ROMANS – INTRODUCTION

The Book of Romans is a profound book: “No composition in human language authored by man or the Holy Spirit surpasses the scope, depth, and grandeur of thought communicated in this letter” (Bryan Vinson, Sr. –Paul’s Letter to the Saints at Rome, p.9).

William Tyndale, who was burned at the stake in 1536 for translating the New Testament into English, exhorts readers to be careful readers of Romans: “First we must mark diligently the manner of speaking of the apostle, and above all things know what Paul meaneth by these words – the Law, Sin, Grace, Faith, Righteousness, Flesh, Spirit and such like – or else, read thou it never so often, thou shalt but lose thy labour.”

I. AUTHOR OF THE BOOK
   A. Paul, a servant and apostle of Christ (1:1).
      2. “minister of Jesus Christ unto the Gentiles” (15:16).
   B. Paul’s scribe, Tertius, penned the letter (16:22).

II. THE APOSTLE PAUL
   B. He was instructed under the tutelage of Gamaliel (Acts 22:3).
      1. Gamaliel was a Pharisee and well-known doctor of the law
      2. Gamaliel “held in honor of all the people” (Acts 5:34).
      3. Coupled with parental training, Paul had a great knowledge of the law – Paul was proud of his Jewish lineage (2 Cor. 11:22; Acts 22:13; 26:4; Phil. 3:4-6).
      4. Paul more advanced than others in Judaism.
   C. He became a leader in persecuting the saints (Acts 7:58; 8:1-3; 9:1-2).
   D. The Lord appeared to him on the road to Damascus (Acts 9:3-6).
   F. He immediately began to preach Christ (Acts 9:20).
   G. He spent some time in Arabia, returning to Damascus briefly (Gal. 1:17).
   H. After a visit to Jerusalem (Gal. 1:18; Acts 9:26-29), he then went to Syria and Cilicia (Acts 9:30; Gal. 1:21).
   I. Barnabas found him at Tarsus and brought him to Antioch in Syria where the labored together in the church there for a whole year (Acts 11:25,26).
   K. When they returned to Antioch, they rehearsed all the things God had done for them (Acts 13:27).
   L. Due to a controversy arising concerning circumcision, Paul and Baranbas were sent to Jerusalem about the matter (Acts 15:1-35).
M. Paul and Silas make the second preaching journey, including Asia Minor, Macedonia and Greece (Acts 15:36-18:23).
Q. Paul embarks on his voyage to Rome as a prisoner (Acts 27).
   1. The shipwreck (27:9-44).
   2. The escape to Melitia (28:1-10).
   5. Paul preaches for two years in Rome (28:17-31).
R. Paul probably was released for a while and revisited places of his former labor (cf. I Tim., Titus).
S. Second imprisonment and death in Rome (2 Tim. 4:6-8).

III. TIME AND PLACE OF WRITING
A. From Corinth, during his three months stay in Greece, A.D. 58 (Acts 20:2, 3).
   1. Written after the Corinthian letters (Rom. 15:25-26; I Cor. 16:2, 2 Cor. 8, 9).
B. Phoebe, a devoted woman and servant of the church in Cenchrea, port city of Corinth – 9 miles from Corinth (Rom. 16:1, Acts 18:18).
   1. She was about to leave for Rome, and Paul commended her to the brethren.
C. Salutations sent from Gaius – who was baptized in Corinth (Rom. 16:23, I Cor. 1:14).
D. Salutations from Erastus, chamberlain of “the city” – Corinth (Rom. 16:23).

IV. THOSE ADDRESSED
A. “Saints” - “in Rome” (Rom. 1:7).
B. Some Gentiles (1:13; 11:13, 30).
C. Some Jews (2:17, 24; 4:1)
D. Origin of the church in Rome:
   1. Paul had not been in Rome (Rom. 1:10-11, 15:24, 28).
   2. There were people from Rome in Jerusalem when the gospel began to be preached (Acts 2:10) – They may have gone home to preach and teach.
   3. Some of Paul’s acquaintances and converts of Paul may have established the church through their teaching. List of names in chapter 16 mentions many of Paul’s acquaintances.
   4. Gospel could have spread there after persecution in Jerusalem (Acts 8:4).
5. There is no evidence that Peter or other of the apostles planted the church in Rome.

V. PURPOSE OF THE EPISTLE

A. To contrast: Justification by faith vs. Works of law.
   1. Paul establishes that justification – “free of guilt” – from our sins is based upon our trust in Christ – His death and resurrection (Rom. 3:24-26, Chapter 4:3).
   2. Paul refutes the teaching of the Jews that justification is of the Law – system of works (Rom. 3:28,29, Chapter 4:4, 13-16).

B. Theme of the Book: The Gospel is the power of God unto salvation to those who believe or trust in Christ (Rom. 1:16-17).
   1. All have sinned (Gentile and Jew) (Rom. 3:9,10,23).
   2. Gospel revealed as means of saving mankind from sins (Rom. 1:16-17, Mark 16:15-16, 2 Thess. 1:7-8).
   3. Same conditions and promises are made to Jews and Gentiles alike (Rom. 10:12, 11:16-24).

C. The book logically follows the book of Acts. Acts offers the history of the conversions showing people being justified from their past sins. Romans deals in particular with justification, emphasizing the need and how to obtain it.

VI. OUTLINE OF THE BOOK

INTRODUCTION (1:1-17) – salutation, personal matters, the theme of the epistle.

