles had been superseded by a mission of mercy (verses 25-28). He hoped to bring the Gentile offering (1 Corinthians 16:1-2); 2 Corinthians 8-9; et al) to Jerusalem. Would the Christian-Jews in Jerusalem accept it?
- B. Paul solicits the prayers of the brethren that the gift will be received (verses 29-30) and that he will not be harmed when he arrives in Jerusalem (verse 31).
- C. Paul would then have great joy in seeing the brethren at Rome at a later date (verses 32-33).

Paul depended on his brethren to back him in his preaching. How are you supporting your local preacher?

## **Study Questions**

1. What is most difficult about preaching the Word?
2. What were some of Paul's feelings toward the brethren at Rome?
3. What confidence did Paul have in the brethren at Rome?
4. What were some of the things Paul wanted them to be?
5. What do some mean by "negative" and "positive" preaching?
6. What is an ambassador? Who can legitimately be labeled ambassadors for Christ?
7. What did Paul's message require? What should a gospel message require today?
8. Why was Paul going to Jerusalem?
9. What did Paul expect of his Roman brethren when he visited? Have you ever known a congregation to invite a missionary to discuss his work that failed to even provide travel funds?
10. How did Paul eventually go to Rome? Have you ever been disappointed in life? How did you handle it? Could God have allowed the difficulty in order to achieve a greater goal?

**Romans: #26**  
**16:1-27**

**BIBLICAL LETTERS**

Paul had never visited Rome. He seems not to have visited Colosse either. In the epistles to the churches in both cities Paul names a number of people. Why? Perhaps the human factor will account for this. Paul may not have wanted to hurt anyone's feelings when writing to other congregations to which he had been. Anyone left off such a list may have had his feelings hurt. Paul did not need to consider such a problem in Rome and Colosse. (In dealing with people every preacher knows the problem of starting to name folks from the pulpit. If he misses one, that one will likely be hurt.)

The names in this chapter are interesting from another standpoint. Peter's is missing. If he were the first "pope", surely Paul would have mentioned him.

This chapter also contains a good lesson concerning church "letters." Such missives serve the purpose of:

**I. COMMENDING NEW MEMBERS--16:1-2**

- A. Phoebe was "transferring" to Rome. The text is an example of a church letter carried from one congregation to another. (Perhaps Phoebe also carried the Roman epistle with her.)
  - 1. How long Phoebe stayed in Rome is not known. But, she did not go to Rome with the idea of "shopping around" for a church. She was headed for the one Paul recommended and she intended to work with them right from the start.
  - 2. Christians, wherever they go for whatever time, should immediately seek faithful brethren with whom to work and worship.
  - 3. The letter Phoebe carried explained her faithfulness. This is a lesson for the church today to be business-like in dealing with transferred members.
  
- B. Why do so many neglect the duties outlined in these two verses?
  - 1. Some seem to hope that their new situation is only temporary and they will be "back home" soon. Therefore, they shun full participation in a new congregation.
  - 2. Some may hesitate out of "loyalty" to the old congregation. They seem to have a "we did not do it this way back home" attitude. (This is the consequence of a failure to realize that one proves his loyalty to the church by being faithful where he is).



3. Some see an opportunity not to be “obligated.” See Hebrews 13:17. A Christian must be part of a local work. There is no such thing as “floating membership” taught in Scripture.
4. Some may be weak. Without the encouragement of the former congregation by letter and the new congregation by visits, they may be lost forever.

## **II. COMMENDING THE OLDER MEMBERS--16:3-16**

- A. A man and his wife are remembered (verses 3-5). A church met in their house.
- B. The first converts in Asia were now at Rome (verse 5b). Paul always remembered his “first converts” (cf. 1 Corinthians 3:10-14). The greatest thrill of being a Christian is that first convert!
- C. A very hard working woman is commended (verse 6). Where would the church be without the beloved sisters?
- D. A large number of fellow workers in Christ are fondly greeted by Paul (verses 7-15). How great to see everyone working together toward the same goal. How exciting it will be to gather with even these in heaven!
- E. All are to have a common care for one another and all churches (congregations) of Christ should have a common bond (verse 16).

## **III. CHARGING EVERY MEMBER FOR ALL TIME--16:17-27**

- A. False teachers must be marked and avoided (verses 17-18). They are not to be given letters of commendation and shipped to another congregation!
- B. Proper examples must be maintained (verse 19).
- C. Courage must be the Christian’s byword (verse 20).
- D. Fellow workers must be upheld (verses 21-23).
- E. God must be glorified through obedience to the faith that Jesus the Christ delivered to the earth. That faith had been prophesied (verses 24-27).

All members, young and old, can work together to the glory of God. There needs to be mutual praise and consideration.

## **Study Questions**

1. What may be a reason or two that Paul listed so many names in this epistle?
2. Why did Phoebe carry a letter from Paul?
3. What was Phoebe's intent on entering Rome?
4. Discuss the use of letters to introduce new members or to write back to the former congregation where you worship concerning this matter?
5. Discuss some reasons some do not seek out a congregation in a new place.











