



Arch of Titus in Rome Celebrating the Conquest of Jerusalem

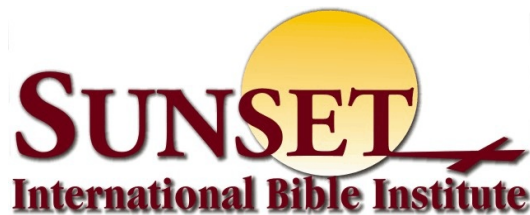
ROMANS

by Charles Speer

SUNSET
International Bible Institute



A STUDY OF ROMANS



Arranged for study by
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© 2016

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Romans

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quotations within critical articles and reviews, including translation.

DISCLAIMER

The textbook used in this course was selected because we consider it to be one the best commentaries on the book available written by a conservative author. ***The Commentary on Romans***, written by Jim McGuiggan (The Sunset Institute Press), we believe, is an excellent commentary. This book will re-enforce the teaching you will receive from viewing the video/audio lessons by Charles Speer. As with all books written by men, there may be some things with which you and I would not agree. 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 may not be true to the word of God.

Instructions and Requirements for Level II Students (Certificate of Basic Biblical Study)

Each lesson is built around the instruction on either the DVD or the audio CD. View or listen to the lecture 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 commentary on *Romans* by Jim McGuiggan. **(10% of final grade)**

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. **(5% of final grade)**

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-five (25). 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 or his helper** during the course, he/she 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 15% 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

**** 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!

Readings Romans two times	10%
Memory verses	15%
Self-exams	5%
Mid-term and Final Exams	<u>70%</u>
TOTAL	100%

Instructions and Requirements for Level III Students

(Bachelor Degree / Certificate of Advanced Biblical Studies)

The following assignments must be completed by all LEVEL III students in order to receive a Degree or Certificate.

Reading: Required reading: The commentary by Jim McGuiggan entitled, *Commentary on Romans* must be read as you progress through the course. Also suggested is the commentary "*Paid In Full*" by Richard Rogers. The Bible book of *Romans* is to be read three (3) times during the course of this study. You will write a *three-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, 1" margins. **(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 or his assistant** during the course and he/she will keep track of the verses completed and report them to us. You will have **48 verses** to memorize for this course. Please indicate which Bible version you are using. **(15% of grade)**

Due with Mid-term Exam: (25 verses)

Romans 1:14-17; 3:21-24; 4:6-8; 5:1-5; 6:1-6, 17-18, 23

Due with Final Exam: (24 verses)

Romans 8:1-4, 28-35; 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	15%
Memory verses	15%
Self-exams	5%
Mid-term and Final Exams	<u>65%</u>
TOTAL	100%

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LESSON ONE

THE BOOK OF ROMANS

Introduction

INTRODUCTION

o book in the N.T. has had a greater influence on Protestant Theology; and no book contains more of what was in Paul's mind and expresses his theology than Romans. It throbs with the very soul and heart of Paul. You see his disdain for the sin that destroys God-created beings, his deep abiding love for fallen man, all men, in spite of their misguided, mistaken, miserable lives. You perceive (and acquire if you're honestly hearing) his respect for God's majesty and authority and his depth of understanding of the grace and mercy of God. You may also realize through this book the practical, every day life experiences that are the application of the theology of the first eight chapters. He always writes to fill an immediate need, and it fills the need in our lives 2000 years later! I wonder if he knew what an impact his book would have on millions of lives for thousands of years to come?! I wish he were here to teach it to you himself!

LESSONS AIM: To become acquainted with the book of Romans and some of the concepts contained in the book. To recognize Paul's deep concern for the mutual love and unity of his Christian brothers and sisters in Rome.

THE NATURE AND CHARACTER OF ROMANS

A. Two Major Things Paul Talks about in the Book

1. He talks about SIN.
 - a. He talks about – the darkness and ugliness of sin (chs 1-3).
 - b. The life that Paul came out of was open rebellion against Christ – not against God but against the man Jesus.
2. He talks about JUSTIFICATION BY FAITH in the second half of the book. He discusses words like:
 - a. Justification.
 - b. Propitiation.
 - c. Redemption.
 - d. He will discuss all the great words that describe salvation and sanctification.
3. In chapters 9-11 he will assure his Jewish readers that God has not dismissed the Jews – He still loves them as illustrated in his own life.
4. In chapters 12-15 he presents the application of all that he has said in the first 11 chapters.
5. He finishes out the book in chapter 16 by talking about all the people he

knows in Rome and expresses his love and thankfulness for each one.

B. Occasion and Purpose of Writing

What was going on with the author and the church in Rome that would precipitate the need for Paul to write this letter to the church.

1. The book was written because there was a problem in the Roman church.
2. He planned to go there and wanted to write this letter ahead to prepare things for his coming (cf. 1 Corinthians 5). This is Paul's way of doing things – giving them a chance to work things out before his arrival.
3. Paul's reasons for coming to Rome.
 - a. To build up the church there (1:11-13).
 - b. To preach to the lost Gentiles there (1:13-15)
 - c. It will be a stopover on his way to Spain (he hopes to be aided by the church), a place he hopes to introduce the gospel to (15:23-24, 28).
 - d. He wants to come to a church that is strong, but they are fighting with each other.
3. Their problem had many facets.
 - a. It's a Jew-Gentile division that has the potential to split the church.
 - 1) They are condemning each other for beliefs over food and days (14:1-5). Chapters 12-13 show some symptoms of the problem, but the core problem is their division.
 - 2) They may not be using their spiritual gifts (12:3-8).
 - 3) They might be arguing about whether Christians should be submissive to the authorities (13:1-7).
 - 4) They may be tempted to return to their former ways of life because of the discouraging situation of the church (13:8ff).
 - a) The Jew would be tempted to return to legalistic law-keeping.
 - b) The Gentile would be tempted to return to the filth of the typical Gentile idol-worshiper.
 - b. Those are just symptoms – the core problem is the division.
4. Paul must destroy their pride in order to bring them together.
 - a. He will do that by reminding them of their past life (1:18 – 3:20).
 - b. He will remind them of their free gift of justification (3:21 – 4:25).
 - c. Then he will tell them about the help God and the Spirit gives them to be like Jesus (Chapters. 5-8). These reminders should destroy their pride and cause them to unite.

Summary:

This book was written to bring those groups together again in unity so they can praise God because of their unity and love as the gospel of John teaches. And so they can be a beacon of light to the world of Rome which needs the gospel so badly and would be drawn by a united group of people. Paul is going to say: "I want you to know that we must be united." He will use the theme and the theology of justification by faith to persuade them to lay down their grudges, to put away their pride and come back together as a united body of Christ.

THERE ARE NO QUESTIONS OVER THIS FIRST LESSON!

LESSON TWO

BACKGROUND AND SETTING

INTRODUCTION

Romans unfolds the deep things of God. It shows the wonderful way in which God leads the individual sinner from a life of deep misery and sin to joyous salvation and redemption. The book goes on to show the Christian that out of his redeemed life must come sacrificial service to the praise of God in every day existence.

LESSON AIM: To get an overall view of the book by looking at several aspects of the background and environment in which it was written and examine several key words in the book.

LESSON OBJECTIVES: You will . . .

1. Learn seven important things/people concerning the background of the Roman epistle.
 2. Know six words Paul will use in Romans and be able to give the meaning of each one.
-

BACKGROUND MATERIAL

A. Writer – Paul, the Apostle

1. Internal evidence (1:1; cf. 11:13 – *I am talking to you Gentiles, In as much as I am the apostle to the Gentiles,...*; 15:15-20; Acts 9:15 – *Go! This man is my chosen instrument to carry my name before the Gentiles...*).
2. External evidence (apostolic or church fathers).
 - a. Epistle of Clement of Rome (97) – XXIV. v, vi.
 - b. Epistle of Ignatius (70 – 110).
 - c. Justin Martyr (185 – 150).

B. Recipients – Christians in Rome (1:7)

1. The origin of the church in Rome is not known. It may have resulted from conversions on the day of Pentecost (Acts 2:10). Perhaps Mark 15:21; Romans 16:13.
2. Apparently there were churches in peoples' homes (16:5ff). Paul knew a lot of people there, for not having been there!
3. The churches were evidently a mixture of Gentile and Jewish Christians. If the church was started by Jewish converts on Pentecost, they could have had the major influence, even though they might have been in the minority. "Charter members" sometimes can be a pain. The Jews were expelled from Rome around 49 A.D. by the Emperor Claudius (Acts 18:2), and now have

returned. This would include Jewish Christians.

C. Place of Writing – Corinth

Many commentators believe that it was written from Corinth on Paul's third journey. This guess comes from comments in 15:17-29.

1. He has proclaimed the gospel to Illyricum (v. 19) – above Macedonia.
2. He is on his way to Jerusalem with the collected funds for the poor saints there (v. 25).
3. Reasons why Hendriksen feels Corinth is the place:
 - a. He commends to the church Phoebe whom he calls "a servant of the church of Cenchrea." Now Cenchrea was the eastern port of Corinth. Phoebe was probably the carrier of the letter.
 - b. He calls Gaius his "host." This person may well have been the one of that name mentioned in I Corinthians 1:14.
 - c. Also extending a salutation is Erastus (Romans 16:23). "Erastus remained at Corinth" (2 Timothy 4:20).

D. Date – 56 – 58 AD. If written from Corinth on the third journey, he he would have already written 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians.

E. Occasion

1. Paul had heard of a need in Rome concerning a problem affecting unity.
2. He planned to go there and wanted to write ahead to prepare things for his coming (cf. 1 Corinthians 5). Paul's way of doing things is giving them a chance to work their problems out.
3. Paul's intention when coming to Rome.
 - a. To preach to the lost Gentiles (1:13-15).
 - b. To build up the church (1:11-13).
 - c. As a stopover on his way to Spain, a place he hopes to introduce the gospel to (15:23-24, 28).

F. Purpose and Plan

1. He wanted to give the church in Rome this treatise on "Justification by Faith." This he believed, would fortify the church there against Judaizing teachers who sought to make salvation a matter of grace *and* law.
2. Judging from the contents of the Epistle, the apostle's purpose seems to be five-fold:
 - a. To teach the believers at Rome the fundamental doctrines of salvation – this would fortify them against the error of the Judaizers (chs. 1-8).
 - b. To explain (and provoke and challenge) the unbelief of the Jews (chs. 9-11).
 - c. To urge and admonish his hearers to enter experimentally into the full Christian life (chapters 12 – 15:13).
 - d. To reveal to them his purposes and plans (15:14-33).
 - e. To send greetings to many he knew (chapter 16).
3. Because Paul wants to preach in Rome and have a fruitful ministry there, he must prepare the church there for his arrival and message and ministry. That will call for some extended explanation of how he presents the gospel, what his message is.

G. Theme – *He who through faith is righteous will live* (cf. Habakkuk 2:4).

1. Paul will put forth this theme to accomplish his purpose of unity.
 - We are justified in God's sight through our faith in Jesus, apart from any trust in law-systems and their works.
2. It will, when understood, solve the disunity and prepare the church to be in full accord with Paul's message and ministry.
3. Justification by faith, apart from works of law is clearly stated in 1:16-17.

MAJOR WORDS AND TERMS IN ROMANS

A. Definitions and Descriptions of Sin – Trespass – Iniquity

1. SIN: A missing of the mark, e.g. arrow shot that misses the target.
 - a. Sin is missing the mark of God's intended glory for mankind (Romans 3:23; cf. 2 Corinthians 3:16-18).
 - b. It is a breaking of the law of God (1 John 3:4 – "sin is lawlessness").
2. It is an action. It has no existence for us in the abstract (1:29-31).
3. At times, in the book of Romans sin seems to be invested with personality. Personification, in other words.
 - a. 6:20 – *Ye were servants of sin....*
 - b. 7:11 – *Sin, finding occasion, wrought in me...*
 - c. 7:8 – *sin living in me* (NIV).
4. Related terms.
 - a. Trespass or transgression – a passing over the boundary, e.g. "No Trespassing" sign. Getting into forbidden territory (4:7 – *Blessed are they whose transgressions are forgiven, whose sins are covered*). Carries a legal connotation.
 - b. Iniquity – wickedness, lawlessness, has a moral connotation about it (cf. Isaiah 59:1-2 – *Surely the arm of the Lord is not too short to save, nor his ear too dull to hear. But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear*).

B. Defining Faith – Belief

1. Verb – *Pisteuo*, Noun – *Pistis*, Adjective – *Pistos*.
2. The two senses of faith or belief:
 - a. Subjective belief (John 3:16).
 - b. Objective body of truth (Jude 3; Acts 6:7).
 - In Romans faith is the basis upon which God justifies man, in opposition to law-keeping.
3. Elements of a saving faith.
 - a. Acknowledgment of the revelation as being from God and therefore authoritative (Hebrews 11:6). However, acknowledgment alone is not enough (James 2:19; Acts 26:27).
 - b. Trust and self-surrender.
Saving faith always issues forth in obedience (1:5; 16:26; chs. 1-8; chs. 12-15). Where there is no obedience, there is no saving faith present (Hebrews 11:1, 6).

C. Law – With and Without the Definite Article

1. Definition – “**a code or system of regulations which are the expressed and binding will of some authority.**”
2. In Romans, it is an arrangement whereby and wherein one is justified by his flawless obedience to the binding will of God. (cf. Deuteronomy 27:26 – *Cursed is everyone who does not continue to do **everything** written in the book of the law*; Leviticus 18:5 – *The man who does (flawlessly) these things will live by them* – Romans 7; Romans 3:28).
3. In Romans the Greek article is sometimes not used with the term “law” (*Nomon*). It is determined by context whether the Law of Moses is intended or if Paul is referring to law or a law-system in general.
4. The central teaching of Romans is “Justification by Faith apart from works of law.” You choose to be saved by faith **or** by keeping law. You cannot mix them Galatians 5:4 – *You who are trying to be justified by law have been alienated from Christ, you have fallen away from grace.* (cf. Romans 10:4-11). If anyone is justified, it is by faith and not by law (3:19-21 – *no one will be declared righteous in his sight by observing the law, rather through the law we become conscious of sin.*
5. One might conclude from Paul’s discussion that he was belittling the Law. Not so. It had its purpose:
 - a. 3:20 – *we become conscious of sin.*
 - b. 5:20-21 – *The law was added so that the trespass might increase.*
 - c. 7:7, 12-13 – *Indeed I would not have known what sin was except through the law; So then, the law is holy, and the commandment is holy, righteous and good. Did that which is good, then, become death to me? By no means! But in order that sin might be recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.*

D. Grace

1. From the Greek *Charis*, and sometimes translated “gift.” The word “joy” (*Xara*) is related. What a thought: a joyfully given gift! That’s what it means from the giver’s end. From the recipient’s advantage – it means: undeserved and unmerited favor.
2. God gives us gifts and we don’t deserve them at all! Graces are the gifts from God. Grace is the life and death of Jesus Christ. Spell “grace” by making a cross.
3. Two thoughts:
 - a. Without cause on my part – but not on His because He loved me. The cause was His (Romans 3:24 – justified freely; cf. John 15:24-25). Romans 5:6-8 – *You see at just the right time....*
 - b. Without cost to me – but not to Him (cf. Genesis 6:5-6; Isaiah 52:12-53; Romans 6:23). It’s free to me, but it cost Him His Son’s life! We have a suffering God.

E. Legalism

1. The approach to salvation that couples **grace and works** of law. The Judaizer would define it: GRACE + LAW = SALVATION.
2. Legalism is a reliance on one’s own works (or anything or anyone else) to save him, rather than the efficacious sacrifice of Jesus Christ.

- a. Legalism is the reliance upon anything or anyone other than Jesus to save.
- b. Ephesians 2:8-9 – *For it is by grace you have been saved, through faith--and this is not from yourselves, it is the gift of God--not by works, so that no one can boast.*
- c. Philippians 3:3 – *For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh,....*
- d. Titus 3:4-5 – *But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy.*

G. Righteousness, Justification

- 1. A quality of God, rightness, perfection (1:17; 3:21,22,26; cf. 2 Timothy 4:8; 1 John 1:5,9; James 1:17).
- 2. It is that **quality of God** credited to our account instead of our sin.
 - a. The perfection of Christ imputed to us (1 Corinthians 1:30, *It is because of him that you are in Christ Jesus, who has become for us wisdom from God--that is, our righteousness, holiness and redemption;* Romans 4:6 – *...God credits righteousness apart from works*).
 - b, The Lord takes our saving faith and accounts or reckons us righteous in His sight (Romans 4:3; See Galatians 3:21).
 - c. “Justifies” is the act of God declaring us righteous by imputing His quality of perfection to us
 - d. *Righteousness which is of the law* (Romans 10:5; Philippians 3:9) is a misnomer in practicality.
 - It can’t be had by men because they sin.
 - Only the perfect man has this righteousness.

SELF EXAM FOR LESSON TWO

1. Where was Paul when he wrote the book of Romans? _____
What is the accepted date of writing? _____

2. What was the five-fold purpose Paul had for writing to the church in Rome?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

3. What is the overall theme of the book? _____

4. Define/explain the following words:
 Sin, Trespass, Iniquity: _____
 Faith: _____
 Law: _____
 Grace: _____
 Legalism: _____
 Righteous, Justification: _____

5. In what two senses can one describe faith?
 - 1) _____
 - 2) _____

6. The approach to salvation that couples grace and works of law is know as what?

7. Can there truly be a righteousness by law? _____

LESSON THREE

PROLOGUE AND THEME

INTRODUCTION



Paul will greet the brethren in a dynamic way. So much of what the book is about is “prophesied”, projected, encapsulated in the opening four verses. Next, he will tell them of his prayer time for them. Then, he will inform them of his intention to visit them and share the blessings in Christ. Last, Paul the apostle will speak of his debt to the lost people of the world and of the powerful gospel of Christ that can save them, that he preaches everywhere. It is those last two verses that are the theme verses of the book.

This introduction clarifies Paul’s identity and the nature of his message. He called himself an apostle of Christ to the Gentiles to bring the gospel of righteousness by faith in Christ. His personal role was that of being a servant of Jesus Christ. (see Philippians 1:1; Titus 1:1).

LESSON TEXT: Romans 1:1-17

LESSON AIM: To discover Paul’s intention of identifying himself to the Roman Church as to his relationship to God and the church in Rome.

LESSON OBJECTIVES: You will . . .

1. Learn the importance of knowing your identity as illustrated in Paul’s life and relationship to God and the church in Rome.
 2. See Paul’s heart as he prays for the church and expresses his deep longing to visit the church in Rome.
 3. Study the three “I Am” statements of Paul and make application to one’s own life and ministry.
-

THE PROLOGUE (1:1-17)

A. Paul’s Greeting and Identity (vs. 1-7)

1. His identity: **Paul – his new Christian name** (Acts 13:9). Saul was Jewish, and Paul was Greek, perhaps making him more amenable to the Gentile audience.
2. His identity: **Servant, Slave** (*Doulos*).
 - a. His relationship to Jesus as His servant precedes and supersedes any honourable position or work accorded him.
 - 1) He’s not a servant of kings or the Devil or of sin, but servant of the King of kings and Judge of judges, the Lord Jesus Christ.
 - 2) It speaks of complete and utter devotion, unconditional commitment.
 - b. His relationship to the saints: 2 Corinthians 4:5, *For we preach not*

*ourselves, but Christ Jesus as Lord and **ourselves as your servants** for Jesus' sake.*

- c. His relationship to the lost: 1 Corinthians 9:19, *Though I am free and belong to no one, I have made myself **a slave to everyone**, to win as many as possible.*
3. His identity: **Called by God and Jesus**. Selected (*Kletos* from *Kaleo*, note also *Parakaleo*). Paul knew he was chosen. Note the number of times “called” is used in these verses. 1 Corinthians 1:1; Galatians 1:1; Ephesians 1:1; 2 Timothy 1:1; 1 Timothy 1:1 use this same language.
4. His identity: **One Sent** – an apostle (*Apostolos*). The word means “messenger,” like an angel. It is used in a general sense in the New Testament of Epaphroditus in Philippians 2:25 and Barnabas in Acts 14:14.
 - a. One sent on a mission. The word “missionary” is from the Latin word which is parallel to “apostle.”
 - b. All Christians are missionaries. God didn’t call us to sit in ivory towers of learning or church buildings or preacher’s offices. He called us to go into all the world.
5. His identity: **Set Apart** – “having been separated” (*Aforizw*) – means “marked off as a boundary.” The sense that Paul had that he was a special messenger of God.

B. The Gospel and Paul’s Relationship to the Gospel

1. **It Is God’s Gospel** (cf. Romans 15:16 – *...because of the grace God gave me to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the **gospel of God***).
 - a. Romans really emphasizes man’s worthlessness and powerlessness without God.
 - b. The gospel originated from God. Just remember (and tremble) when you preach because you handle that which is God’s and from God!
2. **It Was Promised Through Abraham** – “promised beforehand.” We’re talking about the “Scheme of Redemption.”
 - a. When you see the word “promise” in Scripture, you cannot but help think about the Abrahamic promise.
 - b. God announced the gospel to Abraham when He gave the promise of blessing all the peoples of the earth through Jesus (Galatians 3:8; Genesis 12).
3. **It was Prophesied in the Old Testament** (cf. 3:21 – *But now a righteousness from God has been made known to which the Law and the Prophets testify*). It began in Genesis 3:15 and goes all the way through the Old Testament.
4. **It is Provided Through Jesus** – two aspects emphasized in this text.
 - a. Humanity (*kata sarka* – “according to flesh”) – as evidenced by his being the physical lineage of David. That would also relate to His kingship. *Ginomai* is not the usual word for “born.” Could mean virgin birth (cf. Galatians 4:4), “with power” could go with “declared” or “son of God.”
 - b. Divinity – though all the miracles testify to His son-ship (John 20:30-31), the resurrection stands as the supreme sign of His Deity.
5. Paul’s Motivation, Message, and Mission – comes from that good news

about Jesus Christ (v. 5).

- a. Apostleship of grace. He's still an undeserving servant upon whom was conferred the gift of apostleship. Ephesians 4:11 – God gave apostles to the church as gifts.
- b. "On behalf of him" – he does it for Jesus' name's sake. His aim is to please God and glorify Him as he lifts up the resurrected Christ.
- b. His goal in preaching the gospel of Christ is to bring people to an obedient faith in that Christ (v. 9).

C. The Roman Christians' Relationship to God and Paul (vs. 6-7)

1. They are: A called out people. (v. 7) – "called holy ones."
 - a. Called by Him – to belong to Him.
 - b. Belonging to Christ – that was His purpose in calling them through the gospel. Not to belong to a club, a nice group of people, a law, a set of rules; but to belong to Christ, eternally.
2. They are: Part of a fellowship – of like-minded, committed-to-Christ believers: "among whom," – "the ones being in Rome" (vs. 6-7).
3. They are: Loved by God (v. 7) – "beloved ones of God." Wow, what a simple, but tear-bringing statement! How many people need to know and feel that?! And isn't that what He's been trying to convey to mankind since time began?!
4. They are: Called to be saints – "called holy ones" (v. 7). Set apart to God.
5. They are: Recipients of God's greatest blessings – grace and peace.

PAUL'S PRAYER AND DESIRE (vs. 8-13)

A. Paul's Prayer for the Roman Church (vs. 8-10)

1. A prayer was often a part of the introductory remarks of his letters.
 - a. Here it relates to Paul's identity and purpose.
 - b. It was often a part of letters from that day and time.
2. Aspects of his prayer for them.
 - a. Thanksgiving for them – the specific reason has to do with their faith.
 - 1) Their faith is known throughout the brotherhood, all over the then known world.
 - 2) Paul's pattern evidenced also in Thessalonica– *And so, you became a model to all the believers in Macedonia and Achaia. The Lord's message rang out from you not only in Macedonia and Achaia – your faith in God has become known everywhere!* (1 Thessalonians 1:7-8).
3. His prayer for them was constant and consistent.

B. Paul's Desire (vs. 10-13)

1. He has longed, ached, desired to see them for a long time. Verse 10, literally, "if somehow now at some time I shall have a happy journey in the will of God to come unto you." .
2. The reason he wants to go to see the Roman brethren is to **share, or trade, spiritual blessings** with them, so that both they and he might be strengthened in their faith.

- a. The word for “spiritual” is used in Scripture both to refer to miraculous spiritual gifts (1 Corinthians 12:1; 14:1,37) and to general spiritual things (Romans 7:4; 15:27; 1 Corinthians 2:13; Galatians 6:1). The other word for “gifts,” which is not used here, is *Charismata* and is also used for both: Miraculous (1 Corinthians 12:31), General (Romans 12:6).
- b. This is not a miraculous spiritual gift that he wishes to give them, but rather his own transformed life and example and inspired teachings. They already are filled with all good things and knowledge (Romans 15:14).
- c. Though they are strong in faith and apparently doing well in the Lord’s service, he sees the need for added gifts and encouragement and modeling and growth, for himself as well as them. Mutual edification makes for mutual growth.
3. The reason he wants to go to Rome is to **establish them**. The word has the idea of settling, setting, establishing, to make immovable, make strong by fixing (Romans 16:25).
4. The reason he wants to go to Rome from an evangelistic standpoint is to **reap a harvest**, pick fruit, among the Gentiles there, just as he had other places. This is based on his call and on his identity as an apostle to the Gentiles (cf. Acts 9; 22; 26; 2 Corinthians 11:22; Galatians 1; 2; 1 Thessalonians 2:18).

DEBT AND RIGHTEOUSNESS (vs. 14-17)

A. Paul – the In Debt Apostle

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

1. To all classes of people to – Greek cultured or not. Both mentioned are Gentiles.
2. Based on his call and charge again.
5. This may well be a figure of speech. He is indebted to God, and God’s will is to save the lost, so he is indebted to the focus of God’s will.
 - a. God wants us to include in our sense of debt to Him a sense of debt to the lost.
 - b. Romans 13:8 – *Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law.*
 - c. Personal choice to enslave oneself to the lost, in order to win them to Jesus (1 Corinthians 9:16-27).

B. Paul – the Eager Apostle – *I am eager to preach* (in Rome).

1. The word literally means “toward passion” or “anger.” “I am passionate about this,” – “I am compelled to do this;” – “I can’t help it, I must do it.” (cf. 1 Corinthians 9:16-27; Jeremiah 20:7-9)
2. This is the passion of the evangelist!

C. Paul – the Unashamed Apostle – *I am not ashamed of the gospel.*

1. The word ashamed (*Epaischunomai*) is used in the New Testament eleven times: Mark 8:38; 2 Timothy 1:8-12; Hebrews 2:11; 11:16.

2. Why he is not ashamed of the gospel.
 - a. Because he knows who he is (vs. 1-7), and therefore isn't intimidated by the fear of rejection.
 - b. Because he's confident of the product – the gospel (vs. 2-4).
 - c. Because he knows the characteristics of the gospel as laid out here.
3. What prevented the first century church from turning inward in shame – even when trials were sore.
 - a. Can't keep people from sharing the good news about what saved their lives!
 - b. Couldn't stop those Christian Jews from showing the fulfilment of those Old Testament Scriptures – like finding the solution to a puzzle!
 - c. They had brave models leading the way, e.g. apostles, Stephen.
 - d. They feared God more than opposition from men (Acts 5:10-11).

NOTE: The Nature and Character of the Gospel

1. Positive – It is “Good News”
2. Operation – It is “The Power of God”
3. Outcome – “For the Salvation”
4. Outreach – “Of Everyone”
5. Offer – “Who Believes”
6. Order – “To the Jew First and Also to the Greek”
7. Contents – “A Righteousness”
8. Origin – “From God”
9. Openness – “Is Revealed”
- 10 Condition – “By Faith”
- 11 Scope – “From First to Last” (By Faith). Ek Faith + Eis Faith
- 12 Prophesied – “As it Is Written”
- 13 Earth-lasting – “The righteous shall live by faith”

SELF EXAM FOR LESSON THREE

- 1 Paul identifies himself in five definite ways. List these five terms:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

2. What are the four identifying attributes of the gospel Paul preached?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

3. The Roman Christians' relationship to God and to Paul is marked by what five identifying truths?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

4. Paul had a passionate desire to visit Rome and the brothers there. Give at least three reasons he wanted to go there.
 - 1) _____
 - 2) _____
 - 3) _____

5. What passage of scripture in Romans would indicate that the spiritual gift/s Paul wanted to share with them was not miraculous gift/s?