A. The Problem: All sin, and are justly condemned (1:18-3:18).
C. Development of the New Life in Christ (Chapters 6-8).
D. The Gospel as it relates to Israel (Chapters 9-11).
F. Christ, a minister to Both Jew and Gentile (15:8-33).
ROMANS – LESSON ONE

A. Paul’s prologue and introductory remarks to his letter (1:1-7).
1. Paul introduces himself:
   a. Servant or Bondservant of Jesus Christ
   b. Separated unto the Gospel of God
   c. Received grace and apostleship through Christ unto obedience of faith among all the nations.
2. The Gospel of God:
   a. Promised through the prophets in the holy Scriptures.
   b. Concerning God’s Son:
      (1). According to the Flesh – Son of David
      (2). According to the Spirit of Holiness – Son of God
      (3). Declared by Resurrection from the dead.
3. Recipients of Letter
   a. Ye also – Called to be Jesus Christ’s – Called to be Saints.
   b. In Rome
   c. Beloved of God
4. Grace and Peace from God our Father and the Lord Jesus Christ
B. Paul’s Thankfulness, Prayers and Plans (1:8-13).
C. Paul’s obligation and desire to preach the Gospel (1:14-17).
1. Paul a debtor to preach the gospel to all.
2. Paul ready to preach the Gospel in Rome.
3. Paul not ashamed of the Gospel
4. Gospel is the power of God unto Salvation.
5. Gospel presents unto the lost how one can be right with God in their lives.
D. Wrath of God revealed against Unrighteousness (1:18-23).
1. Gentiles had knowledge of Deity through creation.
2. But Gentiles did not glorify God as Creator.
E. God “gives up” the Gentiles to the consequences of the lusts of their hearts And exchanging the truth of God for a lie (1:18-32).
1. Gentiles bodies dishonored among themselves (v.18-25)
2. God gave up the Gentiles to lesbianism and homosexuality (v.26-27).
3. God gave up the Gentiles to various sins disrupting relationships with man (v.28-32).

QUESTIONS:

1. What word does Paul use to describe his relationship with Jesus Christ? Is this word peculiar only to the apostles?
2. Paul was _______________ to be an apostle through _________________________. 
3. Why is the gospel of God centered upon Jesus Christ?

4. Jesus was born of the __________ of __________________ .

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

6. Unto what goal did Paul receive grace and apostleship?

7. In what three ways did Paul describe the Christians in Rome?

8. What causes Paul to be thankful unto God through Jesus Christ?

9. In what area of Paul’s life did he claim God was a witness? Can you do the same?

10. In what way did Paul understand that God was in control of his daily life?

11. What was Paul’s purpose for wanting to come and give the Romans a spiritual gift?

12. To whom and why was Paul a debtor?

13. What two reasons does Paul give for not being ashamed of the gospel?

14. What does “from faith unto faith” mean?

15. The ________________ live by ________________ .
16. What has been revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in unrighteousness?

17. How has God been manifested unto all men, even though all men may not have read His Word?

18. What two things about God do men have no excuse to not know?

19. What has man done in the context of professing to be wise?

20. When does God give men up?

21. Unto what does God give men up?

22. When men and women begin to worship the creature rather than the Creator what sexual sin occurs?

23. What characteristics does the inspired apostle Paul use to describe lesbianism and homosexuality?

24. Describe the “reprobate mind”.

25. Who are the “whisperers”?

26. Who are those who are “insolent” or “despiteful”?
27. Who are the “boastful”?

28. Being ______________ to parents is an action that is not ______________ .

29. Is “not understanding” a sin?

30. What does “without natural affection” mean?

31. Give an example of someone being a “covenant-breaker”?

32. The Gentiles knew what about God’s judgment?

33. What was so deplorable about the Gentiles regarding this knowledge?
I. THE JEWS’ NEED OF THE GOSPEL (2:1-29)
A. Practicing the same things which you condemn in others will not excuse you before God just because you are a Jew (2:1-3).
B. Every man will be judged according to his own works – God is no respect of persons (2:4-11).
   1. Eternal life: for those patient in well doing – Jew or Gentile.
   2. God’s wrath and indignation: for those who are factious and obey not the truth – Jew or Gentile.
C. Doers of Law are justified – not hearers only (v.12-16).
   1. Gentiles condemned when they did not live up to the law they were under.
   2. Jews condemned when they did not live up the Law of Moses.
D. The Jews’ glory in being Jews and resting on having the Law of Moses only adds to their condemnation when they disobey the Law (2:17-29).
   1. Uncircumcised Gentiles condemn the Jews when they obey the Law and the Jews transgress it.
   2. The Jew is one because of the inward circumcision of the heart – in the spirit not in the letter.

QUESTIONS:
1. Why are those who condemn others condemned by God?
2. In the context of chapter 2, who might these who condemn others be?
3. What two qualities help describe the “goodness” of God?
4. The revelation of the righteous judgment of God will also be the day of ____________.
5. Describe the two destinies of man?
6. Describe the two types of people that will go to these two destinies?
7. If one merely hears the law of God, he will be justified before God?
8. What fallacy is one building upon regarding the character of God if he condemns others and practices the same thing?

