

Study Guide

Letter to the Romans

Paid in Full



by Richard Rogers

SUNSET
International Bible Institute



*LETTER TO THE
ROMANS*



**INTRODUCTORY
NEW TESTAMENT
STUDIES**

Arranged for study by
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Romans Study Guide

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DISCLAIMER

The textbooks used with this course were selected because we consider them to be two of the best commentaries on the book of Romans. Jim McGuiggan is a noted author, a brother in Christ and highly regarded for his study and scholarship. His ***Commentary on Romans*** will re-enforce the teaching you will receive from viewing the taped lessons by Richard Rogers. Richard's book, ***Paid in Full***, will help you remember the things you learn from the taped lectures. These two men were close friends and studied together often. As with all books there may be some things you and I would not agree with. The principle, "use what is good and discard what is not good" applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements for Level II Students (Non-Transferrable)

Each lesson is built around the instruction on either the video tape or the audio tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading: You must read the book of *Romans* through at least two (2) time during this course of study. It is also highly recommended that you obtain and read the two commentaries: *Romans* by Jim McGuiggan and *Paid in Full* by Richard Rogers.

Tests: There is a Self Exam at the end of each lesson. Preview each lesson by reading these questions first, then write the answers in as you study the lesson. There will be only ***two tests*** to complete for this course. One test is to be done at the end of lesson twelve (12) and the final test will be done at the end of the study and will cover lessons thirteen (13) through twenty-four (24). The test packet will be sent at no cost only to those taking this course for credit.

Memory Work: Memory work will be done on the honor system. You are asked to write your verses from memory on your test in the presence of the administrator. After you have completed the test, and turned it in, correct the memory work with a different colored pen. **Or you may quote them to the administrator** during the course, he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You will have sixteen (16) verses to memorize, **(This will be 10% of your grade)**

Due by the Mid-term test: (11 verses)
Romans 1:16-17; 4:6-8; 6:1-6

Due with the final test: (5 verses)
Romans 8:1, 28; 10:17; 12:1-2

Assignments:

SPECIAL NOTICE! This course cannot be taken for credit without viewing/listening to the recorded lectures!!!

Note: All assignments must be completed and turned in at the time of the final test!

Instructions and Requirements for Level III Students (Transferable)

The following assignments must be completed by all LEVEL III students in order to receive a graduation certificate of Bible and Ministry.

Reading: Two books are required reading: The commentary by Jim McGuiggan entitled, *Commentary on Romans* must be read as you progress through the course. Also the commentary “*Paid In Full*” by Richard Rogers must be read. The Bible book of *Romans* is to be read three (3) times during the course of this study. You will write a two-page evaluation of Jim McGuiggan’s book reflecting the content of each chapter and send it in with your final test. Use regular size type, double-spaced. (**10% of your grade**)

Memory Verses: Memory work will be done on the honor system. You are asked to write your verses from memory on your test in the presence of the administrator. After you have completed the test, correct the verses with a different colored pen. **Or** you may quote them to the administrator during the course and he will keep track of the verses completed and report them to us. You will have 60 verses to memorize for this course. Please indicate which Bible version you are using. (**10% of grade**)

Due with Mid-term Exam: (32 verses)

Romans 1:14-17; 3:21-31; 4:6-8; 5:1-5; 6:1-6, 17-18, 23

Due with Final Exam: (28 verses)

Romans 8:1-4, 28-39; 9:1-3; 10:9-10, 17; 12:1-2, 16, 21; 14:1,10

Exams:

1. All “self exams” at the end of each lesson in the study Guide must be completed to receive a grade for this course. (**These will be worth 5% of your final grade.**)
2. Mid-term and Final exams must be taken and completed with a grade of 70% or higher. Any test with a lower grade will have to be retaken. You may have only one retake per test.

Grade: Your total average grade for the course must equal 70% or above. You must have a 70% or above on both the Mid-term and Final exams in order to pass this course. The course requirements listed above will be given the following percentages in making up your total grade.

Readings and evaluation paper	10%
Memory verses	10%
Self-exams	5%
Mid-term and Final Exams	<u>75%</u>
TOTAL	100%

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LESSON ONE

OUTLINES AND KEY TERMS

INTRODUCTION

There is nearly universal agreement that here in the book of Romans scripture reaches its high water mark. As Paul discusses the love of God reaching down in Christ to justify men, he is nearer to understanding God than ever before. Life, abundant life, is seen as the result of faith, not just labor. Peace, inward peace, is secured by the finished work of Christ at Calvary. The blessed assurance we have found in Christ cannot be threatened by any, or all, of the circumstances of outrageous fortune. We are *MORE THAN CONQUERORS* and without any doubt able to live the life God intends for us. ***TO GOD BE THE GLORY!***

LESSON PREVIEW:

1. Before we begin our textual study of this important epistle, we want to define seven words (*Righteousness, law, justification, legalism/judaism, grace, faith, freedom/liberty*) which are essential to our understanding of Romans. We will strive to understand these words biblically, of course, but we must understand them alike in order that we may use them in the same way.
2. In this study of Romans we will divide the letter into eight major sections which will form the basic skeleton outline. You will want to learn this skeleton outline as it will be followed and enlarged upon as we proceed in our study.

A SUMMARY ANALYSIS:

- A. Righteousness needed by sinful men (1:1 – 3:20)
- B. Righteousness provided by a loving God (3:21-26)
- C. Righteousness received by believing man (3:27 – 4:25)
- D. Righteousness experienced by the soul (5:1 – 8:17)
- E. Righteousness guaranteed by God's purpose (8:18-39)
- F. Righteousness rejected by Jewish nation (9:1 – 11:36)
- G. Righteousness manifested in righteous living (12:1 – 16:27)

ASSIGNMENTS:

1. Commit the **KEY TERMS** and the definition of each to memory.
 2. Memorize the **Summary Analysis** of the book with the scripture references.
-

KEY TERMS DEFINED

- A. **RIGHTEOUSNESS:** There are several aspects of righteousness that are seen in Romans that need to be noted.

1. Righteousness is needed by all mankind because all mankind is sinful (Romans 1:3-20).
2. This righteousness is provided for us by a loving God (Romans 3:21-26).
3. Righteousness is received by men who believe (Romans 3:27 – 4:25).
4. Righteousness is experienced in the soul, in other words, in the inner man. It is not experienced in the activities of a man but in the real man that dwells inside (Romans 5:1 – 8:17)
5. Righteousness is guaranteed by God's eternal purpose (Romans 8:18-39).
6. This righteousness was rejected by the Jewish nation (Romans 9 – 11).
7. This righteousness is manifested through righteous living. By the life that we live we are making known that God was right in doing what He did.

B. LAW: A legal system of regulations demanding obedience or demanding observance, where one violation condemns.

1. Galatians 3:10 quotes Deuteronomy 27:26 to say that the law demands absolute observance and pronounces a curse on the first violation.
2. Romans 10:5 states that the law only promises life based on the keeping of its regulations. Compare Galatians 3:12.
3. In Galatians 2:16 Paul repeats the same thing three times: *No one can be justified by keeping the law.* Compare Romans 3:19-20, 23.

Consider This . . .

1. In discussing law we will not always be dealing with the law of Moses, though that will normally be what we are talking about.
2. There is no way for mercy to be bestowed by law.
3. Under the law every violation condemns – the more serious the violation the stronger the condemnation. Thus, the nature of law is that it dispenses only punishment and honors only obedience.

C. LEGALISM/JUDAISM: A code of deeds and observances as a means of justification.

This was constantly attacked by the Old Testament prophets.

1. Micah 6:6-8 – Man's attempts versus God's desire.
2. Psalm 51 – God's only desire: a broken and contrite heart. (Cf. Isaiah 1:11ff; Jeremiah 6:20)
3. Jeremiah 7:22-23 – What did God really command?
4. Amos 5:21ff – God's real desire versus their outward religion.

Consider This . . .

1. The difference between Christianity and Legalism: *Christianity's* works look back to the act of justification – *Legalism's* works look forward to the act of justification.
2. Legalism's formula is *grace plus works equals salvation.*

D. JUSTIFICATION: To vindicate. (Read Romans 3:21-26)

1. Without human cause – “*Freely.*”
2. Without human cost – “*By His grace.*”

3. By divine cause and cost – “*The redemption that came by Jesus.*”

Consider This . . .

1. There are two ways to vindicate:
 - a) by innocence, or
 - b) by pardon.
2. Innocence must be proven or imputed so there is really only one way to vindicate and that is by innocence.
3. Righteousness is a parallel term with justification.
4. Law could never justify for it appealed to the ability of man to keep it.

E. GRACE: God’s system of salvation by faith in Christ

1. The freeness of the gift (Romans 3:24; 6:23; Ephesians 2:8-10).
2. The conditions do not cancel the freeness of the gift (Titus 3:4-6).

Consider This . . .

1. Grace is . . .
 - a) a *free* gift
 - b) a *demanding* gift
 - c) an *undeserved* gift
 - d) but it is not a *cheap* gift.
2. *Freely* in Romans 3:24-25 is translated *without a cause* in John 15:24-25.
3. Conditions do not nullify the freeness of the gift.

F. FAITH: Trust, reliance, commitment – Means of obtaining grace.

1. Relation to the cross determines its effect – Romans 1:16; 1 Corinthians 1:18.
2. The basis and outcome of our salvation.

Consider This . . .

1. Belief and faith in the New Testament are translated from the Greek words *pisteuo* and *pistis*.
2. Evidence from scripture that faith involves obedience:

Hebrews 3:19 – Unbelief / Belief.
 Hebrews 4:6 – Disobedience / Obedience.
 Romans 10:16 – Did not all obey / who hath believed our report.
3. Faith is that trust that enables God to save us – that brings to us the grace of God.

G. FREEDOM/LIBERTY: In relation to . . .

1. Law – Romans 6:14; Galatians 5:18; Romans 4:15; I Corinthians 15:56; Ephesians 2:14-15.
2. Sin – Romans 6:18; Galatians 5:16-17; I John 1:7; 3:9; 5:18.
3. Death – Romans 8:1-3.

Consider This . . .

1. Though freedom (liberty) is not found in that form in Romans, it is a large

- part of the discussion of the book.
2. Because of God's pardoning grace, the child of God is:
Free from law – Romans 6:14.
Free from sin – Romans 6:18.
Free from death – Romans 8:1-3.

Ten Words That Discuss the Book

MAN'S DEEP CONDITION

1. *Sin*
2. *Guilt*
3. *Condemnation* – 1:18 – 3:20.

GOD'S GREAT PROVISION

4. *Atonement*
5. *Grace*
6. *Faith*
7. *Justification* – 3:21 – 5:21.
8. *Sanctification* – 6:1 – 7:25 – MAN'S SEPARATE STATE.
9. *Glorification* – 8:1-39 – MAN'S PRESENT GLORY.
10. *Vindication* – 9:1 – 15:13
 - a. Theological – 9:1 – 11:36 – MAN'S IMMORAL RESPONSE.
 - b. Practical – 12:1 – 15:13 – MAN'S MORAL RESPONSIBILITY.

FOR CLASS DISCUSSION

1. Concerning Law: What is the nature of Law? Why is law unable to bestow mercy after one violation? Why can we not be saved by law?
2. Discuss the basic difference between *legalism* and *Christianity*.
3. Is justification an act of God or an act of man? Explain and discuss.
4. How much do we contribute to the price of salvation? What are some of the causes of salvation? Do conditions nullify the freeness of a gift? Explain.
5. Discuss the place of grace and faith in our salvation. What is the relation of faith and obedience?
6. From what law/laws is the Christian set free? Discuss the concept of freedom in Galatians 5:1.



Dear brothers in Rome . . .

SELF EXAM FOR LESSON ONE

1. Give the simple definition of *justification* and give two ways that a person may be justified or vindicated.
1) _____
2) _____
2. Write from memory the definition of *law*, and explain the nature of law, and illustrate why it is unable to bestow mercy.

3. Give the definition of *legalism/judaism* and explain the difference between that concept and the concept of Christianity.

4. Define *grace* and *faith*. Discuss the place of grace and faith in our salvation.

5. How many times is *freedom/liberty* found in the book of Romans? _____
Because of God's pardoning grace the child of God is freed from what three things?
1) _____
2) _____
3) _____
6. Write from memory the **SUMMARY ANALYSIS** of the book of Romans.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

LESSON TWO

INTRODUCTORY MATTERS

INTRODUCTION

In this lesson we will conclude our introductory remarks and take a look at Paul's introduction to the book. As this lesson develops, we will see Paul's indebtedness to the lost and his unashamedness of the gospel as he writes about himself, his message, his readers, and his purposes in life.

LESSON PREVIEW:

Our purposes will be four-fold.

1. To see how Paul identifies himself – as a slave and an apostle of Jesus Christ. Paul regarded himself not merely an ally but rather the **purchased possession of his Master**. He had foresworn the title to his life and surrendered himself to a consuming passion--the service of Jesus Christ.
2. To see that Paul presents the humanity and deity of Jesus as the subject of his message. The promise became a person. The prophecy became a personality. The scripture became a character. Jesus is both unique and approachable.
3. To see Paul's description of his readers. God cared little for Rome's splendor and nothing for Caesar's conquests, nor for the Nation's power, but in that city of splendor there was a people whom God loved. It was to these people that Paul wrote his epistle.
4. To see the three-fold purposes in Paul's life as he describes them. God's will is not always according to our desires. Paul prayed for "*a prosperous journey*" and went to Rome as a lowly prisoner.

A SUMMARY ANALYSIS:

- A. Introductory remarks
 - B. What Paul says about himself (v. 1)
 - C. What Paul says about his message (vs. 2-6)
 - D. What Paul says about his audience (vs. 7-9)
 - E. What Paul says about his purposes in life (vs. 10-15)
-

INTRODUCTORY REMARKS

A. The Writer – Paul, the Apostle to the Gentiles

1. Jewish birth.
2. Hebrew language.
3. Roman citizenship.
4. Rabbinical training.
5. Greek culture.

6. Native intelligence.

B. The Date and Place of the Writing

1. Date: A.D. 55 - 57.
2. Place: Corinth.
3. People: Phoebe, 16:1-2; Gaius, 16:23, 1 Corinthians 1:14, Acts 20:3; Erastus, 16:24.

C. The Occasion and Circumstances of Writing

1. Rome had a natural fascination for Paul as a Roman citizen and apostle to the Gentiles.
2. He had long purposed to visit Rome (1:9-13; 15:22-29) but had been unavoidably hindered.
3. The epistle **explains his absence, paves the way for his coming, and meanwhile, supplies the lack of personal teaching.**

D. Character of Writing

1. It was both a personal letter and a theological treatise.
2. Paul had early grasped the importance of the Roman Empire as a vehicle for the dissemination of the gospel.
3. Four parts of a greeting in a letter in the first century:
 - a. The name of the writer.
 - b. A statement to those to whom he writes.
 - c. A description of those to whom he writes.
 - d. A description of himself.

E. The Purpose

1. Paul presents “my gospel.” What he himself had received.
2. Paul presents “the power of God unto salvation.”
3. Paul presents “the righteousness of God – by grace through faith.”

F. The General Outline of the Book

1. Introduction (1:1-15).
2. Thesis statement (1:16-17).
3. Doctrine of sin (1:18 – 3:20).
4. Doctrine of justification (3:21 – 5:21).
5. Doctrine of sanctification (6:1 – 8:39).
6. Doctrine of vindication (9:1 – 11:36).
7. Practical application (12:1 – 15:13).
8. Conclusion (15:14 – 16:27).

PAUL'S INTRODUCTION (1:1-15)

A. What Paul Says about Himself (v. 1)

1. His character:
 - a. Servant: Bond-slave, property, service, loyalty (owned nothing, no significance without master).

- b. Apostle: Commission (no human merit, no mere human position).
- 2. His career:
 - a. Called – Credentials
 - b. From birth (Galatians 1:15) conversion (Acts 9:15), work (Acts 13:2).
 - c. Separated – Concentration.

B. What Paul Says about His Message (vs. 7-9)

- 1. Prophesied in the Old Testament (v. 2).
- 2. Personified in Christ Jesus (vs. 3-6).
 - a. His Humanity (v. 3). – (birth identifies Him with royal family) – approachable – sympathetic (inclined) to help.
 - b. His Deity (v. 4). – (resurrection declares His deity) – unique – power to help.
 - c. His Availability (vs. 5-6). (to all nations) – through His grace and Paul’s apostleship.

C. What Paul Says about His Audience (vs. 7-9)

- 1. They are saints of God – The true **character** of Christians.
- 2. They stand having faith in God – The true **reputation** of Christians.
- 3. Their practice – service for God – The true **practice** of Christians.

NOTE: The message of God was not sent to:

- a. The emperor – The agency for Rome’s salvation not in the government.
- b. The magistrates – The agency for Rome’s salvation not in the courts.
- c. The teachers – The agency for Rome’s salvation not in the schools.
- d. The philosophers – The agency for Rome’s salvation not in man’s wisdom.

Instead the message was sent to: The Church of God – the agency for Rome’s salvation – the Christians.

Consider This . . .

- 1. Paul writes to the most powerful group in Rome – the church. In the city of force he writes to the church of **faith**.
- 2. The brethren in Rome are saints because the call of God came to them – they heard it and obeyed it.

D. What Paul Says about His Purposes (vs. 10-15)

- 1. A divine direction in life (v. 10). Providence is the key here. Paul’s number one purpose is to be led by God.
- 2. An unselfish interest in others (vs. 11-13). Brotherliness is the thought here. Paul prayed for three results of his visit:
 - a. Fellowship – *Mutual encouragement*.
 - b. Faith – *Mutual belief*.
 - c. Fruit – *Numerical increase*.
- 3. A compulsion in life’s responsibilities (vs. 14-15).
 - a. Debt – To all men, regardless of national or social class.

- b. Eagerness – Especially because of Rome. Paul's readiness was an eagerness to put his gospel to the severest test of its existence:
- In Rome – the greatest religious test – paganism.
 - In Rome – the greatest political test – imperialism.
 - In Rome – the greatest social test – city's motley mob.
 - In Rome – the greatest moral test – vast criminality.

Consider This . . .

1. The spiritual gift Paul speaks of in verse 12 is not miraculous. According to chapter 12 they already had miraculous gifts.
2. The word *ready* in v. 15 denotes *sitting on ready, eager*.

SELF EXAM FOR LESSON TWO

1. Give the date and place of the writing of the book of Romans.

2. List the four agencies in Rome to which the letter was **NOT** written and the reasons why.
1) _____
2) _____
3) _____
4) _____
3. Give the eight-point outline of the book (with scriptures) as given in this lesson.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
4. How does Paul describe himself as to his character? His career?
His character: _____
His career: _____

5. Paul's concept of his purposes in life are described by what three phrases?

- 1) _____
- 2) _____
- 3) _____

6. Give the four parts of a greeting in a first century letter.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

7. Paul's readiness was an eagerness to put his gospel to the severest test of its existence. List the four severe tests in Rome.

- 1) In Rome - _____
- 2) In Rome - _____
- 3) In Rome - _____
- 4) In Rome - _____

8. Are the spiritual gifts Paul speaks of in verse 12 miraculous? Give reason for your answer.

LESSON THREE

THE THESIS STATEMENT

INTRODUCTION

ome was a proud city, and the gospel came from Jerusalem, the capital city of one of the little nations Rome had conquered. The Christians in that day were not among the elite of society. They were common people and even slaves. Rome had known many great philosophers and philosophies; why pay any attention to a fable about a Jew who arose from the dead? Christians looked on each other as brothers and sisters, all one in Christ, which went against the grain of Roman pride and dignity. To think of a little Jewish tentmaker going to Rome to preach such a message is almost humorous. But Paul was not ashamed of the gospel. He had confidence in his message, and he gave us several reasons that explain why he was not ashamed.

PAUL'S THESIS STATEMENT: (1:16-17)

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: The righteous will live by faith.

Memorize this thesis statement.

TWO REASONS PAUL WAS NOT ASHAMED OF THE GOSPEL

A. The Power of the Gospel

1. The word is **DUNAMIS**. Our words **dynamite**, **dynamo** and **dynamic** are rooted in this word.
2. Read the following where the same word is found: Romans 1:4, 20; 15:13; 1 Corinthians 1:18, 24; 2:4, 5; 4:20; 2 Corinthians 4:7; 5:7; Ephesians 1:19, 21; 3:20; Philippians 3:10; 1 Thessalonians 1:5; 2 Timothy 1:7-8.

B. The Righteousness of the Gospel

1. This word is used in some form over sixty times in this book.
2. God revealed His righteous character in this book by:
 - a. Punishing sin.
 - b. The death of Christ.
 - c. The resurrection of Christ.
 - d. Making salvation possible to the believing sinner.

SEVEN ELEMENTS OF PAUL'S GOSPEL

A. The Source of the Gospel: God

B. The Nature of the Gospel: Power

1. The gospel was to the Jew a *stumbling block*, because of their religious pride.
2. The gospel was to the Greeks, *foolishness* because of their human wisdom.
3. The gospel was to the Romans *weakness*, because of their imperial might.

C. The Purpose of the Gospel: Salvation

1. “Salvation” – The basic meaning is deliverance. The Romans had always applied the word to national deliverance by their great heroes. *Rome's civilization may be an iron one and ours an atomic one, but man may go to ruin as quickly in an automobile as in an ancient chariot.*
2. The gospel delivers sinners from the penalty and power of sin.
3. If men and women are to be saved, it must be through faith in Christ as proclaimed in the gospel.

D. The Scope of the Gospel: Everyone

1. This is no exclusive message, because all men needed to be saved (Mark 16:15-16).
2. To the Jew first” does not suggest they are any better than the Gentile. This simply states historical fact.
3. There is no nationalism or color line in Christianity (Galatians 3:26-29; Mark 16:15-16; Isaiah 2:2-4).

E. The Requirement of the Gospel: Believe

1. The word translated “faith” and “believe” means to “trust, rely, commit oneself totally.” A whole lot more than mere knowledge and mental assent is involved in this word.
2. God does not ask men to **behave** in order to be saved, but to **believe**.
3. Faith is the hand of the soul. It reaches for the greatest treasure and grasps the greatest prize.

F. The Efficiency of the Gospel: Righteousness of God Revealed

1. “The Righteousness of God” – This phrase is found seven times in the book: 3:5, 21, 22, 23, 26; 10:3 (twice).
2. A study of these texts will reveal that the phrase is practically equivalent to God’s way of justifying the ungodly, His method for liberating His love while He magnifies His law. In effect, not as a translation but as an explanation, God’s righteousness and justification.

G. The Outcome of the Gospel: Life – “The righteous shall live by faith”

1. This phrase is a quotation of Habakkuk 2:4. This Old Testament text is quoted three times in the New Testament – Romans 1:17; Galatians 3:11; Hebrews 10:38.

2. “From” faith: On this basis. “Used of the cause by which the act expressed is aided, sustained, affected . . . ”
3. “Unto” faith: With this end in view. “Denotes limit reached, implying purpose.”

NOTE:

The phrase *from* (“ek” - on the basis of) *faith unto* (“eis” - in order to) *faith* means that justification:

1. Begins in faith.
2. Continues in faith.
3. Grows in faith.
4. Is perfected in faith.
5. Ends in faith.

It is *faith* from beginning to end.

DEVELOPMENT OF THE THESIS

- A. When you study Romans, you walk into a courtroom. First, Paul called Jews and Gentiles to the stand and found both guilty before God. Then he explained God’s marvelous way of salvation – justification by faith. At this point, he answered his accusers and defended God’s salvation. “This plan of salvation will encourage people to sin!” they cry, “It is against the very Law of God!” But Paul refuted them, and in so doing explained how the Christian can experience victory, liberty, and security.
- B. Chapters 9 – 11 are not a parenthesis at all. They were justified by the activity of God’s grace through the centuries. There were Jewish believers in the Roman assemblies and they would naturally ask, “What about Israel? How does God’s righteousness relate to them in this new age of the church?” In these three chapters, Paul justifies God’s ability to save the sinner in any age.
- C. Then he concluded with the practical outworking of God’s righteousness in the life of the believer. This begins with dedication to God (12:1-2), continues with ministry in the church (12:3-21), and then obedience to the government (13:1-14). He also told Jews and Gentiles, strong and weak, how to live together in harmony and joy. Paul explained his plans and greeted his friends by name in chapters 15 and 16.

NOTE: This is a fabulous discussion about a fabulous grace in a fabulous book.