LESSON FOUR

DOCTRINE OF CONDEMNATION

The Guilt of the Gentiles

INTRODUCTION

This section could be conceived of as a courtroom scene. The people on trial are all of mankind, broken into two groups: Jew and Gentile. The prosecuting attorney is Paul, and he will present an air-tight case for the guilt of the accused. Before Paul can offer salvation to these people, he must convince them of the need (Isaiah 53:6 – *All we like sheep have gone astray...*). This part, 1:18-32, will concern itself with the Gentiles. (Remember, this is man and God in relationship (or not in relationship!), without any consideration of Jesus. He's not even in the picture yet.

LESSON TEXT: Romans 1:18-32

LESSON AIM: To come to an understanding that the greatest peril facing the human race is the wrath of God and to see why man must be justified by faith in order to receive freedom from that wrath.

LESSON OBJECTIVES: You will . . .

1. See the evidence presented and the inevitable consequence of unbelief.
 2. Learn that man even without revelation is accountable for his unbelief and ignorance before his Creator.
 3. Know that man's response to God's natural revelations is reflected in his right or wrong thinking, worship and living.
 4. Realize that God's response to wrong action from man is judgment and forsaking of man to his own ways.
-

GOD'S REVELATION OF HIMSELF TO MAN (1:18-20)

A. The Undeniable Evidence and Inevitable Consequence of Unbelief

1. Knowledge creates responsibility.
2. Paul reveals the vicious effect of man's neglect of his knowledge of God.

B. The Revelations of God

1. The catastrophic argument: Wrath and judgment (v. 18).
 - a. For (*Gar*) opens v. 18. "Is being revealed" – a constant continuing revelation.
 - b. The "judgments of God." This has to do with God's deep seated anger at sin. He must, because of His just nature, punish sin and sinners. Examples:

- 1) Falling of nations by invasion of other nations (Isaiah 26:9), e.g. Israel, Judah, Babylon, Joel, Zephaniah (1:14ff).
 - 2) Acts of nature – Sodom and Gomorrah, Egypt (Exodus 12:12), locusts, hurricanes, tornados, etc.
 - 3) Principle – people see the act of God and fear Him and maybe repent, though Romans did not (Revelation 16:10-11 – *Men gnawed their tongues in agony and cursed the God of heaven because of their pains and their sores, **but they refused to repent of what they had done.***)
- c. The sins that bring on the wrath of God, as listed here:
- 1) Ungodliness – means impiety, lack of reverence for God.
 - 2) Unrighteousness – unholy living in general.
 - 3) Suppress the truth by their wickedness.
 - They refuse God's knowledge (v. 28) and seem to prevent others from knowing it too (cf. Matthew 23:13 – *Woe to you teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.*
2. The moral argument – through inherent sense of right and wrong. ...*since what may be known about God is plain to them, because God has made it plain to them.*
- a. God has put within the grasp of man the concept of searching out after Him (cf. Acts 17:27 – *God did this so that men would seek him and perhaps reach out and find him, though he is not far from each one of us*).
 - b. We must also put 2:14-15 with this. How much is understood through creation, and how much through knowledge handed down is not certain.
3. The cosmological argument – Creation, through the created universe (v. 20).
- a. *The heavens declare...* (Psalm 19:1). Nature reveals several things about God:
 - 1) **He exists.**
 - 2) **He is eternal.** That which is made is either eternal or has been made at one time. The one who made such a creation must be eternal, since the creation is not.
 - 3) **He is powerful.** How could someone look at the universe and conclude that 1) it didn't have a maker and a designer, and 2) that it always existed!? Further, how could one look at the magnificent creation and conclude that its maker was not powerful!? The creation itself has so much power, e.g. storms, etc., that we must conclude that the creator has more power!
 - 4) **He is deity.** The maker must be greater than the creation. If the creation has a designer and maker, He must be (a) God.

NOTE: Therefore, man is without excuse for his impertinence to the God of heaven and earth. He has sufficient revelation from God about God to start him on his journey towards discovering that God. If he seeks God, the Lord will find a way

to get him the saving knowledge of Scripture, e.g. eunuch, Cornelius, Lydia, others here

MAN'S RESPONSE TO THESE REVELATIONS

Knowledge implies and demands responsibility. The Gentiles had knowledge of God, but refused to act on that knowledge.

A. Wrong Thinking (v. 21) – Wrong Attitudes

Man has corrupted his intelligence and knowledge. Note the references in this passage alone to a corrupted thinking process.

1. Thinking became futile, vain in their reason, pointlessness (v. 21).
 - a. Took the facts and rationalized them away. They used their reasoning and rationale and messed up the whole value system,
 - b. They either set about it with corrupted premises or else reasoned illogically from the correct ones.
2. Foolish (unintelligent) hearts darkened (v. 21).
 - a. If you remove light from your heart, you live in darkness.
 - b. It opens the door for immorality (cf. Ephesians 4:17-19; 2:3; Psalm 14:1).
 - c. Their emotions are messed up. They feel sorrow for the wrong things and joy for the wrong things.
 - d. They call and feel evil is good and good is evil. "Lost all sensitivity" (Ephesians 4:19). Literally – "having ceased to care," "calloused, can't feel pain or grief."
3. They exchanged the truth of God for a lie (v. 25). Actually they "changed" things quite often (vs. 23,25,26 – literally in v. 25, "changed the truth of God into a lie").
4. Suppress the truth of God (v. 18). They "hold fast" or keep prisoner the truth of God.
5. They do not think it necessary to retain the knowledge of God in their minds (v. 28).
 - a. Once removed, they replace it with their own thinking, reason, rationale, and value and moral system.
 - b. Their consciences and emotions no longer bother them when they do wrong.

B. Wrong Worshiping (vs. 21-23)

1. They failed to do two things, and these are the essence of worship of God.
 - a. They failed to glorify Him – unreflecting creations (cf. 2 Corinthians 3:18).
 - 1) A created being, if it acts properly, glorifies its maker.
 - 2) Man was created to reflect the image of God and thus give glory to Him. But they bowed down to idols!
 - b. They failed to give thanks to Him – ungrateful creations.
Ingratitude is totally inexcusable in man. God has blessed Him with every good gift (James 1:17). Instead man tends to exalt himself and foolishly take credit for things he should not.
2. They became idolaters. How foolish man can be (cf. Isaiah 44:6-20).
 - a. Images of man.

- b. Images of animals.
 - 1) Birds – Egypt (Ibis and Hawk).
 - 2) Reptiles – Assyria.
 - 3) Other animals – India and others today.
- c. The glory of verse 23 equals the *shekinah* of Old Testament.

C. Wrong Living (vs. 24-32)

1. Sexual immorality, perhaps as part of their idolatrous religions (vs. 24-25). The prophets Amos and Hosea had to deal with a people doing this.
2. Homosexuality and Lesbianism (vs. 26-27).
 - a. Man-woman relations are the “natural relations” (*phusiken* – the way it was designed to be, created to be, though the word does not necessarily imply “inherent”, but can imply “taught”).
 - 1) Here we have “change” again (v. 26), “left” (v. 27) – the original pattern and way are being changed and left.
 - 2) God created male and female to be together sexually, not two of the same gender (Genesis 1).
 - b. When God is abandoned, and man becomes the god, sexual sin comes in soon.
 - c. Homosexuality is the depth of degradation for a society, e.g. Sodom and Gomorrah, (Read: Judges 19-20).
 - d. “*Receiving in themselves...*”
 - 1) The word (*Apolambanontes*) seems to refer to the immediate (this world) consequences of homosexual behavior.
 - 2) Would include AIDS, and also the other mental and psychological consequences as well.
 - 3) The word “receiving” is *Antimisthian* which means “remuneration, compensation, the natural consequence of breaking God’s rules.” It’s a penalty.
3. “*Filled with every kind of wickedness*” (v. 28). This list should be put alongside others given in other sections of Scripture.
 - Be careful not to categorize sins, make some “acceptable vices” while keeping the others as “big sins.”
4. Condemned on two counts according to verse 32.
 - a. They *practice* these things. Not occasional sin but lifestyle.
 - b. They heartily *approve*. They lead the cheers for evildoers. They have full knowledge (*Epignosko*).

Conclusion: They are worthy of wrath – hell (Ephesians 18:20; Romans 6:23).

D. Summarizing this Section – the Gentile World Is Guilty

They went through five stages of devolution (Wiersbe):

1. Intelligence (vs, 18-20).

Man started out knowing God.
2. Ignorance (vs, 21-23).

Man refused to retain God in his knowledge.
3. Idolatry.

Once God is removed, man chooses something to worship that he can lord it over.

4. Indulgence (vs, 24-27).
With self as lord, man does as he pleases. No restraints, no restrictions.
Let the flesh and mind do as they will.
5. Impenitence (vs, 28-32).
Even when confronted by God's judgments, man fails to repent.

GOD'S RESPONSE – JUDGMENT!

A. Forsaken by Him Whom They Forsook

1. He gives them up (over) to their sinful lives. When God has tried and tried to influence man with blessing after blessing, only to be spurned and rebuffed by his impudence, He proceeds with another kind of merciful treatment.
2. He forsakes them. It's as if He says, "Okay, if that's what you're going to do, I'll no longer restrain you or try to dissuade or deter you." (Illustration: Prodigal Son is allowed to go by the father to the pig pen – Luke 15:11ff.)

B. Three Areas of Forsakenness

1. God gave them up to idolatry (v. 24) – sexual desires.
2. God gave them up to homosexuality (v. 26) – shameful lusts.
3. God gave them up to perverted thinking and acting of all kinds (v. 28).
Similar principle of "giving over" in 1 Corinthians 5:5 – *...hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord*; and 1 Timothy 1:20 – *Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme*.

C. Examples of this Principle in Action

1. Pharaoh (Exodus 7-11). At first, Pharaoh hardened his heart, but then it was the Lord that hardened his heart for His purposes. Exodus 4:21; 7:14,22; 8:15,19,32; 9:12; 10:1,20,27; 11:10; 14:4,8).
2. II Thessalonians 2:9-12 – *For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness*.
3. Deuteronomy 2:30 – *But Sihon king of Heshbon refused to let us pass through. For the Lord your God had made his spirit stubborn and his heart obstinate in order to give him into your hands, as he has now done*.
4. Joshua 11:20 – *For it was the Lord himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy as the Lord had commanded Moses*.

SELF EXAM FOR LESSON FOUR

1. God's wrath on the Gentile is based on what three arguments in these scriptures?
 - 1) _____
 - 2) _____
 - 3) _____

2. What are four things revealed about God by nature?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

3. Man's response to God's revelation of Himself is seen in what three wrong things?
 - 1) _____
 - 2) _____
 - 3) _____

4. In their worship practices in what two ways did they fail God?
 - 1) _____
 - 2) _____

5. God's response to their actions was to forsake them to their foolish ways. List three areas in which God gave them up.
 - 1) _____
 - 2) _____
 - 3) _____

LESSON FIVE

DOCTRINE OF CONDEMNATION

The Guilt of the Jews

INTRODUCTION

Deeds, not words, are the object of God's judgment. The concept of "so/therefore" links Romans 1 and Romans 2 (1:32; 2:1–2; 2:25, "obey" 2:26–27, "keep"). Some give hearty approval to sin (1:32), and some condemn it (2:1). But they both do it—and that is the fatal flaw that brings humanity under the wrath of God. Neither the wallowing in nor the judging of sin can overcome the universal and fatal flaw – the practice of sin.

"In the face of gross sin in others, the reactionary tendency may be to see none of it in ourselves. But the possibility of deceiving ourselves regarding the ultimate issues of right and wrong is removed when we face this Scripture.

In the first chapter of Romans we saw the natural creation of the world and the natural character of man. We also saw the presence of evil in the absence of truth. Now in the second chapter, the matter of universality is made a matter of individuality. God speaks to the man and not to the race." (Roy L. Laurin)

LESSON TEXT: Romans 2:1-29

LESSON AIM: To get a true view of the scope of God's judgment and to consider the Jewish claims and God's counter claims.

LESSON OBJECTIVES: You will . . .

1. Learn ten principles by which God judges all people who are not under the umbrella of the grace of Christ.
 2. Look at several claims the Jews laid claim to and God's response to these claims.
-

PRINCIPLES OF GOD'S JUDGMENT (vs. 1-16)

A. One – The Judgment of God Considers Personal Guilt (v. 1)

1. This is the argument Jesus makes in John 8 with the accusers of the woman caught in the act of adultery.
2. Paul accuses them of doing the very same things the Gentiles do. Perhaps not in exact similitude, but heart thoughts were the same and if you fail in one point, you are guilty of breaking the whole law (James 2:10).
3. When someone proves another person guilty and thus condemned, he has proved himself guilty as well if he's practicing the same things.

4. God needs no help in seeing people's sins (Hebrews 4:13 – *Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.*)

B. Two – The Judgment of God Is – According to Truth (v. 2)

1. No article “the” in the Greek. Not “the truth” in the sense of the gospel, but truth in the sense of what is real. All is revealed before Him.
2. Judgment won't be based upon what appears to be, or what I think it should be, or what I say it is; but on the way it really is.
3. Only God will determine the way it really is. Example: Ananias and Sapphira, hypocritical Pharisees, religions today.

C. Three – The Judgment of God Is – Inescapable (v. 3)

1. There will be no escaping God's judgment. Isaiah 2:19 – *Men will flee to caves in the rocks and to holes in the ground from dread of the Lord and the splendor of his majesty, when he rises to shake the earth.* (See Amos 5:19; Hebrews 2:3; 2 Peter 3:8ff).
2. His judgment is all inclusive – this says we cannot escape (Romans 14:10-12; 2 Corinthians 5:10).

D. Four – The Judgment of God – Considers Response to His Goodness (v. 4)

1. Perhaps they were reacting to the present lack of judgment like the scorers of 2 Peter 3. Thinking that since the Lord hadn't done anything yet, He won't ever.
2. They misunderstood the purpose of God's acts of kindness, tolerance, and patience.
 - a. He takes no pleasure in the death of the wicked, or the condemnation of the wicked, e.g. Jonah in Nineveh.
 - b. He wants all men to come to a knowledge of the truth and repent (1 Timothy 2:5; 2 Peter 3:9).
 - c. If anyone goes to hell, he will go in spite of God's goodness. To fail to respond to the Lord's blessings and to the time He gives us is to show contempt.

E. Five – The Judgment of God Is – Future (v. 5)

1. Failure to repent when faced with one's sin sears the conscience, thus making the heart stubborn and impenitent.
2. We are storing up a record of our lives for the day when God will review it with us. The word means “treasuring up.” How sarcastic! “The capital of wrath grows until the Last Judgment and will then be paid with compound interest.”
3. It is future, but who knows how far away!?
4. It is a day of wrath to the impenitent. He cannot and He will not let unforgiven sinners into heaven. They will only have His wrath (2 Thessalonians 1:5-10).

F. Six – The Judgment of God Is – Based on Divine Justice (vs. 5-6)

1. That's what he meant by “righteous judgment” (one word in Greek) in verse 5. It will be fair; it will be right. No partiality, no favoritism, no breaking or bending or avoiding the rules.

2. It will be individual. He quotes Psalm 62:12 to establish this, “to each person.” Jew and Gentile alike will be there. Perhaps the proud Jew thought he would escape judgment because of his heritage.
3. It will be according to his works. This is the general principle. It does not say anything about Jesus and the effect of grace (cf. 2 Corinthians 5:10).

G. Seven – The Judgment of God Has – Rewards and Regrets (vs. 7-10)

1. To the one who is rebellious it is–
 - a. Wrath.
 - b. Anger.
 - c. Trouble.
 - d. Distress.
2. To the one who is of faith it is–
 - a. Eternal life.
 - b. Glory.
 - c. Honor.
 - d. Peace.

H. Eight – The Judgment of God Is – Impartial in its Scrutiny (v. 11)

1. To the Jew and Gentile alike.
2. This impartiality has first been stated in relation to salvation (1:16-17).
 - a. For that to be true, it must also be true in relation to sin and judgment (vs. 9, 10).
 - b. This would be a natural conclusion of His being just and holy. He must punish every man’s sin.
3. This judgment is a matter of deeds, not persons.
 - a. It doesn’t matter who you are but what you have done with your life.
 - b. The Jew rested his case for salvation on (1) descent from Abraham, (2) circumcision, (3) legal religion, and (4) partiality of God. The last rested on the previous three (Lard).
4. Note the case of Cornelius in relation to salvation (Acts 10:34-35 – *Then Peter began to speak: ‘I now realize how true it is that God does not show favoritism, but accepts men from every nation who **fear him and do what is right**).*

I. Nine – The Judgment of God Is – by the Standard of Law (vs. 12-15)

1. Sin is the breaking of law (1 John 3:4). When we sin, we are separated from God (Isaiah 59:1-2). So when we break the law of God, we sin and are separated from God.
2. The only way to be righteous by law-keeping is to do it perfectly (v. 13). Cf. Galatians 3:10-13. Of course it can’t be done, so all are condemned.
3. “Apart from the law” = Gentiles.
 “Under the law” = Jews.
 Both have law though. The Gentiles have a “law unto themselves.” Thus, both Jew and Gentile had a law.
 - a. The Gentiles show by their conduct they had law. Their consciences bore witness of their transgression of that law.
 - b. McGuigan thinks he is not speaking of innate law or right and wrong here. “Nature” in these places means “things as they are constituted to be”

(p. 37). cf. Ephesians 2:3 where the same word, “nature” is used and cannot mean inherently.

J. Ten – The Judgment of God Is – Declared by the Gospel of Christ, as Taught by Paul (v. 16)

1. Verse 16 goes with the thought of vs. 12-13. Vs 14-15 are a parenthesis.
2. Up to this point in this list he has excluded Christ and His gospel, but now he introduces and includes it. This gospel is the only thing that will save in the final analysis. It's Jesus' blood or nothing.
3. “Men's secrets” indicates that all will be made known The heart and mind of every man will be laid bare (Hebrews 4:13).

CLAIMS AND COUNTERCLAIMS OF THE JEWS (vs. 17-29)

“In this section, Paul now turns his attention directly to the Jew, who may well have been standing by nodding in agreement with the stern indictment of the Gentile world! He will establish that the Jew is no better than the Gentile, though he possesses clearer revelation! He will show that mere fleshly connection with Abraham is useless to establish a man as a real Jew! He will prove his case not by mere assertions, but by an appeal to the books of the law from which there is no escape for the Jew! He will conclude the section by branding all, Jew and Gentile alike, as sinners and state categorically that an appeal to Law is useless. This he will do, opening the way for his discussion of justification by faith.” (McGuiggan, pp. 38-39)

A. Jewish Claims (vs. 17-30)

1. A Name – the name “Jew” to a Hebrew meant he was the privileged one.
2. A Document – “rely on the law.”
 - a. They rested their case on the fact that they were Bible-toting, Bible-quoting people.
 - b. Lenski thinks this does not refer to possession of the Law as much as resting on keeping the law.
3. A Deity – “brag about your relationship to God,” literally, “boast in God.”
 - a. They believed God was partial to them and wouldn't condemn their sin.
 - b. They assumed God was only “their deity.”
4. A Knowledge – “know his will.”
They knew the Scriptures as an end within themselves, not as a means to know the Father and Jesus (John 5:37-40).
5. A Discernment – “approve of what is superior.”
6. A Special Tutor – “instructed by the law.”
7. A Leadership – “guide for the blind.”
8. A Light-bearer (Giver) – “a light for those who are in the dark.” They had the light, but they were not the light to the rest of the world.
9. An Educator – “an instructor of the foolish.”
10. A Maturity – “teachers of babes.”
11. Having the form of knowledge and the truth in the law.

B. God's Counterclaims of Responsibility (vs. 21-29)

Those Jewish claims held a lot of truth. They were a privileged people, but with blessing comes responsibility! So in this section, we come into the courtroom. We

have so far (1) heard the rules (vs. 1-16), (2) listened to the defendants' claims (vs. 17-20), and (3) now will hear the prosecutor's charges (vs. 21-29).

1. Lack of practice, hypocrisy (vs. 21-22).

Apparently there was much pious talking on the part of the Jews, but they were doing basically the same things for which the Gentiles were condemned in chapter one (Matthew 6; 23).

- a. Stealing – *You who preach against stealing, do you steal?* Mark 7:10-13.
- b. Not teaching self – *...you, then, who teach others, do you not teach yourself?* (cf. Matthew 23:5, 13). Moralism teaches others, but not self.
- c. Adultery – *You who say that people should not commit adultery, do you commit adultery?* (cf. Matthew 5:27).
- d. Rob temples – *You who abhor idols, do you rob temples?* I'm told by the commentators that Jews manufactured idols for the Gentiles.
 - a) Malachi 3:8-10 – *Will a man rob God? Yet you rob me. But you ask, 'How do we rob you?' In tithes and offerings. You are under a curse – the whole nation of you – because you are robbing me. Bring the whole tithe into the storehouse, that there may be food in my house. Did they not rob the temple of God?*
 - b) Acts 19:37 – *You have brought these men here, though they have neither robbed temples nor blasphemed our goddess.*

2. Dishonoring God before others (vs. 23-24).

- a. In Jesus' day the Jews were despised. It was not hidden from the Gentiles, these vices of the Jews. People knew of their moral problems. How sad! Others spoke evil of God because of their lives.
- b. Paul quotes Isaiah 52:5 (cf. Ezekiel 36:22). That passage has to do with the Israelite demise in Babylonian captivity. They dishonor themselves, of course, but more importantly, they dishonor God Himself with the behavior that made that punishment necessary.

3. Heartless religion (vs. 25-29).

- a. What he's *NOT* discussing or implying.
 - 1) Gentiles who are not circumcised but live good lives are saved. No one is saved without Christ.
 - 2) Spiritual Israel, the Church, New Testament Christians.
- b. What he *IS* discussing – the Jew and circumcision.
 - 1) This implies another claim of the Jew, the fleshly badge of circumcision.

Galatians 6:10 – *Not even those who are circumcised obey the law.*
 Galatians 3:10 – *All who rely on the law are under a curse of the law.*
 Galatians 5:3 – *... that he's obligated to obey the whole law.*
 James 2:10 – *For whoever keeps the whole law and yet stumbles in one point, he is guilty of breaking all of it.*
 - 2) Paul simply says that a man is not a true Jew – one whom God accepts – if all he has is the outward badge of circumcision. In fact, circumcision becomes a witness against a transgressor of the Law. Instead, the real Jew is one who is circumcised of heart as well as body. The Law testified to circumcision of the heart. It too was a heart law.
 - 3) “By the Spirit” – still a spiritual thing under the Mosaic Law. Could be “in the spirit” and is parallel to heart. Galatians 6:15 – *Neither*

circumcision nor uncircumcision means anything; what counts is a new creation.

SELF EXAM FOR LESSON FIVE

1. List the ten principles of God's judgment as given by Paul.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____

2. The Jews in this section give ten or eleven claims which would elevate them over the Gentiles and God gives three counter-claims. What are the three counter-claims God made that condemned the Jewish arrogance?
 - 1) _____
 - 2) _____
 - 3) _____

LESSON SIX

DOCTRINE OF CONDEMNATION

Jew and Gentile Alike Are Lost!

INTRODUCTION

He has forcefully proven the guilt of the immoral Gentile and the moralistic and religious Jew. Now Paul will conclude this section of the book with reasoning and readings from the Scripture to reaffirm the lost condition of all men.

He begins by answering objections the Jew might voice or raise against his presentation so far (vs. 1-8). Then he will finish with Old Testament Scriptures that asserted long ago what man's condition is, and agrees with what Paul has said so far (vs. 9-20).

“The Jews, in being such, possessed many peculiar advantages, among the most important of which was being entrusted with the revelations of God. Still, though thus highly favored, many of them were very unfaithful. But this will have no effect upon God's faithfulness. He will remain true, though all men should prove false. Moreover, even when the Jew's injustice had the effect to display the justice of God, still God must punish the injustice; and he does right in doing so. We must not do evil that good may come, and we will certainly be punished if we do.” (Lard)

LESSON TEXT: Romans 3:1-20

LESSON AIM: To see that Paul, by logical reasoning and Scripture, proves to the Jew that he, like the Gentile, is under the guilt and penalty of sin.

LESSON OBJECTIVES: You will . . .

1. Examine four questions or objections anticipated by Paul that the Jew might ask and his logical answer to those questions.
 2. Learn along with the Jews that Scripture places all under the guilt and penalty of sin.
 3. Learn too, that covenant relationship with Jehovah God does not exempt one from righteous living faithful obedience.
-

JEWISH QUESTIONS OR OBJECTIONS ANSWERED

A. The Advantage of Being a Jew (vs. 1-2)

1. First question – *What advantage, then, is there in being a Jew, or what value or profit is there in circumcision?*
 - a. The proud Jew would be offended and insulted by Paul's insinuation that Jews were on the same level of sin as Gentiles.

- b. If what Paul says is true, it seems that being a Jew is meaningless.
- 2. First answer – *Much in every way.*
 - a. Paul was not nullifying the advantage the Jew had over the Gentile world.
 - 1) The Jews had many advantages over the Gentiles.
 - 2) Advantages or privileges or blessings possessed do not insure salvation.
 - b. One of the advantages the Jews had was possession of the oracles of God.
 - 1) Psalm 147:20 – *He has done this for no other nation; they do not know his laws.* Because they have not been given His laws!
 - 2) Amos 3:2-3 – *You only have I chosen of all the families of the earth....*
 - 3) Isaiah 5:7 – *The vineyard of the Lord Almighty is the house of Israel, and the men of Judah are the garden of his delight.*
 - c. “Entrusted” is from the word for “faith” (*Pisteuo*). The thought is that the Lord had faith in them, believed in them, and made them a steward of these precious words of life.
They actually misunderstood two principles:
 - a. Advantage does not insure salvation.
 - b. Privilege brings greater responsibility.

B. Jewish Faithlessness and God’s Faithfulness (vs. 3-4)

- 1. Second question – What if some of the Jews did lack the necessary faith?
 - a. Are you saying that in spite of the fact that they were circumcised Jews, that God will not be faithful to His promises even if they lack faith?
 - b. They thought God was faithful only on the basis of physical lineage and circumcision.
 - c. What they had forgotten or did not understand is that God’s promises are “conditional blessing” oriented, Deuteronomy 28-30 – the covenant of blessing and cursing makes this principle clear.
 - d. God was being faithful to His promises and to His threats!
- 2. Paul’s second answer.
 - a. Fact – No action of man changes the faithfulness of God. God does not change. God is faithful (2 Timothy 2:13 – *...if we are faithless, he will remain faithful, for he cannot disown himself.*).
 - b. Paul quotes Psalm 51:4 as an example of God being arraigned in judgment (court).
 - 1) The psalm is David’s confession of his unrighteousness when he sinned with Bathsheba and of God’s holiness and justice when he condemns man’s sin.
 - 2) God will always be proved holy and just and faithful. Man is the problem, not God!

C. God’s Righteousness in Condemning Something That Glorifies Him (vs. 5-6)

- 1. Third question – “If our unrighteousness magnifies God, how can God justly condemn something that aids Him? Wouldn’t God be unrighteous for doing such a thing?”

2. Paul's third answer.
 - a. God is glorified by man's unrighteousness in the sense that He judges their wickedness and punishes them for it.
 - 1) Isaiah 26:9 – *When God's judgments are in the earth, men learn righteousness.*
 - 2) All things in the end glorify God – whether we are faithful or unfaithful.
 - 3) Even the evil angels and Satan glorify God because He always triumphs. The ungodly rulers Nebuchadnezzar and Pharaoh were used to glorify God. Cyrus too (Isaiah 44-45).
 - b. However, if God is not allowed to judge whatever glorifies Him, He could not judge the world, because it all ultimately in some way glorifies Him.
 - 1) Their argumentation made God's judgment of the world impossible.
 - 2) He couldn't even judge the Gentiles, – and that would not have set well with the Jews!
 - 3) Their reasoning that whatever glorifies God should be exempt from judgment was faulty. Even they would agree.

D. God's Condemnation of Individual Sinners Who Glorify God (vs. 7-8)

1. Fourth question – An extension of the third question applying to individuals.
2. Paul's answer.
 - a. Apparently some of the same Jews have accused Paul of promoting a gospel of grace, as one that encourages or gives license to sin (cf. 5:20; 6:1). "*Let us do evil that good may result!*"
 - b. Their doctrine or objection, when taken to its logical conclusion, implies the same things for which they had criticized Paul. If that's true, and it is, how could they assail him any longer?! They cannot!

CONCLUSION: All logical arguments made and all objections adequately dispelled, the conclusion is still the same – the Jews are sinful and guilty and condemned.

THE UNIVERSAL CONDEMNATION AND CORRUPTION OF MAN AS ESTABLISHED BY OLD TESTAMENT SCRIPTURE

A. Verdict Announced (v. 9)

1. No man is better than another.
 - a, Either you are lost or saved – there is no middle ground.
 - b. Without Christ, one sinner is just like another.
2. Jew and Gentile alike are guilty of condemning sin.
 - a. All are under sin. This is the first mention of the word "sin" in this book.
 - b. "Under sin" means under the penalty of sin, which is condemnation.