9. Who had sinned “without the law”? 
   How could they sin, in light of the truth found in Romans 4:15?

10. Who had sinned “under the law”?

11. What did the Gentiles do “by nature”?

12. What does the conscience in man do?

13. The Jews who lived and died under the Law of Moses will be judged by the gospel of Christ. (T) (F).

14. Why were the Jews more culpable before God than the Gentiles?

15. How can the word of God be blasphemed among unbelievers in our day?

16. How do people commit “sacrilege” today?

17. When we break God’s law, we ________________ God.
   When we refuse to submit to the gospel of Christ, we ________________ the Lord.

18. Who has always been the true Jew before God?

19. What is being distinguished in the contrast of “letter” and “spirit”?
ROMANS – LESSON THREE

I. JEW AND GENTILE ALIKE ARE JUSTIFIED FREELY BY GOD’S GRACE THROUGH THE REDEMPTION FOUND IN CHRIST JESUS (3:1-31).

A. Paul addresses possible objections to Jew being in the same spiritual situation as the Gentile (3:1-8)

1. If Jew and Gentile are alike in need of salvation, does the Jew have any advantage over the Gentile? (v.1-2).
   (1). Paul’s answer: Jew intrusted with the “oracles of God”.

2. If some of us (Jews) do not have faith, will our unbelief cause God to not fulfill His promises? (v. 3-4).
   (1). Paul’s answer: God forbid.
   (2). God will be found true – in his words and judgment (cf. Psm. 51:4).

3. If our (Jews) unrighteousness commends the revealing of God’s standard for righteousness, is not God unrighteous who brings His wrath upon man? (v.5-8).
   (1). Paul’s answer: How then would God judge the world?
   (2). But if the truth of God abounded unto his Glory through Paul’s preaching, which to the Jew is a lie, why is he still judged a sinner by the Jew?
   (3). Why would not the false charge of slander : “let us do evil that good may come” be true, - which we know deserves to be condemned.

B. Jew and Gentile alike are all under sin (3:9-20).

1. Backed by the written Scriptures (v.9-18).
2. Law speaks to them under the law – it condemns – does not justify- it produces the knowledge of sin (v.19-20).

C. God’s plan of making man righteous is found apart from law (21-31).

1. Plan witnessed by the law and the prophets.
2. Plan: righteousness through faith in Jesus Christ to Jew and Gentile alike.
3. The Plan - Faith in the blood of Christ Jesus- allows God to be righteous in his forbearance with sin in the past, and be just presently with sin while at the same time justifying man who has faith in Jesus.
4. Plan : law of faith excludes glorying that would come from works of law.
5. God is God of Jew and Gentile alike – justifying both by and through faith.
6. Principle of law is established through faith, not made of none effect.

QUESTIONS:

1. What advantage if any did the Jew have over the Gentile nations?
2. Apply Paul’s answer to the following question that might arise from an unbelieving Jew, who says:

“So what, if I do not have faith, does that mean that God will not fulfill his promises to me and the Jewish people?”. 

3. Apply Paul’s *twofold* answer to the following thought:

Is not God unrighteous if his wrath is against me since my unrighteousness has commended the presentation of God’s plan for righteousness?

4. What does Paul mean by saying that Jew and Gentile alike are “all under sin”?

5. How does Paul prove his point that the Jews are all under the judgment of God?

6. The Bible teaches that “the Law” of the Old Testament covers only the Old Testament Books of Genesis to Deuteronomy. (T) (F). Give Biblical proof for your answer:

7. No flesh shall be justified by ____________________________.

8. Through ______________ comes the knowledge of ______________.

9. Apart from *what* has a righteousness of God been manifested?

10. The Law and the Prophets prophesy nothing about the present dispensation of Christ. (T) (F).
11. What is Paul’s twofold point regarding Jew and Gentile as being “no distinction” before God?

12. Faith in Christ is separated from the blood of Jesus in being made righteous before God (T) (F).

13. What does Paul mean by saying we are justified freely by God’s grace?

14. What is meant by Jesus being “a propitiation”?

15. What did God do in his forbearance in times past? How could he do this and still be right or just?

16. Since all men have sinned, how can God be just with sin and still justify man?

17. Man is justified by faith only apart from the works of law. (T) (F).

18. How does Paul use the truth that there is ONE GOD?

19. How is law established by faith and not of none effect through faith?
ROMANS – LESSON FOUR

I. ABRAHAM: AN EXAMPLE OF JUSTIFICATION BY FAITH (4:1-25).
A. Abraham was not free of guilt from his works – but justified by his faith (v. 1-8).
   1. Explanation of being perfect under a system of works: reward is of debt – not grace.
   2. Result of faith being reckoned unto righteousness: David’s pronounced blessing - sins forgiven.
B. Abraham reckoned unto righteousness by his faith apart and before circumcision (4:9-12).
   1. Circumcision a sign and seal of the righteousness Abraham already had before his circumcision.
   2. Allows Abraham to be father of all who believe: circumcised and uncircumcised.
C. Abraham and his seed to be heir of the world through promise – not law.
   1. If through law, then faith void and promise of no effect.
   2. Promise is by faith that it may be according to grace.
      a. Sure to all the seed – not just those under the law of Moses.
      b. Abraham therefore becomes father of all.
   3. Abraham believed in promise of God even against hope.
D. Abraham’s faith being reckoned unto righteousness example for those being justified who believe on God who raised Jesus from the dead (v. 23-25).