SELF EXAM FOR LESSON THREE

1. Write from memory Romans 1:16-17 and the seven elements of the gospel as listed in the study guide book._____

1)_____ 5)_____

2)_____ 6)_____

3)_____ 7)_____

4)_____

2. Give two reasons why Paul is not ashamed of the gospel.

1)_____

2)_____

3. How is the cross pictured to the Jews, Greeks, and Romans?_____

4. Discuss and explain the concept of “from faith to faith”. (You may want to use the five phrases given in the Study Guide.)_____

5. Is the *righteousness* of God in verse 17 His character or something that is imputed to man?_____

LESSON FOUR

THE SINFUL STATE OF THE INTELLECTUAL AND MORALIST

INTRODUCTION

Court is now in session! Paul could have used those awesome words at this point in his letter. The theme of Romans is the righteousness of God, but Paul had to begin with the unrighteousness of man. Until man knows he is a sinner, he cannot appreciate the gracious salvation God offers in Jesus Christ. Paul followed the basic Bible pattern: first law and condemnation, then grace and salvation.

Paul presents the condemnation and sinfulness of man (both Jew and Gentile). This is done to demonstrate the great need for justification by faith apart from the deeds of the law. Since man has sinned and cannot save himself by his own merit, he stands in need of the grace and mercy of God. A sober realization of that need will cause a person to be more attentive and drawn to the grace and salvation that is in Christ Jesus.

LESSON TEXT: Romans 1:18 – 2:16

LESSON PREVIEW: An outline of the Doctrine of Sin, 1:18 – 3:20.

1. The Intellectual state of sin, 1:18-32.
2. The Moralist state of sin, 2:1-16.
3. The Religionist state of sin, 2:17-3:8.
Therefore: All under sin, 3:9-20.

ASSIGNMENTS:

1. Memorize the outline of the Doctrine of Sin.
 2. Know three important aspects of unbelief.
 3. Memorize the ten principles of God's moral judgment.
-

THE INTELLECTUAL (Gentile) STATE OF SIN (1:18-32)

God has in the past revealed Himself so that the Gentiles were without excuse.

- A. **The Inexcusableness of Unbelief (1:18-20).** Man without the written word is inexcusably lost. God's Three-fold revelation of Himself:
1. The wrath of God (v. 18) – *revealed in Judgments*.
 2. Innate knowledge (v. 19) – *revealed in inner consciousness*.
 3. Power and divinity (v. 20) – *revealed in creation*.

- a. Where? “in them,” apparent “unto them,” (enlightenment).
- b. What? Divine power and order (intelligence).
- c. When? From creation of the world.
- d. How? In His works (creation).

B. The Inevitable Consequence of Unbelief (1:21-23)

1. The degradation of religion (v. 21). Man was first a monotheist then developed into a polytheist. This is the law of reversion to type.
2. The corruption of intelligence (v. 22). Adam was able to give all the animals their biological names. He was a co-worker with God.
3. The debasing of deity (v. 23).
 - a. Pharaoh of Egypt.
 - b. Apollo of Greece.
 - c. Eagle of Rome.
 - d. Bull of India.
 - e. Serpent of Assyria.

C. The Divine Forsaking Because of Unbelief (1:24-32). God gave them up:

1. To idolatry (wrong loving) (vs. 24-25) for they:
 - a. Exchanged God’s truth for lie.
 - b. Worshiped and served the creature rather than the Creator.
2. To sensuality (wrong living) (vs. 26-27).
 - a. Lesbianism and homosexuality.
 - b. Sodomy (includes animals).
3. To depravity (wrong thinking) (vs. 28-32).
 - a. They refused to have God in their knowledge.
 - b. God gave them over to the things that were not fitting (Paul lists 21 of these sins).

Consider This . . .

1. The phrase *God gave them up* means that “God just turns one over to” – God removes all influence from one and lets him get after what he has chosen.
2. The word *reprobate* means *without good*.
3. In the list of twenty-one sins, Richard Rogers names four that are chiefly American problems:
 - a. Whisperers (gossipers).
 - b. Backbiters (deals with one’s attitude toward authority).
 - c. Disobedient to parents – as a general rule children obey to the degree their parents cause them to obey and rebel to the degree their parents cause them to rebel.
 - d. Covenant-breakers.
4. The Gentiles – knew the ordinance of God that they who practice such things are worthy of death. They not only practiced them, but also consented with those who practiced them.

THE MORALIST (Jewish) STATE OF SIN (2:1-16)

Note the ten principles of God's moral judgment:

A. It Considers *Personal Guilt* (v. 1)

The moralist is more often than not doing, to some degree, what he condemns in others.

B. Its Estimate Is According to Reality (v. 2)

In condemning others, the moralist declares himself to be without sin, thus condemning himself to be a liar.

C. It Is Inescapable in its Effect (v. 3)

That day cannot be averted (Hebrews 9:27). Without Jesus as our righteousness, judgment day is just that – judgment.

D. It Considers God's Available Goodness (v. 4). Weymouth renders it like this, “*The goodness of God is gently drawing you.*” God is drawing us and not driving us. He is using a cross and not a club. The means is love and not force. The greatest sin is not righteousness violated but mercy despised.

E. It Is Future as Well as Present (v. 5)

Judgment is a continuing process. It is going on now, but it will reach its climax when it goes on eternally. It never ends!

F. It Is Based upon Divine Justice (v. 6)

If we go to judgment without Jesus, we will be judged by our works. There are degrees of punishment for one goes to hell based on his works. There are no degrees of reward for one goes to heaven based on the work of Jesus.

G. It Has Rewards and Regrets (v. 7-10)

<u>Regrets</u>	<u>Rewards</u>
Indignation	Glory
Wrath	Honor
Tribulation	Incorruption
Anguish	Peace
	Eternal Life

H. It Is Impartial in its Scrutiny (v. 1)

“*For there is no respect of persons with God.*” This statement actually means that there “*is no acceptance of the face.*” God scrutinizes the soul.

I. It Is Universal in its Scope (vs. 12-15)

Key in the word *for* has to do with the law and the relation of two kinds of action to that law. There is condemnation to whose who are:

1. Without the Law.
2. Under the Law.

NOTE: It is sin that condemns.

J. Its Standard Is the Gospel (v. 16)

1. It is not now the Law question but the life question.
2. It is not the sin question in this verse but the Son question.

NOTE: When judgment comes it will not simply be the sin question that is stated in this verse. It will also be the Son question. How have we treated Jesus? We have a new life founded upon a new Lord, Jesus Christ (John 10:10).

Consider This . . .

1. This is judgment without Christ taken into consideration.
2. If a person goes to judgment with Jesus as his righteousness, he will not face these principles of judgment.
3. In Romans 2:14-15 Paul discusses how God could condemn the Gentiles although they did not have the law.
4. The word *nature* means by virtue of long practice.

CONCLUSION

In these verses the apostle deals with some tremendous certainties.

1. The **certainty** of judgment.
2. The **universality** of judgment.
3. The **principles** of judgment.
4. The **results** of judgment.

These truths should be pressed home on every man's conscience. They show that there is no possibility of self-deception in the matter of the ultimate issues of right and wrong, and they are intended to lead, and if properly applied, will undoubtedly lead to conviction of sin and repentance before God (verse 4).

SELF EXAM FOR LESSON FOUR

1. Discuss the difference between the man without Christ and the man with Christ as they stand in judgment.

2. List the ten principles of God's moral judgment.

1) _____	6) _____
2) _____	7) _____
3) _____	8) _____
4) _____	9) _____
5) _____	10) _____

3. What is the condition of those who sinned without law?

4. What does the phrase *by nature* in Romans 2:14 mean?

5. Give God's three-fold revelation of Himself.

1) _____
2) _____
3) _____

6. List three inevitable consequences of unbelief.

1) _____
2) _____
3) _____

LESSON FIVE

THE SINFUL STATE OF THE RELIGIONIST

INTRODUCTION

After laying down the principles of divine judgment, the apostle makes a direct appeal to the Jew to prove to him the significance of his unrighteousness. The Jew is clearly taught that special privileges cannot shield him from the judgment of God if he continues to obey unrighteousness.

In chapter 1:18-32, Paul had shown that the Gentiles are liable to judgment because of their unrighteousness. In chapter 2:1-16, the self-righteous moralist, whether Jew or Gentile, is taught the same lesson. Now this section (2:17-2:29) proves beyond all question that the Jew had failed to keep the law. The Jew represents all those who trust in their religious position and performance. He has greater light, and his pride and self-sufficiency are not only useless, but positively dangerous, heightening his condemnation and leading to God's name being dishonored among "the Gentiles".

LESSON PREVIEW:

Have you learned the three-point outline of the *doctrine of sin* division of Romans yet?

In Romans 2:17-20 Paul lists ten claims of privilege and superiority which any Jew of the first century would have no doubt made if asked. Those things were true, for the real Jews had great privileges given to them by God. Still the Jews could claim those things and be lost—subject to judgment. Why? Look at Romans 2:21-23 and notice God's counter-claims of responsibility. Those claims could be made but it took more than fleshly circumcision to make a Jew a real Jew in the sight of God. If a life commensurate with those privileges was not lived, then to make those claims would be the height of self-righteousness and would (and did) result in the name of God being blasphemed among the Gentiles. Paul in this section, further asserting the Jewish predicament of sin, shows the Jews regardless of their privileges and blessings in the same boat with the Gentiles—lost and in need of a Savior.

THE CLAIMS OF JEWISH PRIVILEGES (2:17-18)

A. The Claim of a Name (v. 17a). – “Now you, who call yourself a Jew. . .”

1. Both a nationalistic and racial claim.
2. Righteousness is not hereditary (Ezekiel 18:20).
3. Personal qualifications not passed through the blood.

B. The Claim of a Document (v. 17b) – “*if you rely on the law*” (*rely* means to lean on for their support).

1. The law was given to support them, not by making them righteous but by making them aware of sin and causing them to shun it.
2. For a lawbreaker to lean upon the law, which condemns them for breaking it, for support is folly.

C. The Claim of Deity (v. 17c) – “*... and brag about your relationship to God.*”

1. They assumed that Jehovah was theirs alone.
2. Today we are boasting of God and denying the knowledge of Him to over 6 billion lost souls.

D. The Claim of Knowledge (v. 18a) – “*if you know his will . . .*”

1. They claimed to know not simply the facts but also His will.
2. This would only bring greater condemnation.

E. The Claim of Discernment (v. 18b) – “*... and approve of what is superior.*”

This would be the ability to distinguish between shades of right and wrong.

F. The Claim of Special Knowledge (v. 18c) – “*... being instructed out of the law.*”

1. The word translated “instructed” is the source of our word catechism. The Jew knew his catechism well.
2. He forgot that a high standard of instruction calls for a high standard of life.

THE CLAIMS OF JEWISH SUPERIORITY (2:19-20)

A. The Claim of Leadership (v. 19a) – “*... if you are convinced that you are a guide for the blind.*”

1. The word “guide” indicates their claim to show the way through what they taught.
2. The phrase “for the blind” was claim that they “saw” the way.
3. But, it is not enough to point the way, one must lead. Cf. John 21:22

B. The Claim of Light-Giver (v. 19b) – “*... a light for those who are in the dark.*”

1. True to a degree–They gave us the Prophets, the Psalms, the Christ. All of the New Testament but two books written by Jews.
2. But, they primarily possessed the light; they did not reflect it to many others.

C. The Claim of Educator (v. 20a) – “*... an instructor of the foolish.*”

1. The word translated “instructor” means “a corrector or discipliner of boys.”
2. The word translated “teacher” indicates a claim to be a “master teacher or rabbi.”
3. They needed to realize that “boys” need example more than mere instruction.

- D. The Claim of Maturity (v. 20b)** – “*. . . a teacher of infants, because you have in the law the embodiment of knowledge and truth—*”
1. They thought the law contained the “embodiment” of truth.
 2. It was actually only a “form” (2 Timothy 3:5, 14-17).
 3. We’ve held Christianity as a form too long—to repeat it, visualize it, sing it. It needs to become a force to transform ourselves and our materialistic civilization.

THE CLAIMS REFUTED BY GOD’S COUNTERCLAIM OF RESPONSIBILITY (2:21-24)

- A. The Counter-Claim of Practice (v. 21)** – “*. . . you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?*”
1. God accused them of being ethically wrong (**wrong thinking** – cf. 1:28-32).
 2. Teaching always increases the responsibility of the teacher.
- B. The Counter-Claim of Purity (v. 22a)** – “*You who say that people should not commit adultery, do you commit adultery?*”
1. God accused them of adultery (sensuality) (**wrong living** – cf. 1:26-27).
 2. Greatest evidence of a true gospel is a pure life proceeding from it.
- C. The Counter-Claim of Sanctity (v. 22b)** – “*You who abhor idols, do you rob temples?*”
1. The accusation this time is idolatry (**wrong loving** – 1:24-25).
 2. Abhorring idols is not enough. God must be honored.
- D. The Counter-Claim of Honest Praise (v. 23)** – “*You who brag about the law, do you dishonor God by breaking the law?*”
1. God accuses them of hypocrisy.
 2. God is honored by an honest life and dishonored by the opposite.

NOTE: The result of religious sin (v. 24). God’s name is blasphemed by unbelievers. Failing in these things of practice, of purity, of sanctity, and of honor we will cause the name of God to be blasphemed. In the lives of God’s professed people, there is at stake the honor and character of God. Men’s opinions of the God we profess are based not upon our theological propositions only, but upon our conduct as well.

OUTWARD MARKS NOT PROOF OF RIGHTEOUSNESS (2:25-29)

- A. Obligation without obedience (vs. 25-27)**
1. Keeping the law is more important than outward signs. If the Jew transgresses the law, he becomes as the Gentiles—lost, ungodly.
 2. The Gentiles (living without the knowledge the Jews had but living at least equal to the Jews) will judge the Jews. Jesus uses a similar argument in Matthew 11:20-24.

B. Religion Without Reality (vs. 28-29)

1. Real and unreal circumcision (v. 28).
2. Spiritual and “written code” acceptance (v. 29).

CONCLUSION:

Two dangers are involved with religious profession.

1. ***The Peril of Presumption.*** The greater the knowledge, the greater the danger of being satisfied with merely nominal Christianity. Read Matthew 7:22-23; Luke 13:26-27.
2. ***The Peril of Formalism.*** There is a constant danger of identifying the outward sign with the inward spiritual meaning. “The ritual seal and the spiritual reality are separable,” but they should not be.

SELF EXAM FOR LESSON FIVE

1. The Jews represent all those who trust in what two things?

2. The six claims of Jewish privileges in 2:17-18 are:

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

3. The Jews claimed to be superior in four areas. What are these?

1) _____

2) _____

3) _____

4) _____

4. What are two very grave dangers involved with religious profession?

1) _____

2) _____

5. Verse 24 warns us of what terrible results of religious sin?

LESSON SIX

THE FINAL VERDICT

INTRODUCTION

In chapter 3:1-20 there is one main thrust and there is one important deviation from the main argument--to present a biblical indictment of the Jew (especially 3:9-20).

He will acknowledge a protest in 3:3-8 and then go back to what he was talking about in 3:1-2. That protest involves the seeming unfaithfulness of God as **Paul presents Him**. This material will be fully developed in chapters 9-11.

LESSON PREVIEW:

In Romans 3:1-20 Paul anticipates four objections to what he has been teaching regarding the Jewish state of sin. They would agree with what Paul had said about the Gentile state of sin, but as he moves to speak about their being guilty of sin the Jews would naturally have some questions (or objections) to which they would want Paul to respond.

Paul responds to those anticipated objections and insists that the verdict still stands—**both Jew and Gentile are under sin!** That verdict is proven by their sin in human character and conduct. An appeal to the law for justification of their being right before God would not work either for the law, Paul says, was to stop boasting mouths . . . to bring the world under judgment . . . to give the knowledge of sin—not to justify for *by the works of the law shall no flesh be justified* (v. 20).

LESSON OBJECTIVES: You will . . .

1. Learn four objections which Paul knew the Jews would raise and be able to relate Paul's answers to those objections.
 2. Know God's verdict on all men (both Jew and Gentile) as stated in v. 9 and understand the proof for that verdict given by Paul in this context.
 3. Describe the purposes for the law being given according to Romans 3:19-20.
-

THE OBJECTIONS (3:1-8)

A. Objection Number One – The Jew Has No Advantage (3:1-2)

1. **The Jews accusation:** “If what you are saying about the Jew is true, if the Jew is as lost as the Gentile, and if the Jew is looked at by God as the Gentiles are, then explain all of these Old Testament blessings. What you

are saying is, ‘The Jews have no blessings, no advantages, no privileges at all.’”

2. **Paul’s Answer:** Paul says, “Not at all. I think they have many advantages. I think they have advantages in every way.” Read chapter 9:1-5.
3. Primarily the **trust** God bestowed on them by making them the receivers and dispensers of His very word.

B. Objection Number Two – Unblessed Jews Prove God Faithless (vs. 3-4)

1. **The Jews accusation:** Do not unblessed Jews prove God faithless? (vs. 3-4). Has the unfaithfulness of the Jew annulled God’s purpose? Paul taught that the Jews being without faith caused them to be condemned. Their objection is: *Paul, what you say makes the Jew more powerful than God. God purposed to bless the Jews, you (Paul) say He didn’t because of the Jews’ unfaithfulness.* This prompted the question.
2. **Paul’s Answer:** Man’s unfaithfulness cannot make God untrue to His promises (v. 4). God only promised to bless the *faithful* Jew. The promise was a blessing to the individual conditioned upon his faithfulness. A person’s unfaithfulness does not cause God to be unfaithful to His promise **because He never promised to bless the unfaithful.**

C. Objection Number Three – Isn’t God Wrong to Be Angry When “Sin” Fulfills His Will? (vs. 5-6).

1. **The Jews accusation:** According to Paul’s argument, their unrighteousness is even commanding the righteousness of God. When God judges unrighteousness, what does that do for God’s righteousness? – It magnifies and exalts it.
2. **Paul’s Answer:** Paul gives a threefold answer – vs. 6-8:
 - a. That would make it impossible for God to judge the world.
 - b. That would make it impossible for them to call Paul a sinner. How can Paul be judged a sinner if his work is causing people to glorify God?
 - c. Why don’t we teach ***Let us do evil, that good may come?*** The Jews would be joining with the Gentiles in blaspheming by saying let us do evil that good may come.

D. Objection Number Four: – Since sin would glorify God, let us sin more and more (3:7-8).

1. **The Jew’s accusation:** Since sin brings God glory, should people sin even more and more?
 - a. Should we not be more concerned with God having the most glory He can?
 - b. This is a scandalous objection, as Paul soon points out.
2. **Paul’s answer:** Paul gives a two-fold answer.
 - a. Their objection would make it impossible for them to judge Paul a sinner because Paul is causing people to glorify God. If causing people to glorify God makes you unable to be judged, then they should not be judging Paul because countless people are glorifying God because of his ministry.

- b. Also their objection would identify them with the lawless Gentiles who taught, “Let us do evil that good may come.” Paul said, “Anyone who teaches that, his condemnation is deserved.”

NOTE: Several things about God to be remembered:

1. The very words of God (v. 2).
2. The faithfulness of God (v. 3).
3. The righteousness of God (v. 5).
4. The judgment of God (v. 6).
5. The truthfulness of God (v. 7).
6. The glory of God (v. 7).

NOTE: Some human responsibilities learned in these verses:

1. We are entrusted with the oracles of God (v. 2). Read Jude 3; 1 Timothy 3:15.
2. We are in danger of unbelief (v. 3). Read Hebrews 3:12.
3. We can abuse God’s mercy (v. 8). Remember Romans 2:4.
4. We can be certain of God’s judgment (vs. 6-8). Read Hebrews 9:27.

THE FINAL VERDICT (3:9-20) “ALL UNDER SIN”

With or without the law, both Jew and Gentile alike are concluded under sin.

A. The Verdict of God on All Men Stated (v. 9)

1. The character of the verdict – sin (Corruption).
2. The dominion of the verdict – under (Captivity).
3. The extent of the verdict – all (Universal).

B. The Verdict Proved (vs. 10-18). By Scripture:

1. Sin in human character, (vs. 10-12). Read Psalms 14:1-3; 53:1-3; Ecclesiastes 7:20.
 - a. There is none righteous.
 - b. There is none that understands.
 - c. There is none who seek God.
 - d. There is none that does good.
2. Sin in human conduct, (vs. 13-18). Read Psalms 140:3; 10:7; 36:1; Isaiah 59:7-8.
 - a. Sin in words (vs. 13-14).
 - 1) Throat – Vile talking.
 - 2) Tongue – Lying.
 - 3) Lips – Slander (gossip).
 - 4) Mouth – Blasphemers.
 - b. Sin in deeds (vs. 15-17).
 - 1) Feet – swift to carry them to the place where blood is shed.
 - 2) Ways – wherever they go they leave destruction and misery.
 - 3) Source of sin (v. 18) – no fear of God before their eyes (irreverence).

C. The Relationship Between Sin and Law (vs. 19-20)

1. The basic purpose of law (v. 19).
 - a. Stop boasting mouths.
 - b. Bring the world under judgment.
2. The basic weakness of law (v. 20).
 - a. Law cannot make man righteous.
 - b. Law can only make man aware of his wrongs.

Consider This . . .

1. The word *sin* occurs for the first time in Romans 3:9.
2. The word *none* occurs four times in 3:10-12.
3. Paul quotes seven passages from the Old Testament books of Psalms and Isaiah in 3:10-18.
4. The context is speaking of the law of Moses, but the application can be made of all law.

CONCLUSION:

The lesson of this passage is summed up in one word: **Conviction**.

1. Conviction of sins from the experience of human life (1:18 – 3:12).
2. Conviction of sins from the word of God (3:9-18).
3. Conviction of responsibility for sin and sins (3:19).
4. Conviction of guilt before God (3:19).
5. Conviction of human helplessness with regard to righteousness (3:20).
6. Conviction of the absolute necessity of a perfect righteousness before God (3:20).

SELF EXAM FOR LESSON SIX

1. What is the answer to the objection “*What advantage hath the Jew?*”

2. What was Paul’s answer to “*Has the unfaithfulness of the Jew annulled God’s purpose?*”

3. What threefold answer did Paul give to the objection “*Is not God unrighteous for judging acts that magnify His righteousness?*”

4. What is the fourth Jewish objection and answer? Contrast this objection with the objection in Romans 3:1-2.

5. What is the character, dominion, and extent of the verdict of God on all men?

6. The Law was given for what two basic reasons?

7. From what two Old Testament books does Paul quote to prove the verdict of God?

8. Why do you think men cannot be justified by the deeds (works) of the law?

LESSON SEVEN

JUSTIFIED BUT NOT BOASTFUL

INTRODUCTION

aving shown conclusively that all men--both Jew and Gentile-- are under sin and therefore sin's penalty, Paul now begins to unfold the doctrine of *justification by faith apart from the deeds of the law*. A bleak picture indeed would have been painted if Romans had ended at 3:20. Thank God it didn't! Verse 21 begins *but now* and Paul begins to discuss God's gracious provision of redemption through Jesus Christ. A summary of what Paul has said so far is essential to understand this section.

1. In the thesis statement (1:17), Paul states that the gospel revealed God's provision for man's righteousness and was to be his by faith.
 2. He then addressed the facts of human life in 1:18-2:29 and showed that there was no help in Gentile philosophy, human morals, or Jewish religion.
 3. Paul then destroyed the excuses of those who were persisting in unrighteousness and thinking to escape the judgment of God (3:1-18).
 4. He closed the discussion by showing righteousness was utterly impossible for man to attain by any effort of his own. In the light of God's law, all men are guilty and to be condemned (3:19-20).
 5. Now we come to concentrate on a passage (3:21-31) that could be called the heart of the epistle. It is indeed the main pivot point in Paul's argument, as we turn from sin to salvation. We will find here quite a number of the essential characteristics of the righteousness of God.
-

LESSON TEXT: Romans 3:21-31

LESSON AIM: To know that the characteristics and provision of the righteousness from God excludes any boasting on man's part. ***JESUS PAID THE PRICE!***

LESSON PREVIEW: You will . . .

1. Learn seven major characteristics of God's righteousness revealed in the Gospel.
 - a. Characteristic #1 -- It is **manifested** (v. 21).
 - b. Characteristic #2 -- It is **witnessed** (v. 21b).
 - c. Characteristic #3 -- It is **obtained** (v. 22).
 - d. Characteristic #4 -- It is **needed** (v. 23).
 - e. Characteristic #5 -- It is **provided** (v. 24).
 - f. Characteristic #6 -- It is **declared** (v. 25).
 - g. Characteristic #7 -- It is **satisfied** (v. 26).
 2. Come to understand the meaning and significance of the terms *freely, by his grace, and propitiation* (sacrifice of atonement) in 3:24-25.
 3. Describe how God's way of making men righteous by the law of faith excludes boasting on the part of man.
-

THE CHARACTERISTICS OF GOD'S RIGHTEOUSNESS (3:21-26)

- A. Righteousness Manifested (v. 21a).** Found apart from the law and is imparted by the gospel.
1. From God: Founded on an act of God nearly 2,000 years ago.
 2. Apart from the Law: Is not based upon man's performance.
 3. "Made Known" in perfect tense—"was made known and is still in open-view."

Consider This . . .