B. Verdict Vindicated (vs. 9-20)

1. He will now apply the Scriptural argument to the Jews.
 - a. Sin in Character (vs. 10-12).

From Psalm 14:1-3; 53:1ff – both start with *The fool hath said in his heart, 'There is no God.'*

- 1) No one is righteous in and of himself. David, Abraham, and others had been declared righteous, but their righteousness was of God (cf. Romans 1:16-17; 2 Corinthians 5:21).
- 2) After the proposition, *No one is righteous, not even one* (emphatic), note the progression:
 - Understands not – no knowledge of God (ch. 1).
 - Seek not God.
 - Turned away.
 - Becomes worthless, no profit.
 - Does no good – cf. Matthew 19:16-17. Good deeds don't make you good. Only God is good.

That's human character!

b. Sin in conduct (vs. 13-18).

In Word (vs 13-14)

- 1) *Their throats are open sepulchres; their tongues practice deceit* (Psalm 5:9).
- 2) *The poison of vipers is on their lips* (Psalm 140:3).
- 3) *Their mouths are full of cursing and bitterness* (Psalm 10:7). (cf. James 3:9-12).

In Deeds (vs. 15-17).

- 1) *Their feet are swift to shed blood* – Quotes Isaiah 59:7-8. The sin that separates man from God is described in some detail in this chapter.
- 2) *In their paths are ruin and misery* – Sounds like so many places in the Minor Prophets. They seem to enjoy doing evil, getting at it with both hands.
- 3) *The way of peace they have not known* – The result of sin is no peace with God or fellow man.

In Attitude (v. 18).

- 1) Psalm 36:1 – this psalm (vs. 1-4) describes the wicked person in contrast to God and His faithfulness. *There is no fear of God before their eyes.*
- 2) No reverence, no fear, no worship of God in them. (Proverbs 1:7 – *The fear of the Lord is the beginning of knowledge.*)

2. Conclusion to argument (vs. 19-20).

Verdict's Results. *Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.*

a. The Law of Moses shows that the Jew is under sin.

- 1) Paul used it to silence the mouths of the Jews.
- 2) The Gentiles had already been shown to be under sin

b. Four verses show the purpose of the Law (3:20; 5:20; 7:7, 13).

- 1) The law (any law) shows man his sin but does not provide for absolution.

SELF EXAM FOR LESSON SIX

1. List the four questions the Jews presented and give Paul's answer to each one.

1) _____

2) _____

3) _____

4) _____

2. In verses 13-18 sin is evident in what three areas of a person's life?

1) _____

2) _____

3) _____

3. What was the purpose of the Law of Moses and what could it not do?

Purpose: _____


Weakness: _____

LESSON SEVEN

DOCTRINE OF JUSTIFICATION

Justification by Faith Declared

INTRODUCTION

 hat beautiful relief do the words “But now” bring to our hearts! I’m so glad the book didn’t end with v. 20 of chapter three. That first section was an ugly and embarrassing description of man’s character and condition. It wasn’t a very high compliment to the highest creation of God. Man is foolish, prideful, curiously evil, and ungrateful to his Maker. He deserves any punishment God decides to mete out. “But now” introduces a new section to the book. The entire section is broken down into three parts;

1. Declaration (3:21-31).
2. Illustration (4:1-25).
3. Results (5:1-21).

The approach in the first section will be to define and characterize the righteousness declared here. This righteousness justifies man. Justification may be defined as “just-as-if-I’d-never-sinned.” Three things about it: 1) It is an act, not a process like sanctification (important to chapter six). 2) It is something God does, not man. 3) It is declaring us righteous, not making us righteous.

LESSON TEXT: Romans 3:21-32

LESSON AIM: To establish the fact that righteousness is that attribute given only by God Himself and see several truths concerning righteousness.

LESSON OBJECTIVES: You will . . .
Learn twelve facts and truths concerning the righteousness discussed by Paul.

RIGHTEOUS DECLARED AND DESCRIBED

A. A Righteousness from God (vs. 21-22)

1. God is the source of righteousness (cf. 1:17 – *a righteousness from God*).
 - a. Righteousness means being right, holy, or perfect.
 - b. Man is not and cannot be right, holy, or perfect on his own merit.
 - c. God is the only one who is righteous in character and nature. cf. Isaiah 46:12-13.
2. Man’s righteousness is God’s righteousness and can only be bestowed by God.

- a. 1 Corinthians 1:30 – *It is because of Him that you are in Christ Jesus, who has become our wisdom from God—that is our righteousness, holiness, and redemption.*
 - b. 2 Corinthians 5:21 – *Him who knew no sin, became sin on our behalf that we might become the righteousness of God.*
 - c. Philippians 3:9 – *...not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith.*
 - d. Jeremiah 23:5-6; 33:15-16 – *In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The Lord Our Righteousness.*
So Christ is our righteousness. He is God's righteousness.
3. **“I give you of me,”** God says. No greater gift than self could be given! Cf. 2Peter 1:4 – “participate in the divine nature.”

B. A Righteousness Apart from Law (vs. 21, 28; cf. 3:20)

- 1. The righteousness of which Paul speaks here is independent of law. The word “apart” means “without the intervention of” (Thayer), or generally “without association with, independent of.”
- 2. Man stands justified before God by flawless obedience or absolute grace. No mixing of these two. No adding grace to law. Remember 3:20.
- 3. Actually the gospel antedated the Mosaic Law (Galatians 3:8 – *The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham, ‘All nations will be blessed through you.’*).
- 4. Law does not assure any person of salvation or of righteousness. That's because of its requirements for salvation.
 - a. (Deuteronomy 27:26 – *Cursed is the man who does not uphold the words of the law by carrying them out;*
 - b. Leviticus 18:5 – *Keep my decrees and laws, for the man who obeys them will live by them.*
 - c. Deuteronomy 4:1 – *Hear now, O Israel, the decrees and laws I am about to teach you. Follow them so that you may live... Deuteronomy 30:15-20 – The Lord is your life.*).
 - d. Any plan to save man would have to be “apart from law.”

C. A Righteousness That Has Been Manifested (v. 21)

- 1. The Old Testament Law revealed God's righteous character.
 - a. There was one aspect of God's righteous actions that needed explanation and justification.
 - b. He saved, justified some people in the Old Testament, but not by law. Verses 25-26 explain it, but it wasn't made known until the advent of the Christ.
- 2. The manner in which God can and does declare man righteous is being made known in Christ.

- a. What a blessed, enlightened age we live in! (Ephesians 1:18 – *I pray also that the eyes of your heart may be enlightened... Hebrews 6:4 – It is impossible for those who have once been enlightened...*)
- b. We know about Christ, salvation, righteousness, hope of eternal life.
- 3. The etymology of the English word “manifest” is a “list, shipping log, of a ship’s cargo.” It makes known what is hidden in the hold of the ship.
 - a. “Appear” (*Epiphano*) is the same word as would be used for both of Christ’s advents.
 - 1) Titus 3:4 – *But when the kindness and love of God our Savior appeared ... (Epiphano)*
 - 2) 2 Timothy 4:8 – *Henceforth, there is laid up for me a crown of righteousness, ..., ... and not only for me, but also for all those who have loved his appearing... (Epiphano)*
 - 3) Titus 2:11 – *For the grace of God that brings salvation has appeared to all men. (Epiphano)*
 - 4) Ephesians 1:9 – *And He made known (gnosias) to us the mystery of his will, according to His good pleasure, which He purposed in Christ.*
 - b. God says, “**Look, here it comes! That’s the Old Testament. See, here it is! That’s the Gospels. There it was! That’s the Rest of the New Testament.**” (Ephesians 1:18; 3:17-19)

D. A Righteousness to Which the Law and the Prophets Testified (v. 21)

- 1. The Old Testament said the same thing as the New Testament about justification (cf. 1:2).
- 2. “Witness” or “testify” is a strong term.
 - a. It could be construed as a witness in a court of law, testifying to the truth of what God is revealing through Paul.
 - b. The Jew would have thought the Law would have been *HIS* witness. His own handbook had told him what Paul is expounding here!
- 3. Several ways in which the Law and the Prophets testify to that righteousness:
 - a. Foretelling the coming of Christ.
 - a. Abrahamic promise (Genesis 12; Galatians 3).
 - b. Moses (Deuteronomy 18:15-19; shadows and types – Hebrews).
 - c. Isaiah, Zechariah, Jeremiah, other prophets.
 - b. Examples of Abraham and David (chapter four).
 - c. Preparing the Jews for it (Galatians 3:24; Romans 7).
 - d. Attesting to the truth of it (Deuteronomy 30:12-16; Habakkuk 2:4; Romans 4).
- 4. The Old Testament shouts as a herald before the coming of the King.

E. A Righteousness Received Through Faith (v. 22)

- 1. Righteousness is the gift received; faith is the avenue or basis (on man’s part) for reception of the gift (cf. 1:16).
- 2. Faith is powerless in and of itself.
 - a. Faith can be viewed as a work of man for which he merits salvation.

- b. There is no merit in faith. The merit and power are in the object of that faith – and that's Jesus and His work at Calvary.
- 3. The faith must be in Jesus, the person. It cannot be in:
 - 1. Law's ability to save.
 - 2. One's amount of goodness or good works.
 - 3. One's attachment to a group, nation, lineage.
 - 4. One's creed of right platitudes.
 - 5. One's faith.
 - 6. One's track record, history, laurels.
 - 7. One's amount of knowledge.
 - 8. One's having been blessed with things.
 - 9. One's own ability to do good.
 - 10. One's positive attitude – mind over matter.

F. A Righteousness That Is Universal (v. 22)

- 1. It is a salvation that is open to all.
 - a. Romans 4:11 – *So then, he is the father of all who believe.*
 - b. John 3:16 – *...whoever believes in Him...*
 - c. Matthew 20:28 – *...just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.*
 - d. Matthew 26:28 – *This is my blood of the covenant, which is poured out for many for the forgiveness of sins.*
 - e. 1 John 2:1-2 – *He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.*
 - f. Hebrews 10:10, 12 – *And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. But when this priest had offered for all time one sacrifice for sins, he sat down.*
- 2. When it comes to availability of salvation, there is no difference between Jew and Gentile.
 - a. Romans 10:12-13 – *For there is no difference between Jew and Gentile, the same is Lord of all and richly blesses all who call on him, for Everyone who calls on the name of the Lord shall be saved.*
 - b. Romans 3:29 – *Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too.*
 - c. That means that God plays no favorites. (Acts 10:34-35)
- 3. What a motivation for world evangelism! Two basic facts should motivate the Christian in this regard:
 - 1. Universal condemnation. All are lost without Christ.
 - 2. Universal availability. Anyone can be saved through Christ.

G. A Righteousness That Is Needed (v. 23)

- 1. We often define sin as missing the mark. This verse tells what that mark is.
 - a. God has had a plan and intent and desire and dream for man. He wants glory for man. Romans 8:29, *For those God foreknew, He also predestined to be conformed to the image of His son.*

- b. God planned from eternity that man should be like Himself. When man sins, He is not like God any more. That's what sin is.
- 2. Transformed into His likeness.
 - a. *...and we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit.* (2 Corinthians 3:18).
 - b. *Our citizenship is in heaven...* (Philippians 3:20-21).
 - c. *Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature...* (2 Peter 1:3-4)

H. A Righteousness That Is a Gift (v. 24)

- 1. "Freely" (*Dorean*) means "without a cause."
 - a. Also used in John 15:24-25 to refer to the reason for which the Jews killed Jesus, "without reason," or "without cause."
 - b. There was nothing in Jesus that should have caused them to want to kill Him.
 - c. In the same way, there is nothing inherently in us that would cause God to redeem man.
- 2. "Grace" means "without merit, price, cost." God's salvation cannot be paid for by man. The cost was to God. He is the cause and the cost
- 3. "Justified" means "declared innocent." God imputes righteousness to our account (2 Corinthians 5:19).

I. A Righteousness Through Jesus (vs. 24-25)

- 1. Jesus is both the redemption price and the Redeemer. He is the sacrifice and the priest who offers the sacrifice (Matthew 20:28; Hebrew 10:10, 12). Other related Scriptures:
 - 1. Ephesians 1:7 – *...in whom we have redemption.*
 - 2. 1 Peter 1:18-19 – *For you know that it was not with....*
- 2. Propitiation imagery is two-fold:
 - 1. Appeasement of the wrath of God.
 - 2. Covering over of sin (cf. Hebrews 9:5).
 - a. 1 John 2:2 – *...and he is the propitiation for our sins,...*
 - b. 1 John 4:10 – *This is love; not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.*
 - c. Hebrew 2:17 – *For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.*

J. A Righteousness That Declares God as Just (vs. 25-26)

- 1. God is just. He must be just in all His doings and dealings with man. He cannot associate with sin (Isaiah 59:1-2).
 - a. He cannot overlook sin and not mete out punishment without good reason. God's own law demanded justice.

- b. He cannot violate or set aside His basic laws. His wrath must fall on the evildoer and His just nature must be satisfied.
- 2. He showed in the sacrifice of Christ that He was just – in dealing with men before and after Calvary.
 - a. *In the past God overlooked such ignorance, but now...;* (Acts 17:30-31).
 - b. *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance – now that he has died as a ransom to set them free from the sins committed under the first covenant* (Hebrews 9:15).
 - c. The blood flowed both ways from Calvary. God's wrath was appeased by the propitious sacrifice of Jesus.
- 3. We are justified the same way after the cross as those before the cross, by faith.

K. A Righteousness That Eliminates Boasting (vs. 27-30)

- 1. Paul has destroyed any basis for pride by proving man's sinful condition and now by showing Christ's undeserved sacrifice to save us.
- 2. Boasting is also excluded on another basis too, the principle or law of faith.
- C. Boasting is excluded on the basis – it is open to all. God is impartial.

L. A Righteousness That Establishes the Law (v. 31)

- 1. Jesus said, I have not come to destroy the Law, but to fulfill it.
 - a. The Law prepared the way for this righteousness (Galatians 3:24).
 - b. The Law condemned sinners and thus readied them for salvation through Jesus
 - c. The Law taught that salvation is by faith.
- 2. The Law was abolished because it had served its purpose.

SELF EXAM FOR LESSON SEVEN

- 1. List the twelve descriptions or attributes of the righteousness Paul discusses and give the scripture reference pertaining to each one.

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

LESSON EIGHT

DOCTRINE OF JUSTIFICATION

Justification by Faith Illustrated

INTRODUCTION

The Jews are going to require some proof of what he has presented in chapter three, justification by grace through faith. That proof is to be found in the Old Testament illustrations of Abraham and David. He speaks specifically of Abraham because Abraham was their father. He was held in high regard by all Jews (John 8). Paul has been trying to show that justification by faith is apart from works of law. Abraham's justification illustrates that perfectly. Paul had said the "law" (Old Testament – 3:24) had witnessed to justification by faith. This example proves that too. Faith is an abstract term. It needs illustration to give it meaning. Abraham gives that word meaning.

What did Abraham find while depending on his own ability? Did Abraham have anything to boast in? Only if he was perfect, he could boast on his own. But not before God, because God would not have helped him under those conditions.

LESSON TEXT: Romans 4:1-21

LESSON AIM: To examine the examples of Abraham and David as proof that God justifies the sinner by faith.

LESSON OBJECTIVES: You will . . .

1. Learn that Abraham was justified before he was circumcised and thus circumcision has nothing to do with justification.
 2. Be made aware of David's testimony that God credits men with righteousness apart from works of merit. e.g. law keeping.
 3. Examine several qualities of Abrahamic faith.
-

JUSTIFICATION IS BY FAITH NOT BY WORKS (vs. 1-8)

A. Abraham Justified by Faith (vs. 1-5)

1. The claim stated (vs. 1-2).
 - a. Abraham's discovery and knowledge about justification by faith apart from works of law.
 - b. The claim is in the form of an "if" sentence, a conditional statement.
 - 1) *If Abraham were justified* (an accepted fact by all) *by works*...., Here he means works of merit by which one deserves salvation. James talks of works of faith (caused by faith); Paul talks of works of merit.

- 2) If Abraham deserved justification because of his works of merit, he did have something to boast about. “But not before God” because every sinner has lost his chance to be saved that way, because all have sinned.
 - 3) We can only boast in Jesus who is our perfection and righteousness (1 Corinthians 1:30-31).
2. The proof shown (v. 3).
- a. No better proof to a Jew than to quote Scripture. “What does the (singular) Scripture say?” As a unit, it agrees.
 - b. The Old Testament account (Genesis 15:6) says, *Abraham was justified by faith when God reckoned righteousness to his account.*
 - 1) This passage is in the chapter where God covenants with Abram. He was actually justified when he left Ur (Acts 7) and then again when he left Haran (Genesis 12) and now again. Justification is a continual process (cf. 3:24).
 - 2) “Reckoned” or “credited” (*Logidzomai*, root is LEGO). The word is used 11 times in this chapter (3,4,5,6,8,9,10,11,22,23,24).
 - It means “accounted to, declared, imputed to someone’s account.”
 - It has the idea of declaring us to be what we were not.
 - We are not righteous in and of ourselves; we are declared to be righteous *God was reconciling the world to himself in Christ, not counting (Logidzomenos – reckoning) men’s sins against them* (2 Corinthians 5:19).
 - 3) Abraham understood that this was his way of being justified.
3. The principle secured (vs. 4-5). Two principles are stated and shown to be in opposition.
- a. The first says that if a man works, he deserves wages. His wages are not a gift but an obligation.
 - b. The other principle is that of the one who simply trusts, depends, throws himself on the goodness of God.
 - 1) The second principle is the way God works with men, not the first principle.
 - 2) God justifies the man who trusts, but who is wicked or ungodly.
 - 3) Strong word to emphasize the gravity of the gift and put it in the strongest light.
 - c. The one who does not work here is not the one who refuses to obey, it is the one who trusts his works. The only efficacious work of merit has already been done at Calvary!

B. David Confirms that Justification is by Faith (vs. 6-8)

1. The principle is the same for those before the Law and those who lived under the Law.
2. David’s testimony in principle form is that God credits men with righteousness, apart from works of merit.

3. Paul quotes Scripture as proof. Psalm 32 is David's response to Nathan's visit. After facing him with his sins, Nathan said God had forgiven him (2 Samuel 12). He says it several ways:
 - a. Transgressions, lawlessness are forgiven – Forgiveness.
 - b. Sins are covered over – Propitiation.
 - c. Sin not counted against him – Justification.
 David believed he was forgiven. That means God had accepted his faith and credited righteousness to his account instead of the sin of Bathsheba and Uriah.
4. This is a "blessing" (*Makarios*) indeed. We are forgiven... and blessed.

JUSTIFICATION IS BY GRACE NOT BY LAW (vs. 9-17)

A. Circumcision Is Not the Basis of Justification

B. Common Ground for All – Abraham Was Justified

1. Abraham was declared righteous by God on the basis of his faith.
2. He was declared justified/righteous before he was circumcised. (Note Paul's method: Begin on common ground and reason to the right conclusion – the controversial point.)

C. Abraham Was Declared Righteous in Genesis 15

1. That is 13 years before he was circumcised (Genesis 17).
 - a. He was circumcised at age 99, at which time Ishmael was 13, but in Genesis 15 Ishmael had not yet been conceived.
 - b. Therefore, Abraham (still called Abram at the time) was justified before Ishmael's birth and before he was circumcised, some 13 years later.
2. Circumcision was a seal of his having already been justified.
 - a. It was a "sign" and "seal" (*Semeion*) of the righteousness that was already his.
 - b. A seal is indicative of ownership, genuineness, authenticity. Parallel of the Holy Spirit for New Testament Christians.
3. Circumcision or uncircumcision is of no import in Christ, Paul claims in Galatians 5:6.
4. Because he was justified before he was circumcised, he is the spiritual father of all believers, whether circumcised or uncircumcised.
 - a. *If you belong to Christ, then are you Abraham's seed, and heirs according to the promise* (Galatians 3:29).
 - b. He is the father of all believers, including the circumcised Jew who seeks righteousness by faith and not by observing the law.
 - c. Gentiles are declared righteous in the same way, by faith. God is not the God of Jews only (3:29) and Abraham is not the father of Jews only (4:11-12).

ABRAHAM'S JUSTIFYING FAITH DESCRIBED

A. Abrahamic Faith is a Walking Faith (v. 12)

1. Abraham's steps:
 - a. Ur to Haran – left country (Acts 7:2-3).
 - b. Haran to Canaan – left family (Genesis 12:7).
 - c. Away from Sodom and Gomorrah – left prosperity (Genesis 13).
 - d. Believed God about a son.
 - e. Offered him on the altar (Hebrews 11:17).

The latter two discussed in this chapter.
2. Walking, steps, movement. Faith is not static, status quo. Faith is progressive, growing, changing, learning, strengthening.
3. It's an obedient faith or it's no faith at all (1:5 – through him and for him; 16:26; James 2).

B. Abrahamic Faith is a Humble Faith (v. 16)

Therefore, the promise comes by faith, so that it may be by grace.....

1. Faith is always connected to grace.
2. Poor in spirit aspect – always aware of one's own sinful condition (Titus 3:3-7; Philippians 3:8-9; Ephesians 2:8-9).
3. A faith that does not trust in:
 - a law system
 - one's own faith
 - good works
 - past accomplishments
 - associations
 - etc.

C. Abrahamic Faith is an Incredible Faith (v. 17)

1. Described here:
 - a. *The God who gives life to the dead.*
 - b. *The God who calls things that are not as though they were.*
2. An allusion to Sarah's dead womb and Abraham's reproductive powers – and the resultant birth of Isaac (v. 19).
Sarah (Genesis 18:12) and Abraham (Genesis 17:17) laughed at the idea at first, but apparently believed God could do it.
3. He could be referring to his belief that God could declare him, a sinner, righteous. He was not righteous, but God declared him to be what he wasn't!

D. Abrahamic Faith is a Hoping Faith (v. 18)

1. "Against all hope" – only as far as man is concerned. God can do all things. *With man this is impossible, but with God all things are possible* (Matthew 19:26). Man sees it as impossible, e.g. Abraham and Sarah able to have a son. It couldn't work. It couldn't happen, but it did, and Abraham believed it could.
2. He hoped in God, because that was his only hope. And so believed (cf. Romans 8:24-25; 5:5). Hope is expectant desire.

3. How could his offspring become millions? Only God could do this, therefore Abraham hoped in Him.
4. A hoping faith is a patient faith (Romans 8:25). Psalm 27:14; 33:20 tell us to wait on the Lord. Abraham had to wait a long time for some of the promises of God to be fulfilled and didn't live to see them all fulfilled. There was no time frame put on God's answer.

E. Abrahamic Faith is a Fact-facing Faith (v. 19)

1. This faith doesn't dismiss, ignore, block out, escape, psyche out, reason or rationalize away the facts.
2. This faith can cope with reality.
 - a. It accepts conditions as they are, but it does not necessarily accept man's interpretations of the facts.
 - b. God's interpretation of the facts, or how they can be handled or manipulated may be quite different from man's perception.
3. A justifying faith is weakened if we have to deny the fact, the odds, the obstacles in order to convince ourselves that God can still fulfill His promises.
 - That would be a seeing faith, which is not a justifying faith.

F. Abrahamic Faith Is an Unwavering Faith (v. 20)

1. Not to be divided in mind or conviction about the matter. Abraham might have tried to help God along a little, but apparently he never doubted God could and would do it.
2. A steadiness in one's mind about God and His commitment to us. Undoubting. Not always understanding and never asking, but confident in God. Needing assurance but confident in God. *But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind.* (James 1:6)

G. Abrahamic Faith Is a Power-oriented Faith (v. 21)

1. Unwavering, hopeful faith in the power of God to be able to perform His promises – believing God is able to accomplish whatever He wishes.
2. Statements of power:
 - a. *Is anything too hard for the Lord?* (Genesis 18:14).
 - b. *Nothing is too hard for you* (Jeremiah 32:17). In regard to His creative power.
 - c. *With man this is impossible, but with God all things are possible* (Matthew 19:26). In regard to a rich man being saved.
3. *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen* (Ephesians 3:20-21).
4. Our God is able! *Being fully persuaded!*

SELF EXAM FOR LESSON EIGHT

1. What argument/example does Paul use to show the relationship between circumcision and justification?

2. What are the two principles concerning justification stated in vs. 4&5?
 - 1) _____
 - 2) _____
3. What is David's testimony concerning justification as stated in vs. 6-8)?

4. Give the seven descriptions of Abrahamic faith.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____

LESSON NINE

DOCTRINE OF JUSTIFICATION

The Results of Being Justified

INTRODUCTION

This chapter introduces a whole section (chs. 5-8) that has to do with the results of being declared righteous. So we might call this a transitional section, which may also be outlined under heading, “The Doctrine of Sanctification.” This section is not completely independent of the preceding in content. Much will be repeated. It opens with a magnificent statement: “*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*”

The first great effect of a genuine Christian experience is the sensation of peace. It is found not only in the tranquility that comes to our emotions and the relaxing of the tension caused by a guilty conscience and the sweet release from the sense of guilt, but in a new relationship with God.

LESSON TEXT: Romans 5:1-21

LESSON AIM: To learn that justifying faith brings to the Christian several great blessings and relationship with God and Christ.

LESSON OBJECTIVES: You will . . .

1. Gain the knowledge that saving faith places us in two important places in our relationship to and with God, access to God and peace with God.
 2. Know that because of our new relationship with God we now have the power and ability to rejoice in hope and suffering.
 3. Have the assurance that we are loved by God and have future salvation from God’s wrath through Christ and His blood.
 4. Examine the Adam-Christ contrast and see the relationship between law, sin and spiritual death.
-

PEACE WITH GOD (v. 1) – PERSONAL RESULT

Section Outline: The result of being declared righteous by faith.

1. Result number one – Peace with God (5:1-11).
2. Result number two – Escape from Adam’s “sin” (5:12-21).
3. Result number three – Dead to Sin (ch. 6).
4. Result number four – Dead to Law (ch. 7).
5. Result number five – Power from the Spirit (ch. 8).

A. The Fruit of Justification Is Peace

1. The “therefore” is a conclusion based on the previous chapter – *Therefore, being justified by faith; we have peace....*
2. It’s ongoing, not like truces that last only a few hours.
 - a. When we were justified, we were brought to peace with God.
 - b. Speaking of continual peace with God. It’s not an in and out thing.
3. Two aspects of Peace.
 - a. Peace of God – the subjective inner thing.
 - b. Results from peace with God – the objective thing of being declared righteous. (Philippians 4:7,9)

B. Objective Peace Is Through Jesus

1. He is our peace (Ephesians 2:14).
2. This is the main emphasis in Romans.
3. Colossians 1:19-20 – *For God was pleased to have all his fullness dwell in him, and through him to reconcile all things to himself, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*

C. Peace with (Pros) God – Towards God, Facing God

1. This person stands guiltless and uncondemned in the presence of God, facing the Lord through the filter of Jesus Christ.
2. Lloyd-Jones makes these remarks about the meaning of peace with God:
 - a. Peace with God indicates a belief that God loves him in spite of the fact that he sins. It is not mere sentiment, but feeling based on belief of a knowledge revealed.
 - b. Peace with God indicates a state of mind that is at rest about one’s relationship with God.
 - c. Peace with God indicates an ability to answer the accusations of the devil, and maybe one’s own conscience from time to time. Peace rests doubt.
 - d. Peace with God indicates a lack of fear of judgment.

ACCESS TO GOD (v. 2) – CORPORATE RESULT**A. Admission to the Throne Room of God**

1. The word here, “access”, is *Prosagogen*.
2. Used in reference to ushering one into the presence of another, introducing one to royalty.
 - a. Ushered into the presence of God (Hebrews 4:14-16).
 - b. Jesus, our intercessor – *...he always lives to intercede for them (7:25b).*
 - c. *For through him we both have access to the Father by one Spirit (Ephesians 2:18).*
3. Used in reference to a place where ships would take refuge from the stormy seas, a harbor or haven. In this connection it refers to the solace we find in Jesus.

B. Established and Standing Firm

1. The verb “have had” (have gained) is perfect tense. That would indicate a past action, the effect of which continues.
2. In this kind of situation we can stand and do stand. We are established; we are on solid ground.