QUESTIONS:

1. Where is the Scripture that declares Abraham’s faith was reckoned unto him unto righteousness?

2. Was this passage the first time Abraham manifested his God approving faith?

3. The works that Abraham was not justified by were:
   (a). equal to living a perfect or sinless life.
   (b). equal to Believing, Confessing, Repenting and being Baptized into Christ.

4. The faith that is reckoned unto righteousness is the faith that will lead to the believer having his or hers ______________ being ____________________.

5. According to David, our sins are “covered” when they are “______________________ “.
6. How does Paul use God’s declaration of Abraham’s righteousness to prove that Abraham was not declared righteous because he was in a circumcised state?

7. How could Abraham be the Father of the circumcised and uncircumcised at the same time?

8. When was Abraham and his seed declared that he would be heir of the world?

9. Abraham and his seed being heir of the world came through a _____________ not ____________________.

10. What does law produce? How?

11. “But where there is no _____________, neither is there ________________.”

12. Being righteous by faith is according to God’s ________________.

13. What is the “seed” in Romans 4:16?

14. How is knowing that God calls things that are not as though they were related to the faith that Abraham had in God?
15. What can we learn to do from Abraham’s example when we begin to “waver”?

16. From chapter four, write down *everything* that Paul says “could” be “reckoned”, or “imputed” to our account:

17. How many times does Christ’s perfect life being imputed to our account for righteousness appears in your list?

18. Upon whom should we believe, and why should we believe in Him?
I. JUSTIFICATION BY FAITH SUMMED UP BY CONTRASTING ADAM AND CHRIST (5:1-21).

A. Results of Justification (v.1-5).
   1. Peace with God through our Lord Jesus Christ.
   2. Access into the covenant of grace.
   3. Rejoicing in the hope of the glory of God.
   4. Rejoicing in tribulations because they result in steadfastness, approvedness and hope founded upon God’s love.

   1. Weak and ungodly.
   2. Sinners.
   3. Under the guilt and punishment of sin.
   4. Desperately in need of reconciliation to God.

C. Adam and Christ compared and contrasted (5:12-21).
   1. Sin and its consequence of death entered world through Adam – Free gift of the giving of Jesus Christ and the consequence of righteousness and life entered the world through the one man Jesus Christ.
   2. Death reigned from Adam to Moses through law – Those who receive grace reigns in life through Jesus Christ.
   3. Law comes in so sin abounds – Grace abounds more exceedingly.
   4. While sin reigned in death – Grace reigns through righteousness unto Eternal Life through Jesus Christ.

QUESTIONS:

1. By what TWO things does Paul say in Chapter 5 are we JUSTIFIED?

2. What FOUR blessings does FAITH bring to our lives?

3. How do you respond to the Atheist who says how could anyone “rejoice in tribulations”?

4. HOW has the love of God been spread in our hearts through the Holy Spirit?
5. In what sense were all the ungodly and sinners “weak” and in need of the death of Christ?

6. How does the “righteous man” and “good man” contrasted with one another commend unto us the great love of God?

7. When we sin we are ________________ of God, and must be ________________ unto God.

8. What “life” is Paul referring to in verse 10, when he says we are saved by Jesus’ life?

9. By whom did sin enter into the world, and why did death pass unto all men?

10. When men are not under law, there is no ________________.

11. What was the free gift of God’s grace?

12. What are the blessings of this free gift?

13. What condition is given for those who enjoy the blessings of God’s free gift?

14. In the face of sin abounding through law, grace ________________: in the face of sin reigning in death, grace reigns through ________________ and ________________ unto ________________.
I. CONTINUING IN SIN IN LIGHT OF ABOUNDING GRACE AND NOT BEING UNDER LAW (Chapter 6)

A. Abounding grace does not imply that we continue in sin (v.1-14).
   1. Dying to sin occurs as baptism.
   2. Old man crucified with Christ – body of sin done away.
   3. New life in Christ – Christian does not allow sin to have dominion.

B. Not under law does not imply that we are at liberty to continue in sin (v.15-23).
   1. Men are servants to that which they obey – sin or righteousness.
   2. In obedience of gospel Christian becomes servant of righteousness.
   3. Christian must present himself as servant of righteousness unto sanctification and eternal life.

QUESTIONS:

1. Where does the FACT of abounding grace occur in Paul’s letter to the Romans?

2. Why does Paul remind the Christian of his or her baptism?

3. When do we begin the new life in Christ?

4. How does Christ’s death and resurrection help us in dealing with sin?

5. Continuing to obey our sinful lusts is the sign that sin is reigning in our lives.
   (T) (F)

6. Who is control of presenting ourselves either unto Sin or unto God?

7. Why does sin not have dominion over one who is in Christ?

8. We can be a servant of ______________ unto ________________;
   or of ________________ unto ________________.
9. Why does Paul point out that we are all servants?

10. What occurs between the time we are servants of sin and when we become servants of righteousness?

11. What must we always do if we are going to be living a sanctified life?

12. When people are servants of sin they are free of ____________________.

13. Why is it important for all people to examine the “fruit” of their actions?

14. If we continue in sin do we deserve “death”?

15. What is the free gift of God?
   In what relationship is it found?
ROMANS – LESSON SEVEN

I. THE JEWS’ RELATIONSHIP WITH GOD WHILE UNDER THE LAW OF MOSES (Chapter 7).

A. Illustration of Marriage (7:1-4).
   1. Law has dominion over man as long as he lives.
   2. Through Christ’s death, one has become dead to the law.
   3. Joined to Christ one now brings forth fruit unto God.