1. The word *but* is used three times in Romans chapters 1-8: 3:21; 7:6, and 8:1. It simply turns the whole argument 180 degrees to go in the opposite direction.
 2. *Manifested* in v. 21 denotes *to make known openly, overtly, and publicly*. Example: A log on a ship is called a *manifest* because it makes known everything that is on that particular ship.
- B. Righteousness Witnessed (v. 21b).** Bears the stamp of *the law and the prophets*.
1. The witnesses? "*The Law and the Prophets*".
 2. Their witnesses?
 - a. *Righteousness not in us* – Psalm 51; Micah 6:6-8.
 - b. *Righteousness a person* – Jeremiah 23:6.
 - c. *Righteousness by faith* – Habakkuk 2:4; Genesis 15:6.
 - d. *Righteousness by confession* – Psalm 32:1-5.
- Compare 2 Timothy 3:15-17. Chapter four will prove this statement.

- C. Righteousness Obtained (v. 22).** Key is seen in the words *by faith*. Gift to be received and not a wage to be achieved.
1. Demand: **Faith**.
 2. Difference: **None**.
- D. Righteousness Needed (v. 23).** The word *all* measures the vast need of humanity.
1. Because of universal sin.
 2. Because of universal failure.

NOTE: There is a one-time act by all men that results in a continuing involvement of failing to reach the glory of God.

- E. Righteousness Provided (v. 24)**
1. Historically in the *fact* of the cross.
 2. Experimentally by *faith* in the blood of the cross.
 3. Now achieved:
 - Without human cause – *Freely*.
 - Without human cost – *Grace*.
 - By divine cause and cost – *Redemption*.

Consider This . . .

1. The word *freely* means *without a cause* (John 15:24-25).
2. *By His grace* means *without cost*.
3. *Through the redemption that is in Christ Jesus* – both the cause and the cost are found back at Calvary.

F. Righteousness Declared (v. 25a)

1. By God's offering of Jesus as a propitiation.
2. By making faith the only thing demanded.

G. Righteousness Satisfied (vs. 25b-26)

1. His justice is satisfied by Jesus' death.
2. His love is satisfied in the forgiveness of sins (in both dispensations).

NOTE: Again, faith is the sole demand.

Consider This . . .

1. The word *propitiation* means **satisfaction**. Jesus is the satisfaction of God.
2. God cannot be unjust (2 Timothy 2:13) – In judgment we will get what justly belongs to us:
 - a. Anyone who stands in judgment without Jesus gets what his works make right.
 - b. Anyone who stands in judgment with Jesus gets what Jesus makes right.
3. The Greek word for *set forth* (ASV), *presented* (NIV), is the word used when talking about a staff or spear being thrust into the ground to say *let the battle begin*. God **hurled** Jesus down as a propitiation.

GOD'S RIGHTEOUSNESS EXCLUDES BOASTING (3:27-31)

A. How is Boasting Excluded (vs. 27-28)? Addressed to the Jew who boasted in the Law.

1. By works? No! Never!
 - a. A law of works created **boasters**.
 - b. The law of works points to **man** rather than **The Man**.
 - c. The law of works stresses **merit** rather than **mercy**.
 - d. The law of works creates **futility** rather than **fulfillment**.
 - e. The law of works brings **wrath** rather than **refuge**.
2. By faith? Yes! Ever!
 - a. Faith creates glorifiers.
 - b. Faith confesses its need for mercy.
 - c. Faith excludes all human boasting.
 - d. Faith is God's demand for justification.

B. To Whom is this Righteousness Suited (vs. 29-30)? Addressed to boasters who claimed that God was theirs alone.

1. No advantage of race–God is not the God of the Jews only. The law would

give the advantage to the Jew.

2. Faith is demanded above all other claims (v. 30).

C. Righteousness by Faith Establishes Law (v. 31)

1. Teaching justification by faith establishes the law because the believer's life is molded in the direction of fulfilling the thing for which the law existed—the giving of honor to God. *The law aimed at regulating the lives of people so as to please God.* The believers approve of that aim and pursue that objective.
 2. Teaching justification by faith establishes the law in the sense that *it shows and fulfills what the Old Testament (the law) had always taught.*
 3. Teaching justification by faith establishes the demands of the law in a way that legalism couldn't. *The believer, not the legalist, put the law up on the pedestal of paramount purity.* He wasn't the one who was despising its demands.
 - a. The legalist said to the law: "Here, take the best I can offer you. On that basis I will be acquitted." That is an insult to God's holy law!
 - b. The believer said to the law: "I'm sorry, the best that I can offer of myself isn't nearly enough to satisfy your righteous and holy demands. I must call in a substitute; Jesus Christ." Read Luke 17:10.
 - 1) All the church growing.
 - 2) All the money given.
 - 3) All the people taught.
 - 4) All the sermons preached.
 - 5) All the sacrifices made.
 - 6) All the prayers prayed.
 - 7) All the sympathy showed.
 - 8) All the dreams dreamed. ***And not one sin removed!***
- All this owed God and more!

CONCLUSION:

What does it take then to be profitable to God? It takes Jesus. That is why Paul says, "*For to me, to live is Christ . . .*" (Philippians 1:21). That is why Paul also says, "*I have been crucified with Christ and I no longer live, but Christ lives in me.*" (Galatians 2:20) That is why Paul says that the hope of the Gentiles is Christ in them, the hope of glory.

Jesus is the satisfaction of God. He is the righteousness of God. When I possess Him then I am profitable to God. I bear fruit that is profitable to God. I grow in profit to God. I am then sanctified. Sanctification is the new place where I live that makes my deeds profitable to God. If we will give ourselves to faith, we and all that we do will be to the profit of the eternal God. Our philosophy cannot make us profitable to God, nor can our morals or our religion. Only our faith can make us profitable to God. Believe in Jesus and have the peace that belief brings to you.

SELF EXAM FOR LESSON SEVEN

1. Write below the seven major characteristics of God's righteousness revealed in the gospel.

1) _____
 2) _____
 3) _____
 4) _____
 5) _____
 6) _____
 7) _____

2. Give the significance of the words *but* and *manifested*.

3. Using John 15:24-25 and Romans 3:24 discuss the meaning of the word *freely*.

4. What are two witnesses to the gospel in this text? _____

5. Give four truths these two witnesses give concerning the gospel.

1) _____
 2) _____
 3) _____
 4) _____

6. The righteousness of God is provided by what two means?

1) _____
 2) _____

7. Complete the sentences below which speak of boasting being excluded.

A law of works created _____

The law of works points to _____ rather than _____

The law of works stresses _____ rather than _____

The law of works creates _____ rather than _____

The law of works brings _____ rather than _____

LESSON EIGHT

THE SCRIPTURAL PROOF - ABRAHAM

INTRODUCTION



Paul has just presented (as we saw in our last lesson) the doctrine of justification by faith apart from the deeds of the law (3:21-31). He now needs to show the practicality of that doctrine in the person of Abraham.

Paul presents the experience of Abraham perhaps for two reasons:

1. To offer **historical proof** of that doctrine of justification by faith (righteousness of God without the law) which he said had been witnessed to by the law and prophets (3:21).
2. To present a **historical pattern** of justification by faith apart from the deeds of the law for us to imitate (see 4:11-12, 23-25).

In Romans 4-8, Paul explains how God's great plan of salvation was in complete harmony with and proven by all the Old Testament scriptures. He begins first with the father of the Jewish nation – Abraham.

LESSON TEXT: Romans 4:1-25 Memorize Romans 4:6-8)

LESSON AIM: To understand Paul's use of Abraham as both an historical proof and a pattern of his doctrine of Justification by faith apart from the deeds of the law.

LESSON PREVIEW: Outline of Lesson Eight.

1. Abraham Was Justified By Faith, Not Works (4:1-8).
2. Abraham Was Justified By Grace, Not Law (4:9-17a).
3. Abraham Was Justified By Resurrection Power, Not Human Effort (4:17b-25).

The immediate purpose of this chapter is to declare the principles of the new life in Christ. The ultimate purpose of the chapter, however, is the production of new men and women.

At the close of the third chapter of Romans, the force of the revelation is on the matter of faith. It is there the "law of faith." Here at the beginning of the fourth chapter, it is what faith produces, namely, justification.

ABRAHAM WAS JUSTIFIED BY FAITH, NOT WORKS (4:1-8)

Two witnesses to that fact.

A. Abraham – Genesis 15:6 (vs. 1-5)

1. Abraham had just defeated the kings of Mesopotamia (Genesis 14). He was wondering if they would return to fight again. God appeared to him and assured him that He was his shield and “exceeding great reward.” But what about the son and heir he had been promised?
2. God took him outside to look at the stars. “So shall your offspring be.” God promised, and **Abraham believed God’s promise.** It was **this** faith that was counted for righteousness.

NOTE: The word “credited” in Romans 4:3 originally meant “to put to one’s account.” The word is used eleven times in this chapter. When a man works, he earns a salary and this money can be put into his account. But Abraham did not work for his salvation; he simply trusted God’s word. It was Jesus Christ who did the work and His righteousness was credited to Abraham’s account.

NOTE: In Romans 4:5 Paul makes this startling statement: God justifies the wicked!

In 1 Kings 8:31-32, Solomon asks God to justify the innocent and condemn the guilty. But God justifies the wicked—simply because there are no godly for Him to justify. He put our sins on His account that He might put Christ’s righteousness on our account.

B. David – Psalms 32:1-2 (vs. 6-8). David makes two remarkable statements.

1. God forgives sin and imputes righteousness apart from works.
2. God will not impute our sins.

NOTE: This means once we are justified, our record contains Christ’s perfect righteousness and **can never again contain our sins.** We do sin, of course, and these sins **do** need to be forgiven if we are to have fellowship with God and **they are** (1 John 1:5-7). Sins are not held against us! Read David’s Psalms of forgiveness: Psalms 51, 32, 103, 116.

ABRAHAM WAS JUSTIFIED BY GRACE, NOT LAW (4:9-17a)

A. Righteousness By Faith Is Independent of Circumcision (vs. 9-12)

1. The question (v. 9). “*Is this blessedness only for the circumcised . . . ?*”
2. The answer (v. 10). In a simple but striking way it is pointed out that Abraham was justified by faith (Genesis 15) at least fourteen years before he was circumcised (Genesis 17), and that therefore his righteousness came to him, not as a circumcised Jew, but as an ordinary individual who exercised faith in God.
3. The proof (v. 11a).
 - a. Abraham was circumcised as a sign of the righteousness he had before his circumcision.
 - b. Abraham was righteous before he was circumcised but none other of

- his physical descendants were. They were all circumcised at eight days and justified, if at all, later when they believed (cf. Habakkuk 2:4).
- c. Abraham's spiritual children today are justified when they are immersed into Jesus then circumcised in the heart as a sign of God's work of salvation. Read and study Colossians 2:9-12.
4. The purpose (vs. 11b-12).
 - a. God's divine purpose in the case of Abraham was to bring blessing to all classes, the Jews and the Gentiles.
 - b. God's design was the salvation of the world.
 - 1) Not of the Jews only.
 - 2) Through simple faith.
 - c. God's desire is to save all, Jew and Gentiles, who will walk in the steps of the faith of an **uncircumcised** Abraham.

NOTE: This was a striking turn of events for those who still boasted in the law and circumcision.

B. Righteousness by Faith Seen to Be Independent of Law-Keeping (vs. 13-17a)

It is the promise God made Abraham, not the law which came centuries later, that God has always intended to use to "bless all mankind." Read again and study Genesis 12:1-3, 7; 15:1-7; 22:15-18.

1. The meaning of the promise (v. 13).
 - a. The righteousness by faith, already discussed and settled, is not the promise now discussed.
 - b. It is the promise of inheriting the earth—the promise that Abraham and his seed were to have universal dominion.
 - c. It is not the Caesars but the saints that rule the world. Compare Matthew 5:5; 1 Corinthians 6:2.
2. The way of the promise (v. 14). If the blessing was by law, not promise, two things would be true.
 - a. First, faith would have no value.
 - b. Second, the promise would be worthless.
3. The principle of the promise (v. 15).
 - a. Does not work the wrath the law does.
 - b. Removes law, does away with transgression.

NOTE: We dare not trust our law keeping. We must fall back on the promise.

4. The proof of the promise (v. 16). Since the law can produce nothing but wrath . . .
 - a. The promise is by faith.
 - b. Salvation is by grace.
 - c. Salvation is promised to all believers.
5. The confirmation of the promise (v. 17a). Genesis 17:5 – "*I have made you a father of many nations.*"

ABRAHAM WAS JUSTIFIED BY RESURRECTION POWER, NOT HUMAN EFFORT (4:17b-25)

A. The Reckoning of Faith (v. 17)

1. True faith is always centered in the person of Christ and in nothing else. It is the person and presence of Jesus that elicits, verifies, and guarantees faith.
2. The emphasis must always be placed upon the object of our faith rather than upon the act of believing.
 - Faith holds nothing, not even death, to be beyond God's control.

B. The Basis of Faith (v. 18)

1. Not natural probabilities – Everything seemed to be against Abraham; yet he rested upon the promise of God.
2. But upon God's spoken word – Faith reasons from God and His word, not from self or circumstances.

C. The Consideration of Faith (vs. 19-20)

1. Faith does not hide itself from the facts. The facts do not threaten faith.
 - a. Abraham's seeming dead body (100 years old)
 - b. Sarah's truly dead womb
2. Faith does indeed keep looking to the promise.
3. Faith is strengthened by its troubles and gives glory to God.

D. The Persuasion of Faith (v. 21)

1. Reason says God can do all natural things.
2. Faith says God can do supernatural things. Faith calls into action all the power of God's divine ability. Notice Ephesians 3:20-21.

E. The Effect of Faith (vs. 22-25)

1. Righteousness (vs. 22-24).
2. Forgiveness (v. 25).
3. Justification (v. 25).

CONCLUSION

The resurrection was the visible proof that God accepted Christ's atoning work. The resurrection is the proof that righteousness does rule in this universe.

SELF EXAM FOR LESSON EIGHT

1. Give the three-point outline of this lesson with scripture references.

2. Who were the two witnesses given to prove that Abraham was justified by faith apart from works?

1) _____

2) _____

3. Once we are justified, our record contains Christ's perfect righteousness and can:

4. Abraham's justification by grace was independent of what two things?

1) _____

2) _____

5. Abraham was circumcised as a sign of what? _____

6. Abraham was justified by resurrection power, not human effort. List five truths concerning faith in 4:17b-25.

1) _____

2) _____

3) _____

4) _____

5) _____

LESSON NINE

THE RESULTS OF JUSTIFICATION

INTRODUCTION

Will this new method of salvation really last? Will it continue to the end? Is it safe for all the varied and complex needs of human life? Is it a foundation sufficiently strong to stand the wear and tear of human needs? Even if it saves at the commencement, will it continue to save for the future? The answer to these and other questions is in the chapter before us.

Paul, having presented the doctrine of justification by faith apart from the works of the law (chapter 3), and having illustrated that doctrine in the person of Abraham (chapter 4), now in chapter five seeks to relate some of the great benefits or blessings of justification by faith. Paul will then in this chapter describe those benefits as they relate (1) *to the individual*, and (2) *on a universal scale*.

LESSON TEXT: Romans 5:1-21

LESSON AIM: To learn that justification by faith brings lasting results in the life of the believer (5:1-11), and that everything necessary for human salvation – from justification to salvation – is secured by Christ’s redemption (5:12-21).

LESSON PREVIEW: You will . . .

1. See that there are four reasons to feel assured that righteousness will continue unimpaired to the very end.
 2. Discover that everything necessary for human salvation from justification to glory is secured by Christ’s redemption.
 3. Understand the contrast between the results of Adam’s sin and the accomplishment of Christ’s work to the human race.
-

THE SECURITY OF THE JUSTIFIED (5:1-11)

There are four reasons to feel assured that righteousness will continue unimpaired to the very end.

A. Present Experiences Assures our Hope (vs. 1-2)

1. In relation to the past:

- a. **Justification:**

- 1) Pardoned, acquitted and regarded righteous.
 - 2) Objective, it is done for us by God.
 - 3) Not subjective, not an inward feeling or attitude toward God.

- 4) Not forgiveness – deals with sin committed – negative.
 - 5) Righteousness – deals with good imputed – positive.
 - b. **Peace:**
 - 1) Cessation of hostility not mere tranquility.
 - 2) Of **conscience** in the **mercy** of God.
 - 3) Of **heart** in the **love** of God.
 - 4) Of **mind** in the **truth** of God.
 - 5) Of **soul** in the **presence** of God.
 - 2. In relation to the **present**.
 - a. **Access** – **Possibility** of entrance.
Privilege of introduction.
Presentation at court.
 - b. **Grace** - Our constant need and His continual supply.
The Home of the Soul *wherein we stand*.
 - 3. In relation to the **future**.
 - a. **Boasting** - *And we rejoice* – True spirit of Christian life. Joy and satisfaction.
 - b. **Glory** - The goal to which we look (cf. 3:23).
- B. Afflictions Cannot Destroy Our Hope (vs. 3-5)**
- 1. **Suffering** produces perseverance – (Gk - *Thipsis*): “a pressing, a pressing together: oppression, affliction, tribulation, distress, straits.”
 - a. Matthew 24:21,29 – Jerusalem.
 - b. 2 Corinthians 8:13 – want (poverty).
 - c. John 16:21 – childbirth.
 - d. 2 Corinthians 2:4 – anxiety of heart.
 - 2. **Perseverance** produces **character** – (Gk - *Hupomone*): “The characteristic of a man who is un-swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings.”
 - a. Steadfastness, constancy, endurance.
 - b. A patient, steadfast, waiting for (2 Thessalonians 3:5).
 - c. A patient, enduring sustaining (2 Corinthians 1:6).
 - 3. **Character** produces **hope** – (Gk - *Diakime*).
 - a. Active sense – **proving, trial** (2 Corinthians 8:2).
 - b. Approvedness, tried character (Romans 5:4; 2 Corinthians 2:9; 9:13; Philippians 2:22).
 - c. A proof (objectively) a specimen of tried worth (2 Corinthians 13:2).
 - 4. **Hope** does not **disappoint** – (Gk - *Elpis*): Joyful and confident expectation. (Read Thayer’s discussion).
 - 5. **Disappoint** – (Gk - *Kataischuno*):
 - a. “To shame, put to shame, put to the blush” (1 Corinthians 1:27).
 - b. “To be ashamed, to put to the blush” (Luke 13:17).
 - c. “To dishonor or disgrace” (1 Corinthians 11:4,5).
 - d. From the Hebrew, to frustrate or disappoint (Romans 5:5; 9:33; 10:11; 1 Peter 2:6).
 - 6. **Love of God** – The love He has for us. God’s love to the undeserving gives all assurance. There was, and is, nothing in us to attract that love.

NOTE: The Holy Spirit is mentioned for the first time in the book and will be discussed more fully later.

C. God's Love as Shown in the Gift of His Son Confirms Our Hope (vs. 6-10)

1. As seen in his **death** (vs. 6-8). For the lost (past):
 - a. The necessity – *without strength*.
 - b. The means – *Christ died*.
 - c. The subjects – *ungodly, sinners*.
2. As seen in His **life** (vs. 9-10). For the saved (present, future):
 - a. Saved from wrath (v. 9) – Future protection.
 - b. Saved from falling (v. 10) – Future providence.

NOTE: "If the death of Christ was the means of our reconciliation, the life of Christ will be the means of our preservation." (Moule).

Triple antithesis:

- 1) Enemies and reconciled.
- 2) Lost and saved.
- 3) Death and life.

D. God Himself Crowns Our Hope (v. 11)

As we contemplate this thought of the believer boasting in God we see that nothing short of God will satisfy us and nothing short of our lives will satisfy God.

1. Justification is an **immediate** gift – through faith – received not accomplished – obtained not attained.
2. Justification is a **perfect** gift – There are no degrees in justification (Acts 13:38-39). The feeblest believer is accepted of God.

I Change, He changes not.

The Christ can never die.

His love, not mine, the resting place.

His truth, not mine, the tie.

3. Justification is a **permanent** gift – The believer is covered by Christ in that he is:
 - a. Assured of removal of condemnation and guilt in the past.
 - b. Delivered from all fear and doubt in the future.
 - c. Guaranteed title to heaven in the future.
4. Justification is a **divine** gift – There is a tendency to rest upon human aspects of salvation. *I often tremble on the rock but the rock never trembles under me.*

THE FOUNDATION OF RIGHTEOUSNESS (5:12-21)

This is a conclusion to what Paul has said up to this point.

Godet, a well respected commentator, points out that every aspect of 3:21-26 has now been elaborated except one, that which deals with *unto all them that believe*; and thus the universality of Christ's salvation is here treated in relation to the entire race.

Thus the object of this concluding paragraph is to show how everything necessary for human salvation from justification to glory is secured by Christ's redemption. Although in some respects difficult and complicated, the section is absolutely essential to the proper understanding of the meaning of the apostle, for it is the key to the three chapters that follow. This paragraph consists of a series of comparison and contrast.

A. Adam and Christ (vs. 12-14)

1. *Sin and death* (v. 12).
 - a. Through one man, sin entered into the world.
 - b. Through sin, death entered into the world.
 - c. Death spread unto all men, inasmuch as all sinned (cf. 3:23).
2. *Sin and the law* (vs. 13-14).
 - a. Sin existed prior to the law (even though sin is not imputed where there is no law).
 - b. Death reigned from Adam to Moses (Even over those who had not sinned like Adam).

B. Trespass and Gift (v. 15). (Death and grace).

1. By the trespass of the one, the many died.
2. Grace abounds **much more** – to the many.

C. Condemnation and Justification, (v. 16). (One trespass and many).

1. Of one trespass – judgment unto condemnation.
2. Of many trespasses – free gift unto justification.

D. Death and Life (v. 17). (Contrast of reigns).

1. Through the one – death reigned.
2. Through the one – life reigns.

E. Trespass and Righteousness (v. 18)

F. Disobedience and Obedience (v. 19).

1. Through Adam's non-hearkening – many were caused to be sinful.
2. Through Christ's hearkening – many shall be made righteous.

G. Abounding Trespass and Abounding Grace (v 20). – What purpose is the Law?

H. Reign of Sin and Reign of Grace (v. 21)

Paul has introduced two classes of people:

- a. Those that are under sin (1:18 – 3:20).
- b. Those that are under grace (3:21 – 5:21).

SELF EXAM FOR LESSON NINE

1. Give four reasons to feel assured that righteousness will continue unimpaired to the very end.

1) _____
2) _____
3) _____
4) _____

2. Complete the following sentences:

1) Suffering produces _____
2) _____ produces character.
3) Character produces _____
4) _____ does not disappoint.

3. In Romans 5:12-21 there is a series of comparisons and contrasts. List these below.

1) _____ and _____ (vs. 12-14).
2) _____ and _____ (v. 15).
3) _____ and _____ (v. 16).
4) _____ and _____ (v. 17).
5) _____ and _____ (v. 18).
6) _____ and _____ (v. 19).
7) _____ and _____ (v. 20).
8) _____ and _____ (v. 21).

LESSON TEN

JUSTIFICATION AND SIN

INTRODUCTION



Having presented the doctrine of justification apart from the deeds of the law, Paul knew that the legalistic Jew (after all he had been one) would raise some objections to that teaching. In Romans 6 and 7 he anticipates and answers those objections. The objections in question form are as follows:

1. Does grace encourage sin (6:1-14)?
2. Does grace allow sin (6:15 – 7:6)?
3. Is the law sin (7:7-25)?

Paul will answer the objections essentially by showing that justification issues into a life of sanctification (a set apart life). He will show that as Christians we have died to the old life . . . we have a new master . . . we have a new husband . . . we are encouraged to follow after the spirit . . . etc. Sin will enter into our life, but we will strive to treat it as an intruder -- not as a welcome guest!

LESSON TEXT: Romans 6:1-23

LESSON AIM: To learn that grace does not encourage sin because the child of God is raised to walk in newness of life--not to go on living in sin.

LESSON PREVIEW: You will . . .

1. See a review of chapters. 1 – 5 and then a preview of chapters. 6-8.
 2. Learn four new principles in chapters 6 through 8 that shows the believer to be delivered from the power of sin.
 3. Discover the two objections which will be dealt with by Paul in this chapter: *Such a method of declaring man righteous encourages sin* (1-14), and, *Such a method of justification allows sin* (15-23).
-

INTRODUCTION TO CHAPTERS SIX THROUGH EIGHT

A. What We Have Seen Thus Far

1. The gospel, God's power unto salvation, **reveals** the righteousness of God (1:16-17).
2. Man's unrighteousness through sin **demands** the provision of a divine righteousness (1:18 – 3:20).
3. This righteousness is **provided** in Christ through faith (3:21-31).
4. It is **warranted** by the Old Testament (4:1-25).
5. This righteousness is **permanent** (5:1-21).

NOTE: An entirely new order of things is introduced where abounding grace reigns, through righteousness, in our Lord and Savior Jesus Christ.