REJOICING IN THE HOPE OF THE GLORY OF GOD (v. 2)**A. The Action of Rejoicing**

1. “Rejoice” is an active word (present tense – “we boast...”), it is a verb and thus something we do.
2. It may be a natural thing to do as it would be here because of the great blessings in Christ.
3. You would expect Christians who are aware of their justification (and their former condition) to jump up and down in joy.
4. The next rejoicing is not so natural for most Christians – rejoicing in sufferings.

B. The Expectation of Rejoicing – the Glory of God

1. Hope is earnest and expectant desire, not just wishful thinking.
2. The glory of God.
 - a. The hope makes it future, something not yet received (cf. 8:18;21,30).
 - b. Glory of God – the heavenly presence and majesty of the Creator of the universe.
 - c. If we tie it to 3:23, it refers to the state of man God intended from the beginning for him to have. God wanted a clean, fellowshiping state. When we reach heaven, our souls will have been cleansed and our bodies, redeemed too.

REJOICING IN OUR SUFFERINGS (vs. 3-4)**A. Rejoicing in Our Tribulations and Sufferings**

1. James is a second witness to this truth, *Count it all joy, my brothers, when you fall into manifold trials....* (James 1:2ff).
2. We view tribulations and trials as an infringement and an intrusion into our lives and the right we feel we have to continual happiness.
3. Paul and James and other first century Christians did not think of it as we do.
 - a. Acts 14:22 – *We must go through many hardships to enter the kingdom of heaven.*
 - b. I Peter 4:12 – *Dear friends, do not be surprised at the painful trial you are suffering..., as though something strange were happening to you.*
 - c. I Thessalonians 3:3 – *You know quite well that we were destined for them* (trials).
 - d. II Timothy 3:12 – *... everyone who wants to live a godly life in Christ Jesus will be persecuted.*

B. Rejoice in Tribulations Because of Their Result

(“Sufferings” or “tribulations” is *Thlipsein*, which refers to “pressures”) Philippians 1:29-30; 3:9-11; Romans 11 – hardening angle.

1. Suffering produces perseverance (Gk. *Hupomone*).
 - a. That word means patience, steadfastness, constancy, unshakable.
 - b. It means remaining under the trial until we learn the lesson intended to be taught.
2. Perseverance works character or genuineness or approvedness.
 - a. Out of the fiery furnace comes a stronger, purer man (1 Peter 1:7).
 - b. Convictions are stronger and more real in the experience of daily living.
 - c. Trials force us to make a decision about our beliefs and values and way of living, and then to stick by it and defend it.
3. Character works hope (cf. v. 2). We’ve come back to the original subject, hope (8:17-18). *And hope does not disappoint us* because the blessing of God is real and the promise will be fulfilled. The end will be fulfilling and rewarding. *If only for this life we have hope in Christ, we are to be pitied more than all men* (1 Corinthians 15:19).

WE ARE LOVED BY GOD (vs. 5-8)

A. God Loves Us. That’s Why There Is No Disappointment in Our Hope

1. That is the message of Christ and the gospel and His willingness to impute righteousness to men.
2. Nothing but love could explain and motivate that.
3. Proof of that love is the gift of the Holy Spirit (Acts 2:38; 5:32; Romans 8; Galatians 4:6 – *Because you are sons, God sent the Spirit of His Son into our hearts, crying, ‘Abba Father’*).

B. A Description of the Depths of That Love

1. Our state when God demonstrated His love for us.
 - a. *While we were yet weak (asthenon)* – powerless is the NIV translation. We were unable to save ourselves or turn the tide of sin in our lives (cf. ch. 7).
 - b. “Ungodly” (*Asebon*) – lack of reverence, worshipfulness, impiety. No respect for God (cf. 1:18-32; cf. 4:5; 1:18).
 - c. Not righteous.
 - d. Not good.
 - e. “Still sinners” or “yet sinners” – in spite of attempts of God.
 - f. *When we were God’s enemies* (v. 10) – because we chose to be that (Isaiah 53:6; Ephesians 2).
2. How and when Christ died for us.
 - a. “In due season” or “at just the right time” means a strategic time. He died at man’s lowest ebb. That’s love. When man was shaking his fist in God’s face, He put Christ on Calvary!

- b. Not when man was good – illustration about when someone would die for another good person, but not for a wretch. “Scarcely” means hardly, with difficulty.

FUTURE SALVATION FROM GOD’S WRATH (vs. 9-10)

A. God’s Initial Justification Is Only the Beginning and Promissory of the Future

1. When Jesus comes again our bodies will be redeemed and we will live eternally in the presence of God.
2. We will escape the fire and fury of God’s wrath in hell.

B. Present Salvation Through Christ and His Blood on Calvary Is the Basis upon Which Our Future Redemption Is Based

1. We will be saved by his life because He’s alive.
2. He was raised alive, and that’s how we will live again and escape God’s wrath (2 Thessalonians 1:6-10).
3. Reconciliation is used six times in 2 Corinthians 5:18-20 – we have been bought back by God, no longer enemies, reconciled to God.

C. Joyful Relationship with and in God (v. 11)

1. We rejoice in God. This is a lauding and magnifying of the Father (Philippians 4:4).
2. We get to praise Him continually (same word – “boasting” cf. 3:27; 4:2) because of what He did for us in Jesus.

THE ADAM-CHRIST CONTRAST (5:12-21)

A. Adam Is the Counterpart to Christ (vs. 12-14)

1. The limits of the comparison and contrast are defined.
2. Sin entered the world through Adam. He introduced it into the world.
3. Death came with and because of Adam’s sin. Context would indicate spiritual death.
4. This death is passed on to all men, all men receive it because Adam sinned.
 - a. Because he introduced it – indirect.
 - b. Because we sin – direct.
 - c. Our identity with Adam is by **participation**, not by **imputation**.
 - d. The analogy of Adam and Christ will show this conclusively.

B. The Relationship Between Law and Sin and Death (Spiritual Death) (vs. 13-14)

1. The relationship of sin and law. *Sin is not taken into account where there is no law* (cf. 4:15).
 - a. He doesn’t mean that before the Law of Moses came into being that there was no law at all.

- b. Sin is defined as breaking the law of God (1 John 3:4), and since sin was in the world before the Law of Moses, there must have been law existent too.
- 2. Death reigned from Adam to Moses due to sin (vs. 12-13).
 - a. Sin had to be present and therefore law had to be present.
 - b. Law, Sin, and Death were present before the Moses and the law given at Mount Sinai.
- 3. Since people were saved before the Law, that means that salvation does not come through the Law of Moses.
- 4. People did not sin after the likeness of Adam's sin.
 - a. That seems to speak against the "Original Sin" concept.
 - b. They did break commands as Adam did, but not exactly alike:
 - 1) Only Adam's sin introduced "sin into the world" (v. 12).
 - 2) Only Adam's sin introduced spiritual "death" (v. 12).
 - 3) Only Adam's sin introduced physical death (1 Corinthians 15:21-22).
 - 4) Only Adam's sin lost Eden for all men.
 - 5) Only Adam's sin lost the Tree of Life for all men.
 - 6) Only Adam's sin brought a curse upon the ground and creation (Genesis 3:17-18; Romans 8:20-21).
 - 7) Only Adam's sin imposed "sweat of the brow" and "pain of childbirth" (Genesis 3:16-17).
 - 8) Only Adam sinned in an innocent world (1 Peter 1:18).
 - 9) Only Adam violated the law of the Forbidden Tree.
- 4. *Sin is not taken into account where there is no law* (cf. 4:15). Abraham was justified, and this statement is true in relation to him because he was not under law (cf. 6:14-15). So there were those who were justified, but it was because they weren't under the law system, but under the grace system. They did have law and they did have sin though.

C. The Manner of Our Participation (vs. 15-19)

- 1. Contrast #1 (v. 15) – the gift is not like the trespass in its effect.
The difference is one of result!

<u>ADAM</u> SIN MANY DIED (ALL, v. 12)	<u>CHRIST</u> GRACE MANY RECEIVED GIFT (ALL, Matthew 20:28; 26:28)
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Note that if all died by imputation of Adam's sin, then all must be saved by imputation of Christ's grace. That's universalism and is just not acceptable. This comparison or harmony test can be applied to all the contrasts.
- 2. Contrast #2 (v. 16) – differed in origin.

SIN (out of Eden) JUDGMENT CONDEMNATION	MANY TRESPASSES (out of death) GIFT JUSTIFICATION
---	---
- 3. Contrast #3 (v. 17) – difference in result (#1).

ADAM	JESUS CHRIST
TRESPASS	GRACE/GIFT
DEATH REIGNS	REIGN IN LIFE
Salvation by participation, not by imputation.	
4. Contrast #4 (v. 18) – difference in result (#2).	
ONE TRESPASS ONE	ACT OF RIGHTEOUSNESS
CONDEMNATION OF ALL	JUSTIFICATION FOR ALL
DEATH (implied)	LIFE FOR ALL MEN
5. Contrast #5 (v. 19) – difference in result (#3).	
ADAM’S DISOBEDIENCE	CHRIST’S OBEDIENCE
MANY MADE SINNERS	MANY MADE RIGHTEOUS

D. Conclusion (vs. 20-21)

1. The Law of Moses only enhanced the sin problem. It didn’t initiate sin or change the principle of sin, law, and death or the principle of righteousness imputed because of faith. Grace was simply seen to be very attractive in light of the law’s demands.
 - a. Law didn’t increase sin in number. It only increased in man’s understanding, perception of how much he did sin.
 - b. Grace increased in its awareness in man’s mind and because more would see the need for it.
2. “It was added” means it was an addition to the Abrahamic Promise, the Law was not the main promise or focal point (Galatians 3:15-20).

SELF EXAM FOR LESSON NINE:

1. Give the five point outline of this section (chs. 5-8).
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
2. In verses 1-2 what two great blessings does the justified person have and through whom does the blessings come?
 - 1) _____
 - 2) _____
3. Explain what is meant by “glory of God in verse 2.”

4. Why should the Christian rejoice in tribulation?

5. Give the six-fold description of the state of man when God sent His Son to die, motivated by His love.
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
6. Give the two-fold answer to this question and state our identity with Adam. Do all men receive death because of Adam's sin?
- 1) _____
 - 2) _____
 - 3) _____
7. Explain how it was possible for death to reign before the Law of Moses since "Sin is not taken into account where there is no law."
- _____
- _____
- _____
- _____
- _____
8. List 9 ways Adam sinned that we cannot sin.
- 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
9. To what was the Law of Moses added? _____

LESSON TEN

DOCTRINE OF JUSTIFICATION

Righteousness Demanded

INTRODUCTION

Unless there is a necessary connection between justification by faith and the new life, Paul fails to prove that faith establishes the law (3:30-31). The scene is a courtroom again, and we hear, “Your Honor, I object!” Chapters 6 and 7 anticipate and answer three objections:

1. “If God’s grace abounds when we sin, then let’s continue sinning, so we might experience more grace” (ch. 6:1-14). Dead to Sin’s Penalty – Death imagery.
2. “If we are no longer under the Law, then we are free to live as we please” (6:15-7:6). Dead to Sin’s Slavery – Slavery imagery.
3. “You have made God’s law sinful” (7:7-25). Dead to Law – Marriage imagery.

Paul’s opposition has heard him say, “where sin increased, grace increased all the more” (5:20). To them, if justification is all a matter of grace apart from law (3:20), then law is being minimized. Further, if justification results from lots of evil (3:5-8), and causes grace to abound (5:20), then does it not stand to reason that we should sin to increase God’s grace?! Paul’s answer is emphatically, “No!”

This part is the transition section of the book from “penalty” of sin to “power” of sin, from “from faith” to “unto faith” (1:17). Faithful living “sanctifies” as well as “justifies.”

LESSON TEXT: Romans 6:1-10

LESSON AIM: To examine Paul’s presentation concerning when and where a penitent person becomes dead to sin and alive unto God.

LESSON OBJECTIVES: You will . . .

1. Learn of the dual concept Scripture presents in regard to the idea of “death to sin.”
 2. Discover that one dies to sin initially when he/she is baptized into Christ being united with Christ at that time.
 3. Know several things that result from one’s death to sin.
-

THE THESIS – DEAD TO SIN (vs. 1-2)

A. The Objection or Problem Stated (v. 1)

1. The wrong understanding of grace.
 - a. Such a gospel of freedom gives license to sin.
 - b. It encourages sin to glorify God by increasing grace to cover the sin.
2. Many people today struggle with the concept of nothing in me being a basis for salvation. The problems are:
 - a. We trust our own works, and
 - b. We think Paul is negating works of any kind. Both are fallacious.

B. He Answers Emphatically, “By No Means,” or “May it Never Be”

1. The reason – When grace is extended or applied, we are dead to sin.
2. For us to live again, we must first die to an old life (cf. John 3:3-5).
 - a. That old life is the life of sin.
 - b. One cannot go on sinning and be dead to it. Notice:
 - 1) v. 2 – dead to sin.
 - 2) v. 7 – freed (justified) from sin.
 - 3) v. 8 – died with Christ.
 - 4) v.11 – dead to sin.
 - 5) vs. 14-15 – dead to law system.
 - c. Dead to sin’s penalty– to sin’s condemning power.

C. There Is a Dual Concept in Scripture about “Death to Sin”

1. It is a one-time occurrence at conversion (cf. Romans 6:3-4; Colossians 3:5; Galatians 6:14) and a continual process (cf. Romans 6:11).
2. There is an ongoing sense of dying to sin. The content of Paul’s exhortations to various churches about not doing this or that is clear testimony that the dying continues.
 - a. 2 Corinthians 5:14-15 – *For Christ’s love compels us, because we are convinced that one died for all, and therefore all died, and he died for all, that those who live should no longer live for themselves, but for him who died and was raised again.*
 - b. Colossians 3:1-3 – *Since then you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God.*
 - c. Galatians 6:14 – *Far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world.*

THE ‘WHEN’ AND ‘HOW’ OF THAT DEATH TO SIN (vs. 3-4)

A. ‘The When’ – One Dies to Sin When He/She Dies with Christ

1. It is the “time” when the Christians died to sin.– when they were united with Christ in His death (2 Corinthians 5:14; Colossians 3:3; Galatians 2:20).
 - a. This was written to those who had already experienced the dying to sin.
 - b. By implication baptism is by immersion – the burial analogy.

2. It is the time when the penitent believer connects to the death/blood of Christ.

B. ‘The How’ – One Dies with Christ by Immersion in the Waters of Baptism

1. The symbolism of it.
2. The actuality of the time of it.

C. Only When We Die Can We Be Raised

1. Raised to walk in newness of life (quality of the new life). A life that’s free from the debt and penalty of sin.
2. This is our identity with the redeeming death, burial, and resurrection of Jesus.

D. It Teaches by Implication That:

1. Baptism is by immersion – a burial.
2. Baptism is when we are united with Christ. (cf. Colossians 2:12-14)
3. We are not walking anew until after baptism.
4. Only one baptism.
5. They knew these things already.

NOTE: This passage (and every other one on baptism in the New Testament) was not written to establish these particular points, especially to unbelievers! Note that all (I can’t think of an exception) passages in the New Testament on baptism are written or used by authors to encourage Christians, not as an evangelistic sermon or tool! Here, it is used that very way. Not that we can’t use them as evangelistic tools and sermon material, because they obviously apply that way; but we have not always used them as these authors used them to help Christians. This passage likens our death to sin to Christ’s death to life (physically speaking). He includes the aspect of us being raised even as Christ was raised.

RESULTS OR EFFECTS OF OUR DEATH TO SIN (vs. 5-14)

A. Raised with Christ (v. 5)

1. No longer dead. If we are alive in Christ, then we had to be raised with Him. (Galatians 2:20; Colossians 3:3; 2:13).
2. The word “planted together” (*Sumphutos*) implies grown together. The idea of “grafting” might be in mind, joint origin, common genetic background even to the point of being twins (in the likeness of Christ).

B. Body of Sin Done Away (v. 6)

1. My old self, myself, has been crucified (cf. Galatians 6:14).
2. When I died with Christ, it was my old sinful nature that was crucified, in the sense of my self.
3. That is and that has been crucified! Living by our own strength is being crucified.

NOTE: In our relation to Christ through His death and resurrection we partake of His divine life and walk in its newness and strength and power. (Laurin)

C. No Longer Slaves to Sin (v. 7)

1. In a legal sense as he has been discussing in the previous part of the book.
2. The word “freed” is the same word as “justified.”
 - a. We have been justified from sin.
 - b. Sin’s right of mastery over us is destroyed.
3. He is talking of something clearly already done, not about something in the process of being done (cf. v. 11).
4. Not so much the power of sin as the penalty of sin being discussed.

D. A New Life like Christ’s Life (vs. 8-10)

1. Verse 5 presented two things, the parts of which are discussed in vs. 6-7 and vs. 8-10.
 - a. Being dead to sin – v. 5a discussed in vs. 6-7.
 - b. Being alive to God – v. 5b discussed in vs. 8-10.
2. Christ’s death was a one time-for-all-time affair. That’s because He was raised from the dead, never to die again. Therefore death has no mastery over Him.
3. If you died with Him, you were raised with Him.
 - a. That means that death does not have mastery over you either.
 - b. We live with and like Christ.
 - c. We have once-for-all died to sin in baptism.
 - d. The legal declaration does not have to be repeated.
4. This is not the future resurrection of our body. It is the resurrection from the waters of baptism, from the dead-to-sin state. It is a spiritual resurrection.

SELF EXAM FOR LESSON TEN

1. What is the dual concept presented in Scripture concerning “Death to Sin.” Give a passage of scripture to show each one.
 - 1) _____
 - 2) _____
2. At what time and in what way does the “death to sin” take place?
 - 1) When? _____
 - 2) How? _____
3. What are four effects or results when one dies to sin?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON ELEVEN

DOCTRINE OF JUSTIFICATION

Righteousness Practiced

INTRODUCTION



We are to conclude to be true in us what God has declared to be true about us. His declaration is very plain. It goes back to Christ's atonement for our sin. In that atonement Christ died and we were seen to have died with Him. We died unto the sin for which He died. Therefore, the necessity of submitting to it is gone.

God does not ask us to reckon with sin. He does not ask us to conquer sin. He has already reckoned with sin. He did that in His Son on Calvary. He has already conquered sin. The thing God is asking us to do is to reckon with ourselves as regards our relation and attitude to sin. We are to consider ourselves "dead." We are to consider it so because it is so. It is a fact with God; it must now become a fact with us.

Reckoning is not acting as if it were so. It is acting because it is so. You see what a great difference there is between reckoning as if and reckoning because. One is a false optimism. The other is considering and acting on the facts. Let us act on the facts; and the facts are these that we are "dead indeed unto sin" and we are alive unto God. (*Romans, Where Life Begins*, Roy L. Lauren)

LESSON TEXT: Romans 6:11-23

LESSON AIM: To impress on the believer the practical outgrowth of living, not under a legal law but under the freeing law of grace.

LESSON OBJECTIVES: You will . . .

1. Consider the practical application of the principle of one's death and resurrection with Jesus.
 2. Learn what is involved in being "not under sin" and "not under law."
-

PRACTICAL APPLICATION OF THE PRINCIPLE OF ONE'S DEATH AND RESURRECTION WITH JESUS

A. Sin Cannot, Should Not, Does Not Reign in My Body (vs. 11-14)

1. Because one has died and is now alive with God.
 - a. It's not a matter of perfection of life from now on – being sinless.
 - b. It is a recognition of being declared righteous.

2. Because I have been declared righteous, I should reckon myself to be dead to sin.
3. Accept what I am, by God's declaration. Because I have been declared righteous, I have been freed from the rule of sin.
4. It is to be a daily, continuous activity.

B. Count (Reckon) Yourself to Be Dead to Sin

1. Reckon is an accounting word. Paul tells us to *account* or to **reckon** the old man as forever dead.
2. God never calls us to "crucify" the old man, but instead to account him as already dead because of our identification with Jesus' death on the cross.
3. Determine what part our bodies are to play in the great drama of life.

C. Count (Reckon) Yourself to Be Alive to God in Christ Jesus Our Lord

1. The death to sin is only one side of the equation.
2. The old man is gone, but the new man lives on.

D. Therefore Do Not Let Sin Reign in Your Mortal Body

1. "Therefore" because of that, I should not allow sin to reign in me.
2. But rather offer my body in service to God (v. 13, see future notes on vs. 13,16,19).

NOT UNDER SIN'S POWER (vs. 12-23)

A. Not under law . . . Not Slaves To Sin

1. Since we are not under law (not legally subject to keep the law perfectly), then we are not slaves to sin either.
2. Paul switches from the death imagery to the slavery imagery, and in so doing seems to be making the transition from "penalty" of sin to "power" of sin.

B. The Practical Application of the Doctrinal Section

C. The Principle from the Slavery Illustration (vs. 13,16,19)

Whoever you present yourself to obey, that person (thing) is your master. You are a slave to whatever you obey. Therefore, if you obey sin, you cannot be a slave of obedience of God. Sin is your master, and that road leads to death.

1. STEP #1 – "Reckon yourselves to be dead to sin's penalty" (v. 11). "You yourselves reckon" – emphatic. Agree with what has been declared by God to be fact.
2. STEP #2 – "Offer yourselves to God for his use" (vs. 13,16,19).
 - a. More familiar passage is Romans 12:1-2.
 - b. Apparently some of the Romans were starting to give themselves over to sinful practices, because the force of the words in vs. 12,13,19 are "Stop letting sin reign" (v. 12); "Stop presenting your bodies" (v. 13); and "Stop it now and always."

- c. One: It is a CONSCIOUS effort to offer to God and not to Satan.
 - 1) “Start doing it completely and now; decisively do it now!” (vs. 13, 19)
 - 2) Conscious – a definite exercise of the mind and will. Not like the involuntary muscles of our body, but like the voluntary ones.
 - 3) You are making a choice as to a master of your life (v. 16). To make a choice is to choose a master.
 - 4) To make no conscious choice of God as Master is making a choice of Satan and Self as Master!
- d. Two: It is a CONTINUAL, conscious effort to offer oneself to God.
 - 1) Verse 16 is present tense: “Ought ever to be doing it.” Verses 13, 19 imply it also. Verse 13 has a present imperative, which implies, “Start now and keep on doing it.” Verses 16, 19 are aorist imperatives.
 - 2) Every day! Every needed occasion!
 - a) Mind and mouth for preaching.
 - b) Heart for counseling.
 - c) Talents and energies to help needy.
 - 3) Unless I do this every morning, I end up on the throne of my life. Perhaps a lot of people, Christians, live their lives for self and don’t know it because they don’t do this consciously and continually.
- e. Three: It is a COMPREHENSIVE, conscious, continual effort of offering oneself to God.
 - 1) Offer one’s members (vs. 13,19).
* Offer yourselves (v. 16).
 - 2) Includes: Physical resources, Emotions, Will, Mind, Skills, Futures, Ambitions, Dreams, Fears, Jobs, Children, Health, Families, Habits, Sins, Time, etc.
 - 3) As “weapons” or “equipment” (v. 13). Whatever you have and whatever you are, is to be given to God as agents or equipment which He can command at His will to do His will in you.
 - 4) Allow God to be the monitor of all that you are, do, and have. That’s letting Him be Master! That’s rendering me as His slave! That’s cooperation with the Spirit within!

E. The Christian Is Called on to Remember *WHEN* He Became a Christian (vs. 17-18)

But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.

These verses are parallel to vs. 3-4.

- 1. Indicates a change of heart, mind, and will.
- 2. Saving faith in the New Testament always includes the element of obedience.
- 3. It is a past tense or completed (aorist) action. It happened once for all.

4. At that point the death to sin as ruler occurred and the slavery to righteousness began. Righteousness now rules in life and action.

F. Verse 19 Is an Exhortation Based on the Truth of Verse 18

...so now present your members as slaves to righteousness, resulting in sanctification.

1. A human argument, a human analogy, for their fleshly thinking. They had difficulty in apprehension.
2. “Just as...so now” – the same intensity in the Christian endeavors was given to serving sin! Give yourself wholly to it.
3. “Parts of your body” – the flesh still has to be brought completely under the control of the Spirit. The Christian continually must remember the past, and offer himself again as a willing instrument to God’s service.
4. The result is holiness, God-likeness, separateness in quality from the world.

H. Reasons to Support the Exhortation vs. 20-23

When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

1. Negative (vs. 20-21) – before Christianity.
 - a. Slaves of sin.
 - b. Not under the control of righteousness. Literally “free from rights.”
 - c. Fruitless.
 - d. Life of shame – think of the past.
 - e. Death – separation from the life of God (2 Thessalonians 1:8-9).
2. Positive (v. 22). Repeat of verses 11,17,18.
 - a. Free from control of sin.
 - b. Slaves to God – good master.
 - c. Holiness.
 - d. Eternal life.

SELF EXAM FOR LESSON ELEVEN

1. Define and explain the word “reckon.”

2. Explain what is meant by the phrase “not under law.”

3. Finish this sentence: To make no conscious choice of God as Master is _____

4. Fill in the blanks:

It is a _____ effort to offer to God and not to Satan.

It is a _____ conscious effort to offer oneself to God.

It is a _____ conscious, continual effort.

LESSON TWELVE

DOCTRINE OF JUSTIFICATION

The Old Man of Sin, Before Justification

INTRODUCTION

This is a continuation of the 6:15-23 theme of “dead to law” or “not under law.” This chapter gives the results of being under the law of sin and death (8:2), and chapter 8 will give the results of being under grace. Both chapters are an extension, an exposition, and an expansion of chapter 6:15-23. Chapter six was intended to show that through Christ's death we died to sin and became alive to God. Chapter 7 says that it is through Christ's death that we are freed from law and enabled to live for Christ.

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?* Statements the writer has 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).

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 7:1-10

LESSON AIM: To discover several ways and terms Paul uses to describe the man living under law.

LESSON OBJECTIVES: You will . . .

1. See that Paul is dealing with the principle of dead to sin's penalty and alive in Christ in his illustration of the marriage relationship.
 2. Learn several descriptive terms denoting the condition of the old man under a law system.
-

DEAD TO THE LAW AND ALIVE UNTO CHRIST

A. The Principle Restated (vs. 1-6)

1. Illustration of marriage relationship.
2. The principle stated: *...by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law that binds her to him* (v. 1).
3. The principle applied:
 - a. Before Christ's death we were bound in marriage relationship to the law (law in general – any law).
 - b. Since we died to law, we are now free to be in relationship to our new husband, Christ.
4. It's not an allegory, but a principle. We cannot parallel every part of the illustration to the application, it does not fit.
5. When we died to sin (6:3-4), we also died to law systems that we might belong to Christ, married to Christ (cf. 8:1). The two lives contrasted (later).

NOTE: Paul says just like a death had to take place in the marriage relationship for someone to go marry another person, you who were living under the law system, were living under sins penalty, there had to be a death take place so you could be free.

B. The Purpose and Goodness of the Law

1. Law reveals the fact of sin!
 - The Law makes known what sin is (v. 7).
2. Law reveals the effect of sin! I died through it (vs. 4, 10).
 - Good intention.
3. Law reveals the sinfulness of sin!
 - Law is holy, righteous, and good (vs. 12, 16).
4. Law does not solicit sin, it only elicits it – the law is Spiritual (v. 14).
 - It was not law, but sin that brought death.
 - This is his answer to the question, *Is the law sin?!*

CHARACTERISTICS OF THE OLD MAN OF THE LAW

A. He Is Controlled by the Sinful Nature – Flesh (v. 5)

For when we were in the realm of the flesh, the sinful passions aroused by the law were at work in us, so that we bore fruit for death.

1. Literally, “passions of sin through the law operated.” The desires of the flesh are operative to the point of control. The passions were not controlled.
2. The words in the NIV “sinful nature” = the flesh tempted by the world.
 - a. The flesh is not sinful in and of itself.
 - b. It is the abuse and misuse of it that is sinful.
3. Just teaching against immorality does not by itself control it. There must be more power.

B. He Bore Fruit for Death (v. 5)

1. We sinned in mind, imagination, heart, and body. (cf. 6:21ff)
 - a. Nothing valuable came from that life controlled by sin.

- b. The only results were fruit that bore – brought about death.
- 2. “Aroused by the law,” literally “passions of the sin through the law operated in the members of us for (*Eis*) to bear fruit to death.”
 - a. Temptation caused it to happen, become active in the flesh, and law defined it as sin. That definition can be said to be “arousal.”
 - b. It is not that the law aroused my passions or tempted me in that sense.
- 3. Death is personified in this verse.

C. He Served in the Old Way of the Written Code (v. 6)

But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

- 1. A contrast here between motivations or power-source to live right.
 - a. The old way is that law demands, coerces, intimidates, and threatens with punishment.
 - b. The new is a new attitude. A new spirit, a new motivation. Grace motivates. It does not make us lazy or disobedient.
- 2. The old was a written-down code, well defined.
 - a. Nothing is left to faith and reliance on God for decisions.
 - b. The new is a walk by faith and not by sight (2 Corinthians 5:7).
- 3. Our lives are now governed not by flesh but by spirit (attitude).