B. When in the flesh, under the law, spiritual death was produced (7:5-6).
   1. Now dead to the Law.
   2. Serve God in newness of the spirit (New Covenant), and not in oldness of the letter (Old Covenant).

C. The law is not sin – but SIN uses it to produce death in those under the Law (7:7-13).
   1. Through the Law comes the knowledge of sin.
   2. Sin becomes exceeding sinful – using the good law to produce death to those under it.

D. The Jew’s condition under the Law - personified in Paul distinguishing between his flesh and his mind in their peculiar relationship to SIN (7:14-25).
   1. The inward man delights in law of God.
   2. Law of SIN works in Man’s members – bringing one into captivity
   3. Such a state is Wretched.
   4. Thankful deliverance through Jesus Christ our Lord.

QUESTIONS:

1. What is the point of Paul speaking of MARRIAGE in 7:1-3.

2. Paul teaches us that the only reason for remarry is when your spouse dies. (T) (F).

3. One can be MARRIED to one and in be living in ADULTERY with them. (T) (F).

4. What had to change in order for the Jew to produce fruit unto God?

5. What does it mean to be “in the flesh”? 

6. What is being contrasted in the terms, “of the spirit” as distinguished from “of the letter”?

7. Could the Jew blame the Law for his or her sin?

8. How does Paul help us know that we are NOT under the Law that demands we keep the Sabbath day holy?

9. Explain how Paul could have been “alive apart from the law once”.

10. How did SIN beguile and slay Paul spiritually?

11. What does Paul mean when he says, “…that which I do, I know not”?

12. If Paul’s inward man delights in the Law of God, why does he describe himself as Wretched?

13. Paul, in verses 14-25 best describes
   (a) The Christian as he or she struggles with the problem of sin.
   (b) The Jew under the Law of Moses without Christ’s deliverance.
I. THE CHRISTIAN’S RELATIONSHIP WITH GOD THROUGH THE LAW OF THE SPIRIT (Chapter 8).

A. In Christ, there is no condemnation – free from sin through the law of the Spirit (v.1-4).

B. Christian walks after the spirit, not after the flesh (v. 5-17).
   1. Following after the interests of the flesh is death – following after the interests of the spirit is life and peace.
   2. In the sons of God, the Spirit of God or the Spirit of Christ dwells or abides with promise of life for the mortal body – glorification.

C. Encouragement for the sons of God (v.18-39).
   1. Sufferings of present time cannot compare to the glories to be revealed.
      a. Revealing of the sons of God – redemption of the body from the grave.
      b. This hope saves the sons of God influencing with patience.
   2. The Spirit helps the sons of God in their infirmity.
      a. The infirmity of not knowing how to pray as one ought.
      b. Spirit helps the sons of God with their unutterable groanings- intercedes unto God for the sons of God
   3. God’s plan from his foreknowledge to the glorification all work together for good to those who love Him.
   4. Through God’s gift of Christ – the sons of God are more than conquerors over anything that might separate one from God’s love in Christ.

QUESTIONS:

1. The blessing for those “in Christ” is:
   (a). no condemnation for one’s past sins.
   (b). no future condemnation for one’s future sins.

2. Identify and describe the THREE LAWS in verses 2-3.

   (1).

   (2).

   (3).

3. Describe the mind of the flesh.
4. Describe the mind of the spirit.

5. How do we know that we are not in the flesh, but in the spirit?

6. Why is the body dead and who gives it life?

7. How is the spirit of God involved in the sons of God putting to death the deeds of the body?

8. The sons of God have not received the spirit of _______________ unto __________ , but have received the spirit of _______________ , whereby they cry __________________________ .

9. The ___________ bears witness _______ our spirit that we are ______________ of ________________

10. What must the child of God do in this life if he expects to be glorified with Christ in the next?

11. What creation waits for the revealing of the sons of God?

12. Who has the first fruits of the Spirit?

13. How does “hope” save us?

14. How does the Spirit help us with our groanings which we cannot utter?
15. All events in life work together for good for those who love God. (T) (F).

16. How is God’s “foreknowledge” and “foreordination” involved in man’s “justification” and “glorification”?

17. What is the reason for knowing that God is “for us”?

18. What should the sons of God consider when they are undergoing the trials of life?
II. THE GOSPEL AS IT RELATES TO ISRAEL – THE TRUE “CHILDREN OF PROMISE” (Chapter 9).

A. Paul’s sincere concern for his Jewish brethren (v. 1-5).

B. The “children of promise” are not children according to “the flesh” (v. 6-13).
   1. Promise through Isaac, even though Ishmael was of Abraham according to the flesh.
   2. Isaac’s seed: God’s election of the elder to serve younger with Jacob and Esau, even though in families the elder takes preeminence.

C. God is not unjust in choosing to show mercy unto the Gentiles (v. 14-18).
   1. God has right to show mercy and compassion upon whom He wills.
   2. Example of Pharaoh.

D. Who is man to find fault over God’s choosing both Jews and Gentiles to be “vessels of mercy” (v. 19-29).
   1. As clay has not right to question the potter, man has no right to question God’s scheme of redeeming man.
   2. God’s eternal plan was to make both Jew and Gentile “vessels of mercy” unto glory.
      a. Gentiles prophesied to be the people of God – Hosea 2:23.