B. What We Are to See Now

1. From 3:21 – 5:21 the theme has been **justification by faith in the crucified Savior.**
2. From 6:1 – 8:39 it is **sanctification by faith in the risen Lord.** The matter in question is no longer to erase sin as guilt, but to overcome it as a power or disease.
3. Justification is the strait gate through which we enter the narrow way of holiness. From this point we deal with the way not the gate.
4. We shall be concerned with the structure (sanctification) that will be built on the foundation (justification).
5. We shall see that justification is not only necessary to sanctification, but it secures it.

C. The General Position in the Book. Union with Christ carries two results:

1. Justification through the atonement for our guilty past as we share in the merits of Christ's death – OUR JUDICIAL POSITION.
2. Sanctification through the resurrection for our unholy present as we share the power of Christ's life – OUR SPIRITUAL CONDITION.

D. An Overview of Chapters 6-8. *Deliverance from the power of sin.*

1. A new principle that makes the believer – dead to sin (6:1-14).
2. A new position that makes the believer – free from sin (6:15 – 7:6).
3. A new power that makes the believer – free from law (7:7-25).
4. A new possibility that makes the believer – alive to holiness (8:1-39).

THE FOUNT OF RIGHTEOUSNESS (6:1-14)

A. First Objection (v. 1). – Such a method of declaring man righteous encourages sin. (Discuss the implications of this objection as they relate to what Paul had taught).

B. A Protest (v. 2). – “*Let it not be!*” (Appeal to experience). “*We who died . . .*” He repels the question as impious before he refutes it as wrong. Such is the evil heart, that it has a tendency to turn grace into license, and it is this that calls forth the apostle's righteous indignation.

C. A Reminder (vs. 3-4). – “*Or, are you ignorant . . .*” (An appeal to knowledge). At baptism much occurred.

1. A death – to sin, its penalty, consequences and practice.
2. A burial – the putting away of all that had died.
3. A resurrection – a new creature.
4. A walk – in newness of life.

D. A Consequence (vs. 5-6). – *United* in death and resurrection.

1. *Old man* – 1:18 – 3:20; *Adam* in 5:12-21.
2. *Body of sin* – Body as the *seat* of sin.
3. *We* – Our real self as now united with Christ.

E. A Principle (v. 7). – Death cancels obligations and breaks all ties.

This general maxim is thus used to confirm the fact that the believer is released from both the penalty of sin and (in union with Christ) free from the power of sin. Union with Christ removes penalties and provides an opening for streams of grace to flow into the soul.

F. A Conviction (v. 8)

Death to sin thus liberates for a new life

G. A Proof (vs. 9-10)

This statement of our Lord's death as *once for all* seems clearly to indicate the expiatory power of His atonement, that Christ paid all the claims of death on behalf of His people, and that it has no claim whatever on them.

H. A Call (v. 11). – *reckon*

In virtue of our Lord's death and resurrection, the Christian is to keep on reckoning himself to have similarly died to all that is sinful, and in the same way to be living unto God.

We must be particularly careful to note that *death to sin* does not mean the death of sin as a power in the heart. The Apostle does not say that sin is dead to us, but that we in Christ are dead to it, and that we are to keep on reckoning ourselves to so be with the reckoning of simple faith.

Sanctification is thus seen to be implied in justification as the second of two parts of our redemption in Christ. Christ is at once our righteousness and sanctification (1 Corinthians 1:30).

I. A Command (vs. 12-13). – Don't let sin reign!

We must prove that we are in reality what we reckon ourselves to be. In this world there are two claimants continually seeking us—God and Satan; and, as the believer has entered into the Kingdom of Christ and into union with Him, he is to be totally dedicated to Him and yield his members to His service.

Implied in not allowing sin to reign in our bodies is the presence of sin in our bodies.

J. A Promise (v. 14)

1. Divine Promise: Sin will not reign.
2. Divine Provision: Under grace – not under sin.

NOTE: In these verses we see the human side of Christian holiness – our attitude and duty. This is clearly seen in three key words of holiness.

1. *Reckon.* This is an ATTITUDE of faith, not feeling. It is a calculation based on facts--mathematical rather than emotional. When Christ died, we died, when He arose, we rose. We hold this computation true when sin makes its appeal. In the same way when we long for holiness, we reckon that our life is in Christ and we are therefore holy.
2. *Let Not Sin Reign.* Notice both imperative mood and present tense: It implies a continuous attitude and action of the believer. Because of our oneness with Christ in His death and life we are not for an instant to allow the dominion of sin in our life. This is our own personal RESPONSIBILITY – Christ is Lord, not sin.
3. *Present.* Negatively – *Let not sin reign.* Positively: Present for service and use. This is *aorist*. It is the *once for all* presentation because of His *once for all death*.

NOTE: The practical and daily use of each of these three key thoughts will give us the secret of perpetual holiness.

CONTINUANCE IN SIN IMPOSSIBLE (6:15-23)

NOTE: The apostle is still concerned to show the utter incompatibility of justification with continuance in sin. He has shown the new principle of union with Christ; now he will discuss its practical power, especially in the light of his great statement in verse 14, “*Ye are . . . under grace.*”

We have seen that verse 14 is transitional, at once summing up the former section and introducing what follows.

A. The New Problem (v. 15). – *Does grace allow sin?*

Second objection: Such a method of justification allows sin.

1. Notice close relation between v. 1 and v. 15. *In order that grace may abound* (v. 1) – *because* (v. 15). *Shall we continue in sin* (practice) v. 1 – *Shall we sin* (allowance) v. 15. Permanent state vs. isolated act.
2. *Under Law* means ruled by law as the principle of covenant of works. Implies at least three things:
 - a. A divine commandment ordering perfect obedience.
 - b. A divine promise of reward for perfect obedience.
 - c. A divine threat of punishment for falling short of perfect obedience.
3. Under grace implies at least two things:
 - a. A revelation of the divine attitude and will as gracious.
 - b. A divine bestowing of righteousness and will to obey.

B. The New Obligation (vs. 16-18)

Second answer: Faith in Christ does not make one free TO sin but free FROM sin.

1. Grace reveals and empowers for new obligations. There is a new subjection to righteousness. We can choose our master, but once we have chosen, we are obligated to obey.

2. The thought of the believer being placed into a mold and taking shape from it by obedience from the heart is vivid and suggestive. Thus he reminds them of the blessed and holy contrast between their past and their present.
3. The result is that, being freed from sin, they became the servants of righteousness – there is no intermediate moral condition between the one service and the other.

C. The New Duties (vs. 19-20)

1. In the past there had been a yielding to uncleanness and sin. Now there is to be a yielding to righteousness with a view to holiness.
2. He uses the illustration of slavery by reason of their lack of spiritual discernment to see all that was really involved in the death of Christ.

D. The New Rewards (vs. 21-23)

1. An appeal is made to their past experiences (v. 21). What was the outcome to be expected? DEATH!
2. He turns to their present state (v. 22). They have exchanged masters and what has been the result? Justification, holiness.
3. He states the general law of God's moral universe (v. 23). We must never forget that this passage is an appeal to the Christian and not to the sinner, and any use of it for evangelistic purposes must not set aside the primary application of it.

NOTE: The second question is answered. Sinning is absolutely impossible to justify to those who realize and maintain their union with Christ. Union with Him in His death means cessation from the exercise of sin; union with Him in His life means the communication of new life and power.

CONCLUSION

We have already seen the human side of holiness. The apostle now bids us look at the divine side; those aspects of the divine provision which enable the believer to be holy.

1. The Promise – “*Sin shall not have dominion over you.*” What assurance this is! It is not merely God’s desire and purpose. It is His divine decree that we shall conquer in every fight.
2. The Provision – “*Ye are . . . under Grace.*” If I choose deliberately to place myself under grace by surrendering to Christ and union with Him, grace will inevitably work in and through me.
3. The Position – “*In Christ Jesus Our Lord.*” Note 5:11; 6:23; 7:25; 8:39. From justification and sanctification come courage, confidence, joy and boasting, as we *triumph in the Name of the Lord our God.*

SELF EXAM FOR LESSON TEN

1. Write a short summary of what we have seen thus far in Romans.

1) _____
2) _____
3) _____
4) _____
5) _____

2. In Romans 6:1 – 8:39 the subject matter is _____
by _____ the _____

3. Union with Christ carries two results. What are these?

1) _____
2) _____

4. In chapters 6 – 8 deliverance from the power of sin is seen in the outline of this section. Give the four points of this outline with scripture divisions:

1) _____
2) _____
3) _____
4) _____

5. What four things occurred at baptism as seen in 6:3-4?

1) _____
2) _____
3) _____
4) _____

6. What was the objection made in Romans 6:1? Why was this objection made?

7. To what two things does Paul appeal in answering this objection?

1) _____
2) _____

8. What are two effects of the old man of sin being crucified and buried as given in Romans 6:6-7?

1) _____

2) _____

9. In Romans 6:12-14, what two things (negatively & positively) must be done by the believer?

1) _____

2) _____

10. What is the second objection stated in 6:15? _____

11. Define the term "*under law.*" _____

12. "*Under law*" implies what three things?

1) _____

2) _____

3) _____

13. List three aspects of the divine provision which enables the believer to be holy.

1) _____

2) _____

3) _____

LESSON ELEVEN

JUSTIFICATION AND LAW

INTRODUCTION

Believers are united to Christ, that they may bring forth fruit unto God. *Do you not know, brothers—for I am speaking to men who know the law—that the law has authority over a man only as long as he lives?* What statements has the writer already made about the law?

1. No man can attain righteousness by works of law (3:19-20).
2. Law has no part in the revelation of God's righteousness except as a witness (3:21).
3. Law would not, and could not, exclude the boasting of man (3:27).
4. Law has nothing to do with inheritance (4:13).
5. Law works wrath (4:15).
6. Law brought men under bondage (4:14, 20).

NOTE: This, perhaps, would have been a stumbling block to both Jew and Gentile without a broader, more comprehensive, view of the law of God.

LESSON TEXT: Romans 7:1-13

LESSON AIM: Observe carefully what Paul has to say here in chapter 7.

LESSON PREVIEW: You will . . .

1. Learn that the Christian is not under law and discover how and why he was delivered from law (vs. 1-6). (compare 6:14)
2. Understand that the law is not sinful, even though it causes sin to abound (vs. 7-13). Learn six things the Law reveals in vs. 7-13.
3. See that the law is powerless to deliver man from the struggle against sin (vs. 14-25; compare 3:20).

NOTE: The whole chapter is concerned with the great truth that law is unable to save from indwelling sin.

Consider This . . .

Free from law and united with Christ (7:1-6).

1. Still answering the second objection. Paul uses the illustration of marriage and shows by faith in Christ one is dead to the former influences of the law.
2. Paul wishes us to understand that if we are to obtain holiness and virtue, it can never be through any attempted obedience to external law, but rather by vital union with the living Christ.

THE JUSTIFIED NOT UNDER LAW (7:1-6)

A. The Illustration (vs. 1-3)

The main thought is that death dissolves a legal obligation, and that on the death of her husband a wife is legally free to contract another marriage.

B. The Application (vs. 4-6)

Let us now follow the apostle to see the true interpretation of his illustration.

1. The *wife* is that inmost self or personality – *I myself*.
2. The first husband is *our old man* (6:16), our unregenerate self; and as long as he was alive, we were under HIS law.
3. The death of the first husband is the crucifixion of the *old man* with Christ (6:6).
4. The wife, set free through her first husband's death and therefore becoming dead to the law of that husband, is that soul set free by the crucifixion of the flesh (old man) and thereby made dead to its law.
5. The second husband is Christ, and we are obligated therefore, to His law.

CONCLUSION

Three aspects of the Christian life are here suggested which practically sum up the whole of Christianity.

1. **Union With Christ:**

The old life is impossible because of this union (6:3).

The old service is impossible because of this union (6:16).

The old union is impossible because of this union (7:1).

In chapter 5:12-21 We had two heads.

In chapter 6 We had two masters.

In chapter 7 We had two husbands.

Are they not the same?

2. **Fruitfulness** – All of this in order that we might *bring forth fruit unto God*.

Fruit is the expression of life and may be said to indicate character rather than conduct.

3. **Service** – *Serve in newness of Spirit* (7:6). This gives the theme of chapter 8: Fruitfulness and service to God in newness of Spirit.

RELATION OF LAW AND SIN (7:7-13)

The apostle has already spoken of the necessity of our being dead to sin and to the law. The objector might say that such statements put the law in the same category with sin. If the believer is to break from the law with the same decisiveness as with sin, then something is wrong or unworthy in the Law. So runs the objection.

These verses (7-25) take up the phrase of verse six, *in oldness of letter*. He gives a picture of all men under the law in order to show why death to law is a part of the gospel.

A. Law Reveals the Fact of Sin (v. 7)

Paul looks on his own experience before he became conscious of moral responsibility and tells us that he did not know it was wrong to covet until the law said, *Thou shalt not covet*. All through this passage the depth and intensity of feeling expressed shows the material must be autobiographical.

B. Law Reveals the Occasion of Sin (v. 8)

It is knowledge of the requirements of the divine law that makes sin effective in the conscience of man. Although, apart from law, a man may be conscious of evil acts, yet law is needed to reveal the presence of sin in the nature.

C. Law Reveals the Power of Sin (v. 9)

When the law with its commandments *comes*, it brings sin to life in the body and condemns the sinner to death, and the sinner is fully aware of this fact.

D. Law Reveals the Effect of Sin (vs. 10-11)

The outcome is death: *unto death* (v. 10), *slew me* (v. 11). The sinner must die because of his inability to fulfill the law.

E. Law Reveals the Deceitfulness of Sin (v. 11)

We know the demands of law against sin, and when we endeavor to fulfill them we are soon made to realize the hopelessness of our position.

F. Law Reveals the Sinfulness of Sin (vs. 12-13)

Law is intended to reveal sin. It brings home to man that certain things are wrong, and it teaches him concerning its depth of sinfulness.

1. Law itself is *holy, righteous, and good*.

Holy: It discloses sin.

Righteous: It condemns the sinner.

Good: It has a spiritual purpose.

2. Law does not solicit sin, it only elicits it. It was not law, but sin that brought death. This is his answer to the question, *Is the law sin?!*
3. Law is neither sin nor does it work death, for it is no more the author of death than it is of sin. (Read 1 Corinthians 15:56.)

NOTE: The key-note in this text is the phrase *through the law or through the commandment* (vs. 7-8, 11, 13).

- a. Law is intended to **reveal sin**. It brings home to man that a certain thing is wrong and teaches him concerning its depth of sinfulness.
- b. Law is intended to **condemn the sinner**. It does this by showing our utter incapability of fulfilling the law. Read Galatians 3:10-11.
- c. Law is intended to **constrain and conduct the awakened condemned sinner to Christ**. The law brings us to the end of ourselves (Romans 3:19; Galatians 3:22-23; 2:19-20). Happy is that man who has **come to the end** of himself, his own ideas, his own efforts, his own determination to be

saved by his own obedience, and **has acknowledged** his utter sinfulness, his hopeless inability, and **has accepted** Christ as the end of the law for righteousness.

LOOKING FORWARD TO LESSON TWELVE

1. The comparison of relationships in 6:15-23 (master-slave) and 7:1-6 (husband - wife):
 - a. Master - slave relationship.
 - 1) Old master is sin.
 - 2) New master is righteousness, God, Christ.
 - b. Husband-wife relationship.
 - 1) First husband is the flesh, man of sin, old man.
 - 2) Second husband is new man, Christ.
2. The husband in 7:1-6 is not the law:
 - a. The master (6:15-23) and the husband are going to be the same.
 - b. The husband then is the man of sin which law regulated.
3. When the husband dies, the wife is free from the law of that husband and is thus free to be joined to another husband.
4. The Christian is made dead to the law by the death of the husband. The husband died in baptism (6:1-6).
5. The old man dies for two purposes:
 - a. That we might become dead to the law of that husband.
 - b. That we might be joined unto another, even Christ.
6. We were discharged from the law (7:6) by the death of the husband (7:2) and we died to that which held us

SELF EXAM FOR LESSON ELEVEN

1. What six statements has the writer (Paul) already made about law?

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

2. Identify the following persons or events in Romans 7:1-6.

1) *The wife* - _____
2) *The first husband* - _____
3) *The death of the first husband* - _____
4) *The second husband* - _____

3. Three aspects of the Christian life which sum up the whole of Christianity are:

1) _____
2) _____
3) _____

4. List below the six things said about the law in verses 7:13. (Six things the law reveals).

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

LESSON TWELVE

THE INABILITY OF THE FLESH

INTRODUCTION

In Romans 3:20, Paul shows that the law cannot **justify**. Here, in Romans 7:14-25, he shows it cannot **sanctify**. In Romans 7:7-14 his argument was based upon the distinction, *not I, but sin which dwelleth in me.*

His true self (the mind) vindicates and approves law even while indwelling sin (the flesh resists it).

1. Two familiar questions:
 - a. Do these verses represent the apostle's own experiences? Yes! But not his alone. His is characteristic of all under like circumstances.
 - b. Do these verses refer to the regenerate or the unregenerate? Good and great men stand on both sides of the question.
2. Arguments for both sides of the question:
 - a. In favor of the unregenerate, we are pointed to verse 14, "*I am carnal, permanently sold under sin,*" which, it is said, could not be true of a Christian, especially after such a statement in chapter 6:14.
 - b. In favor of the regenerate, we are referred to verse 22, "*I delight in the law of God,*" which, it is said, could not be true of the unconverted, though Isaiah 58:2 and the latter part of this chapter, are thought to prove the contrary.
 - c. Remember, the one point of the passage is that it describes a man who is trying to be good and holy by his own efforts and is beaten back every time by the power of indwelling sin.
 - d. The experiences here described are certainly not those of the Christian life—as it ought to be, and as it may be, of 6:17-18; 7:4, 6; 8:1, 2; 1 Peter 1:8-9.
3. An alternate view
 - a. Remember the questions this section is answering. "*Is the law sin*" (v. 7)? "*Did that which is good* (i.e. the law) *become death to me?*" (v. 13).
 - b. The passage describes a man who is in real earnest to be holy by his own efforts, **by law**, and **apart from grace**. The passage thus teaches the powerlessness of law for salvation and sanctification.
 - c. Thus the section does not refer to the regenerate or unregenerate but to only one class of one of them. Verse 1, which must not be overlooked in any proper interpretation, and verses 7 and 13 show that Jews are addressed, and it seems in every way best to regard the description of verses 7-25 as that of a Jew under the Mosaic Law, who valued its spirituality but failed to fulfill its requirements.
 - d. ***It is therefore a picture of a Jew under law, seeking to find salvation by law and failing to do so.*** "What it describes is the experience of a conscientious, unconverted Jew, fully instructed in the Law, and seeking zealously to accomplish a righteousness of his own by '*works of law.*' It is

a practical illustration and demonstration of the statement that by ‘works’ of law shall no flesh be justified” (Mauro, **The Wretched Man and His Deliverance**, page 22).

4. The key to the meaning of the entire section:

The word “I” is repeated thirty times in the chapter, without a single mention of the Holy Spirit. It indicates what “I” am struggling to do, and utterly fail to do in my own strength. The contrast between this and the succeeding paragraph is most striking. In Chapter 8 there are at least twenty references to the Holy Spirit. In chapter 7 law is mentioned twenty times, in chapter 8 it is found only three or four times.

LESSON TEXT: Romans 7:14-25

LESSON AIM: To discover the contrast between the power of God’s grace and man’s powerlessness under law.

LESSON PREVIEW: You will . . .

1. Discover that everything here is *under law*, and the main point is not that of condemnation but of powerlessness.
 2. Recognize that the conflict is not between two natures of the believer, but refers to the effect of law on a heart that recognizes its spirituality.
 3. Consider that Godet aptly remarks, *the passage is like a dirge; the most sorrowful elegy which ever proceeded from a human heart.*
 4. Know that when the passage is studied as a whole it will be found to fall into three sections (confessions) and each section has three divisions, giving in turn a statement, a proof, and a conclusion.
-

Consider This . . .

The inward struggle under law (7:7-25) – “*Is the law sin?*”

1. **Third Objection:** If one declares that in order to lead a holy life it is necessary to be delivered from the law, this makes the law an evil, ungodly thing.
2. **Answer to the Objection:** Involves a misunderstanding of the purpose of law. Law is designed to reveal sin and not to relieve from sin. It can give relief neither to the soul suffering under sin (7:7-13), nor to the soul struggling against the power of sin (14-25).

THE FIRST CONFESSION (vs. 14-17)

- A. **The Statement (v. 14)** – “*The law is spiritual but I am carnal.*” The present tenses which commence at this point do not imply any change of subject, but are necessary because he is now to deal with the character of the law, not of its operation, and the character necessarily remains unchanged. He could not say *the law was spiritual*, and so the present tenses are not to be taken as expressive of present, personal experiences.

- B. **The Proof (vs. 15-16)** – Self is unable to hinder what it disapproves. The pagan uses these words to confess he is practicing what he knows to be wrong, and that his inconsistency arises out of this love for evil. Paul here confesses wrong doing, but instead of loving the evil, he hates the evil.
- C. **The Conclusion (v. 17)** – “*As it is, it is no longer I myself who do it, but it is sin living in me.*” The apostle’s purpose is not to excuse himself or to explain his failings. He is only showing his wretched enslavement. He finds a tyrant who compels him to act against his better self.

THE SECOND CONFESSION (vs. 18-20)

- A. **The statement (v. 18)** – “*I know that nothing good lives in me.*” This is parallel to *I am carnal*, but puts it with greater precision including the clear distinction between *I* and *the flesh*.
- B. **The Proof (vs. 18-19)** – Expands on verse 15. The will to do good was ever present within reach, but the execution of the good was what he could not find.
- C. **The Conclusion (v. 20)** – Expands on verse 17. He is not his own master. Not for the purpose of absolving himself, but simply to describe his profound bondage and misery, does the apostle speak of *no more I, but sin*.

THE THIRD CONFESSION (vs. 21-25)

- A. **The Statement (v. 21)** – *Evil is present*, i.e. close at hand. He is ever conscious of a moral contradiction and conflict within, a desire to do good and yet an evil is always present.
- B. **The Proof (vs. 22-23)** – Parallel with vs. 15, 18. It should be carefully noticed that the *inward man* is not the same as the *new man*, nor is the *mind* ever used of the renewed nature. It is the spiritual part of man contrasted with the material. The *mind* is ever used of the renewed nature. The *mind* needs to be renewed (12:2; Ephesians 4:23).

NOTE: Four Laws are mentioned in these two verses:

- a. The law of God – moral law, written or unwritten.
- b. The law of sin – king since Eden
- c. The law of the mind – the moral sense in man.
- d. The law of the members – lust leading to fall.
- C. **The Conclusion (vs. 24-25)** – Wretched and dead – needing deliverance. Paul uses the word *wretched* rather than *guilty*, because the point of the conflict was not guilt and condemnation, but the indwelling power of evil which could not be overcome by man’s unaided strength. The outcome of it all is now stated (v. 25). In regard to his *mind* he serves the law of sin; the flesh cannot be changed or improved. These words which sum up the entire passage, and from the

apostle's settled conclusions under the circumstances, show that the reference cannot possibly be to a regenerate man.

"To apply all that preceded this verse to Paul as a Christian, however, would be to admit practically that the grace of God is powerless against sin as the law is" (Garvie, Romans, page 175).

D. Chart of the Man Described in Romans (chapters 6, 7)

THE MAN OF ROMANS 6:1-7:6

1. Dead to sin (6:1).
2. Walking in newness of life (6:4).
3. Old man crucified (6:6).
4. Sin does not reign (6:12).
5. Under grace, not law (6:14).
6. Servant of righteousness (6:18).
7. Free from sin (6:22a).
8. Bearing fruit—sanctification (6:22b).
9. Receives eternal life (6:23).
10. Free from law (system) (7:1-6).

THE MAN OF ROMANS 7:7-25

1. Carnal (v. 14a).
2. Sold to sin (v. 14b).
3. Unable to fulfill godly desires (vs. 15, 18-19).
4. Indwelt by sin (vs. 17-20).
5. A slave to sin (v. 23).
6. A wretched man (v. 24a).
7. Dead (v. 24b).
8. Alone (by himself) (v. 25).

CONCLUSION

THUS THE APOSTLE HAS INDICATED TWO GREAT TRUTHS:

1. That in ourselves, apart from grace, there dwells nothing that God can call good.
2. The law cannot recover us from our evil nature and change our disposition and power.