D. He Is Incited by Sin to Rebel (vs. 7-8)

- 1. Purpose of the law or effect of the law was:
 - a. To alert to what is sin (3:20; 4:15; 5:20). The Law isn’t wicked, but the people under it are because they have no power to keep it.
 - 1) Sin is personified as someone who seizes upon the opportunity law has presented to incite to desire (*Epithumia*) or covet.
 - 2) The word “occasion” indicates the starting point or base of operations for an expedition, and the resources to carry it out.
 - n. Sin made law its ally! – *The sting of death is sin, and the power of sin is the law.* (1 Corinthians 15:56)
- 2. “Apart from law, sin is dead” (cf. 4:15; 5:13).
 - a. Sin is lawlessness or breaking the law of God (1 John 3:4).
 - b. If law is not present, sin is not defined nor is it present.
 - c. Sin is without power and opportunity without law. You wouldn’t know it was sin.
 - d. So “apart from a law system,” sin is dead – sin is not taken into account under a grace system.

E. He is Dead to a Relationship with God (vs. 9-11, 13-14)

- 1. Paul’s previous condition: *Once I was alive apart from law.*
 - a. He could be talking about a time in his life when Law did not apply, i.e. he wasn’t under law. This would be infancy and childhood. He was innocent and sinless in that state.
 - b. There was a time when he FELT morally and spiritually secure.

- c. It was his PERCEPTION that he felt alive, but he really wasn't.
 - d. Then the law came in and showed him how much sin was in his life, and he knew then that he was dead.
- 2. "Sin revived" – being exposed by law. It became a living issue in Paul, as it had in so many others who under Law saw their sinful condition.
- 3. There came a time in Paul's life when he was instructed in the Law (Acts 22:3; Philippians 3:5-6).
 - a. As a young man, he was faced with the precepts of the law and sin "revived" and he died to God.
 - b. When law came, he was placed under law and therefore under sin.
- 4. The commandment was intended to bring life. There was nothing wrong with the law in and of itself. It was perfect, and could give life to the perfectionist. The fault was not with the law, but with the perverseness of man (Hebrews 8:7-8).

SELF EXAM FOR LESSON TWELVE

1. What truth was Paul presenting in the marriage illustration?
 The Principle stated: _____

 The Principle applied: _____

2. Give four statements that show the purpose and goodness of the Law.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
3. What are five statements which reveal the characteristics of the old man of the Law?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
4. What is true about sin when there is no law? _____
5. What did the Law require for a person to be righteous? _____

LESSON THIRTEEN

DOCTRINE OF JUSTIFICATION

The Old Man of Sin, Before Justification (2)

INTRODUCTION

The key to the meaning of the entire section is found in the number of times the word “I” is repeated – some 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 striking. In Chapter eight there are at least twenty references to the Holy Spirit. In chapter seven law is mentioned twenty times, in chapter eight it is found only three or four times.

Remember in chapter six he said you are dead to the penalty of sin. Then in chapter seven he says you are dead to a law system. Those happened at the same time when one was baptized into Christ (6:3-4). So you die when you are united with Christ, you die to living under a law system which demanded perfection and condemned you when you sinned once. In chapter 7 the writer describes the man who is under a law system. This is going to be in contrast to the man who is under God’s grace in chapter eight, particularly the man who is led by the Spirit as Paul will describe in that chapter.

LESSON TEXT: Romans 7:11-25

LESSON AIM: To discover several more ways and terms Paul uses to describe the man living under sin in a law system.

LESSON OBJECTIVES: You will . . .

1. Learn Paul’s thirteen descriptive terms of the man living under a law system.
-

THE CONDITION OF THE MAN LIVING UNDER A LAW SYSTEM

A. He is Deceived into Sin (v. 11)

1. The Law reveals the deceitfulness of sin:
 - a. It deceives us into thinking wrongly about God.
 - b. It deceives us into thinking wrongly about ourselves.
 - c. It deceives us into thinking wrongly about sin itself.
2. The Law tends to cause man to see the forbidden fruit and desire it.
 - a. It is man’s nature to want what is restricted, e.g. children testing the boundaries set by their parents.

- b. At first glance the Law leads you to believe you can carry it out.
- 3. The Law, the precept, is not the deceiver or the instrument of deception.
 - a. Satan uses the opportunity of the restriction to deceive man.
 - b. “Forbidden fruits are sweet; and the commandment which forbids them is thus used as an impetus by the sin power to make us reach out after those fruits just because they are forbidden” (Lenski).

NOTE: 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.

- 3. So the Law was (v. 12):
 - a. HOLY – because it came from God, pure because it was perfect, without taint of wrong or sin. It is not the source of sin.
 - b. RIGHTEOUS – because of the justice of its precepts, it promotes godliness in those who adhere to it.
 - c. GOOD (vs. 12, 13) – because of its benefits to mankind, it gives guidance for living right.
- 4. Law is neither sin nor does it work death, it is no more the author of death than it is of sin. (*The **sting of death is sin**, and the power of sin is the law.* 1 Corinthians 15:56)

B. He Has an Utterly Sinful Life (v. 13)

- 1. “Utterly” – beyond measure, excessively, exceedingly – ...*so that through the commandment sin might become utterly sinful.*
- 2. Again, the denial that he is speaking against the Law.
- 3. Devoutness (Paul and Cornelius) does not negate utter sinfulness! Contrast how he saw himself (here) and as others saw him (Philippians 3:6).

C. He Is Unspiritual (v. 14)

- 1. The word is “fleshly”– lives for the flesh and its perversions.
 - a. The material of which human nature is made.
 - b. It has to do with the sensuality, the animal, the carnality in us.
- 2. This is in contrast to the spirituality of the law.

D. He Is Sold under Sin (v. 14)

- 1. “Sold as a slave to sin” (NIV) – a bond slave, indicates dominance.
 - a. Romans 3:9 – ...*all under the power of sin.*
 - b. Romans 6:14 – ...*sin shall not be your master.*
 - c. Galatians 3:22 – ...*prisoner of sin.*
 - d. Galatians 4:3 – ...*we were in slavery under the basic principles of this world.*
 - e. Romans 6:16-17 – ...*slaves to sin.*
 - f. Romans 6:13 – ...*offer members of body to sin.*
- 2. Talking about before he was a Christian, that is when he was under sin’s penalty and power.

E. He Cannot Do What He Wants to Do (vs. 15-20)

1. His spirit or mind or intellect has been instructed by the Law as to what is good, holy, and righteous.
 - a. His spirit wants to do the good he has been taught. Yet the fleshly desires are strong and overpowering.
 - b. So, he says “my own behavior baffles me” (RSV of v. 15).
2. What a frustrating experience for the honest moralist! There is no sustaining power outside of himself/herself to control the fleshly desires.
3. Chapter 8 will show the Christian’s power sources to deal with the conduct (cf. 2 Corinthians 10:5 – *We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ*).

F. He Is Indwelt by Sin (vs. 17, 20)

1. The Christian is indwelt by the Spirit (Acts 2:38; 2 Timothy 1:14; 1 John 3:24; Romans 5:5).
 - The non-Christian is indwelt by sin. That’s the meaning of indwelt, used in contrast here.
2. That which indwells controls. Sin is the controlling ruler of my life. I no longer control what my flesh does; sin does.
3. He is talking about sin’s power, not just the legal viewpoint from chapter six.
4. “Living” (*Enoikousa* – from the similar root word for “house”).
 - a. Used in reference to the Spirit in 8:11 – *And if the Spirit of him who raised Christ from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.*
 - b. Used of God in 2 Corinthians 6:16 – *What agreement is there between the temple of God and idols? For we are the temple of the living God.*
 - c. Used of Christ in Colossians 3:16 – *Let the word of Christ dwell in you....*

G. He Is Indwelt by No Good Thing (v. 18)

1. The Spirit is not present.
2. There is no good power source to control his life (cf. Romans 3:12).

H. He Practiced Doing Evil (vs. 15, 19)

1. The Christian is one who does not practice evil (1 John 3:9, *No one who is born of God will continue to sin, because God’s seed remains in him; he cannot go on sinning, because he has been born of God. 5:18 – We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe; and the evil one does not touch him*).
2. The non-Christian practices sin (1 John 5:19 – *...the whole world is under the control of the evil one*). He has no power, other than his wish, to resist temptation.

3. “Practice” is *Prasso*, which means to occupy oneself with, to be busy with, engaged in, habitual.

I. He Is Accompanied by the Law of Sin (vs. 21-23)

1. He brings in a new kind of law here. Not law systems or the Law of Moses or the law of sin and death.
 - a. The “law” means a principle, the way things happen (cf. 3:28-30).
 - b. The principle of sin is that sin reigns, determines my actions and behaviors, controls. A law as a standard is that which rules.
2. It is always there (v. 21). It’s the law of experience. It’s in my members in that they follow its “code.”
3. The man sees:
 - a. Delight in his inner being with doing the principles of God’s law. He recognizes them as good and healthy.
 - b. Discernment – sees a different law in his members, controlling them.
 - c. Defeat – wretched and ensnared (v. 24).
4. Verse 21 – evil is looking over the shoulder, like a nagging mother-in-law.

J. He Is At War in His Flesh (v. 23)

1. The law of my mind is the principle of my mind wanting to do good.
2. The law in my members is the law of sin (v. 21). It tries to control my body.
3. Nothing is worse than a divided house (cf. Matthew 12:25).

K. He Is Captive to Sin (v. 23)

1. We lose the war. Think of how it would feel to be captive to a cruel enemy, e.g. Assyria, Hitler, POW in Vietnam, etc.
A city under siege lives in fear!
2. The captive is at the mercy of his conqueror, a slave relationship or worse. That’s fearful.

L. He Is Wretched (v. 24)

1. “Wretched” means “miserable, worn out, tired, distressed.”
2. “Body of death” – an allusion to the ancient custom of a tyrant.
3. Deliverance, rescue. Denotes an act of a soldier to run to a comrade’s side to rescue him in the heat of battle.

M. He Is Alone with Self (v. 25)

“I of myself.” Both alone and lonely.

Conclusion

- A. He could be speaking with the editorial “I” and “Me” here and not referring to his own experience, but the other is possible too and I favor that view.
- B. Certainly not talking about the Christian struggle. There are too many descriptions of the person that could not possibly fit the Christian who is walking in the light, e.g. “indwelt by sin,” “can do no good thing.”
- C. Verse 25 is the transition to chapter 8, the “Man of the Spirit” (cf. v. 6).

SELF EXAM FOR LESSON THIRTEEN

1. List Paul's thirteen descriptions of the man living under a law system.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____
- 12) _____
- 13) _____

2. Give Paul's three-fold description and characteristics of the Law.

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

LESSON FOURTEEN

DOCTRINE OF JUSTIFICATION

The New Man in Christ

INTRODUCTION



Chapter eight stands in stark contrast to chapter seven. What an ugly, depressing picture of ourselves that was! No one likes to dwell on it too long. There was too much pain and misery and embarrassment in that past life.

Against that black, bleak picture stands this chapter, full of brightness and hope and love and assurance. Someone has said, “The Bible doesn’t teach eternal security of the believer, but this chapter and its assurance of salvation is close to it!” Chapter seven is the wail of despair; chapter eight is the shout of victory!

If there was ever any question about whether God wants us to be saved, it is put to rest here. If we wonder if our power is sufficient to endure, we find out here that it assuredly is. If we need hope, here it is. If we need the Spirit, here He is. If we need prayer, here it is. If we need sanctification and glorification, here it is. If we need resurrection, here it is. Christians need assurance. We’ve reacted to “once-saved-always-saved” with our own (per)version of “once-saved-never-sure”!

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

LESSON TEXT: Romans 8:1-4

LESSON AIM: To see that the saved person is not only free from the condemning power of sin but has the enabling power of the Holy Spirit to live the life of the freed person.

LESSON OBJECTIVES: You will . . .

1. Learn that the Christian, though still susceptible to sin, is free from the condemning power of sin.
 2. Understand that a change from the law of sin and death to the law of the Spirit is the reason.
 3. Know that the condition for no condemnation is walking according to the Spirit.
-

THE SPIRIT-GIVEN LIFE

A. The Christian's Relation to Sin – No Condemnation (vs. 1-4)

1. No condemnation: *There is, therefore, now no condemnation for those who are in Christ Jesus* (NASV), or literally, “Now then, no condemnation to the ones in Christ Jesus.”
 - a. The Spirit's involvement in becoming a Christian from the beginning.
 - b. The Spirit's involvement in living the Christian life.
 - c. Time - NOW! Two present tenses (understood only, not in Greek).
 - 1) It is now – that is in the present, not some future time.
 - 2) It is continual and constant – walking in the light (1 John 1:7).
 - d. Location: “In Christ Jesus” (Romans 6:3-4; Galatians 3:27).
2. Empowered by the Spirit: Sin no longer has the power to condemn the one who walks after the Spirit.
For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.
 - a. The law of sin and death – when you sin you die – separated from God.
 - 1) Two contrasted laws; the law of the Spirit of life, and the law of sin and death.
 - 2) *Sin and death* refer to the **source** and **depth** of our condemnation, and from both of these Christ by the Holy Spirit delivers us.
 - b. Not talking about the Law of Moses.
3. Constantly cleansed: by the blood of Christ (1 John 1:7).
... but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.
4. Free from accusation: Satan cannot accuse the Christian of sin, of breaking God's law.
 - a. The one walking by the Spirit is still invaded by sin (1 John 1:8, 10, *If we claim to be without sin, we deceive ourselves and the truth is not in us ... If we claim we have not sinned, we make him out to be a liar, and his word has no place in our lives*)
 - b. Because of the continual washing with the blood of Jesus the saved person has been justified and is being sanctified.
 - c. Law cannot...I cannot...Satan cannot...others cannot...God will not condemn.
 - Jumping in and out of Christ is not biblical. Neither is the erroneous teaching “only saved at prayer.”
5. Receiver of all blessings in Christ: – the location of all blessings bestowed by God.
 - a. Faith – 3:26, *...the one who justifies those who have faith in Jesus.*
 - b. Redemption – 3:24, *...justified freely by his grace through the redemption that came by Christ Jesus.*
 - c. Peace – 5:1, *...since we have been justified through faith, we have peace with God through our Lord Jesus Christ.*

- d. Rejoicing in God – 5:11, *Not only is this so, but we also rejoice in God through our Lord Jesus Christ.*
 - e. Abundance of grace and of the gifts of righteousness – 5:17, *...how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.*
 - f. Being alive unto God – 6:11, *...count yourselves dead to sin but alive to God in Christ Jesus.*
 - g. Eternal life – 6:23, *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*
- Cf. 2 Timothy 2:10; 2 Corinthians 5:17; 1 John 5:11; Ephesians 1:7.

B. There Is No Ground for Condemnation

The Law of the Spirit of life has set me free from the law of sin and death.

1. The “Spirit of life” is the Holy Spirit – the life-giver (John 7:37-39).
 - a. He is the molder at creation, the breather of life into the dead bones in Ezekiel 37:14.
 - b. We are born of the Spirit (Titus 3:5b, *He saved us through the washing of regeneration and renewal of the Holy Spirit...* John 3:3, 5).
 - c. He gives me spiritual life (cf. 7:6, *...we serve in the new way of the Spirit*).
2. Not freed from discipleship or obedience or slavery to God, but to law and sin. *For freedom did Christ set us free* (Galatians 5:1; John 8:24-36).
 - a. The gospel set me free from “the law of sin and death.” That law is the one that says, “When you sin, you die” (cf. Ezekiel 18:4, 20; Romans 6:23).
 - b. It's also the law of sin that warred in our members in 7:23. We have been delivered from that law in our members (7:25).

C. The Powerlessness of the Old Law

For what the law could not (impossible) do in that it was weak through the flesh (without power).

1. The Law of Moses was limited in some way:
 - a. The problem with the Law.
 - 1) The law was weak because it couldn't perfect man or save him once he broke it (Hebrews 7:11-12, 18-19; 8:7-8; 10:14).
 - 2) The Law could not impart life.
 - 3) No provision in the Law for the impartation of God's Spirit to help men live it.
 - b. People could not keep it perfectly because they were weak in the flesh (ch. 7).
2. But God took care of that matter for us. Christ was sent to be a sin offering and so in that sense “condemned sin in the flesh.”
 - a. He came in the “likeness of sinful flesh” – humanity (Philippians 2:5-8; Hebrews 2:14-15).

- b. He came “for sin” – “concerning sin.” The reason for His coming (Matthew 1:21; John 1:29, 35; 1 Timothy 1:15).
- c. This is an interesting use of the term “condemned sin.”
 - 1) He rendered it useless, worthless, or no longer applicable.
 - 2) He ruined it in His flesh. The NIV says made him a “sin offering.” (2 Corinthians 5:21; Isaiah 53:10-12)

D. The Requirements of the Law Fulfilled

... in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.

1. He fulfilled its righteous requirements in two senses:
 - a. Lived a perfect life and so **could** be justified by law. “Fulfill all righteousness.” He was untainted by sin itself (Philippians 2).
 - b. Paid the penalty – death – for the violations of the law committed by all the people. He was the atoning sacrifice, “and for sin” (Galatians 3:13, *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written, ‘Cursed is everyone who is hung on a tree’*).
2. The requirement of the law was perfect obedience. The word “ordinance” is *Dikaioma* which means “righteous demand.” That cannot be fulfilled in us who sin and thus are violators of God’s law.
 - a. When by Christ’s blood we are justified and forgiven, we are freed from guilt and are perfect as far as the law is concerned. Thus we appear as if we fulfill the righteous requirements of the law because we appear sinless.
 - b. Walk after the Spirit and not after the flesh. He introduces the new controlling power of our lives. It’s not sin (6:1-14). It’s not law (6:15-7:24). It is a life of faith (1:17), a walk by faith (ch. 4; 2 Corinthians 5:7), a walk by the Spirit (ch. 8; Galatians 5:23ff). It’s the Holy Spirit!
 - 1) “Walk” indicates direction and movement.
 - 2) Dependence on the sacrifice of Christ and not self or works of merit.
 - 3) The Spirit is the mortifier of deeds of the flesh (v. 13).

PAUL’S PRAYER FOR THE CHURCH (Ephesians 2:14)

For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named.

A. Paul’s Purpose for Praying for the Ephesian Christians

1. The Spirit that lives in them would empower them in their inner being.
 - a. Not to give them miraculous gifts – not the most important thing.
 - b. So that Christ may dwell in their hearts through faith.
 - c. The eternal purpose of God is that Christians would become like Jesus (Romans 8:29).
2. Spirit power was not available before the death of Christ.
3. All Christians have access to this power of the Spirit in the inner man.

B. The Spirit-Controlled Mind

Those who live according to the flesh have their minds set on what the flesh desires. (v. 3)

1. The inner man – the mind – must first be under the control of the Spirit.
2. As a Christian, the mind of a person is ruled, controlled by the Holy Spirit that lives within, not by sin, self (self-will, psyche, etc.).
 - a. The word of God is the means by which the Spirit controls the mind.
 - b. ... *the sword of the Spirit, which is the word of God.* (Ephesians 6:11)
3. The spiritual mind is one that is dominated by spiritual thoughts, purposes, goals, and motivations.

Conclusion

“Our redemption and regeneration is not something negative. It blots out a past but offers a glorious present. It disengages hands and feet, heart and mind, from unworthy occupations, and gives them the dignity of a new service.

This indicates the practical purpose and natural effect of our salvation. It is the achievement of rightness” (Roy L. Laurin)

SELF EXAM FOR LESSON FOURTEEN

1. What is the five-fold condition/description of the one who walks after the Spirit?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
2. From what does the “law of the Spirit of life” set the Christian free and from what is the Christian not set free?
 - 1) _____
 - 2) _____
3. What was the three-fold problem with the Law?
 - 1) _____
 - 2) _____
 - 3) _____
4. What was the requirement of the Law which caused it to condemn those who tried to live by it? _____

LESSON FIFTEEN

DOCTRINE OF JUSTIFICATION

The New Man in Christ (2)

INTRODUCTION



Paul gives an easy way for us to determine if we walk in the Spirit or walk in the flesh – to simply see where our *mind* is **set**. The mind is the strategic battleground where the flesh and the Spirit fight. God can be pleased by man. It's not done through perfect obedience of the law for that is impossible, but it can be done by walking by the Spirit and being deemed sinless. The only way to be deemed sinless is to walk by the Spirit (same as walking by faith or walking in the light) and rely on the blood of Jesus for continual cleansing.

LESSON TEXT: Romans 8:5-39

LESSON AIM: To see the nature, character, power and security of the person who is in Christ and who walks by the Spirit.

LESSON OBJECTIVES: You will . . .

1. Examine several qualities of the Spirit controlled mind and how it affects the conduct of the Christian.
 2. Learn six attributes of the Spirit-controlled walk and be able to recognize it in a person's life.
 3. Consider three specific things the Spirit-inspired hope expects.
 4. See that every Christian has divine help in prayer and has assurance in God's eternal plan to enable him/her to be more than conquerors.
-

THE SPIRIT CONTROLLED MAN

A. Spirit-controlled Mind (vs. 5-11)

1. It is a Spiritual Mind (v. 5).
 - a. The inner man, the mind – must first be under the control of the Spirit.
 - b. The spiritual mind is one that is dominated by spiritual thoughts, purposes, goals, and motivations. (Philippians 4:8)
2. It is a Peaceful Mind (v. 6).
 - a. Peace as opposed to the mind of chapter 7 – a mind full of turmoil and confusion
 - b. Peace with self (7:21-23).
 - c. Peace with God (vs. 7-8; 5:1).

- d. Peace with fellow men. The Spirit produces fruit that treats other people the way they should be treated (12:9-21).
- e. Peace as fruit-likeness of Christ (Galatians 5:23).
Peace because of assurance.
- 3. It is a Submissive Mind (vs. 7-8).
 - a. The emphasis is on the new man's situation.
 - b. A better way to describe this is an "obedient" mind.
 - c. God can be pleased by man. It's not done through perfect obedience of the law – that is impossible, but it can be done by walking by the Spirit and being counted sinless (Hebrews 11:6).
- 4. It is an Indwelt Mind (v. 9).
 - a. Since the Holy Spirit dwells in the Christian, sin cannot (ch. 7). Whatever dwells there rules. In the Christian it is the Spirit.
 - b. That indwelling Spirit:
 - a. Produces the fruit of the Spirit (Galatians 5:22-23).
 - b. Intercedes in prayer for a child, a son (8:26-27).
 - c. Empowers the inner man to live righteous lives (Ephesians 3:16-18). The Holy Spirit helps my spirit control the flesh.
 - c. The Holy Spirit is the Spirit of God. What an incredible thought – that God should choose to condescend to dwell in frail human temples (cf. Genesis 3:8; tabernacle; temple – 1 Corinthians 6:19-20 – *Do you not know...*).
- 5. It is a Possessed Mind (v. 9).
 - a. He is now termed the "Spirit of Christ." At least four implications of that terminology:
 - 1) Belongs to Christ. Of His same nature and character.
 - 2) Works toward making us Christ-like.
 - 3) Christ's stamp of approval and ownership.
 - 4) Christ's way of dwelling in us (cf. Ephesians 5:18-19; Colossians 3:15-16; Ephesians 3:16-17).
 - b. If this Spirit dwells in us, and He does if we walk in the light, Christ is there. He controls our minds, transforms our minds, into His likeness (Philippians 2:5; Romans 12:1-2).
 - c. If the Spirit is there, Christ rules and possesses. Since our spirits cannot serve two masters (Matthew 6:24), Christ must be the one sole ruler of our lives.
- 6. It is an Alive Mind (vs. 6, 10). *The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.*
 - a. "If Christ is in you" (v. 10) or "Since Christ is in you," goes back to verse 9. God and Christ dwell in us representatively through the literal indwelling of the Holy Spirit (Ephesians 2:21-22).
 - b. "The body is dead because of sin." The body is the flesh, or what has been the instrument of Satan's work (cf. 7:24-25). It is now dead – pronounced so, reckoned so by God, when we were justified. We are to reckon it so (6:11).

7. It is a Hopeful Mind (v. 11). *...he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.*
 - a. The body is dead because of sin but God will make it back alive also one day just like the spirit part of you.
 - b. God raised Jesus from the dead, and will also raise us (varied MSS readings).

B. The Spirit-controlled Walk (vs. 12-17)

1. It is an Obligated Walk (v. 12).
Therefore, brothers and sisters, we have an obligation--but it is not to the flesh, to live according to it.
 - a. Some translations called it “debtor” not to the flesh, but to the Spirit.
 - b. We are debtors, obligated ones to:
 - a. Persons – the Spirit, the Christ, and God the Father because they own us (1 Corinthians 6:19-20).
 - b. Conduct – obligated to live righteous lives. The Spirit will not stand for anything else. If we grieve the Spirit continually with inappropriate behaviour, He will be quenched and leave us.
2. It is a Mortified Walk (v. 13).
 - a. The indwelling Spirit works within to put an end to the evil deeds of the flesh. Before the fruit of the Spirit can be produced, space must be made for it in the mind.
 - b. The old man must be eradicated (1 Peter 2:1-2-*Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, slander of every kind.*
 - c. How the Spirit does that, I don’t know! Perhaps He cuts it out with the Word, which is His sword (Ephesians 6)
3. It is a Son’s Walk (vs. 14-15).
 - a. We are not slaves, but sons in the Father’s household.
 - b. New family relationships with its blessings and privileges.
4. It is a Courageous Walk (v. 15).
 - a. A slave fears – Israelites in Egyptian bondage, but a son does not fear.
 - b. When you are outside of Christ, there are many fears:
 - a. Who we are.
 - b. What people think of us.
 - c. How God views us.
 - d. Living without real meaning and purpose.
 - e. Death.
 4. A son doesn’t fear when the Father is near.
5. It is a Hopeful Walk (v. 17).
 - a. Because we are sons or children, we will receive the inheritance.
 - b. We are co-heirs with Christ. What He gets, we get – because we are sons like Him. He inherits because He is a real Son; we by adoption.
 - c. What do we receive?
 - 1) A room in the mansion (John 14:1-3)
 - 2) A body (Philippians 3:20-21; 1 John 3:1-2).

- 3) A presence with God (1 Thessalonians 4:17, *And so shall we be with the Lord forever*).
- 4) Eternal life (Titus 3:5-7, *He saved us...so that, having been justified by his grace, we might become heirs, having the hope of eternal life*).
- 6. It is a Suffering Walk (v. 17).
 - 1. Our identity with Jesus as a suffering servant:
 - a. Colossians 1:24 – *I rejoice in what was suffered for you, and I fill up in my flesh....*
 - b. Philippians 3:8-11 – *What is more, I consider everything a loss compared....*
 - c. I Thessalonians 3:3b – *You know quite well that we were destined for them* (sufferings).
 - d. II Timothy 2:3 – *Endure hardship with us like a good soldier of Christ Jesus*.
 - e. See also 1 Peter 3:17-18; 4:1, 13-17.
 - 2. Thus our identity with Jesus' glory is conditional upon our identity with Him in purpose, motivation, and COST.

C. Spirit-inspired Hope (vs. 18-25)

- 1. Hope in meaningful suffering (v. 18).
 - a. There are sufferings in this present life, but our hope is that there is reward in the future.
 - b. Later, when Jesus returns, a glorious inheritance will be revealed and given to us. So our sufferings are hardly worth mentioning, much less complaining about, when we think of the great glory to be given us later (v. 17).
- 2. Hope in affinity with the Creation (vs. 19-22). The material universe, not people.
 - a. It waits in eager expectation.
 - 1) With outstretched hand for the sons of God to be revealed.
 - 2) This is the end of time when all hearts will be laid bare and all secrets known, and then the sons of God will be seen for sure.
 - b. It waits in groaning because when man fell in the Garden, it was also given consequences – cursed earth (Genesis 3:17-19).
 - c. It is personified to make Paul's point. In Scripture trees rejoice (Psalm 96:12), floods clap (Psalm 98:8), wilderness can be glad (Isaiah 35:1), mountains and hills can sing (Isaiah 55:12).
 - d. It will be rejuvenated. There will be a "new heavens and new earth."
 - 1) Not in a literal, premillennial sense. Not in a sense of an abode for man, for we will live with God in heaven. Not in the sense of Isaiah 65-66, but from that imagery.
 - 2) The exactness of this doctrine of the new state of the earth is not made known, but that curiosity does not suit Paul's point here, so it is extraneous.
 - 3) Our specific identity is explained in subsequent verses.