E. Gentiles found righteousness through God’s plan to make them righteous, while Jews stumbled (v. 30-32).
   1. Gentiles attained righteousness through faith.
   2. Jews stumbled by seeking righteousness by works of law.
   3. Fulfillment of Isaiah’s prophecy of the stone of stumbling seen in Jews and Gentiles.

QUESTIONS:

1. Why is Paul in so much pain regarding his brethren in the flesh?

2. Why were Paul’s brethren in the flesh described in the following ways?
   a. “Israelites” –
   b. “the adoption” –
   c. “the glory” –
   d. “the covenants” –
e. “the giving of the law” -  

f. “the service of God” -  

g. “the promises” -  

h. “whose are the fathers” -  

3. After making these observations, what further description is made that should make the Jews think about their relation with God?  

4. Why would a Jew think that God’s “word” has come “to naught”?  

5. What **two points** does Paul make to prove it is children of promise that are reckoned for a seed, not children according to the flesh?  

6. How does Paul use Jacob and Esau to manifest things are founded upon God’s election and not of works?  

7. Paul uses Jacob and Esau to show that individuals have already been elected by God to be saved and lost. (T) (F). Establish Scriptural proof for your answer.  

8. Why would a Jew might argue that there was “unrighteousness with God”? What is Paul’s simple answer to such an argument?
9. How is “Pharaoh” used to combat the possible argument that there was no “unrighteousness of God”? 

10. Who hardened Pharaoh’s heart?
   (a). Pharaoh.
   (b). God.
   (c). Egypt’s magicians.
   (d). (a) and (b)
   (e). (a), (b), and (c).

11. What is Paul’s answer to those who might find fault with God’s plan of redemption? 

12. Who comprise the “vessels of mercy” who, according to God’s eternal plan, are fitted for glory? 

13. How does Paul use the prophecies of Hosea and Isaiah to establish those who comprise the “vessels of mercy”? 

14. Why have the Gentiles attained unto righteousness and the Jews who had the law of righteousness did not? 

15. Who fulfilled the prophecy as being “the stone of stumbling”? 

16. Why should we believe on Him?
ROMANS – LESSON TEN

I. THE GOSPEL AS IT RELATES TO ISRAEL – SALVATION REJECTED BY ISRAEL (10:1-21).
A. Paul’s strong desire for his brethren Israel to be saved (v.1).
B. Israel seeking to establish a righteousness of their own (v. 2-5).
   1. They manifest zeal, but not according to knowledge.
   2. They do not submit to the righteousness established by God.
   3. Christ is the end of the law for righteousness.
   4. Righteousness by law demands living perfectly according to law.
C. Righteousness which is of faith is accessible to all – just as the law of Moses was accessible to Israel (v. 6-15, cf. Deut. 30:12-14).
   1. One does not have to ascend into heaven or descend to the abyss – word is nigh in the preaching.
   2. Salvation is received by submitting to the conditions: believe and confess.
   3. Being saved by believing upon and calling upon the Lord substantiated by Old Testament Scripture – Isa. 28:16, Joel 2:32.
   4. Calling upon the Lord demands necessary steps of preaching, hearing and believing.
D. Paul indicts Israel for not believing the message of God with Israel’s own Scripture (v. 16-21).
   1. Not all hearken to the glad tidings – Israel of old did not (Isa. 53:1).
   2. Universality of God’s salvation prophesied by God in Scripture (cf. Deut. 32:21, Isa. 65:1,2).

QUESTIONS:

1. How deeply did Paul feel about the salvation of his fellows Israelites?

2. What must our “zeal” be coupled with in order to be approved of God?

3. Exactly what were Paul’s fellow Israelites ignorant of when they were “ignorant of God’s righteousness”?

4. Who is the “end of the Law unto righteousness”?

5. Who does Moses say is righteous according to Law?
6. How does Paul use Deuteronomy 30:12-14 regarding the Law of Moses to show that faith is accessible to all today?

7. What must one “confess” in order to be righteous and saved?

8. What must one “believe” in order to be righteous and saved?

9. Who will never be put to shame?

10. How does one “call upon the name of the Lord”?

11. What steps must be taken before one can call upon the name of the Lord?

12. “So, belief cometh of ____________ and ______________ by the ______________ of Christ.”

13. Contrast the above fact with the so-called “experiences of faith” in our day?

14. How does Paul prove with Scripture that God would be identified with other nations?

15. How does Paul prove with Scripture that Israel has refused to submit to God’s standard of becoming righteous?
I. THE GOSPEL AS IT RELATES TO ISRAEL – THE REMNANT (Chapter 11).

A. Israel’s Hope is the Election of Grace (11:1-15).
   1. God has not cast off His people – a remnant saved – example from Elijah’s days (v. 1-4)
   2. The remnant is according to the election of grace – not works (v. 5-6).
   3. The hardening of the hearts of Israel leads to the opportunity for the Gentiles to be saved (v. 7-15).

   1. Jews and Gentiles both find spiritual life in the root of promise – Jesus Christ (v. 16).
   2. Jews from cultivated olive tree are branches broken off by their unbelief – Consequently, Gentiles from the wild olive tree grafted in because of their belief (v. 17-20a).
   3. Gentiles not to be high minded – they can be broken off through unbelief - behold the goodness and severity of God (v. 20b –22).
   4. Jews can be grafted in again to cultivated tree through belief (v. 23-24).
   5. Jews hardening and disobedience has led to the fulfillment of God’s mystery: salvation for both Israel and Gentiles. (v. 25-32).