FOR FURTHER STUDY

1. The purpose of law is to make sin known to be sin and exceedingly so.
2. The answer to any question can only be understood if you know the question. The question asked in 7:7 is, *Is the law sin?* In order to answer that question Paul must discuss the man under law – not the Christian's experience (Romans 6:14).
3. The experience of Saul of Tarsus:

- a. He was alive apart from the law once (v. 9) – in innocence.
 - b. Then he knew the law, *Thou shalt not covet* (v. 7).
 - c. Then he coveted (v. 9).
 - d. Then he went back to that law and said, *I don't like me because I don't live that way*.
 - e. Therefore he died (v. 9).
4. The word *carnal* means fleshly, without spirituality.
 5. The word *wretched* means worn out, bushed, frazzled.
 6. Romans 8:1 talks about a **now** when there is not condemnation – 7:7-25 talks about a **then** when there was condemnation.

SELF EXAM FOR LESSON TWELVE

1. What three classes of men are presented as possible subjects of Romans 7:14-25?
 - 1) _____
 - 2) _____
 - 3) _____
2. What three confessions are found in this section of scripture?
 - 1) _____
 - 2) _____
 - 3) _____
3. List four laws mentioned in verses 22-23 as given in your study guide book.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
5. What two great truths has the apostle Paul indicated in these verses?
 - 1) _____
 - 2) _____

LESSON THIRTEEN

HOLINESS IS POSSIBLE

INTRODUCTION

In this surpassing chapter the several streams of the preceding arguments meet and flow in one “river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,” until it seems to lose itself in the ocean of a blissful eternity.

The justification expounded in chapters 4 and 5 and the sanctification of chapters 6 and 7 have union with Christ as their source and foundation. Chapter 6 and 7 have set forth (mainly by contrast) the power of that union to sanctify. Chapter 6 has shown that union with Christ involves the utter incompatibility of union with sin. Chapter 7 has shown that union with Christ means the absolute impossibility of union with law.

Compare chapter 5 with 8. The former shows the permanence of righteousness through faith, that it lasts until the end. The latter shows how it continues in time between the beginning and the end. Chapter 5 deals with the basis and guarantee of righteousness in the fact of redemption; chapter 8 deals with the life of righteousness in the power of the Holy Spirit. Chapter 5 treats the believer’s relation to God; chapter 8 deals with his relation to sin, the world, the flesh, and the devil as well as to God.

LESSON TEXT: Romans 8:1-11

LESSON PREVIEW:

The chapter should, first of all, be looked on as a whole. It consists of four main parts:

1. ***The Possibility of Holiness*** (1-11) – Deliverance from the power of the flesh by the power of the Holy Spirit.
2. ***The Privilege of Holiness*** (12-17) – The full realization of our sonship by the same power of the Spirit.
3. ***The Incentive to Holiness*** (18-30) – Even sufferings do not affect our position because of the power of the same Spirit – *The Incentive to Endure*.
4. ***The Triumph Through Holiness*** (31-39) – In spite of all and every opposition, victory is ours through Jesus Christ our Lord.

NOTE: The chapter begins with *no condemnation* and ends with *no separation* while in between there is *no defeat*.

THE POSSIBILITY OF HOLINESS (8:1-11)

- A. **Free from Condemnation of past Sins** (8:1-4) No peace until assured of forgiveness (cf. 5:1).
- B. **Free from Possession of Sinful Nature** (8:5-9). Christ has offered a sacrifice to cleanse our conscience (cf. Hebrews 9:13-14; 2 Peter 1:3-4).
- C. **Free to Overcome Sin, in Anticipation of Resurrection** (8:10-11) Holiness is now possible.

Consider This . . .

1. The *law of sin and death* is the law that says “**when you sin you die**” – the child of God has been set free from that law.
2. The law could not free anyone from the law of sin and death in that it was weak through the flesh (man’s flesh was weak – law does not have flesh). The law therefore could condemn the violator but could not free him.
3. God did it by the sacrifice of Jesus that the *ordinance* (righteousness, KJV; requirements, margin) of the law might be fulfilled in us. These requirements are not fulfilled by us, but by God in us.
4. The requirement on my part – walk after the Spirit – step it out one step at a time (1 John 1:7).

A. The Ability of the Spirit (8:1-4)

1. The glorious fact (v. 1). “*Therefore, there is now no condemnation . . . in Christ Jesus.*”
 - a. *Therefore* – implies *under the changed circumstances and under the changed time*.
 - b. *Now* – That is in the present, just as in chapter 5 he referred to the past and future.
 - c. *No* – very emphatic, implying *no sort of condemnation* whether judicial or experimental.
 - d. *In Christ Jesus* – Those who have entered by faith (3:21-5:21) and abide there (6:1-7:6).
2. The perfect explanation (v. 2). This verse provides the evidence of verse 1, and gives the answer to 7:23.
 - a. Here is the basis of our freedom, in contrast to the seventh chapter, in one single sentence. When we enter into union with Jesus we find a new power, the rule of the Holy Spirit, who gives life and thereby controls the evil nature.
 - b. We notice here the two contrasted laws; the law of the Spirit of life, and the law of sin and death. The one overcomes the other by the great principle of counter-action. *Sin and death* refer to the source and depth of our condemnation, and from both of these Christ by the Holy Spirit delivers us.
3. The divine cause (v. 3). God, by sending Christ, is the total Cause.
 - a. Observe the wonderful fullness of this verse. We have the following:

- 1) The deity of Christ *His own Son.*
- 2) The incarnation *in likeness of sinful flesh.*
- 3) The atonement *for sin.*
- b. Our Lord's death is at once the **propitiation** for sins, the **expiation** of sin, and the **redemption** from its power.

NOTE: Deliverance by the cross of Christ from the condemnation of sin is in close harmony with the teaching of 6:6, and is the compliment of the teaching of 3:21-26.

- 4. The practical purpose (v. 4). Here we are told the *why* of freedom from the law of sin and death.
 - a. It is in order that the righteous requirements of the law may be fulfilled in (**not by**) those who walk (those who live and act) according to the Holy Spirit.
 - b. Law had failed because of man's inability to work; the gospel succeeds because of God's ability to give. Thus, the exposition of the apostle's purpose of the law is now finished (chapter 3:19; 5:20; 7:13). It demands perfection and yet is powerless and cannot realize its requirements. Hence the introduction of a new law, a new principle, *the Spirit of life in Jesus.*

NOTE: The importance of these four verses lies in the fact that they provide a summary of chapters 5-8, and indicate in brief, but sufficient, the secrets of Christian holiness.

- 1) Verse 1 summarizes chapter 5 – The condemnation of the sinner is utterly removed in Christ.
- 2) Verse 2 summarizes chapter 6 – The condemnation of sin in the soul is ended by union with Christ.
- 3) Verse 3 summarizes chapter 7 – The law is clearly unable to produce righteousness and Christ's death frees us from the unequal struggle to be right under law.
- 4) Verse 4 summarizes chapter 8 – Holiness is possible and attainable in the power of the Spirit of God.

STUDY NOTES

1. By *nature*, is meant that which controls and drives us – that which is natural to do. If we do not have the old nature, we have a new nature.
2. The man that is after the flesh is dead – the one that is after the Spirit has life and peace (right now) – cf. 1 Timothy 5:6.
3. A change of mind (repentance) is necessary before the one who minds the flesh can be subject to God.
4. The mind of the flesh:
 - a. Is not subject to God.
 - b. Cannot be subject.
 - c. Cannot please God.

B. Flesh and Spirit (8:5-11)

1. Free from possession of sinful nature (vs. 5-8).
 - a. The two principles (v. 5) – flesh and Spirit.
 - b. The two tendencies (vs. 5-6) – fleshly and spiritual.
 - c. The two issues (vs. 6-8) – death and peaceful life.
2. Free to overcome in view of the resurrection of our bodies (vs. 9-11).
 - a. The Spirit dwells in us – We belong to Christ (v. 9).
 - b. The Spirit dwells in us – Our spirits live though our bodies are dying (v. 10).
 - c. The Spirit dwells in us – Our bodies will one day be given life (v. 11).

STUDY NOTES

1. Salvation does not change the physical body – our physical body is a dying, decaying thing.
2. There are two spirits in the child of God:
 - a. His living spirit (v. 10), and
 - b. God's Holy Spirit (v. 11).
3. The child of God is free to ultimately overcome sin because of:
 - a. An empty tomb.
 - b. An indwelling Spirit.
4. Holiness is possible because:
 - a. There is no condemnation of past sins.
 - b. There is no present possession of a sinful nature.
 - c. We are free through all future days to overcome sin.
5. *Walking* is the requirement.

SELF EXAM FOR LESSON THIRTEEN

1. List below the four main parts of Romans chapter eight.

1) _____
2) _____
3) _____
4) _____

2. Give two things the man in Christ is free from and one thing he is free to do.

1) _____
2) _____
3) _____

3. Explain what the “*law of sin and death*” is and how it relates to the “*law of the Spirit of life*.”

4. Our Lord’s death is:

1) _____ for sins.
2) _____ of sins.
3) _____ from its power.

5. What is the *practical* purpose of being set free from the *law of sin and death*?

6. Concerning flesh and spirit in verses 5-11, fill out the following chart.

The two principles - _____

The two tendencies - _____

The two issues - _____

7. Holiness is possible for what three reasons in 8:1-11?

1) _____
2) _____
3) _____

LESSON FOURTEEN

THE PRIVILEGE OF HOLINESS

INTRODUCTION

After the discussion of the characteristic features of the regenerate life (vs. 1-11) comes the admonition to live accordingly. Observe that the entire section is dominated with the thought of the Holy Spirit of God, in whom alone the regenerate, renewed, and victorious life becomes possible.

LESSON TEXT: Romans 8:12-17

LESSON AIM: To learn that holiness is possible because of a new power and because of a new relationship.

LESSON PREVIEW: You will . . .

1. See that holiness is possible – because of a new power (help) in overcoming sin (8:12-13).
 - a. The Christian is no longer in debt to sin (flesh) (v. 12).
 - b. The Christian is enabled to escape the power of the flesh and live a new life by the Holy Spirit (v. 13).
 2. Learn that holiness is possible – because of a new relationship to God (8:14-17).
 - a. We are sons of God (vs. 14-16).
 - b. We are heirs of God (v. 17).
-

THE PRIVILEGES OF HOLINESS (8:12-17)

A. A New Position (v. 12) – *no longer in debt to sin.* We need to understand that we do not owe the flesh a thing! Jesus paid the debt for us.

NOTE: *Indebtedness to the Spirit.*

We have been freed by the cross from union with the old nature (chapters 6-7). We have been freed by the Spirit from the flesh (8:1-11). Therefore, we have derived no advantage from the flesh and are under no obligation to obey it.

B. A New Power (v. 13). – *the Holy Spirit* by which we are enabled to escape the power of the flesh and live a new life. This verse does not include all the methods the Spirit uses but it does state to whom the glory belongs for putting to death the deeds of the flesh.

NOTE: *Life in the Spirit.*

1. The flesh cannot be destroyed in this life, but the deeds which proceed from

it can be mortified, or made dead. It is important for the spiritual life that we should remember that the flesh is still with us and dangerous, and that it is to be dealt with not by destruction, but by mortification.

2. It is important to observe this first reference that the apostle makes to the actual process of the new life, for hitherto he has necessarily dealt with the change from the old life to the new.
3. Any attempt to crush down indwelling evil by our own strength will only end in disaster, as chapter 7 has plainly shown. But by *the explosive power of a new affection*, the presence of the Holy Spirit in the heart, victory becomes not only possible, but inevitable.

C. A New Father (vs. 14-15). – *a new sense of relationship to God.* Paul is not talking here about becoming a son, but about being a son. In this section we are *sons* (Paul's favorite term) and *children* (John's favorite term).

1. *Son* denotes a legal relationship, one of privilege and one of right.
2. *Children* denotes kinship, nature, birth, origin.
3. Strictly speaking, one becomes a son by *adoption*, a child by a *new birth*.

NOTE: *Guidance by the Spirit.*

As we follow the Spirit's leading we realize and prove our divine sonship. This leading of the Spirit is no mere influence or power, but a definite personal action that constitutes our full relationship to the Spirit of God.

NOTE: *Experience of the Spirit.*

Anything that involves a believer in fear and bondage cannot possibly be the work of the Holy Spirit, and must come either from his own heart of unbelief or as a temptation from the Evil One.

NOTE ON ADOPTION: When we are said to become children by *regeneration* the reference is to our relationship and union of nature. When we are said to be children by *adoption* it refers to our position and privileges. The two are complementary aspects of our divine sonship.

D. A New Witness (v. 16) – *the Holy Spirit* that bears witness with our spirit that we are children. This is a personal witness which the Spirit gives. Paul is not talking about the witness which the Spirit gives through the word, for that would be *to* (not *with*) my spirit.

1. Not an emotion – it is a possession and that possession leads to conviction.
2. Three witnesses by which everyone may determine his relationship to God:
 - a. The witness of the Spirit.

"We know that we live in him and he in us, because he has given us of his Spirit" (1 John 4:13).

- b. The witness of the Word.

"I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1 John 5:13).

- c. The witness of the life.

“To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you are really my disciples’” (John 8:32).

NOTE: *The witness of the Spirit.*

Carefully observe that this testimony is not to our spirit but with it. Cf. Galatians 4:6. Thus, there is a double testimony; that of the Holy Spirit and of our own spirit, that we are the children of God.

E. A New Inheritance (v. 17) – “. . . heirs of God, jointly an heir with Christ.”

NOTE: *Blessings of the Spirit.*

Children – heirs – joint heirs.

Notice the condition: If we suffer – we shall reign.

CONCLUSION

1. A NEW POSITION – No longer in debt to the flesh (v. 12).
2. A NEW POWER – The Holy Spirit who gives us a new Spirit (v. 13).
3. A NEW RELATION – God is our Father (vs. 14-15).
4. A NEW WITNESS – The Spirit – crying *abba Father* (v. 16; Galatians 4:6).
5. A NEW INHERITANCE – Heirs of God – joint heirs with Christ (v. 17).

SELF EXAM FOR LESSON FOURTEEN

1. Holiness is possible because of five great privileges. What are these?

1) _____
2) _____
3) _____
4) _____
5) _____

2. What does the term “son” indicate as to our relationship to God?

3. What does the term “children” denote?

4. Three witnesses by which everyone may determine his relationship to God are:

1) _____
2) _____
3) _____

5. What is the significance of the preposition *with* in the phrase *the Spirit bears witness with our spirit*? (cf. Galatians 4:6). To what does the Spirit bear witness?

LESSON FIFTEEN

THE INCENTIVES TO HOLINESS

INTRODUCTION

he condition of suffering for the reception of glory has already been stipulated in verse 17. In chapter five, verse three he has shown that tribulations cannot possibly put the believer to shame. Now he elaborates this thought and teaches that, although our life in Christ is encompassed by suffering and death, the inevitable issue will be everlasting glory.

The believer in suffering is following his Master's example, and as in the Master's case so will it be with the follower, the suffering will inevitably lead to glory. This is the thought of the section from verses 17-30, for it starts and closes with the word *glorified* and adduces several reasons why the suffering is certain to issue in glory.

LESSON TEXT: Romans 8:18-30

LESSON AIM: To understand and know three great encouragements for us, as Christians, to live the holy, set-apart life.

LESSON PREVIEW: You will . . .

1. List and describe three reasons for the child of God to suffer and endure.
 2. Define the word *creation* as used in vs. 19-22 and relate how Paul is using it as an encouragement to holiness.
 3. Describe the activities of God and the Holy Spirit as given by Paul in this context to encourage us to live the set-apart life.
-

OBSERVATIONS

In his presentation of Romans 8:1-17, Paul has shown that holiness (sanctification) is possible for there is no condemnation to those who are in Christ Jesus . . . the child of God is free from the law of sin and death . . . is indwelt by Christ and the Holy Spirit . . . is led by the Spirit . . . is striving with the help of the Spirit to put to death the deeds of the body . . . and has a Father-son relationship with God.

Paul concluded that section by stating that the child of God must share in Christ's sufferings if he is to share in His glory. For the child of God to endure suffering and live the set-apart life, he will need some great encouragement as he seeks to live for Christ. Paul gives us this great encouragement as he tells us of the glory that will be revealed in us . . . of the intercession of the Holy Spirit . . . of the providential working of God in our lives . . . and of the assurance we can have in our salvation. **THE CHILD OF GOD IS ON THE VICTORY SIDE!** Walk after the Spirit . . .

suffer with Jesus . . . love God . . . be called according to God's purpose . . . live in glory!

THE SURPASSING GREATNESS OF COMING GLORY (8:18-25)

A. Comparisons (vs. 17-18)

1. The ASSOCIATION of suffering with glory (v. 17). "*If so be we suffer with Him, that we may be glorified with Him.*" Our fellowship with Christ is one both of suffering and glory. One is just as real as the other.
2. The DISPROPORTION of suffering to glory (v. 18a). "*For I reckon that the sufferings of this present time are not worthy to be compared to the glory.*" The scales tip quickly and decidedly in favor of the glory. There is really no comparison between them (cf. 2 Corinthians 4:16-18).
3. The CERTAINTY of suffering being followed by glory (v. 18b). "*The glory which shall be revealed in us.*" The phrase in the original implies the inevitableness of the glory, that it is absolutely certain to come, and that it shall be unveiled in all its beauty to those who suffer with Christ.

B. Confirmations (vs. 19-25)

1. The appeal of creation (vs. 19-22). This glory is actually being awaited with eagerness, even by the irrational creation which is longing for the full manifestation of the Sons of God (v. 19). The creation of nature is not as it was in its original state, but through sin has been "*... subjected to vanity by reason of God who subjected it in hope that there should be a deliverance of creation from corruption*" (vs. 20-21). Everything points to the fact that the present constitution of the universe is not what it was at first, or what it shall be later. This state of affairs as occasioned by sin is a clear proof of the glory that yet awaits creation.
2. The attitude of believers (vs. 23-25).
 - a. It appears clear from the way in which *creation* is distinguished from Christians in this passage that the four references to *creation* must refer to the visible contents of heaven and earth, exclusive of man.
 - b. Not only does creation groan waiting for the great future but believers themselves are longing for that full redemption which will come with the resurrection of the body (v. 23).
 - c. Our salvation is something present and complete in regard to deliverance from the guilt and condemnation of sin, but it is still future in regard to perfect deliverance from the presence of sin.

THE GUARANTEES OF GOD'S GREAT WORD (8:26-30)

The Apostle is still occupied with the thought of coming and certain glory, and he is engaged in adducing reasons for feeling assured that the glory is as inevitable as the suffering. Already he has given two confirmations in the appeal of creation and the attitude of believers. There are three more of these proofs which complete the discussion.

A. The Pleadings of The Holy Spirit (vs. 26-27)

1. Now, amid the present sufferings the indwelling Spirit does far more than inspire with hope. He actually helps us in our present distress. The word employed for the *help* of the Spirit is very striking. It is only found here and in Luke 10:40, and implies assistance against all opposition.
2. In particular, He helps us in our weakness about prayer, all the helplessness and weariness which tend to come to the believer amid suffering and perplexity. We feel as if we could not pray, but the Holy Spirit prays for us.

B. The Working of God's Providence (v. 28)

1. The FACT of a constant working. This is seen in the word *work* being in the present tense active voice and indicative mood.
2. The COMPREHENSIVENESS of the working. Seen in the words *all things* are worked. The true Christian refuses to think of anything that God cannot use for his ultimate good.
3. The HARMONY of the working: *All things work TOGETHER*. Is it possible for the cold north wind to harmonize with the warm southern breezes? Can sunshine and tears be harmonized? They can; and instance after instance might be given to prove the truth of this contention.
4. The BENEFICENCE of the working: *All things work together FOR GOOD*. The staircase may wind, but each step is higher than the preceding one, and it is *still upward*. The diamond setter cuts and polishes the jewel long and well before its facets of brilliancy are visible.
5. The LIMITATION of the working: "*To them that love God . . . who are the called according to His purpose*"
 - a. Of the one of the world who deliberately continues without Christ it may be fearlessly said that every thing is against him; God's character, God's law, God's holiness, God's judgment.
 - b. The ones mentioned here are the ones who love God, that are called according to God's purpose. Granted the stated conditions, everything will work harmoniously for good as the results of God's marvelous providence.

C. The Outcome Of God's Eternal Purpose (vs. 29-30) This involves:

1. An act of divine INTELLIGENCE: Foreknew. God fixed His regard on them with favor, and this regard is the commencement of the whole process of redemption.
2. An act of divine WILL: Predestined: They were to find in the glorified Son of God their pattern, power and goal.
3. An act of divine INVITATION: Called. This is done by means of gospel preaching (2 Thessalonians 2:13-14). This is not merely being invited by God, for all are thus invited, but also accepting the invitation. No one is ACTUALLY called who does not come.
4. An act of divine FORGIVENESS: Justified. They are made to be as if they had never sinned. There is nothing against them on heaven's account books.
5. The divine action is COMPLETE: Glorified. The past tense in these verses has been often noted by writers on this book. This is especially remarkable of the word *glorified!* Denney Finley says, "The tense in the last word is

amazing. It is the most daring anticipation of faith that even the New Testament contains.”

CONCLUSION

Notice, the apostle does not attempt even to introduce, much less to explain or reconcile, the divine and human aspects of this great passage. Of course we must not forget that in other passages the human side and conditions are equally brought into our notice. But safety will be found at this stage in keeping strictly to the statements without attempting to reconcile every aspect of truth. Those who are most deeply impressed with the marvel, power, and absoluteness of divine grace will never fail to see their own duty, responsibility and the conditions by which God works.

FOR FURTHER STUDY

1. The word *creation* (*KTISIS*) is used of the physical creation. Unless there is a reason to interpret a word in any less than its fullest meaning, we should interpret it in its fullest meaning.
2. The creation will be delivered from bondage either by restoration or destruction – exegesis would give you which you think it would be, but that it will be delivered is a matter of revelation.
3. It is the testimony of hydrology, geology, and theology that we live on a cursed earth.
4. As the physical creation awaits redemption, so our physical bodies await redemption.
5. *Hope* means desire plus expectation. The hope in v. 24 is the resurrection of the dead body.
6. Our infirmity is one of:
 - a. Knowledge – We do not know how to pray as we ought.
 - b. Utterance (lack of) – We do not know what to pray as we ought.
7. *Intercession* does not mean mediation. It does mean to *plead on behalf of another*. All one has to be in order to intercede is interested.
8. *Mediation* comes from a word that means *to stand between two parties that are disagreed, angry, or not understanding one another, either to make or restore peace, and he must have somewhat to offer that satisfies both parties*. Mediator stands between – an intercessor stands beside.
9. Reasons for the groanings being mine not the Spirit’s.
 - a. Grammar will allow either one.
 - b. We have the weakness that needs help.
 - c. The Spirit has to be able to plead or speak on our behalf – the Spirit now does something that we are not doing.
 - d. The Spirit has conveyed the thought (feeling) of God to man – would we therefore believe that man has a thought beyond the Spirit’s expression.
10. *Mind* in v. 27 denotes the thing minded to do. Thus in this verse the Father knows what the Spirit is minded to do – that is, make intercession.

SELF EXAM FOR LESSON FIFTEEN

1. Three statements are made concerning the surpassing greatness of coming glory in verses 17-18. List these below with their key words.

1) _____
2) _____
3) _____

2. Give two statements of confirmation that the glory promised is really coming.

1) _____
2) _____

3. What are the three guarantees of God's great word in verses 26-30?

1) _____
2) _____
3) _____

4. Give the five statements that outline verse 28 in this study guide.

1) _____
2) _____
3) _____
4) _____
5) _____

5. The outcome of God's eternal purpose is seen in five divine actions in verses 29-30. What are these five actions?

1) _____
2) _____
3) _____
4) _____
5) _____

6. Our infirmity in verse 26 involves what two things?

1) _____
2) _____

LESSON SIXTEEN

TRIUMPH THROUGH HOLINESS

INTRODUCTION



ow comes the anthem of victory. After emphasizing God's side of the Christian redemption, he describes the resulting feeling of absolute confidence, and shows how that confidence rises into positive assurance.

The impassioned but subdued tones of verses 18-30, which succeeded the calm logic of verses 1-17, now pass into a sort of lyric outburst, which quickens and swells to its magnificent climax. Having asked *what shall we say to these things* he answers by *saying three things*. He glories in the blessedness and security of believers by dwelling on three fundamental reasons for his triumphant confidence.

LESSON TEXT: Romans 8:31-39

LESSON AIM: To learn of the complete victorious and unconquerable position of the believer here and now revealed in this text.

LESSON PREVIEW: You will . . .

1. List and describe the statements of assurance for the children of God from vs. 31-39 which should also encourage the Christian to live for Christ.
 2. List four things from all of chapter 8 which we might call requirements or conditions to maintain the great blessings and helps promised by God.
-

In verse 26 we find the Holy Spirit "*for us*." In verse 31 we find God "*for us*." Then in verse 34 we will find Christ to be "*for us*." Here is the Trinity "*for us*," and they add up to a great conviction of security. Here, indeed, is a formidable source of protection. Here are forces and influences calculated to meet, measure and master every foe. Here is a sufficiency of divine power actively engaged in our direction. In no case is it divine help awaiting our call but God taking the initiative and helping us even before we call.