3. Hope of redemption of the body (vs. 23-25).
 - a. We already have the first fruits of the Spirit, i.e. the indwelling Spirit and His fruit in our lives, the likeness of Christ in the inner man, salvation of our souls. (First fruits is just part to represent the whole. The recipient of the first fruits possesses it all!)
 - b. We, like the creation, groan inwardly because we await a new body, the final fruit of the Spirit (Ephesians 1:13-14; 4:30; 2 Corinthians 1:21-22; 5:5; 1 Corinthians 15). That makes our adoption complete.
 - c. The Spirit is God's guarantee that that will happen (vs. 9-11).
 - d. Definition of hope – desire plus expectation, assuredness that something promised, but not yet done will be done.
 - 1) Hope is personified as that concept for which we wait.
 - 2) Hope is also the inner conviction of our hearts.

D. Spirit-helped Prayer (vs. 26-27)

1. "In the same way" refers to hope (vs. 18-25) that helps us. Hope and the Spirit are our helpers.
2. We are still "weak" (same word as in 5:6), but this time it refers to the Christian. It indicates our need and lack of personal strength even though we are Christians.
3. The specific way the Spirit helps us as told here is intercession in prayer.
 - a. The word for "intercession" here is the same word used for Christ's intercession, cf. v. 34; 1 John 2:1; John 14.
 - b. Our knowledge is imperfect. We do not always know what we should be asking for (Matthew 6:8,32).
 - c. He takes our inner groans to the Father and tells Him of our needs. He expresses to the Father our true wants and needs in harmony with the Father's will.
4. God searches or examines the minds of men. He knows the mind of the Spirit and the Spirit knows me; since God knows the Spirit, then He knows me and my needs.
5. "According to God" – God's will is the standard and limit.

E. The Working out of the Eternal Plan of God (vs. 28-30)

1. Prayers answered: The answer to our and the Spirit's prayers. Verse 28 begins with "and" indicating "another help."
2. Purposed and planned: God desired and planned and knew from before the world began what He wanted to happen to Christians.
 - a. The foreordination in this passage is in reference to sanctification, not justification.
 - b. Here the predestination is God's determined will to make the Christian – who became one by his own free will, like Jesus.
 - c. "Conforming" to the likeness of Jesus is the only kind of conformity that is acceptable to God.
 - d. Foreknowledge does not necessitate forcing.
 - 1) God foreknew who would be Christians.

- 2) He called them through the Gospel (2 Thessalonians 2:14).
- 3) He justified them by faith (the theme of the book).
- 4) He glorified them (may be future, but may be now too in the sense of becoming like Christ – 5:17; 2 Thessalonians 2:14).
3. Preeminence given: “Firstborn among many brethren” (Hebrews 2:11).
 - a. Could be first in a series. Others will follow in glorification.
 - b. Could also mean preeminence (Colossians 1:17-18).
5. Providentially worked out: It is because of that determined plan and purpose of God that He providentially works all things out for my good (v. 28). My good is doing His will though (cf. Philippians 2:12).
- 6.. Participants and recipients of His Divine:
 - a. Providence (v. 28).
 - b. Plan (vs. 29-30).

F. Conquering Life in Christ (vs. 31-39)

1. No defeat: What should be our conclusion to this matter of being in Christ?
 - a. Many Christians seem to have chosen the “agony of defeat” spirit!
 - b. I’m persuaded the reason is we don’t realize what we have! Romans 8:31-39 completes a “victory” passage.
2. No opposition: ...*who shall oppose us?* (vs. 31-32).
 - a. Our opponents and enemies are there, but they might as well not be! Why? Because God is on our side. He’s for us. Everything said in this book, and especially this chapter, proves this.
 - b. The real proof of this is stated in verse 32, the gift of His Son. If God would give Him, what else would He not give us to insure our salvation.
3. No legitimate accuser: ...*who shall accuse or condemn us?* (vs. 33-34).
 - a. Echo of Isaiah 50:8-9 – like Christ. Who will bring a charge against the chosen ones of God? Who is the condemning one?
 - b. Idea of bringing legal charges against, e.g. court scene.
 - 1) We are on trial.
 - 2) Satan is the accuser.
 - 3) But, God is the Judge.
 - 4) Christ is my Advocate (1 John 2:1-2; v. 34a).
 - c. God is fair and justifies me, reckons me righteous and innocent.
 - d. Christ’s intercession – the blessing of now.
 - 1) Our prayer.
 - 2) Spirit’s intercession (vs. 26-27).
 - 3) Christ as High Priest interceding (Hebrews 7:25).
 - e. I’ve been justified (vs. 1-4). I’m righteous. My sins are continually washed away by His blood.
 - f. So when Satan says, “Look, Lord, did you see that?” God says, “No!”
4. No separation: ...*who shall separate us?* (vs. 35-39).
 - a. ...*from the love Christ has for us*. The answer is “No one” and “No thing.”
 - b. It’s those **trials** that tempt us to think otherwise (Psalm 44:22).

- c. The **pressures**: Things that cause doubt, stress, fear, sorrow.
 - 1) In general – without, within, past, present, and future.
 - 2) Specifics – How can I believe that Christ loves me when I'm ridiculed, sick with cancer, opposed by Satan and angels, threat of death, and intimidations of life, not enough to eat or wear, dangers in the world, etc. Psalm 44 – Lord, Where are you?
- d. We are more than conquerors! Not even the Devil and all his angels can defeat us. God's love in Christ is that strong!

SELF EXAM FOR LESSON FIFTEEN

1. Give the seven-fold description/attributes of the Spirit-controlled mind.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
2. List the six descriptions of the Spirit-controlled walk in verses 12-17.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
3. In what three areas is the Spirit-filled hope involved?
 - 1) _____
 - 2) _____
 - 3) _____
4. How does verse 28 relate to verses 26-27?
 - _____
 - _____
5. The conquering life involves what four things?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON SIXTEEN

DOCTRINE OF JUSTIFICATION

Illustration and Vindication of the Doctrine of Justification (1)

INTRODUCTION



Paul has argued for the “Doctrine of Justification by Faith” (chapters 3-5) and answered the general objections to that. In so doing he argued for the assurance and glorification of Christians (ch. 8). The objection that is anticipated as a result of that is, “What happened to the Jew, then, if God is faithful?” or “If apparently God wasn’t faithful to the Jews (because they have been rejected, how do we know He will be faithful to the church?” In spite of God’s love, Israel as a nation was lost. Does this mean that God’s promises failed? No! Why or how do we know?

1. His promises didn’t include mere physical descent.
 2. The history in the Isaac-Ishmael and Jacob-Esau choices proves it.
 3. The nature of God’s mercy and sovereignty proves it.
-

LESSON TEXT: Romans 9:1-29

LESSON AIM: To see that the sovereignty of God rules supreme in fulfilling His purpose in the redemption of man.

LESSON OBJECTIVES: You will . . .

1. Learn that the sovereignty of God was the determining factor of who would be in the Messianic line through-out Israel’s history.
 2. Understand that the sovereignty of God is not arbitrary but was exercised according to His divine plan – the redeeming of humanity.
-

Outline of chapters 9-11.

1. Israel’s past election (ch. 9).
2. Israel’s present rejection (ch. 10).
3. Israel’s future restoration (ch. 11).

Chapter 9 defends God’s character in relation to Israel’s rejection.

1. His Faithfulness (vs. 1-13).
2. His Righteousness (vs. 14-18).
3. His Justice (vs. 19-29).
4. His Grace (vs. 30-33).

Chapters 9-11 have been the seed for some false doctrines. 1) Predestination (ch. 9), and 2) Premillennialism (11:25ff). These will be seen to be in error as we proceed with a paragraph-by-paragraph view.

GOD'S SOVEREIGNTY DETERMINED WHO WOULD BE IN THE MESSIANIC LINE (9:1-29)

A. Neither Sentimentality Nor Divine Privilege Can by Themselves Save the Resistant Jew (vs. 1-5)

1. The first example: Substitution won't suffice – Paul cannot die for his fellow Jews (vs. 1-3).
 - a. Paul is no renegade Jew nor traitor to his nation. He sounds like an Amos or Hosea.
 - b. Paul calls on anyone who knows him, knows his conscience which is trained and controlled by the Holy Spirit, to witness to the truthfulness and emotional sense of what he is about to say.
 - c. He suffers inwardly because his own nation rejects the truth of which he is so sure. It's great and unceasing.
 - a. He truly loves them with the love of the Lord.
 - b. He does not have a condemning attitude (cf. Exodus 32:30-32).
 - d. Verse 3 is a totally hypothetical situation.
 - 1) It could be translated "I could wish" which means "If it were possible and it would do any good, I would...." It is not possible, and Paul knew it, but if it were, he would be willing to do it in order to save his people.
 - 2) This is a remarkable attitude, especially in view of the fact that his own people were the ones who usually persecuted and ridiculed him.
 - e. There's only been one substitution sacrifice, Jesus. And the Jews rejected that one. There is none other (cf. Hebrews 6:4-6; 10:26).
2. The second example: The privileges they possess won't suffice (vs. 4-5). God has blessed them with many privileges (cf. 2:17-20; 3:1-2).
 - a. Adoption as sons (Exodus 4:22-23; Deuteronomy 14:1-2; Hosea 1:10; 11:1; Amos 3:2).
 - b. Divine glory – God's presence in the fiery cloud (Exodus 13:21-22), later in the cloud of the tabernacle and temple (Exodus 40:34; 1 Kings 8:10-11).
 - c. Covenants – circumcision, Abrahamic, Sinaitic, Levitical, and Davidic.
 - d. Receiving of the law – embodiment of truth (cf. 2:20).
 - e. Temple worship.
 - f. Promises-Abrahamic, Messianic.
 - (1) Land – Abrahamic.
 - (2) Great nation-though small, they were recognized (cf. David and Solomon's reigns).
 - (3) Christ (1:3).
 - g. Patriarchs – men of faith, models, revealers.
 - h. Ancestry of Christ (1:3; 15:8).

B. Being a Child of Promise Is Not Based on Physical Lineage (vs. 6-18)

1. Physical lineage traceable to Abraham not sufficient (vs. 6-9).
 - a. He declares that God's word has not failed. (Chapter 10)
 - 1) God gave them those privileges and never changed His mind about them.
 - 2) The prophets had said the same thing as verse 6.
 - 3) 2:28-29 also says the same thing, that it takes more than physical circumcision to insure covenant relationship.
 - b. Physical lineage would give Abraham's other descendants the same privileges as the Jews.
 - 1) Following their reasoning, that mere birth into the family of Abraham insured salvation, Paul asserts that Isaac was the chosen, promised son through whom the Messiah would come.
 - 2) If it were through Abraham's seed altogether, Ishmael or the Arabs (through Keturah), would be included.
 - 3) They know and Paul knows that Isaac was the son of promise (Genesis 18:10, 14; 21:12). So the blessings are of promise and not descent.
 - 4) Paul distinguishes between the seed as a WHOLE and the PROMISED seed, in order to emphasize election as the fundamental principle.
2. Physical lineage traceable to Isaac not sufficient (vs. 10-13).
 - a. Even if one was a descendant of Isaac, he still could be an Edomite. The Jews certainly would not allow the Edomite to be a son of promise!
 - b. God chose Jacob instead of Esau.
 - 1) Not only has he emphasized that it was not of lineage, but here he says it was not of works.
 - 2) God made the choice before their birth. . . *not by works but by him who calls* – she was told, *The older will serve the younger*. He even made the older serve the younger, in the sense of the nations of the two – Edom served the Jews (Genesis 32:22-23; Malachi 1:2-3).
 - c. *Jacob I loved, but Esau I hated* has to do with God's choice, not winsome feelings. (cf. Malachi 1:2-3)
 - 1) This choice is in relation to the Messianic line, not for salvation.
 - 2) Esau could have been saved, and may be!
3. Lineage and Promise are based on God's sovereign choice (vs. 14-18).
 - a. Question: Since God gave these blessings to the Jews, is He not unjust then to turn around and condemn them!?
 - 1) The Jews do not understand that something can be conditional but not merited.
 - 2) If God chooses to bless one above another, what right do we have to complain (cf. Matthew 20:1ff)?
 - 3) Job too needed the message – that we need to serve God because He's God, and that is sufficient.

- b. Answer: The matter of choice is according to mercy, not according to meritorious works.
 - 1) The illustration of Moses' statement in Exodus 33:19 – Moses asked to see the glory of God.
 - 2) God's answer: Moses received mercy, not because of anything in himself but because God willed to give it – because of sovereign mercy.
- c. The example of Pharaoh (cf. Exodus 9:14, 16).
 - 1) Pharaoh hardened his heart, and then God did it too, to accomplish His purpose (cf. 2 Thessalonians 2:9-11).
 - 2) He did not have to harden Pharaoh, but He did for His purposes, which are to save men (cf. 1 Timothy 2:5; 2 Peter 3:9). It's His right as Sovereign God to do that! We should accept it.
- d. But suppose we did not know about Pharaoh's choices first. Besides, is not Moses as sinful? Then why did God show mercy on Moses and not Pharaoh?
 - 1) The answer is that a Sovereign God has that right!
 - 2) That may not answer all our questions, but it should shut our presumptuous mouths! God is righteous in all His actions. That's all we need to know, even if we don't understand or deem them fair!
- e. This does not indicate that God is arbitrary, finicky or capricious. He has a purpose. Everything is calculated.

GOD'S SOVEREIGNTY AND PURPOSE

A. God's Sovereignty Is Not Arbitrary (vs. 19-29)

- 1. They have no right to claim God is unfair (vs. 19-21).
 - a. The Jews have another question: "What right does God have to judge or condemn us, if we cannot fight against His will?"
 - b. Paul answers by again asserting God's sovereignty and our insignificance in relation to it.
 - 1) Isaiah 29:16; 45:9; 29:16.
 - 2) Isaiah chapter 45 is in the context of God raising up Cyrus for His purposes.
 - 3) The context of Isaiah 29:16 shows that they were so evil that they wish to question God.
 - 4) The Jews' attitude in Paul's day is similar.
- 2. We are indeed like clay in His hands as the potter.
 - a. The clay does not have the right to tell the potter what to do with it!
 - b. No human being should challenge our "potter."

B. Gods Choices Made to Save People (vs. 22-29)

- 1. They have interpreted His longsuffering as a stamp of approval, rather than a time when He could work His plan better. (cf. 2 Peter 3)

God has the right to make these choices because: 1) of their wickedness (Isaiah 29:16); 2) of His purposes to save (Isaiah 45:9); 3) of His greatness (45:9).

2. Paul quotes from Hosea (2:23; 1:10) and Isaiah (1:9; 10:22-23) to follow through on His point in verses 22-24.
 - a. The emphasis is on the Jews, not the Gentiles. He wants to show that the Jews' salvation and the hardening of them was prophesied in the Old Testament.
 - b. These Old Testament quotations have to do with the remnant among the Jews, not Gentile salvation. They were prophecies of glorious days ahead for the Jews, not of Gentile salvation.
 - c. Isaiah 10 – three parts: 1) Woe to Israel; 2) Woe to Assyria, His instrument of wrath; 3) Remnant will be preserved.
 - 1) The real Israel in Israel's day was only a remnant not the whole nation.
 - 2) It was so in Paul's day too (Romans 11:5). Israel had appealed to Assyria for help and God will punish them for it.
 - d. Isaiah 1:9 – same story. It is a work of God that a remnant is left at all!
 - 1) Otherwise the Jewish nation would be like Sodom and Gomorrah – a scorched spot on the earth (cf. 11:4).
 - 2) God will punish unrighteousness but redeem a remnant according to His sovereignty and mercy.
 - e. God is not arbitrary. He has a purpose. We can't always see it, so we must accept His sovereign choices for that purpose.

SELF EXAM FOR LESSON SIXTEEN:

1. To what length is Paul willing to go to secure the salvation of the Jews?

2. What has to be concluded from Paul's statements in verses 1-5 concerning the salvation of the resistant Jews?

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. How does Paul prove to the Jews that simply being in the lineage of Abraham does not guarantee salvation for them?

5. What does Paul conclude concerning the purpose of God's sovereign decisions?

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

LESSON SEVENTEEN

DOCTRINE OF JUSTIFICATION

Illustration and Vindication of the Doctrine of Justification (2)

INTRODUCTION

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.

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 9:30 – 10:21

LESSON AIM: To understand and accept the fact that righteousness by faith is attainable only when searched for by sincerity of heart and mouth.

LESSON OBJECTIVES: 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 REASON ISRAEL IS LOST (9:30-10:21)

A. The Reason Righteousness Was/is Not Attained by the Jew (9:30-10:4)

1. They lack faith (9:32a) – *...they pursued it not by faith.*

2. They sought it through works of law (9:32b).
3. They rejected Jesus (9:32c-33).
4. They failed to hear the apostolic witnesses' plea (10:1).
5. They built it on zeal, but it was ignorant zeal (10:2).
6. They lack sufficient knowledge (10:2).
7. They sought it by self-righteousness (10:3).
8. They failed to submit to God's righteousness (10:3).
9. They failed to see Christ as the end of the Law (10:4).
 - a. Christ is the end of a law approach to everyone who believes. Christ ended the Law, so that righteousness could be obtained by faith in Him (cf. Galatians 3:23-24; Matthew 5:17). Christ is the only way.
 - b. The word "end" is *Telos*, which means "goal, completion." Christ is the end of the law in that He fulfills its righteous requirements.
 - c. Therefore He must be our means of attaining righteousness, not the Law.
10. They failed to see that righteousness comes by faith (10:4).
 - a. The reason for Israel's rejection is not:
 - 1) Because of a lack in God's word.
 - 2) Because of an untruthfulness in God's character.
 - 3) Because of injustice.
 - 4) Because of a misuse of power.
 - b. Their rejection is totally due to:
 - 1) Their sin of unbelief.
 - 2) Their refusal to submit to the righteousness of God.

B. Your Approach Is Inexcusable (10:5-21).

This chapter talks of Israel's present rejection and that they have had sufficient revelation from God to have made the choice to accept Christ, and be found righteous in Him. Even their own law told them this!

1. This righteousness is attested to by the Old Testament (vs. 5-15).
 - a. The negative: Keep the Law perfectly. The Law clearly taught that perfection was necessary for salvation by it (Leviticus 18:5). That's the negative. Just from that they should have sought another way.
 - b. The positive: The Law said, *The righteous shall live by faith* (Habakkuk 2:4). The positive is stated too. No excuses.
 - c. They shouldn't call for Christ to come down from heaven again to tell us the story (6b-7).
 - 1) They shouldn't demand that Christ be raised again before their eyes. No need for Christ to do it all over again. It's been done and there is sufficient witness to its truthfulness. The quotations are from Deuteronomy 30:12-14 wherein it is stated that the Law is not too hard for them to do (if they keep it by faith). They don't have to hear any more. It's there and its' plain to understand.
 - 2) Paul says this quote is equivalent to Habakkuk 2:4! Paul applies this quote to the resurrection to make the same point – they've had sufficient revelation and proof.

- d. Deuteronomy 30:14 says the Old Testament is a mouth and heart thing. Verses 9-10 explain that in new covenant terms. The Jews had just made it into a formalized, heartless thing. That old covenant was a mouth and heart thing, and so is the new covenant.
 - 1) Belief in the heart – of Jesus as the Son of God as proved by the resurrection.
 - 2) Confession (*Homolego* – to say the same thing) with the mouth – of Jesus’ resurrection (Matthew 10:32-33) and the Lordship of Jesus. Confess means to say what agrees with the truth.
 - a) Confession is saying with the mouth what you believe in your heart.
 - b) Justified and saved mean or effect the same thing – right relationship with God.
 - 3) Paul finishes this point by quoting Isaiah 28:16 again. Trust in Jesus is the key, instead of stumbling over Him and being shamed (cf. 9:33).
- e. Paul uses a lot of Old Testament quotations in these three chapters: 28 total, from Genesis, Leviticus, Deuteronomy, Isaiah, Psalms, Hosea, Joel, 1 Kings. Chapter 9 has 12; chapter 10 has 9; and chapter 11 has 7.
- f. In verse 13 he quotes from Joel 2:32. It is Messianic (Acts 2), so he’s indicating that it was a prophecy of how a person would be saved in Messianic times.
 - 1) Calling on the name of the Lord is equated with trusting Jesus or belief and confession.
 - 2) They are different ways of saying the same thing (cf. 1 Peter 3:21; Acts 22:16; 2:21, 38-39).
- g. The way of salvation – method of hearing (vs. 14-15).
 - 1) We use this passage frequently to stimulate feelings for world evangelism, and it can be used that way.
 - 2) In the context it states a fact, that the Jews had messengers bring it to them the proper way and yet.... Note the development in the passage: Preacher Preaches Audience – People Calling.
- h. Sent – Preaches – Hears – Believe – on Name
 - 1) This is the way a saving faith is developed. No other way. That’s the method or procedure .
 - 2. Hearing the message of Christ and responding to it saves.
 - 3. The context of Isaiah 52:7 is one of a description of restoration times, for Judah. When Judah was in Babylonian captivity, it looked as if Jehovah did not reign in Zion.
 - 4. To Jews. Believe the message given about Christ. It shows that Jehovah still reigns in Zion.
- 2. You do what your forefathers do (vs. 16-21).
 - a. They didn’t accept that revelation. Why? They didn’t have heart (v. 18). They didn’t understand (v. 19). They didn’t seek (v. 20).
 - b. Psalm 19:4 – This psalm declares that God has made Himself and His truth known – by revelation of mouth and writing. Did they understand?

- c. Deuteronomy 32:21 – Song of Moses. The context is judgment because of their history of rebellion. In that case it was the nation used by God as an instrument of judgment. Here it is the Gentiles who are converted.
- d. Isaiah 65:1 – “revealed myself” to a people who didn’t want to hear and seek.
- e. Isaiah 65:2 – those people didn’t respond to the message either. They were desired by God. Picture of the outstretched arms of a husband to his wondering wife. They cannot say God did not try and did not care. They can only blame themselves.
It isn’t God’s fault that they did not accept the Gospel!

SELF EXAM FOR LESSON SEVENTEEN:

1. List the ten reasons righteousness could not be attained by the Jews.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____

2. What reasons did Paul give for Israel being without excuse for their rejection?
 - _____
 - _____

LESSON EIGHTEEN

DOCTRINE OF JUSTIFICATION

Illustration and Vindication of the Doctrine of Justification (3)

INTRODUCTION

As always, God has a remnant of Jews – saved by grace through faith (1-6). What might the Jew conclude at this point? All Israel has been rejected by God. Was it God's intention to cast off His people, with whom He had had so much to do and to whom He had given so many promises and blessings? Paul's emphatic answer is that God has not rejected the Jew altogether at all: "By no means!" (*Me Genoito*) He then proceeds to give the reasons for his assertion. He does it in the form of witnesses. They are given in number and they all say, "God isn't finished with Israel."

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 11:1-12

LESSON AIM: To see Paul's explanation of God's eternal plan to accept the Jews through righteousness by faith and thus did not reject them, instead, they rejected Him.

LESSON OBJECTIVES: You will . . .

1. Know that Paul presents two witnesses to confirm that God had not rejected the Jews.
 2. Learn that Paul gives scriptural proof that God had always dealt with Israel by the concept of a remnant and still does.
-

THERE IS STILL HOPE FOR ISRAEL (CH. 11)

A. Paul's Witnesses for God's Eternal Plan

1. Paul is the first witness. His own case, his own conversion is one proof that God had not rejected Israel altogether. His salvation would never have taken place if God had ceased to deal graciously with the nation.

- a. He's always shown that by his feelings for his countrymen (10:1; 9:1-3).
 - 1) If God saved him, then that proves there is a present-day remnant!
 - 2) Paul could note many other Jews that have accepted that Gospel too, e.g. Acts 2.
- b. In fact he is a Jew's Jew (cf. 2 Corinthians 11:22 – *Are they Hebrews? So am I! Are they Israelites? So am I! Are they Abraham's descendants? So am I!*; Philippians 3:4-6 – *If anyone else*).
 - 1) He had all the credentials, and he's not disowning that nationality identity.
 - 2) However, he has become a Christian. That in and of itself proves God has not rejected Israel. One of them has received the Messianic promises.
 - 3) If they are speaking of wholesale and total acceptance of Israel to prove His faithfulness, no, but note Paul as one! cf. Acts 9; 22; 26; 2 Timothy 1:15-16 – *Here is a trustworthy saying....*
- 2. The second witness – Historical Precedent: God did not reject His people in Elijah's day, there was a remnant.
Appearances are not always the reality. There is a godly remnant though unknown to and disregarded by the entire nation.
 - a. 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.
 - b. 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.
 - c. There is no arbitrary decree, because the remnant in Elijah's day is described as those *who have not bowed the knee to Baal*.
 - d. "There is a remnant of Jews today," Paul asserts. It's just like Elijah's day, and it always will be.
 - 1) It is a remnant by grace, not by works because the two systems are mutually exclusive, and God only accepts the grace approach.
 - 2) Most of Israel of Elijah's day were lost.

B. God Hardened the Resistant for a Purpose (vs. 7-12)

- 1. The hardening of the unresponsive Israelites (vs. 7-10).
 - a. What Israel as a nation sought – relationship with God – only the elect obtained. Why? They didn't seek it by grace through faith (cf. 9:30-33; 11:6).
 - b. Those who failed to love and believe the truth (2 Thessalonians 2).
 - 1) God sent them a spirit of stupor so they couldn't believe. He quoted Deuteronomy 29:4; Isaiah 29:10 and Psalm 69:22-23 to back up his point.
 - 2) Four different time periods of which the principle was revealed
 - 3) These are a statement of the principle, not necessarily a prophecy of Paul's day.

- c. 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.
- d. The chosen nation lacked spiritual discernment (v. 8), and they had become burdened with ceremonial-ism and servility (vs. 9-10), until at length they had wholly departed from the divine idea and ideal.
- d. There comes a “point of no return” when God may say, “That’s enough. That’s all the chances you get to respond to my revelations and appeals. From now on I will make you oppose truth.”

NOTICE WHAT THESE TEN VERSES PRESENTS:

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**.
5. He hardened them to open the door to Gentiles and make the Jews jealous (vs. 11-12).
 - a. God did not make them fall so that no Jew could ever be saved. The hardening wasn’t final and total.
 - b. Their fall described three ways:
 - (1) Fall (v. 11).
 - (2) Loss (v. 12).
 - (3) Rejection (v. 15).
 - c. So why did God make them disbelieve: He did it to save many Gentiles! That’s what He did with Pharaoh, and with the Jews as well.

SELF EXAM FOR LESSON EIGHTEEN

1. What two witness did Paul present to show that God had not rejected His chosen people?
 - 1) _____
 - 2) _____
2. Explain the concept of a “remnant” and give scriptural proof that God has always fulfilled His promises in this manner.

3. Give two reasons given by Paul as to why God hardened the hearts of the Jews.
 - 1) _____
 - 2) _____

LESSON NINETEEN

DOCTRINE OF JUSTIFICATION

Illustration and Vindication of the Doctrine of Justification (4)

INTRODUCTION

The apostle is encouraging his physical brethren to repent by stating the outcome of their return. This is not a prophecy but a promise. If 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.

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.

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.

LESSON TEXT: Romans 11:13-32

LESSON AIM: To see the crux of God's plan and workings to bring about salvation to both Jew and Gentile, that both will be saved by grace through faith and not by law.

LESSON OBJECTIVES: You will . . .