C. Paul’s Doxology – Contemplating the depth of God’s unsearchable ways behind the election of Grace (v. 33-36).

QUESTIONS:

1. Why does Paul give information concerning himself to refute the idea that God has not repudiated or cast aside Israel?

2. What is the connection between Elijah and the remnant of grace?

3. If God’s plan for saving man is centered in the election according to grace, it cannot be according to ________________ .

4. How has the hardening of Israel created the opportunity for Gentiles to be saved?

5. Explain the “jealousy” that Paul wants to create in Israel through the Gentiles?
6. How do the concepts of the “firstfruit” and the “root” form an important argument of hope for Israel to be saved?

7. From Paul’s illustration of the two trees make the proper identification regarding the following:
   a. Branches of the “wild olive tree” -
   b. Branches broken off from cultivated tree -
   c. Reason for all branches being broken off -

8. What is Paul’s point in speaking of grafting “contrary to nature”?

9. Will all in Israel be saved one day?

10. How was fleshly Israel enemies as touching the gospel, while at the same time, as touching the election, beloved for the fathers’ sake?

11. “For God hath shut up all unto ___________________, that he might have __________________ upon ____________ .”

12. What are the implications of Paul’s three rhetorical questions in verses 34-35?

13. “For _____ Him, and ______________ Him, and _____________ Him are all things.”

14. To what is Paul saying “amen” in verse 36?
I. OBLIGATIONS AS MEMBERS OF CHRIST'S BODY (12:1-21)

A. Due to mercies of God, present one’s body as a living sacrifice (v.1-2).
B. Think not too highly of oneself – give self to exercising possessed gifts (v.3-8).
C. Various exhortations to love and related duties (v. 9-21).
   1. Love without hypocrisy (v.9).
   2. Hate evil – cleave to good (v9).
   3. Manifest tender affection toward brethren (v.10).
   4. Honor brother above self (v.10).
   5. Serve Lord diligently and fervently – don’t be slothful (v.11).
   6. Rejoice in hope, be patient in tribulation and be stedfast in prayer (v.12).
   7. Share in meeting the necessities of needy saints – pursue hospitality (v.13).
  10. Be of the same mind with brethren (v.16).
  11. Be humble in one’s thinking (v.16).
  12. Render to no man evil for evil (v.17).
  13. Take thought of things honorable in the sight of all men (v.17).
  14. Whenever possible, be at peace with all men (v.18).
  15. Avenge not yourself, but give God his place for vengeance (v.19).
  16. Overcome evil with good – give enemy food for hunger and drink for thirst in their time of need (v.20-21).

QUESTIONS:

1. How does Paul tie the practical applications beginning in chapter 12 with the first part of this letter?

2. What is each Christian to present his body as?
   Why?

3. Is this “presentation” worship?

4. How is the Christian to avoid being fashioned according to this world?

5. What is behind each gift or talent that should cause one to be humble in thinking?
6. The members that make up the one body are:
   (a). The different denominational bodies (Baptist churches, Methodist churches, Presbyterian churches, etc.).
   (b). The different local churches of the church of Christ.
   (c). Individual Christians.

7. Are all “gifts” God has given members of the body “miraculous” in nature?

8. What principle in addition to diligence in exercising our gifts do we learn from the exercise of “giving” and showing “mercy”?

9. Our love should always be void of ________________.

10. We are not only to “cleave” to that which is “good”, but we must _____________ that which is _____________.

11. What kind of “love” must we have for our brethren?

12. How do we “give preference to one another”?

13. How must we “serve the Lord”?

14. What three things should we manifest in the face of tribulations?

15. What should we do when we become aware of fellow saints in need?

16. What is “hospitality”?
   What should be our attitude towards it?

17. What does Paul exhort us to do that is a practical application of the “golden rule”?
18. How can different brethren “be of the same mind”?

19. What will destroy being of “one mind”?

20. What will help meet the goal of being of “one mind”?

21. Is there anything wrong with “getting even” with those who have done us wrong?

22. What should we do about the things that are honorable in the sight of all men?

23. What should be our attitude regarding living peacefully with all men?

24. What should we understand that should never cause us to feel like a “helpless victim”?

25. What does Paul mean when he says we can “heap coals of fire” on “the head” of our enemy?

26. Be not overcome by ___________ but ___________ evil with ______________.
I. OBLIGATIONS TO GOVERNMENT, AND ONE’S FELLOW MAN WITH URGENCY TO WALK BECOMINGLY IN THE ARMOR OF LIGHT (13:1-14).

A. All must submit to and support civil authority (v. 1-7).
   1. Higher powers are ordained by God.
   2. Higher powers are God’s ministers to thee for good.
   3. Higher powers are due support in form of taxes and respect.

B. Central responsibility of believers to love one’s neighbor as one’s self (v. 8-10).
   1. Always obligated to love neighbor as self which fulfills law of Christ.
   2. Love worketh no ill to his neighbor.

C. Urgent exhortation to holy living due to the fact that one is nearer to eternal salvation (v. 11-14).
   1. Urgency to wake up out of spiritual darkness - day of holy living is here.
   2. Put on the armor of light
   3. Walking becomingly by making no provision to fulfill the lust of the flesh.