The Holy Spirit is "*for us*" as our intercessor to help our infirmities. The Father is "*for us*" in working all things together for good. The Son is "*for us*" as our intercessor at the right hand of God. Because this is so, who can be against us? Or maybe better, who can stand against us and even hope to defeat us?

THEIR RELATION TO GOD (vs. 31-33)

- A. **God is The Believer's ADVOCATE** (v. 31a) *For us.*
- B. **God is The Believer's PROTECTOR** (v. 31b). *Who can be against us?* Pity any force that would oppose our God.
 - 1. Take a trip from the book of Genesis through the book of Revelation and find out who always wins.
 - 2. Remember the example of David. Here is such a small boy that when he puts on Saul's armor, he cannot even move.
 - a. He picked up a sling along with five smooth stones, and he went out and slew the biggest man in all of the world (cf. 1 Samuel 17).
 - b. God was his helper. God was his protector.
 - c. David could not be harmed— not by the wild beasts, not by Goliath, not by Saul's plots against him, not by his own son's attempts to kill him, not by anyone. David could not be defeated.
- C. **God is The Believer's PROVIDER** (v. 32). Like Abraham of old (Genesis 22:16), God did not spare His own dear and well-beloved Son; and, having handed Him over as a sacrifice on our behalf, He is not likely to be lacking in those provisions for the spiritual life which can only come from Him.
- D. **God is The Believer's JUSTIFIER** (v. 33). There is no ground for condemnation since Christ has suffered the penalty. We are not under law but under grace.
 - 1. There is no tribunal for judgment since ours is now a throne of grace, not one of judgment.
 - 2. There is no judge to sentence us since God Himself, the only judge is our justifier.

THE BELIEVER'S RELATION TO CHRIST (vs. 34-36)

- A. **HIS DEATH Provides our PROPITIATION** (v. 34)
- B. **HIS RESURRECTION Provides our JUSTIFICATION** (v. 34)
- C. **HIS ASCENSION Provides our INTERCESSION** (v. 34)
- D. **These Make us INSEPARABLE from Christ** (vs. 35-36)

THEIR RELATIONSHIP TO CIRCUMSTANCES (vs. 37-39)

- A. **Inseparable and Undefeatable By:**
 1. World around us – neither death nor life.
 2. World above us – neither angels nor principalities.
 3. World of time – neither things present nor things to come.
 4. World of government – neither powers.
 5. World of space – neither height nor depth.

6. Entire world – nor any other creation.

B. Nothing in Heaven or Hell Can Separate the Believer from the Love of God.

**CONCLUSION: SUMMARY OUTLINE OF
ENTIRE SECTION, GOD IS FOR US... THEREFORE**

- A. Who shall OPPOSE us?** (vs. 31-32) – He is our PROTECTION!
- B. Who shall ACCUSE us?** (v. 33) – He is our PERFECTION!
- C. Who shall CONDEMN us?** (v. 34) – He is our VINDICATION!
- D. Who shall SEPARATE us?** (vs. 35-36) – He is our SECURITY!
- E. Who shall DEFEAT us?** (vs. 37-39) – He is our VICTORY!

SUMMARY OF ROMANS 1-8

- A. The Righteous (1:18-3:20) – The Need of Divine Righteousness**
 1. The wrath of God revealed against unrighteousness (1:18-32).
 2. The Jew is equally condemned: Despite special privileges (2:1-3:8).
 3. Universal condemnation: A proven fact (3:9-20).
- B. By Faith (3:21-5:21) – The Reception Of Divine Righteousness**
 1. Righteousness supplied by the blood of Jesus (3:21-31).
 2. Righteousness proved by scriptural precedent (4:1-25).
 3. Righteousness is permanent and complete (5:1-21).
- C. Shall Live (6:1-8:39) – The Life Empowered By Divine Righteousness**
 1. Victory over sin and liberty from its bondage (chapter 6).
 2. Liberty from all law and the futile struggle against law (chapter 7).
 3. Glorious life in the Spirit of God (chapter 8).

CHAPTERS 1 – 5	ACCOUNTED righteous (justification).
CHAPTERS 6 – 7	MADE righteous (sanctification).
CHAPTER 8	KEPT righteous (glorification).

SELF EXAM FOR LESSON SIXTEEN

1. List four statements in verses 31-33 which describe the relationship of the believer to God.

1) _____
2) _____
3) _____
4) _____

2. Give four statements which show our relationship to Christ.

1) _____
2) _____
3) _____
4) _____

3. Write down six areas of circumstances in which Paul says the believer is inseparable and undefeatable.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

4. Complete the outline below of chapters 1-8.

1) Chapters 1-5 _____
2) Chapters 6-7 _____
3) Chapter 8 _____

LESSON SEVENTEEN

HOW ABOUT ISRAEL?

INTRODUCTION

In the last lesson, lesson 16, Paul closed chapter 8 with the most triumphant cry, the most joyful cry, that we find anywhere in the Bible. Here in chapter 9, he begins with a most mournful cry. He begins with his tears over the nation of Israel because of their fall.

LESSON TEXT: Romans 9:1-33

LESSON AIM: To learn that Israel's rejection was due to their unbelief and unwillingness to submit – not God's sovereignty.

LESSON PREVIEW: You will . . .

1. Describe and give the basis for Paul's intense sorrow for his brethren in the flesh (Jews).
 2. Know eight marks of God's divine favor which make Israel's fall even more sorrowful for Paul.
 3. Understand that God's faithfulness does not fail and the rejection of Israel is proof of the veracity of His word.
 4. Know that Israel's rejection is not inconsistent with God's justice. God has the right to show mercy upon whom He wills and to harden whom He wills.
 5. Understand that the rejection of Israel is due to their unbelief and unwillingness to submit to God's righteousness.
-

A. A Preview of Chapters 9 – 11

1. The apostle's intense sorrow (9:1-5).
2. God's rejection of Israel not inconsistent with His word of veracity (9:6-13).
3. The rejection is not inconsistent with God's justice (9:14-29).
4. Due to their unbelief and unwillingness to submit to God's righteousness (9:30-10:4).
5. God's righteousness is perfectly free as a gift through faith (10:5-11).
6. God's righteousness is universal in its scope (10:12-18).
7. Israel's fall was predicted in the Old Testament (10:19-21).
8. Israel's fall was not total and complete (11:1-10).
9. Israel's fall was not final and irremediable 11:11-32.
10. Doxology: In praise of God's mercy and judgment (11:33-36).

B. Paul's Great Heart of Love for Israel

1. The outburst of confidence and thanksgiving, with which chapter 8 closes,

is in sharp contrast to his unceasing sorrow as he realizes that the glories of God's grace in Christ are not being enjoyed by his fellow-countrymen.

2. In chapter 1:16 he had spoken of the gospel being for *the Jew first*, and yet the Jews as a nation were not sharing in the glorious opportunity. As we ponder over these verses we will look deep into the great heart of the great Apostle.

PAUL AND ISRAEL (9:1-5)

A. Sincerity of Feeling (v. 1)

1. The threefold reference to conscience, Christ, and the Holy Spirit, as indicative of his sincerity, is striking.
2. Although he has had to pour contempt on Jewish pride and self-sufficiency it was not because of any lack of love to them.

B. Intensity of Feeling (vs. 2-3a)

1. Two-fold statement of sorrow: *Great* and *Unceasing*. It is at once both physical and mental.
2. He is prepared to go the length of being severed from Christ, were that possible, if only thereby he could secure the salvation of Israel. Someone has well described his feeling as *a spark from the fire of Christ's substitutionary love*.

C. Reasons for Feeling (v. 3b)

They were his kinsmen according to the flesh. The great theocratic concept of Israel would form the background for this thinking.

D. Basis of Feeling (vs. 4-5)

There are eight marks of God's divine favor which makes the fall of Israel even more sorrowful and crowns Paul's sorrow.

1. The adoption (Exodus 4:22; 19:4-6).
2. The glory (Shekinah) – special token of God's presence (Exodus 16:10).
3. The covenants – from Abraham onward.
4. The giving of the law – Exodus to Deuteronomy.
5. The service of God – tabernacle and temple ritual.
6. The promises – Messianic hope.
7. The fathers – ancestral examples
8. The Christ – climax of blessings

CONCLUSION

The points mentioned not only show the preeminence of Israel's privileges, but also heighten their sin in rejecting Christ. At the same time, they indicate the real difficulty of the situation in the apostle's day.

ISRAEL'S REJECTION AND GOD'S FAITHFULNESS (9:6-13)

Israel's rejection is not inconsistent with God's word or veracity.

The Apostle now addresses himself to the task of justifying God's way in relation to Israel, and his first point is that God's rejection is not at all inconsistent with His divine veracity and purpose, and must not be interpreted to mean the failure of His word. He now puts forth his argument in vindication of God.

The subject is introduced very abruptly. Every statement is a link in a chain of very close reasoning, and we must constantly keep in view the place and purpose of the apostle's argument. The main theme is that though the Jews failed, God's word has not failed. The real, that is, the spiritual Israel, is within the limits of the natural and national Israel. This distinction is seen in the Old Testament and is proof that God's sovereignty has not failed.

A. The Word of God Has Not Failed (v. 6a). Paul will give proof that:

1. The unbelief of some of the Israelites does not make void God's promise, the rejection of Israel does not for an instant imply any failure of Messianic assurances.
2. The Jews had come to think that God's pledge on their behalf involved the entire nation and was irrevocable. This idea was what caused them to be resentful of Paul and his gospel.

B. The First Proof (vs. 6b-9) Isaac and Ishmael.

1. The promise of Israel was not made to the whole nation, but to a limited portion of it.
2. Even all of Abraham's seed were not included in the covenant. This is shown by the choice of Isaac instead of Ishmael. The Jews, of course, would admit that this was a good arrangement.
3. *A child of promise* – This means the child (Isaac) would never have existed except for the promise.
4. It was not Abraham's position but God's promise that determined the true seed.
5. Thus the apostle distinguishes between the seed as a **WHOLE** and the **PROMISED** seed, in order to emphasize election as the fundamental principle.

Consider This . . .

1. *Of Israel* heard the promise but the promise was made to *Israel*.
2. God made a choice within Abraham's immediate seed – Isaac not Ishmael.
3. Jews must agree on God's right to choose a small group within a larger one or they must invite the Ishmaelites into the promises.

C. The Second Proof (vs. 10-12). Jacob and Esau.

1. This is more striking and decisive proof of the doctrine of election. Not only because both Esau and Jacob were legitimate children, while Ishmael was not, but also because the promise concerning Jacob being the chosen seed was given before birth and irrespective of what they would be in personal character and/or action.
2. The true Israelites were not counted by parentage, position, or privilege.

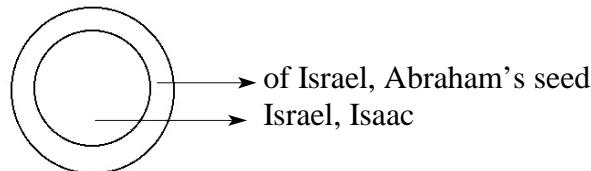
- 3 The Jews would be forced to believe this choice to be a good one because of their intense hatred of Edom (Esau's descendants).

Consider This . . .

1. Choice was made before Jacob and Esau were born so that the election would be seen to be of grace and not of works.
2. Jews must agree on God's right to choose a small group within a larger one or they must invite the hated Edomites into the promises.

D. The Word of God Confirmed (v. 13). Quotation of Scripture:

1. Genesis 25:23 – *The elder shall serve the younger.*
2. Malachi 1:2-3 – *Jacob I loved, but Esau I hated.*
It is shown that ages of history had but confirmed the original choice.
3. Large circle – small circle concept.



CONCLUSION

God's promises are not destroyed by Israel's failure as a nation, because from the very first there had always been distinctions which were explainable only by the providence of God.

ISRAEL'S REJECTION AND GOD'S JUSTICE (9:14-18)

The apostle has shown that God's word had not failed even though Israel had failed and having failed had been rejected. He has stated that the blessing came, not by man's physical descent, or by reason of his personal merit, but by the grace of God due to the will of God.

But now another question arises: What about God's character as righteous? In making salvation a matter of grace, and in rejecting the Jews who sought it by works and in receiving the Gentiles who welcomed it by faith, God is not unjust.

The passage is long and somewhat difficult and must be considered in the fullest possible detail. It extends to the end of verse 29.

A. Mercy According to the Divine Will (vs. 14-16). Not according to human resolve or effort.

1. **The Question:** If He chose Jacob for no good in him, and rejected Esau for no evil in him, is He not unrighteous and unfair? (v. 14).
2. Paul does not seek to explain but simply quotes Exodus 33:19 as if that should end the matter. Israel had sinned by idolatry, and Moses asked for mercy. God spoke, enunciating the principle of unmerited favor as that by

which He Himself works. Moses received mercy, not because of anything in himself but because God willed to give it. God acted with perfect freedom in exercising compassion (v. 15).

3. Hence God's mercy is not merely a response to human response (*him that willeth* e.g. Isaac in regard to blessing Esau), or to human effort (*him that runneth* e.g. Esau or Jacob seeking the blessing). His own divine will is the one and only source of His mercy (v. 16).

B. Judgment According to Divine Will (v. 17)

1. The apostle now cites the opposite case of one who did not receive mercy. God has also a perfect right to execute judgment as seen in Pharaoh. **The reference to Moses (v. 15) illustrates divine mercy in the choice of Jacob. The reference to Pharaoh (v. 17) illustrates divine judgment in the rejection.**
2. Pharaoh is used to prove God's sovereignty and freedom in His dealings with men, and this shows that scripture represents God as acting with freedom in regard to severity as well as to mercy. This would be an argument exactly suited to the Jewish objector. God was only acting upon the same principle as He acted upon in regard to Pharaoh when He hardened unbelieving Israel.

C. The Divine Principle (v. 18)

Here we see the solemn and comprehensive conclusion based on the whole section from verse 14. God shows mercy on the one hand and hardens on the other, even though man is free.

CONCLUSION

Let us observe how the apostle thus far has dealt with the subject from God's side alone. The human aspect will come later (chapters 9:30 – 11:21). The reconciliation of God's sovereignty and man's responsibility is beyond our power. The Bible states and emphasizes both, and then leaves them. We will be wise if we do the same.

ISRAEL'S REJECTION AND GOD'S POWER (9:19-29)

Now comes a stronger objection yet. If, says the objector, God is sovereign, supreme, and also righteous, why then does He find fault with sinners who cannot resist such a power as His will? This objection goes to the heart of the matter and deserves our careful attention.

A. The Divine Right (vs. 19-21)

1. **The Question:** Cannot the hardened man say, *I am only what God made me and therefore he cannot fault me.* This would prove God's power incompatible with human responsibility (v. 15).
2. *The real issue*, says Paul, *is one of reverent attitude toward God.* Whatever God does is necessarily just, since God is God; and for man to judge God is foolish and wicked. Paul does not reason here; he denounces the spirit of the question. He repels rather than refutes.

3. It is absurd and monstrous for man to question God's dealings (v. 21). God is regarded as taking men as He finds them, just as the potter does not create the clay but uses it. He shows that the exercise of divine power is ruled, first of all, by the principle that God has a right and a responsibility to make use of the creature which he judges best in view of all the facts.

B. The Actual Experience (vs. 22-24)

1. After asserting God's absolute right (vs. 19-21), the apostle now proceeds to justify God's actual dealings as characterized by long-suffering. This fact shows how unbecoming is the attitude implied in vs. 19-21. It is as if he said: *You may argue against God's freedom, but if you find His actual treatment of man marked by patience and love, what can you say but that His relations with man are not fully explained by the idea of the potter and the clay?* So that even in His judgment God deals mercifully and with benevolent purposes for man, whether Jew or Gentile.
2. The apostle has proven three points:
 - a. God's power and right to do all things.
 - b. His wonderful endurance with the wicked.
 - c. His demonstration of glory on behalf of the vessels of mercy.

C. The Scriptural Anticipation (vs. 25-29)

1. The scriptures quoted in this section from Hosea and Isaiah point up God's rejection of and destruction of Israel (the northern ten tribes), and His acceptance of and preservation of Judah (the southern two tribes).
2. If God's rejection of the ten tribes for idolatry was no breach of His covenant, neither was the exclusion of the Jews in Paul's day any violation of the divine promise to Abraham and his seed.
3. It was only because of God's saving mercy that a remnant of Israel was kept from being overwhelmed in a judgment of total destruction in both Isaiah's day and Paul's.

Consider This . . .

1. Jewish question (9:19) – If God intends for me to be this way, then how can he judge me for being this way?
2. Paul's answer (9:20-21) – Doesn't God have the right to do with you what He wants to do with you? Paul argues the absolute sovereignty of God in 9:19-29.
3. Israel at Sinai were vessels of wrath fitted (suited) unto destruction – from that time on God just endured them.
4. God had rejected both Israel and Judah as a whole, but had accepted a remnant within them.
5. Hosea predicted that God would one day accept a remnant within Israel. That was fulfilled:
 - a. Immediately when they came out of captivity.
 - b. Primarily in the remnant of the Jews coming into the church.

CONCLUSION

Paul is concerned with the solemn fact that the mass of the Jewish nation was refusing God's righteousness and was in a hardened state. He proves that the condition of the children of Abraham argues neither unfaithfulness, nor unrighteousness, nor an arbitrary exercise of power on God's part.

Furthermore in rejecting the unbelieving bulk of Israel He was only operating by the principles found in the Old Testament with which the Jews were in agreement.

Hence, the doctrine of righteousness through faith could not be overturned, or even challenged by anything in scripture, or in history, or in the condition of the Jewish people.

ISRAEL'S REJECTION AND GOD'S RIGHTEOUSNESS (9:30-33)

These verses form a pivot point in the discussion. He passes from the consideration of God's sovereignty to that of man's responsibility. As a matter of historical fact, the failure of Israel was due not to any compulsion on the part of God, but to their own attitude of willful disobedience to God and His gospel. It is not that the word of God has failed but that the prophecies of chapter 9:24-29 have become history in the Jewish rejection of the gospel.

A. The Plain Question (vs. 30-31)

Observe the striking paradox in these verses.

1. The Gentiles did not pursue righteousness (cf. 1:18-32) and yet overtook it.
2. The Jews pursued after righteousness and never arrived at it. Careful note should be made of the strong and persistent emphasis laid on righteousness all through this passage.

Consider This . . .

1. The reason for Israel's rejection is not:
 - a. Because of a lack in God's word.
 - b. Because of an untruthfulness in God's character.
 - c. Because of injustice.
 - d. Because of a misuse in power.
2. The rejection is totally due to:
 - a. Their sin of unbelief.
 - b. Their refusal to submit to the righteousness of God.

B. The Definite Answer (v. 32)

The explanation is that Israel did not seek righteousness by faith, but by works, while the Gentiles received righteousness not by works but by faith (cf. 1:17; 3:20, 21, 23).

C. The Scriptural Confirmation, 33

This two-fold attitude of stumbling and rejecting on the part of the Jews is confirmed by what scripture foretold about them (Isaiah 28:16; 8:14; cf. 1 Peter

2:6-7). Yet even now, if they would only turn to God, He would be the rock in their life that would make them to be unashamed.

CONCLUSION

All through this section and the one that follows, it is impossible not to notice the persistent emphasis placed on righteousness by faith as the fundamental idea of the apostle.

SELF EXAM FOR LESSON SEVENTEEN

1. The intensity of Paul's feeling for his countrymen is revealed in the two words:

1) _____ and _____

2. To what length is Paul willing to go to secure the salvation of Israel?

3. There are eight marks of God's divine favor which make the fall of Israel even more sorrowful for Paul. List these marks below.

1) _____ 5) _____

2) _____ 6) _____

3) _____ 7) _____

4) _____ 8) _____

4. Paul shows that the unbelief of some of the Israelites does not make void the promise of God. Who does he offer first as proof?

Summarize the proof below.

5. Who does he offer as the second proof? _____

Summarize _____

6. Justice and mercy is exercised by God by what divine principle?

7. What answer does Paul give to the Jewish question, "If God intends me to be this way, then how can he judge me for being this way?" (v. 19)

Answer vs. 20-21 - _____

8. Concerning the plain question (vs. 30-31), "Why did the Jew not receive the blessing for which he sought?" What was Paul's answer?

LESSON EIGHTEEN

ISRAEL'S REJECTION OF GOD

INTRODUCTION

Israel's rejection is seen to be due not to the withholding of grace, which as a matter of fact was freely offered by God, but to their own sinful inability to use and accept God's way of life.

Paul writes in 10:4 that, "*Christ is the end (goal, aim) of the law so that there may be righteousness for everyone who believes.*" Now he seeks to elaborate on that statement by showing that this righteousness from God is near and accessible . . . is for everyone who believes – both Jew and Gentile . . . is presented through the message and a messenger . . . had been heard and rejected or disregarded by Israel although received in a large way by the Gentiles. God wanted Israel to come to Him (look at v. 21) and one reason for saving the Gentiles in great numbers was to provoke Israel to Jealousy.

LESSON TEXT: Romans 10:1-21

LESSON AIM: To understand that the righteousness which is given by God through Jesus Christ is for everyone who believes (trusts and obeys).

LESSON PREVIEW: You will . . .

1. Learn that deliberate and willful ignorance of God's righteousness is inexcusable and brings God's rejection.
 2. Understand that Christ is the *end*, or goal of the law and therefore righteousness is by faith and not in the law.
 3. Comprehend the universality of God's righteousness – it is **declared** and **proved** to be for all men – but it may be **disregarded** and **scorned** by anyone.
-

THE CAUSE OF ISRAEL'S FAILURE (10:1-4)

A. The Feeling Described (v. 1)

His desire for them is that they may be saved.

This is another expression of the apostle's earnest regard for Israel. It is noteworthy that each chapter commences with a warm personal testimony to his pity for Israel (9:1; 10:1; 11:1).

B. The Reason Assigned (v. 2)

"They have a zeal (sincerity) for God, but not according to knowledge."

He regards their real zeal toward God and observes that it was absolutely void of true knowledge. The words *not according to knowledge*, may be regarded as the key to the whole chapter. SINCRETY IS NOT ENOUGH: WE MUST BE IN THE RIGHT WAY!

C. The Error Indicated, v. 3

Threefold problem:

1. They are ignorant about how God makes righteous. (Ignorance).
2. They seek to establish their own *private* righteousness. (False effort)
3. They did not subject themselves to the righteousness of God. (Failure to submit).

They were ignorant of *God's righteousness*, that is the righteousness demanded and provided by God, and all the while they were seeking to establish their own private righteousness. Thus Israel's condition was marked by the three elements of a) ignorance, b) effort, c) failure.

D. The Truth Stated (v. 4)

All this deliberate and willful attitude on the part of the Jews was entirely inexcusable, since Jesus Christ, their Messiah, was the end of the law for righteousness (cf. 8:3-4). **He is the objective to which the law points, the goal, the termination** (Ephesians 2:15). With Christ before us, legal righteousness is necessarily at an end, and in not submitting to Christ, the Jews were refusing to submit to God who gave them the law (Luke 16:16)

CONCLUSION

It is of special importance to keep in mind this statement of the apostle as to the cause of Israel's rejection. It was not that they were indifferent to righteousness but that they sought it in the wrong place and in the wrong way.

RIGHTEOUSNESS BY WORKS AND BY FAITH (10:5-11)

The statement that Christ is the *end*, or goal of the law for righteousness is now taken up and proved from the Old Testament, by a contrast between righteousness by works and righteousness by faith. Their own scriptures bore witness of this method of obtaining it.

A. Righteousness by Law Described (v. 5)

There is all the difference between OBTAINING and ATTAINING. If man had really kept God's law he would have had life; but no one has done, or can do, this (3:9-20). The use of law is not to save from sin, but to discover sin. The emphatic word here is *doing*.

B. Righteousness by Faith Described (vs. 6-8)

1. God's righteousness is clearly brought forward, and is actually based on an Old Testament passage (Deuteronomy 30). He shows here that righteousness in Christ by faith is the only genuine righteousness – there is no other.

Deuteronomy 30 refers to the messianic gathering of Israel, when God should accept them if they would turn to Him with all their hearts (v. 10). Then would come the blessings mentioned in this chapter (vs. 11-14). The chapter is, therefore, an anticipatory intimation of the higher dispensation for which the Old Testament was the preparation.

2. Christ has neither to be brought down from heaven, nor to be raised again from the dead; everything has been accomplished, and all that is left is to accept in trustful thankfulness. God's righteousness is not distant and difficult, but near and easy.
3. Notice this quote from Alford's Greek New Testament:

"The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation; the word is near him, therefore accessible; plain and simple, and therefore apprehensible; and we may fairly add, deals with definite historical fact, and is therefore certain; so that his salvation is not contingent on performance which is beyond him, therefore inaccessible; irrational and therefore in-apprehensible; undefined and therefore involved in uncertainty."