1. See Paul's exhortation to Gentile Christians in Rome not to be prideful about their being chosen by God for salvation.
 2. Thoroughly examine the concept presented by Paul that "and so all Israel will be saved."
-

WARNING TO GENTILE CHRISTIANS

A. Gentiles Should Not Be Prideful (vs. 13-32)

1. They should see God working His plan to save as many as possible (vs. 13-15).
 - a. If the Jews loss of the Abrahamic promises led to Gentiles being saved, what great blessings when their "fullness" (receiving the blessings of

- salvation because they are provoked to jealousy by the Gentiles' conversion) comes.
- b. The Gentiles should understand their place in this matter.
 - 1) Paul is the apostle to the Gentiles (Galatians 2), and he loves them and wants them saved.
 - 2) He hopes that through his ministry (a Jew preaching the gospel to Gentiles), many Jews will see and be provoked and be saved.
 - 3) It will be like a resurrection, life from death.
 - 4) The Jews are dead in their law (cf. ch. 7). Therefore, Gentile, you have a vital part to play in ministering to Israel.
2. Two illustrations to establish Paul's point (vs. 16-20a).
 - a. The Gentiles should not assume a proud posture by listening to Paul's rebuke of the proud Jew.
 - 1) The Gentile had often been the recipient of the Jewish scorn.
 - 2) He might be tempted to giggle a scornful laugh in return.
 - 3) He has no right, since it is by the mercy of God he is saved.
 - b. Paul's two illustrations that tell how God regards Israel.
 - 1) The "first fruits" are the patriarchs and the promises given to them.
 - a) They were holy, and that sanctifies the whole batch of dough. (cf. Numbers 15:18-21; Leviticus 23:10, 17)
 - b) The imagery comes from the Old Testament sacrifice of the first fruits (grapes/grain) to persuade God to sanctify the whole.
 - c) Since the patriarchs are holy, the Israelite nation was holy (not in the sense of wholesale salvation, but election in the fulfilment of the Abrahamic promise in Christ Jesus.)
 - 2) The olive tree with two kinds of branches.
 - a) The saved Jews were the natural branches, because they were the natural outgrowth and the recipients of the Abrahamic promises. (The tree is not the Jewish nation or the church.)
 - b) The Gentiles are the wild branches that have been grafted in. They too are partakers of the blessings of the Abrahamic promises.
 3. The Gentile Christians have no reason or ground for arrogance (vs. 20b-24).
 - a. The Gentile must see himself in perspective in the plan and election of God.
 - 1) You are not the support; the root is. (Abrahamic promise?)
 - 2) You receive your nourishment from the root, not vice-versa (John 4:22).
 - 3) The Jews were removed, because of their unbelief. If the Gentile disbelieves, he too will be removed (v. 21).
 - 4) You are not the natural branches; the Jews are. If you could be grafted in as wild branches, certainly God could graft the natural ones back in. God's desire is that He can, and the Gentile should wish it so too.
 - b. In other New Testament references Paul makes no distinction between Jew and Gentile (Galatians 3:28-29; Ephesians 2).

- 1) But for his purposes here in warning the Gentile, he does make a distinction.
- 2) In the Old Testament there is a constant emphasis on the Jew being the blessed one, and from her flowing the blessings to the world, the Gentile (Isaiah 2:1-4; Micah 3:12-4:8; temple, Christ, etc.). Thus the Gentile should be humbled.
- c. The goodness and severity of God are in evidence here. The Jews are on the receiving end of the severity of God right now, but the Gentile could be there if he becomes proud and disbelieving.
4. All Israel will be saved (vs. 25-32).
 - a. Verses 25-26 are admittedly difficult. I will give several views and choose one as my “favorite,” i.e. the best possible interpretation in my estimation.
 - 1) The Premillennialist view sees a national redemption of Israel at the time of Christ’s second advent, and the beginning of the 1000 year reign. Newell does not accept that it’s all Jews of all times though, but only the living Jews after the antichrist finishes with them.
 - 2) Some feel that there will be a rather large contingent of Jews saved near the end of time, or at least at some future date. This view can be held and not necessarily violate other scriptural teachings of eschatology or agree with the Premillennial view.
Observations on this view:
 - a) The words, “and so” (v. 26) does not mean “then” or “after that.” It means “accordingly.”
 - b) Is it just Jews at that time or is it the Jews of all time?
 - c) Paul is not talking about the future, but what is happening during his time.
 - d) Strange to single out Jews of that age – for salvation full and free – and exclude others.
 - e) Mass conversion of Jews is just the opposite of what he has been speaking of all along in this chapter! Why now!?
 - 3) I prefer a different view.
 - a) What we know:
 - “Israel” – the present remnant, the saved Jews (v. 5).
 - “mystery” – just refers to a marvelous chain of events, not so much what has been hidden up to this time.
 - “and so” – indicates that “all Israel” (the remnant, elected by grace, the saved Jew) is being saved in a like manner and simultaneous to the Gentile salvation. v. 31 – “that they too may **now** obtain. . .”
 - “will be saved” – the only method spoken of in Romans is justification by faith (9:30-33; 10:3) in Jesus and His sacrifice (10:26-27).
 - “now may have mercy” (v. 31) – is parallel to these verses and indicate a present, ongoing thing.

- b) If this refers to the first two views, it would be the only prophecy of future Jewish salvation in mass, and it is an obscure prophecy at that. It violates a good hermeneutical principle: “Let plain passages interpret obscure ones.”
 - c) In verse 25 he is still talking to Gentiles (cf. v. 13ff) about the salvation of the Jews, but by the same method as the Gentiles – justification by faith.
 - d) Verse 26 is clearly talking about the purpose of Jesus’ coming (His first advent), and not the second one. In other words, that’s why Christ came – salvation for Jews.
 - e) Since “Israel” has been used to refer to the true Jew, the elect by faith in this chapter, it cannot refer to the whole Jewish nation. “All Israel will be saved” refers to the remnant God has elected by faith to be saved.
 - f) “Fullness” of the Gentiles refers to the blessings of the Abrahamic promise given to the Gentiles. That could be at or as a result of Calvary (v. 27) and Acts 10 and the destruction of Jerusalem when Judaism’s last sign of having an elect nation was destroyed (Daniel 9:24-27).
 - g) “Until” may be used to imply a change of circumstances, but not always (cf. Revelation 2:25; Romans 5:14; 8:22). In other words, it may refer to a definite event that is not conditional on man’s response but a time or event in the plan of God that is fixed, e.g. the cross or Acts 10 or 70 AD.
 - h) Paul quotes Isaiah 59:20-21 to illustrate or prove his point. This simply refers to the blessings of the Messianic days – salvation – not to some future time beyond.
 - I) He is not presenting a brand new idea, separate and apart from what he has been saying already in this chapter. He’s still warning the Gentiles not to be presumptuous for the Lord will save a Jewish remnant by taking away their sins if and when they believe.
- b. Verses 28-29 seem to go along with this view.
- 1) Because the Jews rejected the cross, they are enemies of the cross. They re not saved! “Enemies for your sake.”
 - 2) The gifts and call are irrevocable. God will never change His mind about those things.
- c. One last restatement of what God had done in this matter (vs. 30-32).
- 1) Gentile, remember that it was because of Jewish disobedience that you received mercy, because...
 - a) God sent His messengers to the Gentiles.
 - b) Gentiles were more receptive.
 - 2) Gentile, remember also that they may respond again because of God’s mercy to you. God hardened them (parallel to “bound them over to disobedience”) so that He can bless them all, if they respond. It is an act of mercy, God’s desire is that some will choose to be saved.

B. Praise the All-Wise God (vs. 33-36)

1. Praise Him in all areas and in every way.
 - a. Verse 33 praises God's wisdom, knowledge, judgment, and His ways. The depth and riches of His wisdom.
 - b. Verse 34 praises God's highness, His unfathomable nature.
 - c. Verses 35-36 praise His all-sufficiency and sovereignty and indispensability.
2. Paul includes quotations from Isaiah 40:13 and Job 41:11 mixed in with his own observations.
3. "And so Paul brings this section on Vindication to a close with a hymn of praise to God's wisdom and knowledge. He pieces together phrases from the Old Testament. And when one reflects on the marvelous way in which the Scriptures vindicate God's ways to men he is impressed first of all with the condescension of God – that he even bothers to do it. And, secondly, with the marvelous nature of the Bible.
Should we mumble about our hope? Should we apologize for putting forward the Bible's explanation of things? Should we be intimidated into silence by philosophies or religions contrary to the Bible? I am no philosopher or scholar in the realm of comparative religion but I've read more than enough to know that the Christian faith doesn't suffer in comparison with anything around."
(McGuigan, Commentary on Romans, p. 332).

SELF EXAM FOR LESSON NINETEEN

1. What would prevent the Gentile Christians from being prideful about their position in God's purpose and plan?

2. Explain the following words as they relate to God's promise to save Jews.
 - 1) "all Israel" _____
 - 2) "and so" _____
 - 3) "Israel" _____
 - 4) "mystery" _____
 - 5) "will be saved" _____
 - 6) "now may have mercy" _____
 - 7) "fullness of the Gentiles" _____
3. Why would Paul refer to the Jews as being "enemies of the cross?"

4. How does the teaching that a mass conversion of the Jews fit in with what Paul has been saying throughout chapter eleven? _____

5. Who is the Israel Paul speaks of when he says "and so shall all Israel be saved"?
_____ How will they be saved? _____

LESSON TWENTY

THE BODY THAT WORKS

INTRODUCTION



We come now to the third and final section of the book of Romans. It deals with “The Christian in Experience,” and sets forth the practical effects and expressions of a normal Christian experience.

Duty follows doctrine; responsibility follows revelation; and practice follows principle. Unless these things appear in the course and conduct of our daily living, we give the lie to our faith. Their absence tells us that the presence of Christianity in us is only a fiction and a pretense. “All our professions, our desires, our ideals, our hopes, our intentions, will count for nothing unless we manifest holiness in thought, word, and deed in all the circles of daily life and activity.” Here is the fact of privilege following precept. And we must remember with care that Christianity contains the preaching of privilege as well as precept. (Roy L. Laurin)

LESSON TEXT: Romans 12:1-8

LESSON AIM: To discover and incorporate the Christian’s relationship to God and His church into reality and practical living.

LESSON OBJECTIVES: You will . . .

1. Consider the concept and necessity of consecration and transformation in one’s life and relationship to God and others.
 2. Learn that God has empowered and equipped His people with a variety of gifts in order that they might serve Him and His Church.
 3. Look briefly at the seven gifts given in this passage of scripture.
-

RELATIONSHIP TO GOD (12:1-2)

A. The Ground of Consecration (v. 1)

1. 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. “I urge you” – “I beseech you” (*Parakalew*). This has the power of a command!
 - a. This is an apostle kindly, lovingly exhorting us about something that is not a choice matter for us. We must do it!
 - b. Ephesians 4:1 – *As a prisoner for the Lord, I urge you to live a life worthy of your calling*; 1 Corinthians 1:10 – *I appeal to you, brothers, by the*

3. The motivation for doing this is “God’s mercy.”
 - a. It is not because an apostle is behind them with a big stick.
 - b. It is neither force, authority, nor fear that prompts our consecration, it is mercy.
4. “Offer (present) our bodies” refers back to 6:13,16,19.
 - a. 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.
 - b. This is part of the sanctification process. Our bodies are temples of the Holy Spirit (1 Corinthians 6:19-20).
 - c. It’s part of the burnt offering of Old Testament variety. The offering was presented to the priest for him to sacrifice.
5. Concept of “worship” and “sacrifice” in the New Testament.
6. New Testament sacrifice.
 - a. Priests (1 Peter 2:5, 9-10; Revelation 5:9-10).
 - b. Sacrifices:
 - 1) Daily living (12:1-2).
 - 2) Preaching (Romans 15:16).
 - 3) Doing good (Hebrews 13:15-16).
 - 4) Praising God with the mouth (Hebrews 13:15-16).
 - 5) Death (2 Timothy 4:6, *For I am already being poured out like a drink offering...*)
 - 6) Helping others (Philippians 4:18, *...a fragrant offering*; 2:17, *But even if I am being poured out like a drink offering upon the sacrifice and service coming from your faith.*)
7. “Spiritual / Reasonable” is *Logiken* which means rational, pertinent to intellect, reason. To offer one’s body is the only reasonable thing to do in light of what we have learned in this book.

B. The Attitude in Consecration – Transformed not Conformed

1. The Negative: Conforming to this world/age. (To take shape, so far as our conduct is concerned, from the ideals and practices of this world.)
 - a. The word was used to mean “imitation of a pose, adopting a position.” (cf. 1 Peter 1:14, *As obedient children, do not conform to the evil desires you had when you lived in ignorance.*)
 - b. Conforming is to take on the culture of this age/world.
2. The Positive: Transformation is the preventive cure of conformity. (It means more than a change in our manners. It is a change in our minds.)
 - a. The word is *Metamorphousthe* which means “change forms.”
 - 1) II Corinthians 3:18, *And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever increasing glory.*
 - 2) Matthew 17:2, *There he was transfigured before them – transfigured – a similar word and concept.*
 - b. This is accomplished by the “renewing of one’s mind.”

- 1) Bad thinking is what causes us to sin. Ignorance of the truth leads us astray. (Ephesians 4:18; Romans 1:18ff; Philippians 4:8; Proverbs 23:7; Matthew 5:17.)
3. When transformation / consecration is done, one will be a living, breathing example of the will of God.
 - a. He will be saved (2 Peter 3:9).
 - b. He will be Christ-like (Romans 8:29).
 - c. He will be holy (Ephesians 3:10).
 - d. His transformation is a living proof that God's will for man was (is) good, perfect, and pleasing (to us in this life and to God).

RELATIONSHIP TO THE CHURCH (vs. 3-21)

A. The Proper Place and Use of Gifts

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. Proper view of self (v. 3) involves having a *Correct Attitude*.
 - a. Spiritual gift or gifts are to be used for the benefit of the body (vs. 4,6). Cf. 1 Peter 4:10 – *Each one should use whatever gift he has received to serve others, faithfully administering God's grace in various forms.*
 - 1) Gifts are not merely to be held, they must be used!
 - 2) Gifts are from God at or after baptism.
 - a) They are not necessarily inborn nor are they pre-baptismal "talents."
 - b. "Talents" and "gifts" are different things.
 - 3) There are no un-gifted Christians! Gifts may be hidden, unknown, not usable in assembly, but you do have at least one!
 - b. Spiritual gifts are from God (v. 3). *For by the grace given me...*
 - 1) It's a "grace" given by God – this eliminates self-pride (v. 6).
 - 2) Even the "measure of faith" to use it is from God (vs. 3,6).
How can we be proud about that?!
 - c. Spiritual gifts are to be exercised with humility (v. 3). The proper attitude toward self is not one of inflation. Sober judgment demands humility and proper perspective.
2. Proper view of the Church (vs 4-5) involves having a *Correct Theology*.
 - a. The church is not *like* a body, it *is* a functioning body.
 - b. One must replace individualism with the concept of "belonging" and that of "needing."
 - 1) Each part belongs to one another. We are members one of another. The thought of separating a member from the body and attaching identity to it apart from the body is foreign to scripture.
 - 2) I need every other member. I must be vulnerable and open and expressive. Giving and receiving help within a body is critically important.
 - c. Every member has a unique function in the body. He/she performs that function with the gifts given him/her by God.

- d. Every body has many members with different functions – these functions are not interchangeable.
- 3. The proper view of gifts (vs. 6-8) involves the *Proper Use of Gifts*.
 - a. The list of gifts here is unique – and only a partial list.
 - b. Many do not fit the “miraculous” classification.
 - 1) Other lists can be found in 1 Corinthians 12:7-11, 27-30; Ephesians 4:11).
 - 2) We can identify with some of these gifts.
 - c. The emphasis here is to use one’s gift or gifts diligently.
 - 1) Use them to serve the needs of others. (1 Peter 4:10-11)
 - 2) Use them to build up the body in love. (Ephesians 4:16)
 - d. Spiritual gifts are a stewardship from God and *a steward must be faithful ...* (1 Corinthians 4:2).

NOTE: One of the main tasks of evangelists is to help people discover, develop, and use their talents. It’s done by exploring the Word with them, helping them see in others what they might have, praying with them, trying things, training them, and getting confirmation from the body about it.

B. The Christian’s Relationship Through Gifts (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. Prophecy 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, it’s 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.

NOTE: “Since we make a gift of ourselves to God, He in turn gives gifts of ability to us. Our gift results in His gifts. Give Him what you have and He will return it furnished for a better and a larger life.

We are prone to shut up our Christianity in the Temple and leave it there until we come back a week hence. If we have any notion that Christianity is not practical, we ought to abandon it. If it is not practical, it is not true. If it is not true, it is not worth having.” (Roy L. Laurin)

SELF EXAM FOR LESSON TWENTY

1. What does Paul give as the “ground” and “motivation” of consecration?

2. The concept of worship and sacrifice in the New Testament consist of what six activities?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
3. Complete this sentence: When transformation / consecration is done, _____

4. One’s relationship to the church concerning the proper view of gifts will be reflected in what three views?
 - 1) _____
 - 2) _____
 - 3) _____
5. List the seven gifts Paul lists in this passage of scripture.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____

LESSON TWENTY-ONE

THE BODY THAT WORKS IN LOVE

INTRODUCTION

Love is the glue that holds the body together and makes it work well (vs. 9-21). Notice the descriptions of it here. Sounds like I Corinthians 13 and the love described there. Note how each kind of love effects the body life and unity.

“The things mentioned previously were special. These are general and have application to the usual and common circumstances of everyday life.

They are led off with an exhortation, *Let love be without dissimulation.*” Love was to be without hypocrisy. The hypocrite, as Paul knew and used the term, was an actor who wore a costume and acted a part other than his own character. In the same way hypocrites passed under religious robes and acted out what they were not. This was particularly abhorrent when it came to love, the highest and noblest virtue. It should be transparent and sincere.

This, then is how love is not to be manifested. But we have another treatment of it, for there follows from this point numerous qualities and characteristics of love. It shows us what love is to be like and how it is to act. It sets the tempo of Christian living. It explains to us how the exhortation, “Let love be without hypocrisy,” is to be fulfilled.” (Roy L. Laurin)

LESSON TEXT: Romans 12:9-21

LESSON AIM: To see how love is not to be manifested and then to learn several ways in which love is to be shown and how this will affect body life.

LESSON OBJECTIVES: You will . . .
Learn twenty-two characteristics and qualities of biblical love and how that kind of love enhances and enables the church to be what God intended it to be.

THE GRACE OF GOD MANIFEST IN EVERY DAY LIVING

A. Unhypocritical Love (v. 9) – “Sincere” – unassuming.

Love must be sincere. Hate what is evil; cling to what is good.

1. The word means “against hypocrisy” (or stage acting). *Anupokritos* (anti plus hypocrite)
2. Actually, it’s a caption or title, “The Unassuming Love.” That’s the kind of love that is real love and undergirds all the rest of the description.

3. Ananias and Sapphira's hypocritical love threatened the life of the church (Acts 5).
4. The hypocritical lover desires to reap a return love. He loves to extract love or be seen of men to love (Matthew 6). That is not a love that holds a body together.

B. Pure Love (v. 9)

Hate what is evil and cling to what is good.

1. We must love what God loves and hate what He hates (the word means "to despise bitterly"). The word expresses horror and emphasizes separation from evil.
2. The word cling, means "to glue or cement to." "Bond yourself to..." See Luke 15:15; Acts 5:13; 10:11.
3. An impure love stains the body, e.g. 1 Corinthians 5.

C. Devoted Love (v. 10) – NIV only. Combine with #6.

Be devoted to one another in love. Honor one another above yourselves

1. Jonathan was "devoted" to David (1 Samuel 20:42). The kind of love that sticks close to one another in times of adversity to the one loved, and inconvenience and peril to the lover (cf. Proverbs 18:24).
2. The kind of love seen in the relationships of Paul and Timothy, Paul and the Thessalonians, Paul and the Galatians, Paul and the Philippians, Paul and Luke (2 Timothy 4:11).

D. Brotherly (v. 10) and Family – "loving warmly" (Greek).

1. Translations.
 - a. *In love of the brethren be tenderly affectioned one to another* (ASV).
 - b. *In brotherly love to one another loving warmly* (Interlinear).
2. Brotherly (*Philadelphia*) and Family (*Philostorgoi* – combination of *Philos* and *Storge*, which is brotherly and family) – only here in the New Testament. Natural affection.
3. The relationships in a close knit physical family are the pattern for our spiritual family relationships.
4. This kind of love would prevent many drop-outs due to a feeling of being unwanted and unloved.

E. Honoring Love (v. 10) – *honor one another above yourselves.*

1. Love desires to recognize the achievements of others.
 - a. There is no compulsion to call attention to one's own goals in Christ. He seeks to encourage, not fish for a compliment.
 - b. Place seeking is a curse to Christians.
 - c. There should be a courteous preference and recognition of others.
 - d. Love is willing to take the lower seat rather than the higher seat.
2. Note the following.
 - a. Romans 13:7 – "If respect ..."
 - b. 1 Timothy 5:17 – honor good elders.
 - c. 1 Timothy 6:1 – honor good masters.

3. Paul always seemed to recognize people for their duty in the Lord. Encouragement through honor motivation.

F. Unselfish (v. 10) – preferring one another.

1. The word means either to try to outdo in showing respect or to consider better, to esteem more highly.
2. Philippians 2:3-4 – *Do nothing out of selfish ambition*
3. Philippians 2:19-21 – *I hope in the Lord Jesus to send Timothy to you soon, ... I have no one else like him, who will show genuine concern for your welfare.*
4. Galatians 6:10 – *Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*
5. What would the body be like free of selfishness?!

G. Urgent Love (v. 11) – “in Zeal...Burning” Spoude (haste) and Zdeontes (burning). Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.

1. Be quick, red hot in your love. No ho-hum, lethargic, easy-going love.
2. It’s a matter of life and death for people. We can’t afford to be lazy.
3. Boiling, fervent, running over. Not lukewarm (Revelation 3).
4. This is the way you serve (*Doulos*) the Lord.

H. Slave Love (v. 11) – serving the Lord.

Way translates this verse: *Your spirit should be fairly seething with enthusiasm while you are toiling as the Lord’s bondmen.*

I. Hopeful Love (v. 12) – Be joyful in hope.

Be joyful in hope, patient in affliction, faithful in prayer.

1. The optimistic love – true love has a true hope. Love believes in the other person. No negativism.
2. 1 Corinthians 13:7– *“It always protects, always trusts, always hopes, always perseveres.”*
3. Paul was an optimist. 2 Corinthians 9:3; 8:24 – he boasts in the Corinthian Christians.
4. Love looks on the bright side and not on the bleak side.

J. Joyful Love (v. 12)

1. Not grudging that the other person is loved. Enjoying their love, and your love to them.
2. An encouragement mood, atmosphere.
3. Consider the joyful love of Paul and the Philippian Church.
4. Rejoices in others’ victories, no competition for glory or accolades.

K. Suffering Love (v. 12) – patient in affliction

1. Our God was willing to suffer to effect salvation in our lives.
2. Suffering saves. People will be preserved by our blood, sweat, and tears (Colossians 1:24).

3. A body that looks out for its hurting members (Acts 6:1-6).
4. There are no hurts or afflictions without their value.

L Patient Love (v. 12)

1. Giving time and room to others so they can grow.
2. Endure trials with others (1 Corinthians 13). This love doesn't give up on fellow sufferers.

M. Prayerful Love (v. 12) – *faithful in prayer*

1. Paul included those people in his prayers. Love brings brethren before the throne of God.
2. You pray for the people you love (Ephesians 6:18-19).
3. Not merely an act of prayer but an attitude of prayer.

N. Faithful Love (v. 12) – *faithful in prayer*

1. In prayer (See Paul's prayer in Philippians 1:3-4).
2. Always there when needed.
3. Faithful involves "holding fast, adhering to." Unremitting continuance, persistence. Won't quit.

O. Sharing Love (v. 13)

Share with the Lord's people who are in need. Practice hospitality.

1. The word "share" is from *Koinonia*. It means to have fellowship in the needs of others. Share what you have to meet their needs.
2. People need close friends, intimate contacts to talk to, be loved by, given to, confronted by, etc.
3. Not "Be ye warmed and filled ..." love (James 2:15-16; 1 John 3:17)
4. This would make every Christian home a Christian inn.

P. Hospitable Love (v. 13) – *Practice hospitality*

1. "Take care of strangers" is the basic meaning of the word. Taking in people not known to you, but needing your help (Hebrews 13:1-2 – Keep on loving each other as brothers. Do not forget to entertain strangers,...
2. Meals and homes shared has a way of deepening relationships.
Acts 2:46-47 – They broke bread in their homes and ate together with glad and sincere hearts.
3. "Hospitality pursuing" (*Diokontis* – word for "persecuting"). Love extends the blessings of our board and bed.

Q. Unconditional Love (vs. 14, 17-21)

Bless those who persecute you; bless and do not curse.

1. Non-retaliatory. We want our rights, our due. In spite of love spoken of here. Do not expect return doing good.
2. It conquers so many enemies. Love makes friends out of enemies.

R. Involved Love (v. 15) – a rejoicing and a mourning love

Rejoice with those who rejoice; mourn with those who mourn.

1. Love involves itself in others in both sorrow and success.
2. Especially in mourning – grieve with people. A much needed area. This love is willing to explore feelings of grief and death.
3. Enjoy and commend others when God is victorious in and through them.
 - a. Literally, “to rejoice with rejoicing ones, to weep with weeping ones.”
 - b. When love exists without hypocrisy it rejoices in the joy of others as well as mourning with those mourning.

S. Harmonious (v. 16), Peaceful (v. 18) Love

Be of the same mind one toward another. . . . If it be possible, as much as in you lieth, be at peace with all men. (ASV)

1. Love unifies. Love never divides or separates.
2. Literally, “minding the same thing, on the same track, on the same course, same goals” (cf. I Corinthians 1:10).
3. One translation reads: “Do not be exclusive, but walk hand in hand with the lowly.”

T. Humble Love (v. 16)

Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. (ASV)

1. An irrespective love which can give and take.
Can allow oneself to be vulnerable. Admits mistakes and receives rebuke.
2. The slave-master situation then created a possible situation that would prevent fellowship and equal treatment. Idea of condescending to lowly people. Word means swept along with and then becoming a part of it, as a flood that sweeps something away. James 2:1-6; Acts 10; Galatians 2.

U. Evangelistic, Conquering Love (v. 20)

But if thine enemy hunger, feed him; if he thirst, give him to drink. (ASV)

V. Benevolent, Good Love (v. 21)

Be not overcome of evil, but overcome evil with good.

1. Galatians 6:10 – “Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.”
Again, the theme of unity in the church and between Jew and Gentile.
2. “Victory is achieved contrary to all accepted standards of life. It does not retaliate with the kind of treatment it receives. It returns the opposite. Good is sent for evil. When did we last do this? Dare any of us be courageous enough to review our lives to see whether this is our practice? It is to be the practice of Christianity here and now. It is the activity of love—a love which is without hypocrisy.” (Laurin)

SELF EXAM FOR LESSON TWENTY-ONE

1. List the twenty-two descriptions of Christian love as given in this section of scripture.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____
- 12) _____
- 13) _____
- 14) _____
- 15) _____
- 16) _____
- 17) _____
- 18) _____
- 19) _____
- 20) _____
- 21) _____
- 22) _____

LESSON TWENTY-TWO

THE CHRISTIAN AND CIVIC RESPONSIBILITY

INTRODUCTION

This chapter is part of the practical application section of the book, but it's more than that, when one considers that Rome rules the world. Nero is about to arrive on the scene, and he will be a terror to Christians. Domitian is not far behind, and he will wreak havoc with the brethren. These facts makes this instruction remarkable!

In "free" countries we tend to be a bit loose with our mouths and attitudes towards governmental officials. This chapter, especially the first part should help us in this area.

Keep in mind the occasion of disunity between Gentiles and Jews in Rome. This exhortation would be an encouragement to remain united. Some may have thought they should not be in subjection to government. That could make for disunity in the church!

The connection between Romans 12 and Romans 13 is clear. If the Christian is not to seek personal vengeance, it does not take away the government's authority to punish wrongdoers.

LESSON TEXT: Romans 13:1-14

LESSON AIM: To see the Christian's responsibility to be in submission to authorities, to one another in love and to God.

LESSON OBJECTIVES: You will . . .

1. Learn that Christians are to be in obedience to civil governments and the reasons to do so.
 2. Know that Christians have an un-ending debt of love to brethren and the relationship of love to the Law.
 3. See the great need and importance of being alert and aware of the times in which we live.
-

RESPONSIBILITY TO AUTHORITIES – OBEY AND PAY (vs. 1-7)

A. The Admonition (v. 1) – Obey or Submit (*Hupotasso*)

1. Other like passages.
 - a. I Timothy 2:1-4 – *I urge, then, first of all....*
 - b. Titus 3:1-2 – *Remind the people to be subject to authorities.*

- c. I Peter 2:13-14, 17 – *Submit yourselves for the Lord’s sake to every authority instituted among men, whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right.*
v. 17 – *Show proper respect to everyone. Love the brotherhood of believers, fear God, honor the king.*
- 2. The submission commanded here is the same kind of submission as to Christ, to a husband, to an employer, to one another (Ephesians 5:22 – 6:6).

B. Reasons for the Christian to Submit

- 1. Because Government is ordained of God.
 - a. Both the institution of government, and the individual rulers are established by God
 - b. The Old Testament testifies to God’s sovereignty.
 - 1) Daniel 2:21 – *he sets up kings and deposes them...*
 - 2) Daniel 4:17 – *The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men...*
 - 3) Daniel 4:25 – *You will be driven away from people and will live with the wild animals; you will eat grass like cattle and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes...*
 - 4) Daniel 4:34-35; 5:21 – *He was driven away from people and given the mind of an animal; he lived with the wild donkeys and ate grass like cattle; and his body was drenched with the dew of heaven, until he acknowledged that the Most High God is sovereign over the kingdoms of men and sets over them anyone he wishes...*
 - 5) John 19:11 – *Jesus answered, ‘You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin’ ...*
 - b. Note some examples.
 - 1) Assyria (Isaiah 10:5-13).
 - 2) Babylon (Habakkuk 1; Isaiah 41:2; Jeremiah 25:9-12; 27:6).
 - 3) Cyrus (Isaiah 44:28-45:6).
 - 4) Pharaoh (Romans 9).
 - 5) Pilate (John 19:11).
 - 6) Nebuchadnezzar (Daniel 4:17, 25).

Whether evil or good He puts rulers in power to accomplish His eternal purpose.
 - c. Christ and the state.
 - 1) Matthew 22:21 – *pay taxes to Caesar.*
 - 2) John 19:11 – *Pilate got his power from God.*
 - 3) *Didn’t resist in His trial and prevented Peter from defending Him in the garden.*

- d. David's attitude toward Saul as the anointed of God (1 Samuel 24:6; 26:9-11).
- 2. Because to rebel would be frustrating God's will and purpose (v. 2).
 - a. The Lord used even wicked rulers to accomplish His purposes.
 - b. When we oppose governments, we are opposing God's institutions and His workings in nations for His cause! He does not need me to help Him decide who should rule and who shouldn't.
- 3. Because judgment will fall on the rebel (v. 2) – speaking of the punishment of the State.
 - a. Rulers generally punish rebels (vs. 3-4). They do not bear the sword in vain. The sword is *Machaira* which was the small sword at the governor's belt.
 - b. The ruler is God's avenging agent.
- 4. Because of the Christian's conscience (v. 5).
 - 1) It is sinful, and the Christian's conscience has been properly taught to obey God's laws.
 - 2) You are disobeying God if you do. Cf. 14:23. The Christian citizen has a Christian conscience, therefore, let his citizenship be not only because he fears evil consequences, but because of his conscience.

C. Christian Duties to Governments or Officials

- 1. Honor them (1 Peter 2:17). What we say about them reveals honor or dishonor.
- 2. Pray for them (1 Timothy 2:1-2).
- 3. Obey them (Romans 13:1).

D. The Privileges of the Christian

- 1. Vote.
- 2. Participate.
- 3. Careful about policing and military involvement.

E. Ways of Submitting – Specifics (vs. 6-7)

- 1. Pay taxes. Use the law to protect your investment and funds for God, but give Caesar his due (Luke 20:22).
 - 2. Customs – support of civil governments, tribute, duty, toll. *Become all things....*
 - 3. Respect – involves attitude as well as action.
 - 4. Honor – action.
- There is a sense in which a Christian owes certain things to governing authorities.

RESPONSIBILITY TO ALL OTHERS – LOVE (vs. 8-10)

A. The Christian's Debt to Christian Brothers

- 1. Owe no one anything except to love one another:
 - a. To love one another is a perpetual obligation we carry both before God and each other.

- 1) Some take this as a command to never borrow, but Jesus permitted borrowing in passages like Matthew 5:42.
- 2) “We may pay our taxes and be quit. We may give respect and honor where they are due and have no further obligation. But we can never say, ‘I have done all the loving I need to do.’ Love then is a permanent obligation, a debt impossible to discharge.” (Morris)
- b. “Owe no man anything” does not mean you cannot take out a loan for a house or car. The Old Testament does speak against usurious interest, but not of borrowing as such.
- c. He’s not necessarily talking about money here. He’s merely contrasting two kinds of debts we can owe – love or other bad qualities (cf. Philemon 17-18).

B. The Debt We Owe People Is Love

1. General principles:
 - a. Love fulfills the law (John 13:34-35 – *A new command I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another.*)
 - b. Love sums up the law. The word means “a summation of a speech.” *“The entire law is summed up in a single command: Love one another (Galatians 5:14).*
2. Specific Examples. (These are included in the ten commandments.)
 - a. Love does not commit adultery.
 - b. Love does not murder.
 - c. Love does not steal.
 - d. Love does not covet.
 - e. Love does no harm to others.

C. This Debt Is Motivated and Established by the Debt I Owe God

1. Since love is obedience to the commands of God and one of those is “Love your neighbor,” I’m in debt, I owe it to others.
2. When considered from what I owe God, it is seen as a debt to others as well (1 John 3:4).

RESPONSIBILITY TO LOVE AND WALK RIGHT WITH GOD (vs. 11-14)

A. Be Aware of the Present Time and Circumstances

1. The night is far spent, the day is at hand:
 - a. The reason: because we know the danger of the times and anticipate the soon return of Jesus.
 - b. The exhortation: We should be all the more energetic and committed to a *right* walk with God instead of a *sleep-walk* with God.
2. Whatever Paul is discussing here, it involve the time in which he lived – not the final day of judgment.
 - a. He was convinced he would go see and be with the Lord through his death (Philippians 1 and 2 Timothy 4).

- b. He predicted a falling away first (2 Thessalonians 2).
- c. He seems to be looking at the coming persecution of Nero (some time around the mid 60's).

B. Be Aware That Salvation Is Nearer

- 1. Could as easily refer to our deliverance in death as to the Lord's return.
- 2. Because the Christians were often viewed as a sect of the Jews, they bore some of the burden of Jewish persecution. Going all the way to 70 AD, the Jews and Christians suffered this persecution.
- 3. As Barnes states it: "You are advancing nearer to heaven. You are hastening to the world of glory." (Barnes)

C. Be Awake and Be Alert

- 1. The picture is of a person sleeping who needs to get up and be awake because the time for alertness is near.
- 2. There is no time for a slow awakening. Get up out of bed and clothe yourselves with Jesus Christ. cf. The parable of the Wise and foolish virgins (Matthew 25:1ff).

D. Specific Exhortations – Or Descriptions of Being Awake

- 1. Put aside the deeds of darkness.
 - a. "Cast off" (Acts 7:58, ... *and they cast him out of the city, and stoned him ...ASV*).
 - b. "Put off" (Ephesians 4:22,25; Colossians 3:8).
- 2. Put on the weapons of the light.
 - a. Clothing imagery continues.
 - 1) Put off...
 - a) Sleep clothes.
 - b) Deeds of darkness clothes.
 - 2) Put on...
 - a) Weapons of light.
 - b) Jesus Christ.
 - b. Same word in Galatians 3:27; Ephesians 4:22; Colossians 3:12.
 - b. Ephesians 6:10ff would be applicable here. He's talking about a pure life that is backed by strong inner convictions and alertness to the trials that are coming. The soldier that is ready is a much better fighter than the surprised one.
- 3. Let us behave decently (becomingly) as befits the day.
 - a. Night walk is associated with evil, deeds of foul play.
 - b. A life that is upstanding, of propriety, gracefulness that embellishes the gospel and name of Christ.
 - c. They will represent Christ through this trial. It is so important, not only for their own salvation, but for the observer's influence and for the name of God not to be blasphemed that they stand well, even in death.
- 4. The **works of darkness** are characterized as **revelry and drunkenness, licentiousness and lewdness, strife and envy**. These are not appropriate for Christians who have come out of the night into God's light.

- a. **Licentiousness:** – The idea behind this word is “the desire for a forbidden bed.” It describes the person who sets no value on sexual purity and fidelity.
 - b. **Lewdness:** – The idea of a man who is lost to shame. He no longer cares what people think and flaunts his sin openly, even proudly.
 - c. **Revelings** (*Komois*): – Originally it referred to a band of friends that accompanied a victor home from the games, but it came to mean a noisy party.
 - d. **Drunkenness** (*Methais*): – Probably intoxicated bouts are referred to specifically, but the word can refer to any type of intemperance.
 - e. **Sexual immorality** (*Koitaïs*): – Illicit sexual intercourse.
 - f. **Debauchery** (*Aselgeiais*): – In excesses, wantonness, behavior without bounds.
 - g. **Dissension** (*Eridi*): – Unbridled and unholy competition.
 - h. **Jealousy** (*Zelo*): – Grudging envy, cannot be content with what it has.
5. Don’t allow an unprotected place where the Devil can get a foothold (Ephesians 4:27).

SELF EXAM FOR LESSON TWENTY-TWO

1. What four reasons does Paul present for Christians to submit to civil authorities?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
2. In capsule form, what does the Old Testament testify as to God sovereignty in relation to kingdoms?

3. What are three duties Christians have to governments or officials?
 - 1) _____
 - 2) _____
 - 3) _____
4. What does Paul mean when he says that salvation is nearer to us than when we believed?

LESSON TWENTY-THREE

WHEN CHRISTIANS DISAGREE

INTRODUCTION

How are the Roman Christians going to retain their unity? They are condemning each other over matters of faith, but matters that are not about cutting off fellowship with one another. How will Paul approach them and persuade them to retain their unity in Christ?

LESSON TEXT: Romans 14:1-15:13

LESSON AIM: To establish the fact that there must be agreement on essential doctrines and liberty on teachings that are non-essential.

LESSON OBJECTIVES: You will . . .

1. Discover some possible reasons for non-unity in the church at Rome.
 2. Understand that there are some things that Christians may not agree upon but must not disrupt fellowship.
 3. Learn three principles or concepts in one's approach to dealing with non-essential matters.
-

AGREEMENT ON ESSENTIALS

A. There Are Essential Doctrines and Non-essential Doctrines

1. Paul's purpose for writing to the church in Romans (15:5-6).
 - a. He encourages unity in the church.
 - b. Paul's prayer points out the attitude causing disunity (14:1-5).
2. The issues bothering the church in Rome.
 - a. What you eat and what days you celebrate or assemble for worship.
 - b. Background and culture out of which the issues arise.

B. Contrast of Jewish and Gentile Background

1. The Jewish Christian's background and present concept.
 - a. Adding Jewish traditions and Law into Christianity is a good thing.
 - b. Long-standing practice and traditions were hard to turn loose.
 - c. The Jew might be thinking once they became a Christian should I keep feast days and is it okay to eat all kinds of meat, some of which is unclean?
 - d. Should the Gentiles be circumcised in order to be Christians?
 - e. Isn't the Old Testament God the same God of Christianity?
2. The Gentile's background and present concept.

- a. Came from a background of religion – idol worship with all its unholy practices.
 - b. He worshipped idols representing a god or gods with his pagan traditions and practices.
 - c. He would have been involved in feast days and eating meats offered to his god or gods.
 - d. Now he is told there is only one God – Jehovah, the God of the Jews and now God of both Jews and Gentiles.
 - e. Both Jew and Gentile Christians might question their eating meat offered at the idol temple.
3. The result of this disunity is that they are condemning each other – resulting not just in separation and isolation but condemnation.

C. The Issues – Matters of Faith or Opinions

Not opinions. Some translations use the word “opinions” in 14:1. This is not a particularly good translation. “Disputable matters” is better.

1. “Opinions” are those beliefs that cannot be determined as right or wrong by Scripture.
2. “Matters of faith” are those things about which God has spoken but people may not always be able to mutually understand.
3. Arguments over “disputable” matters.
 - a. The conclusions on these matters are from their understanding of God’s word – thus matters of faith.
 - b. These “disputable” things are matters of faith not opinions.
 - c. Matters of faith have to do with “doctrine” and doctrines are based on a study of God’s word.
4. The “essential” things in Christian unity are found in Ephesians 4:3-6 – *There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.*
5. Two dangers to our Christian unity:
 - a. First you don’t have to believe anything alike to be in relationship to God and to each other.
 - b. Second you have to believe everything alike in order to be united to Christ.

Note: Neither of those is the way in which the New Testament proceeds.

6. Two truths important for us to know:
 - a. First we may disagree about some things God reveals in Scripture.
 - b. Second we are allowed to remain in fellowship with one another and with God as we disagree (1 John 1:7).
 - There are a lot of things that are matters of faith that we are allowed to grow in our understanding.
 - Disagreement does not demand disfellowship.

DISAGREEMENT ON NOT-ESSENTIALS

A. Paul's Principles of Unity

1. **Accept one another** – *Accept the one whose faith is weak, without quarreling over disputable matters (14:1).*
 - a. Wrong attitude toward brothers – discounting or condemning.
 - b. Christians do not have the right to make the decision not to accept one another – that is the prerogative of God alone.
2. **Be convicted of your own interpretation** (14:5). – *One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind.*
 - a. Be willing to study and discover the truth on any matter.
 - b. Even if you don't agree with other people, you are to study a particular issue about which you are concerned.
 - c. The Christian has an obligation to continue study on any topic where there is disagreement.
3. **Appreciate a brother's sincerity** (14:6-8). – *Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God.*
 - a. Apparently both groups, the strong and the weak, love the Lord, and they were practicing their various beliefs because they wanted to please the Lord.
 - b. It was an action dedicated to God; it wasn't selfishness. They were doing it because they believed the Lord desired it of them. No wonder the Lord accepted them in that state.
 - c. Don't despise the sincerity of someone else's conviction.
 - d. The goal is to honor and glorify God.

SELF EXAM FOR LESSON TWENTY-THREE


1. List two possible reasons the church in Rome seemed to have controversy.
 - 1) _____
 - 2) _____
2. Explain the differences between “opinions” “disputable matters.”

3. List two dangers to our Christian unity.
 - 1) _____
 - 2) _____
4. What are two really important truths for us to know?
 - 1) _____
 - 2) _____
5. List three principles of unity given by Paul studied in this lesson.
 - 1) _____
 - 2) _____
 -) _____

LESSON TWENTY- FOUR

WHEN CHRISTIANS DISAGREE (2)

INTRODUCTION

e continue with Paul's exhortation to maintain unity. *Yet for us there is but one God, the Father, from whom all things come, and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.* But, he says, "Not everyone knows this" (1 Corinthians 8:4-7). Paul asserts that the doctrinal position of the strong brother is right and the doctrinal position of the weak brother on this matter of foods and days is wrong. So Paul gives an inspired view of what is right and wrong. Under these circumstances, when brethren disagree on doctrinal beliefs other than the essentials and both are sincerely dedicated to the Lord, and that's what Paul states in Romans 14:6-8 about both the strong and the weak brother, what do we do? Note the following important principles or teachings and admonitions from this section of the book of Romans.

LESSON TEXT: Romans 14:10 – 15:13

LESSON AIM: To examine and understand certain principles given by Paul which will help the Roman Christians remain unified.

LESSON OBJECTIVES: You will . . .
Continue to examine and learn twelve more principles given by Paul to help the Roman church and all churches to maintain unity and prevent disunity.

DISAGREEMENT ON NON-ESSENTIALS (continued)

A. Paul's Principles of Unity (continued)

1. The Lord is Judge, not you!

You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat...

- a. It is not our business in these non-essential doctrines, to judge whether a brother is in Christ or not.
- b. It is God's judgment in these matters because so much of the attitude of the person is considered by him.
- c. A person who is wrong in some non-essential doctrine could have the right attitude and still be in a saved condition.
- d. It is possible for someone who is doctrinally right but whose attitude is wrong to be in a lost condition!
- e. There are times to judge and there are times when judging is wrong.

2. **Don't put a stumbling block in a brother's way.**

Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister.

- a. Be even willing to forego the practice that is doctrinally right for the welfare of a brother.
- b. Forego the sharing of your correct doctrinal position if it causes the weak brother to be influenced by you into doing something which violates his conscience and thus condemns him (14:13,23).

3. **Let your motivation be love for your brother.**

I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died.

4. **Put spiritual priorities in order.**

- a. The priority should be the kingdom or the church or one's spiritual life.
- b. This is of more importance than that all should agree on non-essential doctrines all the time.
- c. In verse 17 of chapter 14 Paul says, *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit.*
- d. Some matters of doctrine are weightier than other matters. Jesus stated the very same principle in Matthew 23:23-24.

5. **Promote peace and edification.**

Do what leads to peace and edification (14:19). Temper everything you say and do with the idea, "Does this build him up? Does this promote peace and unity between us?" Otherwise, we ought to refrain from saying it or doing it.

6. **Please others in the Lord.**

Do what pleases others.

- a. The next principle is related to the previous one. In chapter 15:1-4 Paul says this is what Christ did.
- b. Jesus didn't seek to make everyone around Him agree with everything He knew was right, and He was doctrinally perfect.
- c. Yet He didn't cause everyone to be doctrinally perfect before He fellow-shipped them. Why, then, should we?

7. **Promote unity.**

Chapter 15:5-6, May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.

- a. Unity is more important than agreement in the case of **non-essential** doctrines.
- b. Unity is an essential doctrine and practice in this case. It will take a unified church to attract and retain people.

8. **Do not let your good be spoken of as evil.**
 - a. Our liberty in Jesus and freedom from the Law is good, but not if we use it to destroy another brother in Christ.
 - b. Serving God with a heart for His righteousness and peace and joy is the kind of service that is acceptable in His sight.
9. **Do not destroy the work of God for the sake of food.**
 - a. Encourage one another.
 - b. Mutual encouragement.
 - c. If we place food and drink before righteousness and peace and joy in the Holy Spirit, then we are hopelessly out of touch with God's priorities and His heart.
10. **Stop talking about it.**
So whatever you believe about these things keep between yourself and God.
11. **Bear with the scruples of the weak, and do not please ourselves.**
We who are strong ought to bear with the failings of the weak and not to please ourselves."
12. **Accept one another – different nationalities are unified in one body.**
 - a. The kingdom was meant to unite Jew and Gentile.
 - b. If these Roman Christians split along Jew, Gentile lines, they go totally against the eternal purpose of God in establishing that kingdom!

SELF EXAM FOR LESSON TWENTY-FOUR

1. List the twelve principles of unity studied in this lesson.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____
 - 11) _____
 - 12) _____
2. Complete this sentence: Unity is more important than _____.
 _____.

LESSON TWENTY- FIVE

PAUL'S MINISTRY TO GENTILES

INTRODUCTION

How Paul has related to and approached the Roman Christians and their problem of disunity. He includes in the previous section a prayer for unity: *May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. (15:5-6)*

He will even end with a warning against division in 16:17-19, *I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people. Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil.* The problem must be addressed by the Roman Christians themselves.

How Paul will end this letter to the Roman church is significant:

1. He will tell them about his ministry as a preacher in (15:14-22) and lay out his plans for coming to them (15:23-33), ending chapter 15 with a prayer request for the success and safety of his present mission.
2. But because he has one more mission in mind – evangelism and church planting in Spain – he will come to them for a brief stay.
3. Then chapter 16 is an extended greeting and bonding with many friends in the faith, who now reside in Rome. It can easily be dismissed (although it should not be) as less than important in the whole scheme of the letter.

LESSON TEXT: Romans 15:15 – 16:27

LESSON AIM: To reflect on a summation of what he has said to them and peruse his commendation of brethren with whom he shares ministry.

LESSON OBJECTIVES: You will . . .

1. Learn the purpose of Romans and the descriptive terms that reveals the depth and extent of Paul's ministry.
 2. Read through the list of Paul's friends and acquaintances and feel the deep feelings he has for the people named.
 3. See Paul's heart for unity in the Roman Christian community by looking at his final warning about division and disunity.
-

PAUL'S MINISTRY TO GENTILES AND THE PURPOSE OF THE LETTER (15:14-22)

- A. He Affirms Their Completeness as a Church**
- B. His Purpose Was to Spur Them on to Take Care of Their Problems**
- C. He Reminds Them of What They Already Know**
- E. He Connects His Apostolic, Preaching Ministry to the Writing of this Book**
 - 1. His ministry is being an apostle to the Gentiles. He uses three words relating to a priest's work.
 - a. Minister (*Leitourgon* – Hebrews 8:2; Luke 1:23; Acts 13:2 – a public servant). Could be priestly imagery here, since used this way in the LXX.
 - b. Priestly duty (*Hierourgounta*) – literally, “sacrificing the gospel.” It is a participle, and could describe the kind of service he renders.
 - c. Offering (*Prosphora*) – ...*offering of the nations may be acceptable*.
 - 2. He pictures his preaching as an act of a priest, that of officiating sacrifices.

PAUL'S PHILOSOPHY OF MINISTRY (15:17-22)

- A. Paul's Desire: Preach Where the Gospel Has Not Gone**
 - 1. He states emphatically in verse 20 that he likes to lay the foundation of new congregations in virgin territory
 - 2. He believes he has completed his part of the mission in Asia Minor and Greece.
- B. Parenthesis: Comment on Each Body Part Ministry in the World**
- C. This Is Why He Hasn't Come Sooner to Rome (cf. 1:13)**

DELIVERY OF THE CONTRIBUTION (15:23-29)

- A. New Mission, Virgin Territory of Spain**
- B. Hopes to Come Through, Spend Some Time (cf. 1:11-13)**
 - Expects them to help financially with his mission to Spain.
- C. He Speaks of the Monetary Contribution Taken among the Gentile Christians**
- D. After He Completes That Task, He Will Head Their Way**
 - He believes his mission to them and beyond has the full blessing (*Euhogias*) of Christ.
- E. Prayers for Success (15:30-33)**

1. Paul, an apostle, is never above asking for the prayers of fellow Christians. He knows he always needs the power and protection of the Lord in his life.
2. Paul's two requests:
 - a. Deliverance from antagonistic unbelievers in Judea.
 - 1) Interesting principle in verse 27 – return to your teachers or sharers physical blessings if they need them (cf. Galatians 6:6; 1 Corinthians 9:11).
 - 2) “Share” – *Leitouresai* again (cf. v. 16). Sharing goods with a brother is termed a priestly function (cf. Hebrews 13:15-16).
 - b. The Christians in Judea would accept the benevolent help from their Gentile brothers.

GREETINGS TO MANY (Ch. 16)

There are scholars who think that the book ended here for Paul, and that this chapter was added some time later. You might look at Leon Morris' commentary comments if you are interested in that dialogue, but I'm going to proceed in this study as if it is indeed a part of the original work. I believe that it is, primarily because it fits well with the letter and certainly reminds us of many of Paul's acquaintances. What he does in this chapter fits the book and its purposes too. I don't think it's extraneous material, tacked on for no particular reason.

A. The Bookends

1. Phoebe, a strong Christian lady from a nearby church in Cenchrea, a port town to Corinth.
 - a. She appears to be the bearer of the letter. She is called a “servant,” and the word is *Diakonon*.
 - b. It was another common word for servant to the Greeks, but because of 1 Timothy 3, some have wondered whether she was a female deacon, an official, designated servant of that church.
 - c. One could note the women put on the role and given specific jobs in 1 Timothy 5 as deacon-types, but we really don't know if women were officially recognized in some way to perform certain servant jobs for local churches.
2. The other bookend is the greeting from other Christians they know that he knows (16:21-24).
 - a. Tertius, the scribe. Paul often dictated his letters to a scribe, and then finished with a few words in his own hand-writing.
 - b. Timothy, Lucius, Jason, and Sosipater. The last two are called “relatives.” It's the same word as in 16:7, 11. It's used in Romans 9:3 to denote “fellow countrymen,” i.e. Jews.
 - c. Gaius – church in his house in Corinth, Ephesus or Corinth (Acts 19:29).
 - d. Erasmus – in charge of public works or city treasurer of Corinth. (Acts 19:22; 2 Timothy 4:20) – sent from Ephesus to Macedonia.
 - e. Quartus – may have been the local minister there.
 - 1) Paul is building consensus as to what he's saying to the Roman Christians. He's not just speaking as a solo.

- 2) They should know that these good people are also concerned for their spiritual well-being.
- 3) He's building relationship. He's ingratiating himself to them with this list of friends. "We're in this together," in other words.

B. The Roll Call – Paul's "Quilt"

1. Some overall details.
2. Some house churches.
3. Some strong women – nine women listed.
4. Two Latin names (Amphiliatus, Urbanus), mostly Greek names, some Jewish.
5. It's a heterogeneous church, with Jews and Gentiles from all over the empire.
6. How many Paul knows well – 26 by name and two others.
7. Co-prisoners (v. 7), co-workers (v. 3), friends, mothers in the Lord (v. 13).
8. Husband and wife.
9. Sisters, perhaps twins.
10. Singles – Mary and Herodion.

C. It's a Profile of the Roman Church

1. Many of the commentaries talk about the individuals, suggesting possible stories about them. There are possible connections to other places in Scriptures where like names are mentioned, but we don't know if they are the same people. It's pretty hard to be specific in what we know about most of them.
2. Certainly Aquila and Priscilla are known to us from the book of Acts. They were co-workers with Paul in Corinth (Acts 18:1-3) and Ephesus (Acts 18:24-26). They were tentmakers like Paul.
3. Fred Craddock has the most desirable description. He tells a story of receiving a quilt from a congregation he and his wife are leaving. The quilt had the names of the congregants sewed into the quilt. It is a frequent reminder of Craddock's relationship to precious people in his life. Just a list of names here? It's a list of stories of people; it is relationships.
4. And I don't think he's saying "Good-bye" here either. He doesn't think he's going to Jerusalem to die. It's more about soliciting their fellowship in his one last mission to Spain. It's about retaining brotherly relationships in spite of his tough words to them. It's about Christian family.
5. So, as he finishes off this section, he says, *Greet one another with a holy kiss. The churches of Christ salute you* (v. 16). The kiss was a regular greeting among brethren, according to Tertullian, Justin, and Clement. He wants them to realize how precious relationships among Christians are, which they aren't doing at the time of the writing.

D. He Has One Last Warning about the Threat of Division (v. 17)

I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.

1. "I urge you"—*Parakalo*. Has some strength to it.
2. Those who are divisive and deceitful and stumbling-blocks are to be shunned.
3. They serve only their own physical appetites and use scheming words to deceive others.
4. Ultimately it is Satan behind it all (v. 20). Paul makes a veiled reference to the Genesis 3:15 prophecy of Christ crushing the head of Satan at Calvary. The Lord will win, even in this seemingly dire church turmoil.

E. Closes with a Beautiful Doxology (vs. 25-27)

1. God is able to strengthen you through the good message of the gospel.
2. It was a mystery (Ephesians 3), but it has now been made known.
3. It provides for the unity of all nations in Him by their obedience of faith in Jesus.
4. Such a God is worthy of glory (*Doxa*), "unto the ages" or forever, because He is the only God, the all-wise God.

NOTE: Here are the concluding remarks by Roy L. Laurin as he closes out his commentary on the book of Romans.

The proclamation of this person is "according to the relation of the mystery." A mystery in the ordinary sense is something where knowledge is withheld, here it is the disclosing of a truth. The mystery of this person was found in type and symbol throughout the Old Testament. It was a secret, except to faith, "since the world began." But it was revealed to faith in Adam's coat of skins, in Abel's acceptable offering, in Abraham's offering of Isaac until at last it came into full bloom in the birth, life, and passion of Jesus Christ. And so Paul could say, "But now is made manifest (unveiled)." It is made manifest in His virgin birth, His virtuous life, His vicarious death and His victorious resurrection.

It is made manifest—

In His humanity	— Romans 1:3
In His deity	— Romans 1:4
In His redemption	— Romans 3:24
In His resurrection	— Romans 1:4
In His Lordship	— Romans 7:25
In His intercession	— Romans 8:34
In His inseparability	— Romans 8:35
In His salvation	— Romans 10:9, 10
In His consummation	— Romans 8:29, 30

Here is a full-orbed and completely proportionated Saviour. Here is one of adequate stature and consummate power. He is the subject of this book and 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-FIVE

1. What three terms does Paul use to describe his apostolic preaching ministry to the Gentiles?
 - 1) _____
 - 2) _____
 - 3) _____

2. What was Paul's desire and request of the Roman church?

3. Paul asks for prayers by the Roman brothers for what two ends?
 - 1) _____
 - 2) _____

4. What is to be the attitude and activity of the church toward people who are divisive and a hindrance to the teaching of the true Gospel?

Study Guide



Charles Speer

Charles Speer received a Bachelor's degree in Electrical Engineering from Southern Methodist University in 1970. From there he went directly to Sunset School of Preaching in Lubbock, Texas. After graduation in 1972, Charles went to work with the Northside congregation in Dallas for five years. In 1977 Charles and Cara were married and moved to Weatherford, Oklahoma, where he preached for eight years. Their two children, Bryn and Jamin, were born in Weatherford. In 1985 the Speer family attended six months of mission training at Sunset School of Preaching before leaving for New Zealand where they worked for three and a half years training preachers for New Zealand, New Guinea, and other points in the South Pacific at South Pacific Bible College.

Since 1989, Charles has been working full time with Sunset International Bible Institute while also serving on the ministry staff of the Sunset Church of Christ. Charles has a passion for the word of God and believes deeply that we need to have more respect and love for God's revelation.

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