C. Righteousness by Faith Realized (vs. 9-10)

1. The *word of faith* is here shown to include the consent of the heart and the mouth, with reference to Jesus as Lord, and as proved by the resurrection. The terms *heart* and *mouth* are set in contrast to the law.
2. The term *heart* in scripture always means the center of the moral being, and invariably includes the three elements of intellect, feeling, and will. Trust always includes the assent of the mind and the consent of the will; the credence of the intellect and the confidence of the heart. Saving faith dominates the entire being, mind, feelings, and will, and as a consequence, will express itself in confession.
3. This two-fold emphasis on heart and mouth is important. The mouth without the heart might be hypocrisy, while the heart without the mouth might be cowardice.

D. Righteousness by Faith Assured (v. 11)

Righteousness is now shown to be based on scripture (Isaiah 28:16). The prophet supports and vindicates the Lawgiver in the matter of believing with a view to righteousness.

Note the following realities of the gospel.

1. The SUBSTANCE of the gospel (v. 10).
2. The FOUNDATION of the gospel (vs. 6-7).
3. The ACCESSIBILITY of the gospel (v. 8).
4. The CHANNEL of the gospel (v. 8).
5. The MAINTENANCE of the gospel (vs. 9-10).
6. The SCOPE of the gospel (v. 11).
7. The CERTAINTY of the gospel (v. 11).

RIGHTEOUSNESS BY FAITH FOR ALL (10:12-21)

The apostle now will prove what is stated in verse 11, that is, the free gospel is for all. In view of all that he has said about the acceptableness and facility of the gospel, it is clear that it must be preached everywhere. If this universal preaching was predicted in the Old Testament, and has been carried out, a fresh proof of the universal destination of the gospel is offered, and the guilt of Israel in neglecting the opportunity of accepting it is thereby intensified.

The promise from Joel involves and necessitates a universal proclamation, and although this had been done when Paul wrote this epistle, Israel nevertheless had not believed.

A. The Universality of the Gospel Declared (vs. 1-13)

1. First proof – Character of God. *Same Lord is Lord of all, and is rich to all that call upon Him.*
2. Second proof – Promise of God. *Whosoever . . . shall be saved.*

B. The Universality of the Gospel Proved (vs. 14-15)

The apostle works backwards by steps and stages (1) calling, (2) believing, (3) hearing, (4) preaching, (5) sending.

C. The Universality of the Gospel Disregarded (vs. 16-17)

D. The Universality of the Gospel Scorned (vs. 18-21)

1. Did Israel hear (verse 18)? It was not lack of hearing but of obedience.
2. Did Israel know (verses 19-21)?
3. Israel's problem (reason for their fall):
 - a. Disobedient people.
 - b. Gainsaying people (gainsaying means to “*speak against*”).

CONCLUSION

The practical messages of this section are solemn and important.

1. The marvelous mercy to all (v. 12).
2. The simple terms of acceptance (v. 13).
3. The call to universal preaching of gospel (vs. 14-15).
4. Rejection of gospel – no reason not to send it to all the world (v. 16).
5. Simple secret of faith (v. 17).
6. Certainty some will accept (vs. 19-20).
7. Divine longing for salvation (v. 21).

Consider this . . .

1. To *Call on the name of the Lord* means to beg for Him to come to you. (1 Peter 3:21 – baptism is a begging, asking for help).
2. *Hearken* involves hearing and doing.
3. One intent of turning to the Gentiles and converting them in great numbers

- was to provoke the Jew to jealousy.
4. Consider the picture of God in Romans 10:21 holding out His hands all day long. We see in this *a divine longing*.

SELF EXAM FOR LESSON EIGHTEEN

1. The cause of Israel's failure to obtain righteousness is seen in what three statements in vs. 1-4?

1) _____
 2) _____
 3) _____

2. What phrase is said to be the key to all of chapter ten and what is to be concluded from this observation?

3. What is the emphatic word in regard to righteousness by law (v.5)?

 To what degree must the law be kept? _____

4. The terms "*heart*" and "*mouth*" are set in contrast to what? _____

5. The universality of the gospel is declared in vs. 1-13 by what two proofs?

1) _____
 2) _____

6. List the seven practical messages of this section as given in the conclusion.

1) _____
 2) _____
 3) _____
 4) _____
 5) _____
 6) _____
 7) _____

LESSON NINETEEN

ISRAEL, PRESENT AND FUTURE

INTRODUCTION

Two things have been said thus far concerning God's rejection of Israel: (1) God never entered into any obligations toward the nation which would in any way fetter His liberty to reject those who would not accept His terms of salvation by faith (9:6-29). (2) The essential reason for Israel's opposition to righteousness by faith was their ignorance and pride and to prove that this opposition had necessarily brought about the situation of which the prophets had spoken centuries before (9:30 – 10:21).

Twice already Paul has said that Israel's unbelief had not canceled God's promises (3:3; 9:6). This thought is now closely associated with the certainty of the salvation of those whom God foreknew (cf. 8:28-39). God *has not cast away His people whom he foreknew*. Although the true Israelites are not the mass of the nation (9:6), but a godly remnant representing those who are *Israelites indeed*, yet the fact of this remnant, existing amidst national degeneracy and apostasy, shows that God is still mindful of His people as a people.

LESSON TEXT: Romans 11:1-32

LESSON AIM: To see that God's rejection of Israel was not necessarily total nor final -- God wants them to be saved.

LESSON PREVIEW: You will . . .

1. List and describe Paul's evidence that there was a remnant of Israel who had accepted the gospel call.
 2. Know that one reason for saving the Gentiles in great numbers was to provoke Israel to jealousy -- seeking their salvation.
 3. Understand the warning against boasting given to the Gentiles who had been grafted into the good olive tree.
 4. Know that God is always eager to show mercy and will use any means He can to show that mercy.
-

THE REMNANT OF ISRAEL (11:1-10)

A. The Solemn Question Answered (v. 1a)

In view of their rejection of God's righteousness in the Gospel, did God who necessarily foresaw this, determine to bring to an end His special relationship with the nation? The very thought is impossible!

B. The Answer Illustrated (v. 1b) By his own case:

He adduces his own conversion as one proof that God had not rejected Israel altogether; that, since he himself was an Israelite of the most approved and unquestioned type, his salvation would never have taken place if God had ceased to deal graciously with the nation.

C. The Answer Reiterated (v. 2a) By God's foreknowledge:

The word *foreknew* is to be interpreted as in 8:29 as meaning a little more than foresight and a little less than foreordination. It means to *note with pleasure*.

D. The Answer Proved (vs. 2b-4) By historical precedent:

Appearances are not always the reality. There is a godly remnant though unknown to and disregarded by the entire nation.

1. When Elijah on Mount Horeb brought an accusation against God that he was the only righteous one left in Israel, the divine response quickly showed him otherwise.
2. In exactly the same way, in Paul's day, the mass of the people were unfaithful and ungodly, but there was a remnant of loyal Israelites who had thankfully accepted the divine righteousness by faith.
3. There is no arbitrary decree, because the remnant in Elijah's day is described as those *who have not bowed the knee to Baal*.

E. The Answer Confirmed (vs. 5-6) By election according to grace:

1. Grace elects those who are willing to receive everything through faith, not as a matter of right, but as an undeserved and unmerited favor at the hand of God.
2. Law elects those who obey its requirements.

F. The Answer Explained (vs. 7-10) By scriptural proof:

1. On the human side, the nation has sought but has not obtained (9:31-32).
2. On the divine side, the godly remnant has obtained righteousness, the rest being hardened.
3. Three passages (Isaiah 29:10; Deuteronomy 29:4; Psalms 69:22-23) are now marshaled to prove and explain that this was due to Israel's sins.
4. The chosen nation lacked spiritual discernment (v. 8), and they had become burdened with ceremonialism and servility (vs. 9-10), until at length they had wholly departed from the divine idea and ideal.
5. These quotations show that the hardening of the unbelieving Israel is in entire agreement with what Israel had known all along from their own scriptures.
 - a. God has never allowed rebellious men to pursue their own way without limits and restraints.
 - b. This profound, even though mysterious, doctrine of the divine hardening of the heart is a positive proof that God limits man's defiance of His will, and will never allow him to proceed beyond a certain point.

CONCLUSION

The entire passage calls for very definite mediation and personal application.

1. The **Apostle Paul** as a monument of the divine **mercy** (v. 1). A word of **cheer**.
2. The **Jewish nation** as a monument of the divine **faithfulness** (v. 2). A word of **comfort**.
3. The **godly remnant** as a monument of the divine **grace** (vs. 4-6). A word of **counsel**.
4. The **rebellious majority** as a monument of divine **justice** (vs. 7-10). A word of **caution**.

INSTRUCTIONS ABOUT ISRAEL (11:11-16)

We will now consider the great mass of the people of Israel. Their fall is not total (vs. 1-10) nor necessarily final (vs. 11-16) nor irrevocable (vs. 17-24). The partial hardening of Israel will be seen as a powerful factor, calling them to return to God. Two great factors are used by God in the next few verses as an incentive to Jewish salvation: (1) favor to the Gentiles and (2) judgment on Israel.

A. Israel's Fall not Necessarily Final (v. 11a)

Was God's intent their damnation? Are they irrevocably lost? *Perish the thought!* Such an idea was totally inconceivable.

B. Israel's Sin Has Been Overruled (v. 11b)

God has used their unbelief to bring about the accomplishment of His glorious purposes. He states throughout this context the present reality and outcome of the Jewish fall and the future possibility in a Jewish return. Two results have accrued from the fall of the Jewish nation:

1. Salvation has come to the Gentile world.
2. Opportunity has been given to the Jews to be saved.

C. Israel's Return Would Bring Abundant Blessing (vs. 12-15)

1. The apostle is encouraging his physical brethren to repent by stating the outcome of their return. This is not a prophecy but a promise.
2. If, then, the sin of Israel led to the salvation of the Gentiles, much more would their restoration be the means of blessing to the entire world. They would naturally become the missionaries to the far corners of the earth.
3. In sort of a parenthesis (vs. 13-14) he addresses the Gentiles directly. He has shown such zeal on behalf of Israel that an explanation seemed due to the Gentile Christians at Rome. He shows that all this discussion about the Jews affects very closely the Gentile Christians.

D. The Future Possibility Proved by the Present Reality (v. 16)

There are two metaphors: the *firstfruits* and the *lump*, and the *root* and the *branches*. The firstfruits were the portion offered unto and accepted by God which enabled the mass of which they (the firstfruits) were representative. So, the remnant has been accepted by God, proving He would accept the whole if they only believed as did the remnant.

CONCLUSION

The apostle is still concerned with Israel's sin and the way in which God met and dealt with it. The problem of such sin in relation to God is still with us, and it is as acute as ever.

WARNINGS FOR GENTILES (11:17-24)

It was essential to point out that the Jews were the channel of blessing to the Gentiles and not the Gentiles to the Jews. On this account the Gentiles should have a feeling of profound regard for Israel, even though the present state of the nation is so sad (vs. 17-18). A remembrance of their former state should also lead them to true hearted fear, for if the rejection had come upon such a highly privileged people as the Jews, it would be far easier to bring upon the Gentiles a similar Divine discipline (vs. 19-21). The future possibility of the Jew is once again shown (vs. 22-24).

A. Against Boastfulness (vs. 17-18)

1. If some of the Jewish branches were broken off, and the Gentiles were grafted in, it is no occasion for Gentile boasting, for in any case the root of the Gentile life was Abraham, as the covenant father (cf. 4:11-12; Galatians 3:16-28). Gentiles are therefore not to boast, as though they were the root and the Jews branches.
2. It should be carefully noticed that the olive tree in this section is not the church, per se, but the covenant seed of Abraham; which originally was Jewish and into which the Gentiles were engrafted.
3. The illustration of grafting calls for special attention. Notice Godet's comment:

"It has been objected to the figure used here by the apostle, that a gardener never engrafts a wild branch on a stem already brought under cultivation but, on the contrary, a stem is taken which still possesses all the vigor of the wild state to insert in it the graft of the cultivated tree. There are two ways to answer this objection. It may be said that, according to the report of some travelers, the course taken in the east is sometimes that supposed by the figure of the apostle. A wild young branch is engrafted in an old exhausted olive, and serve to revive it. But there is another more natural answer, viz, that the apostle uses the figure freely and without concern to modify it in view of the application. What proves this is the fact in verse 23 he represents the branches broken off as requiring to be engrafted anew. Now, this is an impracticable process, taken in the strict view." (**Romans**, vol. ii page 247).

B. Against Pride (vs. 19-21)

Although Paul has already said that the rejection of the Jews meant the enrichment of the Gentiles (v. 11), it would be inconceivable and intolerable to say that the advantage of the Gentiles was the only cause of God's rejection of Israel. Jewish rejection was due solely to unbelief, and Gentile continuance is due

solely to faith and not to merit. Gentiles are therefore to avoid pride, and to cultivate reverential fear, for surely God will not tolerate their unbelief if he did not tolerate Jewish unbelief.

C. Against Presumption (vs. 22-24)

1. God is at once gracious and severe; gracious to those who abide in His goodness, severe to those who reject His grace and boast proudly in self-sufficiency. The restoration of the Jew is really more probable in itself than the reception of the Gentile had been.
2. The contrast between Jew and Gentile is particularly important. Keeping up the idea of the grafting, the apostle teaches that the converted heathens:
 - a. Were cut out of a wild tree of heathenism.
 - b. Were grafted contrary to nature into a people who possessed divine revelation.

CONCLUSION

None of the things that made Gentile salvation unreasonable are found in Israel. There was no needed separation from an irreligious society; no leaving of an immoral life; only an acceptance by faith of their long-awaited Messiah.

ISRAEL'S SALVATION (11:25-32)

From argument he now proceeds to revelation. He has discussed probabilities and adduced reasons; now he will bring forward the Word of God.

A. A Great Revelation (vs. 25-26)

1. The subject has a **supreme importance** – *I do not wish you to be ignorant.* This is the apostle's characteristic phrase for drawing attention to some special and important truth (cf. 1:13).
2. The subject has a **special character** – *This mystery.* The word *mystery* in the New Testament always refers to something that was once hidden, but is now revealed, a secret told. It applies to something which could not be discovered by natural faculty, something which, if not revealed, would never have been known – a piece of revelation. The New Testament word is variously applied:
 - a. To the gospel – Mark 4:11; Matthew 13:11.
 - b. To the union of Jew and Gentile into one body – Ephesians 3:3.
 - c. To the union between Christ and the church – Ephesians 5
 - d. To the change of the resurrection of the body – 1 Corinthians 15.
 - e. To the revelation of evil – 2 Thessalonians 2.
 - f. To the salvation of *Israel*, *that is of Israel* – Romans 11.
3. The subject has a **practical intention** – *Lest ye be wise in your own conceits.* The apostle was particularly anxious that his Gentile readers should have clearly in view the concern of God for Israel. God's revelation is intended to produce humility and to abolish all false conceit.
4. The subject has an **immediate aim** – “*Until the fullness of the Gentiles be come in.*” In verse 12 the *fall* of the Jew is contrasted to his possible

fullness. In this contrast *fall* means damnation and *fullness* means salvation. That would, then, be the meaning here. *The fullness of the Gentiles* would then mean the salvation of the Gentiles, which was God's immediate object.

5. The subject has an **ultimate object** – “*And so all Israel shall be saved.*” In chapter 9:6 we were introduced to *Israel* that was *of Israel*. The remnant – portion of the nation will be saved in the manner here described.

B. A Great Vindication (vs. 26-32)

1. This subject is in harmony with **DIVINE PROPHECY** (vs. 26-27). That is what Isaiah 59:20-21; 28:9 speaks of.
2. This subject is in harmony with **THE DIVINE PLAN** (v. 28). Israel divided into two camps – *enemies* and *election*.
3. This subject is in harmony with **THE DIVINE PRINCIPLE** (v. 29). God is unchangeable in all His aspects.

SELF EXAM FOR LESSON NINETEEN

1. What is the solemn question asked in 11:1? What was Paul's quick answer?

2. What three proofs does Paul give to prove that God had not cast off His people (11:1-6)?

- 1) _____
- 2) _____
- 3) _____

3. What is the meaning of *foreknowledge* as given in the study guide?

4. List the four points of mediation and personal application.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

5. What two results have accrued from the fall of the Jewish nation?

- 1) _____
- 2) _____

6. Of what three things does Paul warn the Gentiles in verses 17-24?

- 1) _____
- 2) _____
- 3) _____

8. Explain these two statements: 1) *The fullness of the Gentiles*, and 2) *and so all Israel shall be saved*.

LESSON TWENTY

FOUNDATION FOR CHRISTIAN LIVING

INTRODUCTION

The tone of the writer is particularly noticeable as he introduces these searching requirements: *I beseech*. This is his favorite way (Ephesians 5:1; 1 Thessalonians 4:1). *Moses commands; the apostle exhorts*. He himself constantly exemplified his own words: “*Not that we have dominion over your faith, but are helpers of your joy*” (2 Corinthians 1:24). This is the true spirit for all Christian teachers: the beseeching, pleading, exhorting attitude.

LESSON TEXT: Romans 12:1-2

LESSON AIM: To understand Paul’s earnest exhortation for us to present ourselves as a living sacrifice and live the consecrated, set apart life in response to God’s great mercy.

LESSON PREVIEW: You will . . .

1. Examine carefully the **ground** and **nature** of the consecrated life of the children of God.
 2. Learn that consecration is not just a suggestion but a definite **command** and requirement.
 3. Realize that consecration’s fruit is transformation in the life of the believer.
-

Before we begin our lesson, let us get in our minds a definition of the word *consecration* since we will be using that word freely in this lesson. Webster defines the word *to devote, to dedicate; to set apart as holy*. The idea of the word as we are using it in this lesson and the lessons to follow is that we devote or dedicate our lives completely to God -- *to present our bodies as a living sacrifice*. In doing this we dedicate every area of our lives to God -- job . . . recreation . . . school . . . housework . . . worship . . . etc. We give ourselves to God!

PRINCIPLES OF CONSECRATION (12:1-2)

A. The Ground of Consecration (v. 1)

- b. The pivot word *therefore* connects what we are about to study with what has gone before. Our position (Justified and Sanctified) calls for our practice (Consecration).
2. *The Mercies of God.* These *mercies* have been the theme of the book thus

far.

- a. These are the emphasis of the book and not *power, authority, or law*. Morality needs a dynamic. Conduct needs a power behind it.
- b. It is for this reason the apostle exhorts us to place ourselves in God's hand for grace to live the true life.

B. The Nature of the Consecration (v. 1)

- 1. It is **voluntary**. “*... present ...*” This is a term associated with gifts in the temple (Leviticus 1:3; 16:7). It occurs in Romans 6:13 tying chapter 12 with the former section. (Compare Luke 2:22; Colossians 1:28).
 - a. It is **complete**. “*... your bodies ...*” A comprehensive phrase meaning THEMSELVES – spirit, soul, and body. No religion values the body like Christianity.
 - 1) It is the body that receives impressions, possesses tendencies, and expresses powers. He has addressed our spirits and souls in earlier chapters.
 - 2) It is necessary now to speak only of presenting our bodies to Him for the purpose of carrying out His commands.
 - b. It is **sacrificial**. “*... a living sacrifice, holy, acceptable to God ...*” The Jewish sacrifices consisted of two main classes:
 - 1) Those associated with reconciliation (sin and peace offerings).
 - 2) Those associated with consecration which was based on reconciliation (burnt and meal offerings). It is the latter type under discussion here.
 - c. It is **practical**. “*Your ... service.*” This is the end and outcome of consecration, definite work for God. Not merely for personal salvation, but that “*... we being delivered out of the hand of our enemies Should serve him without fear, In holiness and righteousness before him all our days*” (Luke 1:74, 75).
 - d. It is **rational**. “*Your reasonable service.*” The word refers to an act of the mind, or reason, and Godet well points out that the true meaning is “the service which rationally corresponds to the moral promises contained in the faith which you profess.”

C. The Command of Consecration (v. 2)

- 1. **Negative: Be not conformed to this world.**
 - a. The word translated *world* is actually *age*, and is invariably associated with evil (Galatians 1:4), with Satan (2 Corinthians 4:4). The spirit of this present age is absolute selfishness. Its object is the gratification of self.
 - b. Unless we are particularly careful we shall find ourselves influenced by and fashioned like the world and given up to its spirit and life.
- 2. **Positive: But be ye transformed by the renewing of your mind.**
 - a. The *mind* in scripture is much more than mere intellect, for it has a moral aspect as well (1:28; 7:23, 25; 11:34).
 - b. It blends the intellectual and the moral, and may be described as *the faculty by which the soul perceives and discerns the good and the true*.

It is very important to ponder this idea of moral transformation by means of what we think. For a discussion of the words and tenses in these two phrases, see Sanday and Headlan's commentary.

D. The Outcome of Consecration (v. 2). “*That ye may prove what is the good, and acceptable, and perfect, will of God.*”

1. The will of God is **known**. To *prove* means to approve, to test and attest. It refers to spiritual discernment, which is the inevitable result of inward transformation. There is no surer mark of a growing, progressive, ripening Christian life than this faculty of spiritual discernment.
2. The will of God **done**. “*Will of God*” is the expression of God’s will for man’s life. Godet’s comment cannot be improved on.

“To the false model, presented in every age by the mundane kind of life, there is opposed a perfect kind of type, that of the will of God which is discerned by the renewed mind of the believer, and which he strives to realize by means of his God-consecrated body at every moment and in all the relations of his life” (Vol. II, page 284).

3. The will of God **enjoyed**. Suggested by the words *good, acceptable, and perfect*.
 - a. Our new experience deepens our capacity for greater blessing, and as we yield ourselves continually to the grace of God, we find His will essentially good, and our obedience well-pleasing unto Him, and ethically realizing the end for which we are intended.
 - b. This will is free from every evil, acceptable to those around us, and in every way complete for human life.

CONCLUSION

It is not growth which is discussed here, but transformation. Growth suggests progress, but transformation indicates change. Our Lord grew, but He never needed to be transformed. We must first be transformed, then we can do God’s will on God’s earth and grow to be more like Christ.

SELF EXAM FOR LESSON TWENTY

1. Define the word “*consecration*.”

2. List four principles of consecration found in 12:1-2.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

3. Five specific things said about the nature of consecration in this section are:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

4. The command of *consecration* contains both a negative and positive factor. What are these?

- 1) Negative - _____
- 2) Positive - _____

LESSON TWENTY-ONE

THE WORKING OUT OF THE CHRISTIAN LIFE

INTRODUCTION

The principle of Consecration is now to be applied to various aspects and departments of ordinary living. First we consider its relation to the body of believers (12:3-13), then as it extends to all men (12:14-13:14). Paul's first message is an appeal for Christian humility.

LESSON TEXT: Romans 12:3-21

LESSON AIM: To understand the Christian's expression of dedication to God in his daily attitude and action toward other people and evil.

LESSON PREVIEW: You will . . .

1. Describe the attitude and action that the Christian should have toward his brothers and sisters in Christ.
 2. Become aware of the correct attitude of the Christian regarding his action toward all men, repaying evil, and overcoming evil.
-

With humble hearts we have climbed upon the altar of sacrifice and presented ourselves as a living sacrifice holy, acceptable unto God. That voluntary action affects every area and relationship of our lives. With greater zeal we now strive to practice the golden rule given by Jesus in Matthew 7:12. We desire to treat others as we would want them to treat us.

This type of consecration (devotion, dedication) to God will manifest itself in our daily lives in the way we treat our brethren . . . our neighbors . . . our enemies . . . etc. for, you see, we strive to become more like Christ each day that we live. Because of this we will strive to love . . . serve . . . help . . . bless . . . rejoice . . . weep . . . deal kindly . . . do right . . . hate evil . . . and overcome evil with good.

HUMILITY IN THE BODY (12:3-8)

A. The Call of Humility (v. 3)

After a right relation with God comes a right relation with our fellow-believers—from the spiritual emerges the social. Pride is, and ever has been, the greatest enemy of true righteousness.

1. Paul expresses his own true humility when he speaks *through the grace given him*. He could rightly teach and press this upon them without pride.

2. He makes his appeal to every Christian without exception. “*To every man that is among you.*”
3. The first need of the enlightened mind is the consciousness of our proper attitude to our fellow-Christians and the right use of spiritual gifts. So Paul says, “*Not to think of one’s self more highly than he ought.*” Each Christian is only a part of the great whole, and unless his opinion of himself agrees with God’s opinion of him his life will inevitably result in failure.
4. Action is to be limited by the divine gift: “. . .according as God hath dealt to each man a measure of faith.”
 - a. It is a solemn and searching thought that upon everyone some gift has been bestowed (Ephesians 4:7). It must be used.
 - b. Accordingly, we are to minister our gift just as we received it, “. . .as good stewards of the manifold grace of God” (1 Peter 4:10).

B. The Reason For Humility (vs. 4-5)

1. The fact that there is a diversity of gifts constitutes one main reason for Christian humility. As the vine has many branches, and the body many members, so the Church is made up of a large number of individual members, each with his own gift, intended to be exercised in its proper place and way.
2. The Church is an **organism** rather than an **organization**, and this figure of a body with its several members is a definite reminder of the place and limit of each individual Christian.
3. Three thoughts are suggested and emphasized here: Unity, diversity and harmony. When all three are realized and blended, the Church can live its true life and do its proper work. The trouble is there is far too little recognition of this concept of different gifts and different spheres in the one body of Christ. Compare Gore’s remark:

“What good work is there which is not in more or less continual danger of suffering, or even being abandoned, because fellow-Christians will not be content to be second or third; will not do the unobtrusive work; will think *how can I shine?* rather than *how can I serve?*”

C. The Expression Of Humility (vs. 6-8)

Notice here seven different gifts: four official – prophecy, teaching, ministry, exhortation and three general – giving, ruling, and showing mercy.

1. Prophecy: Put first as the most important. It was the inspired declaration of the will of God. The prophetic work is to be done *according to the proportion of faith*. Even when the gift is miraculous, its exercise is limited, or determined, by faith.
2. Ministry, or teaching, or exhortation: The Christian is to give himself to his own special work. He is to exist in, and be absorbed by his own service. He is to know his province and abide therein.
3. Giving: Is to be done with liberality, communicating freely of one’s own possessions for the good of the community.

4. Ruling: Ones with this gift is to proceed with earnestness and single-mindedness, remembering the need of impartiality.
5. Mercy: This gift is to be practiced with cheerfulness. The word, from which we get *hilarity*, denotes the joyful eagerness, the amiable grace which makes the visitor a sunbeam penetrating into the heart of the afflicted.

DUTIES TO THE BRETHREN (12:9-13)

A. Love (vs. 9-10)

1. Love in general (v. 9).
 - a. Let love be without hypocrisy.
 - b. Abhor that which is evil.
 - c. Cleave to that which is good.
2. Love of the brethren (v. 10).
 - a. Tender affection.
 - b. Preference.

B. Service (v. 11). Three things in regard to service:

1. In regard to **activity** – be diligent, not slothful.
2. In regard to **attitude** – be fervent in spirit.
3. In regard to **submission** – serving the Lord.

C. Fellowship (vs. 12-13)

1. In rejoicing – Hope.
2. In patience – Tribulation.
3. In steadfast continuing – Prayer.
4. Communicating to the necessities of the saints.
5. Given to hospitality.

DUTIES TO ALL MEN (12:14-21). The Christian among the world.

A. Among Enemies (v. 14) – Bless and curse not.

B. Among Emotions (v. 15) – Rejoice and weep.

C. Among Differences of Opinion (v. 16) – Condescend to things that are lowly.

D. Among the Public (vs. 17-20)

1. Don't render evil for evil.
2. Be honorable.
3. If possible, live at peace with all men.
4. Avenge not.
5. Return good for evil.

E. Among Evil (v. 21) – Overcome Evil with Good.

SELF EXAM FOR LESSON TWENTY-ONE

1. List three statements (in study guide) that outline the section of Humility in the Body (3-8).

1) _____
2) _____
3) _____

2. What three things must be present (emphasized in 4-5) so the church can live its true life and do its proper work?

1) _____
2) _____
3) _____

3. List seven gifts, four official and three general, given in verses 6-8.

1) _____ 5) _____
2) _____ 6) _____
3) _____ 7) _____
4) _____

4. List three duties owed to brethren in verses 9-13.

1) _____
2) _____
3) _____

5. What is the Christian's duty concerning evil in this passage?

LESSON TWENTY-TWO

THE CHRISTIAN AND CIVIC AFFAIRS

INTRODUCTION

There have always been people who teach riot and rebellion in the name of Christ. They would have us to believe that the Christian thing to do is to disobey the law, rebel against authority, and permit every man to do that which is right in his own eyes. Paul not only refutes that error but also shows our proper relationship to civil authority.

Consecration (devotion and dedication) to God involves every area of our lives—our everyday life among brethren and the world. In this lesson we want to consider our consecration in our civic life. As Christians we are to realize that the civil authorities are ordained by God . . . God's servants to administer justice and punish wrong-doing . . . they are given for our protection . . . and therefore, deserve our submission, support and respect.

LESSON TEXT: Romans 13:1-14

LESSON AIM: To understand that consecration to God involves our attitude and action toward the governmental powers which have been ordained by God for our good.

LESSON PREVIEW: You will . . .

1. Learn that civil authorities have been ordained by God as an agent of justice to bring punishment on those who do evil.
 2. Describe our responsibilities to the governmental powers.
 3. Describe how love is the fulfillment of the law.
 4. Relate the great incentive given by Paul to urge us to good Christian citizenship as well as consecration in all areas of life.
-

The reason assigned to good citizenship goes back to the government of God. Five times in these first four verses the phrase “of God” occurs. It indicates the origin of government. That origin is God’s authority. It is expressly stated, . . . *for the powers that be are ordained of God.*” This means that God is back of the principle of government. And it is significant to observe that while God has decreed governments, He has not declared what form they should have.

OBEDIENCE (13:1-7)

A. The Duty (v. 1a) – Be in subjection.

Obedience is involved here, not only in submitting myself to the law's demands, but also to the law keeper's protection and judgment. .

B. The Reason (v. 1b) – The powers that be are ordained of God.

C. The Denial (v. 2) – Is rebellion against God. Refusing to obey and respect the government is equal to denying God and rebelling against Him. He who rebels against authority is rebelling against what God has instituted. Those who do so will bring judgment upon themselves.

D. The Vindication (vv. 3-4) – The ruler is a servant of God. The authorities are servants of God to do us good. The authorities are God's agent of justice to bring punishment on wrong-doers.

E. The Spirit (v. 5) – For conscience sake.

1. There are three reasons why we are to obey.
 - a. **Number one**, the governing authorities are from God Himself.
 - b. **Number two**, there is possible punishment in violating the law and reward in obeying it.
 - c. **Number three**, we obey the law and governing authorities in order to have a clear conscience. I belong to God, not the government, but since the government is instituted by God, it is instituted for my good and benefit.
2. The authorities are due from us:
 - a. Submission
 - b2. Support
 - c. Respect and honor

F. The Illustration (v. 6) – Taxes.

G. The Call to Obedience (v. 7) – In four areas:

1. Personal taxes – tribute
2. Export and import taxes – custom (taxes)
3. Veneration – fear
4. Respect – honor

LOVE FULFILLS ALL DUTY (13:8-10)

A. Love and Civil Law (vs. 8-10)

1. Love fulfills the law (v. 8) – not that it keeps it, but that if you have love, you have fulfilled the law.
2. Love keeps the commands (v. 9).
3. Love blesses the neighbor (v. 10).

B. Two Debts – In Romans 13:8-10, there is:

1. A debt that can fully be paid (v. 8a) – “...owe no man anything.”
2. A debt that can never be paid (vs. 8b-10) – “...save to love one another.”

NOTE: Do not be in spiritual debt is Paul’s meaning. He is not talking about physical/financial debt. Owe no man anything spiritually. Here is a debt that can never be fully paid except through the continuing action of loving one another.

MOTIVATION (13:11-14)

A. A Solemn Appeal (v. 11a) – To wakefulness.

B. A Clear Explanation (v. 11b) – Reason for watchfulness: Salvation is nearer than when we first believed.

C. A Glorious Expectation (v. 12a) – The day is at hand (not a particular day, but simply contrasting night and day).

D. A Practical Exhortation (vs. 12b-13) – Found in three imperatives:

1. Cast off the works of darkness
2. Put on the armor of light (Jesus is the armor, cf. Ephesians 6:10-17).
3. Walk becomingly.
 - a. As in the day.
 - b. Not in
 - 1) Reveling
 - 2) Drunkenness
 - 3) Chambering
 - 4) Wantonness
 - 5) Strife
 - 6) Jealousy

E. A Complete Provision (v. 14)

1. Positive – Wear Jesus as your cloak.
2. Negative – Do not give forethought to the sinful nature.

Consider This . . .

The Christian and government:

1. There have been governments in times past which were dominated by ungodly and ruthless men but which were raised up by God. Daniel 4; John 19:11.
2. Ungodly governments have been raised up by God to punish His people, to punish other people, and to show forth God’s power (Romans 9:17; Isaiah 10:5ff).
3. Christians are to submit to those ungodly governments in all that is not inherently immoral (1 Peter 2:13-17).
4. God is utterly in control of all the nations, all the time and everywhere.
5. Human governments are ordained by God for the benefit of humans.

6. It is right for a Christian to protest (within the law) the immoral behavior on the part of those governing.

SELF EXAM FOR LESSON TWENTY-TWO

1. Complete the statements below.

- 1) The duty - _____
- 2) The reason - _____
- 3) The denial - _____
- 4) The vindication - _____
- 5) The spirit - _____

2. Three things love is said to do in verses 8-10.

- 1) _____
- 2) _____
- 3) _____

3. What are three imperatives of practical exhortation stated by Paul in verses 12-13?

- 1) _____
- 2) _____
- 3) _____

4. List six things in which the Christians were not to walk in verse 13.

- | | |
|----------|----------|
| 1) _____ | 4) _____ |
| 2) _____ | 5) _____ |
| 3) _____ | 6) _____ |

5. Give the positive and negative provisions given in verse 14.

- 1) Positive - _____
- 2) Negative - _____

6. What is the use of the word “day” in verse 12?

LESSON TWENTY-THREE

LOVE THE BROTHERHOOD

INTRODUCTION



Isunity has always been a major problem with God's people. The Corinthians were divided over human leaders and were going to court against each other (1 Corinthians 1:10-13; 6:1-8). The Galatian saints were "biting and devouring" one another (5:15), and the brothers and sisters in Ephesus and Colossae had to be reminded of the importance of Christian unity. The believers in Rome were divided over special diets and special days. Some of the members thought it was a sin to eat meat, so they ate only vegetables. (This was probably a reaction to "eating meat sacrificed to idols.") Other members thought it a sin not to observe the Jewish holy days. If each Christian had kept his convictions to himself, there would have been no problem, but they began to criticize and judge one another. Paul will explain how believers can disagree on nonessentials and still maintain unity in the church. He gave his readers three important admonitions.

LESSON TEXT: Romans 14:1-23; 15:1-13

LESSON AIM: To learn that believers can disagree on nonessentials and still maintain unity in the church.

LESSON PREVIEW: You will . . .

1. Know the three admonitions given by Paul in relation to maintaining unity in the family of God.
 2. See two differences between the Roman Christians and two adjustments necessary for keeping unity in the body.
 3. Be aware of the great danger of destroying God's work in the weaker brother and how to avoid this danger.
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Consider This . . .

As we study these verses it will be important for us to keep in mind that Paul is not dealing in this section with what we commonly call *doctrinal matters* (such as baptism, unity, deity of Christ, emblems of Lord's Supper, etc.) – he is dealing with disputable matters . . . decisions of scruples . . . opinions . . . and matters of expediency.

This section deals with people loving people. On the way through it deals with the question of meats: To eat or not to eat? That is the question. It is a section, which if properly understood, buries forever the legalist's slander since it goes beyond the demands of naked law ("the lawful versus the unlawful") into the land of "loving people and forfeiting rights."

RECEIVE ONE ANOTHER (14:1-12)

Do not judge each other because God has accepted both strong and weak.

A. A Call to the Strong (v. 1)

1. Receive (accept) the weaker brother, even as he is.
2. Don't argue about his opinions – “without passing judgment on disputable matters.”

B. The First Difference and Its Adjustment (vs. 2-4) – Meats offered to idols.

Adjustment: Accept each other's actions as sincere.

1. Stronger not to set at naught the weaker for not eating.
2. Weaker not to judge the stronger for eating.
3. God has received them both.

C. The Second Difference and Its Adjustment (v. 5) – Esteeming one day above another. Adjustment: Let each man be fully assured in his own mind.**D. The Right Viewpoint (v. 6) – “To the Lord” – Everything was to be done or left undone in the light of this great thought.****E. The Fundamental Reason (vs. 7-9) – Jesus is Lord! The Lordship of Christ is fundamental to accepting one another.****F. The General Reproof (vs. 10-12)**

1. Remember: We are to stand before God's judgment, not that of one another (v. 10).
2. Remember: The true attitude of life in holy fear (v. 11).
3. Remember: We are responsible for our actions (v. 12).

EDIFY ONE ANOTHER (14:13-23)**A. Do Not Grieve the Weaker Brother (v. 18)**

1. An earnest exhortation (v. 13). “Stop passing judgment on one another.”
2. A shocking assertion (v. 14). “I know and am persuaded” no food is unclean.
3. A loving entreaty (vs. 15-16).
 - a. Do not destroy the brother (v. 15).
 - b. Do not harm your influence (v. 16).
4. A true attitude (vs. 17-18). Service: Based not on opinions but desire for righteousness, peace and joy.

B. Do Not Destroy God's Work in the Weaker Brother (vs. 19-23)

1. An urgent necessity (vs. 19-20).
 - a. Eating is not necessary.
 - b. Two things are necessary.
 - 1) Follow after peace.
 - 2) Express concern for the brother.

2. A simple privilege (v. 21) – To forego the exercise of any and all of our rights
3. A closing reminder (vs. 22-23).
 - a. To the stronger brother (v. 22). Have your faith about such matters to yourself.
 - b. To the weaker brother (v. 23). Don’t violate your faith about such matters. (The weaker brother is the one who questions in these concerns.)

PLEASE ONE ANOTHER (15:1-13)

A. In Imitation of Jesus (vs. 1-7)

1. Obligation (v. 1). The strong ought to bear the “doubt, scruples, hesitations” of the weaker brother.
2. Edification (v. 2). The strong is to “please . . . for that which is good unto edifying.”
3. Imitation (v. 3). The strong is following Jesus in not seeking own pleasure.
4. Inspiration (v. 4). The strong should take his encouragement from God’s word.
5. Supplication (vs. 5-6). Glorify God with one’s speech and attitude.
6. Application (v. 7). Accept each other with the same grace Jesus received you.

B. Applies to All Men (vs. 8-13)

1. Christ was made a minister to the circumcision (vs. 8-9a).
 - a. To confirm all of God’s promises.
 - b. To enable the Gentiles to glorify God.
2. Scripture confirms that this was God’s purpose all along (vs. 9b-12). Quoted for the Jew’s benefit.
 - a. Psalms 18:49 – Praise among the Gentiles.
 - b. Deuteronomy 32:43 – Praise by the Gentiles.
 - c. Psalms 117:1 – Praise by the Gentiles.
 - d. Isaiah 11:10 – Hope for the Gentiles.
3. Paul’s desire for all readers (v. 13).
 - a. For them to have joy and peace in believing.
 - b. For them to have abounding hope in the power of the Holy Spirit. Compare Ephesians 3:16.

SELF EXAM FOR LESSON TWENTY-THREE

1. In outlining section 14:1-15:13, what are the three main points with scripture divisions.

1) _____
2) _____
3) _____

2. What are three things to remember in verses 10-12?

1) Remember - _____
2) Remember - _____
3) Remember - _____

3. What are two negative exhortations concerning the weaker brother in 13-23?

1) _____
2) _____

4. What exhortations does Paul give to the stronger and weaker brother in 22-23?

1) To the stronger - _____
2) To the weaker - _____

5. Who is the weaker brother? _____

6. Christ was made a minister to the circumcision for what two reasons?

1) _____
2) _____

7. The Kingdom is not food or drink but _____, _____
and _____.

LESSON TWENTY-FOUR

PAUL AND THE BROTHERS

INTRODUCTION

aul began this discussion of consecration in our spiritual family relationships by exhorting us to *accept him whose faith is weak* (14:1, NIV). Now in 15:7 he is going to draw the discussion to a close by urging *accept one another just as Christ accepted you* (15:7, NIV). Sandwiched between those two statements Paul has admonished us not to judge each other (14:1-12) . . . not to put a stumbling block in a brother's way (14:13-23) . . . and to bear with the failings (infirmities, KJV) of the weak (15:1-13).

In 15:1-13, Paul will present Christ as an example and motivation for our helping and serving each other – Christ did not seek to please Himself . . . Christ has received (accepted) us . . . and Christ became a servant unto the Jews to confirm the promises and to enable the Gentiles to glorify God for His mercy. In like manner if we imitate Christ, we will also serve each other and enable God to be glorified by us and because of us.

As Paul begins to conclude this letter to the church in Rome, he returns to his desire and plan to visit Rome (1:11-13; 15:22-29). He had longed to see them but had been hindered, now he expresses that desire again and gives, in some detail, what his future plans will be.

In this section of the letter Paul also mentions the grace of God given to him to be a minister to the Gentiles. He had just stated that Christ Jesus enabled the Gentiles to glorify God for His mercy (15:9-13). His priestly duty was to proclaim the gospel to the Gentiles so that they might become an offering acceptable to God, set apart by the Holy Spirit (15:16).

LESSON TEXT: Romans 15:1-33; 16:1-27

LESSON AIM: To see several characteristics of the Christian as a worker as they relate to fellow Christians and to see Paul's closing exhortations to the Roman Church of Christ.

LESSON PREVIEW: You will . . .

1. Be able to list the six statements made about the Christian as a worker in 15:1-13.
 2. Get a clearer understanding of Paul's ministry to the Gentiles as an example of our own outreach to the lost.
 3. Learn more fully God's instructions concerning our responsibility to those who would cause division.
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Paul has written a letter to be sent to Rome – not to the emperor . . . not to the magistrates . . . not to the teachers . . . or philosophers, but to the church of faith in that city.

Paul has presented the doctrine of justification by faith apart from the deeds of the law. He has shown how sinful sin is and how beautiful and wonderful the grace of God is by contrast. He has taught us that our justification is through Christ Jesus – without cause and cost (as to merit) on our part. He has shown us that our justification ushers us into a new arena of life – we have a new master . . . a new husband . . . and a new relationship with God. He has given us practical instructions on living our lives on the altar of living sacrifice, dedicated to God, in our relationships to each other . . . the world . . . and the government.

Now Paul concludes by commanding a dear sister . . . greeting beloved brethren . . . and instructing them concerning those who would cause divisions . . . praising the glorious gospel of God! ***What a fitting ending to such an important letter!!!***

THE CHRISTIAN AS A WORKER (15:1-33)

A. The Interest of the Worker (vs. 1-4) – Be interested in helping the weaker brother.

1. Ways of helping each other (1-4, 7).
 - a. Bear with the failings (infirmities, KJV) of the weak (v. 1).
 - b. Seek to please your neighbor for his good (vs. 1b-4).
 - c. Accept (“receive,” KJV) one another (v. 7).
2. Motivation for helping each other (vs. 3-4, 7).
 - a. Christ did not please Himself (vs. 3-4; cf. Psalm 69:9).
 - b. Christ has received (accepted) ***us*** (v. 7).
 - c. Note the words *even* (v. 3) and *just as* (NIV, v. 7).

B. The Mind Of The Worker (vs. 5-6) – Be one minded with others.

1. The results of helping each other (vs. 5-6, 7b-13).
 - a. We may together glorify God (vs. 5-6). – *with one heart and one mouth* – **UNITY**.
 - b. We may bring glory to God (vs. 7b-13). – *we make it possible for others to glorify God* (again Christ is our example of this).
 - 1) Christ was made (“became,” NIV) a minister (servant) to the Jews to confirm the promises (v. 8).
 - 2) In that He also enabled the Gentiles to glorify God for His mercy (vs. 9a-13).

C. The Attitude of the Worker (vs. 7-12) – Receives others as Christ has received them.

D. The Equipment of the Worker (vs. 13-16) – The equipment that enables them to do the work of God:

1. Joy
4. Hope

- | | |
|-----------|--------------|
| 2. Peace | 5. Goodness |
| 3. Belief | 6. Knowledge |

E. The Sufficiency of the Worker (vs. 17-21) – Christ working through them.

1. The source of Paul's ministry to the Gentiles (vs. 14-15).
 - a. Paul's confidence of their ability to instruct (admonish each other) (vs. 14).
 - b. Paul's ministry to the Gentiles given to him by God (v. 15). Cf. Acts 26:16-18; 22:21; Ephesians 3:7f.
2. The purpose of Paul's ministry to the Gentiles (v. 16).
 - a. Paul's priestly duty (v. 16a).
 - b. The desired result (v. 16b).

F. The Characteristics of the Worker (vs. 22-33)

1. In difficulties (v. 22) – hindered.
2. In regard to service (v. 23) – one hindrance was the service he was rendering.
3. Toward God's will (v. 24) – desired that everything be according to God's will.
4. Toward his friends (v. 24) – desired to be with them and that they will set him forward on his journey.
5. Toward human needs (vs. 25-26) – saints in Jerusalem needed help.
6. Toward spiritual debt (v. 27) – as the apostle to the Gentiles, Paul was a spiritual debtor to the Jews.
7. Toward dependence upon God (vs. 28-29) – he will come with the full blessing of God.
8. Toward prayer (vs. 30-32) – dependent upon their helping him in prayer that he arrive there in peace.
9. Toward peace (v. 33) – wishes for all men to have peace.

CONCLUSION TO ROMANS (vs. 16:1-27)

- A. Paul's Commendation of Phoebe (vs. 1-2)** – Phoebe was a deaconess (a woman servant of the church) of Cenchrea.
 1. His introduction of Phoebe (v. 1).
 2. His request for Phoebe (v. 2).
- B. Paul's Greetings to the Romans (vs. 3-16)** – Greetings to those in Rome.
 1. His own greetings (vs. 3-16).
 2. His co-workers send greetings (vs. 21-24).
- C. Paul's Warning Against False Teachers (vs. 17-20)** – Discipline.
 1. Mark them.
 2. Turn away from them.
 3. Reasons:
 - a. They serve not God.
 - b. They beguile the hearts of the innocent.

D. Paul's Co-workers Send Greetings (vs. 21-24)

E. Paul's Closing Doxology in Praise of the Gospel of God (vs. 25-27). Mystery had not been revealed but is now made known to all nations.

1. Two things make known the mystery:
 - a. Fulfilled prophecy.
 - b. The preaching of the gospel.
2. Purpose: That they would believe and obey.
3. The obedience of faith is:
 - a. To the only wise God.
 - b. Through Jesus Christ – Jesus is worthy of the glory.

CONCLUSION

"Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him—to the only wise God be glory forever through Jesus Christ! Amen."

This is a doxology of desire. It is the ex-pressed desire for the establishment and security of believers. Paul sees no benefit to the world in weak and vacillating Christians. He sees no good in compromisers who nullify their profession by wrong conduct. He sees now the final security of a band of believers who dare to challenge Rome's might and dare to stand counter to the current of Rome's way of life and dare to deny Rome's false philosophy of force.

Christ is the subject of this book and the object of our faith. He is the means of our life and the end to which we move with unerring certainty.

Out of gratitude for His grace, out of devotion to His cause, let us gladly lend Him the facilities and the faculties of our lives, our homes and our businesses. And let us do it in such a self-forgetful way that no one will question the sincerity of our motives.

SELF EXAM FOR LESSON TWENTY-FOUR

1. Write out the six statements made about the Christian as a worker.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

2. What were Paul's two instructions concerning false teachers?

1) _____
2) _____

3. Two reasons given by Paul for doing this are:

1) _____
2) _____

~~Study Guide~~

Richard Rogers

Richard Rogers was born in 1936 in Dallas, Texas. He was educated at Abilene Christian University, and Florida Christian College. He was an avid reader, a diligent student of the Bible, and authored some twenty teaching workbooks and published outlines.

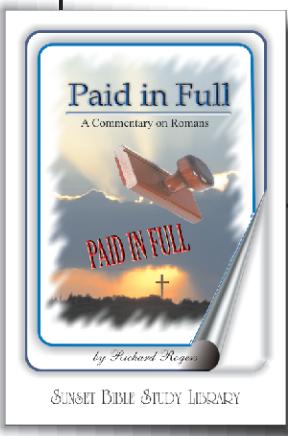


Richard was well known and recognized as a gifted evangelist, teacher, and lectureship speaker. Until his death he was in great demand as a missionary encourager and world evangelist. He taught for more than three decades at Sunset International Bible Institute, assisting in the training of thousands of preachers and missionaries. Richard mentored church planting teams in California, Mexico, Thailand, and the Philippines.

Richard preached for local congregations at Blue Ridge, Azle, Midland, and the Sunset Church of Christ in Lubbock, Texas. Speaking appointments took him to forty states and thirty foreign countries and to many Christian university campuses as a teacher and lecturer. He was also a frequent speaker at soul-winning workshops across the nation.

Richard can still be heard proclaiming the word of God via hundreds of audio and video sermons and lessons available through Sunset External Studies.

Richard and his wife, Barbara, were blessed with four children and eight grandchildren.



→ Richard Roger's book "Romans: Paid in Full" is a companion book to this study.



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