QUESTIONS:

1. Are all forms or styles of civil government ordained by God?

2. Give all of Paul’s reasons why should we be in subjection to the “higher powers”?

3. Does God approve of the civil powers carrying out the death penalty?

4. Does God approve of our paying taxes to civil government?

5. Reflecting upon verses 1-7, what should you teach your children about “policemen”?

6. Apply verses 1-7 to the practice of having a “radar detector” in one’s car: Is such a practice approved by God’s word?
7. Is it a sin to go into financial debt?

8. What obligation is always owed?

9. “loving thy neighbor as one’s self” is fulfilled by:

10. What “law” does loving one’s neighbor as one’s self fulfill?

11. What must one *cast off* if he is to wake up out of darkness?

12. What is involved in our daily life if we have put on the armor of light?
I. MAINTAINING FELLOWSHIP WHEN BRETHREN DIFFER OVER MATTERS INDIFFERENT WITH GOD (Romans 14:1-15:7).

A. Receive those weak in the faith – weak not to judge those strong in the faith (v.1-6).
   1. Matters of eating meats or eating only herbs.
   2. Matters of observing certain days or not observing days.
   3. One must be fully convinced in own mind with practice.

B. Each man is subject to and will be judged by the Lord (v.7-12).

C. Those strong in the faith regarding meats must not put a stumbling block in front of brother’s way (v.13-23).
   1. Meats unclean to the one who still considers them unclean.
   2. Refrain from eating meats or drinking wine if the practice causes a brother to stumble.

D. Christ’s example in unselfishly helping the weak (15:1-7).
   1. Christ pleased others by looking to their interests, not his own.
   2. Brethren to receive one another as Christ received them.

QUESTIONS:

1. Who were the “strong” in the faith?
   Who were the “weak” in the faith?

2. Does “receive” involve “fellowship”, or does “receive”, in this context, mean just “treat friendly”?

3. The matters in Romans 14 are practices that are “indifferent” to ________________________.

4. What did the “weak” need to know about “judging” the “strong in the faith”?

5. What did the “strong” need to know about “setting at naught” the weak in the faith?
6. What are we never to put in front of our brother’s way?

7. How were the strong to avoid causing the weak brother to sin against his conscience?

8. Show how the following should help the strong in their relationship with the weak who could not conscientiously eat meats:
   a. “love” -
   b. “the kingdom of God” -
   c. “follow after things which make for peace” to “edify” -

9. He that __________________ is condemned if he eats. Why?

10. What example of Christ should we apply in our relationship with our brethren?

11. How do the things written aforetime help us?
I. MINISTRY TO THE JEWS AND GENTILES TO THE GLORY OF GOD (15:8-33).

A. Christ is a minister to the circumcision to confirm promises made to fathers and to the Gentiles so they would glorify God for his mercy (15:8-13).
   2. Paul desires that the people in Rome will enjoy the same hope.

B. Paul is a minister as a public servant to the Gentiles (15:14-33).
   1. Paul writes boldly in his letter as an apostle even though he has confidence in the brethren’s knowledge to admonish their own selves (v.14-15).
   2. Paul glories only in the work God has sent and confirmed him to do (v. 16-21).
   3. Paul’s work has hindered him in coming to the Romans – plans to see them on his way to Spain (v. 22-24).
   4. Paul writes of his mission to aid the needy saints in Jerusalem – an opportunity to show the unity that should be seen among Jews and Gentiles in the Gospel (v. 25-29).
   5. Paul requests the prayers of the brethren in Rome (v. 30-33).

QUESTIONS:

1. What did Jesus’ ministry to the Jews confirm?

2. What causes the Gentiles to glorify God?

3. How does Paul confirm to the Jews that God’s work in Christ included the Gentiles?

4. From Isaiah 11:10, describe the character of the reign of Christ in it’s affect upon those ruled:
5. In what does the God of hope want us to abound?

6. What is God means of attaining joy and peace?

7. How does the Holy Spirit work to deliver joy, peace and hope to our hearts?

8. How should the brethren in Rome NOT interpret the bold admonitions in Paul’s letter to them?

9. What specific goals did Paul want to accomplish in his work with the Gentiles?

10. What were the “mighty signs” in helping Paul accomplish his work?

11. What were the outer boundaries where Paul had preached the gospel of Christ?

12. What was Paul’s “aim” in connection with preaching the Gospel? How does Spain fit in with this “aim”?

13. Why had Paul not come to preach in Rome?

14. Why was Paul going to Jerusalem?

15. How did this ministry fit with the gospel of Christ, Jews and Gentiles?

16. What all did Paul want his brethren to pray for on his behalf? How earnest was his requests before God?
ROMANS – LESSON SIXTEEN

I. PAUL’S PERSONAL GREETINGS, EXHORTATIONS AND DOXOLOGY (Chapter 16).

A. Exhortation for church in Rome to receive and help Phoebe (16:1-2).
B. Personal salutations to brethren in the Lord at Rome (16:3-16).
C. Exhortation for brethren to mark and avoid those who are causing division (16:17-20).
D. Salutations from those with Paul to brethren in Rome (16:21-24).
E. Paul’s doxology: Glorifying God for the gospel of Jesus Christ (16:25-27)

QUESTIONS:

1. Who was Phoebe?

2. Is there authority in the New Testament church for women “deacons”?

3. Why does Paul commend Phoebe to the saints in Rome for assistance?

4. Why was Paul especially thankful for Prisca and Aquila?

5. What was in their house?

6. Does the New Testament authorize the “house church” concept of today: one church in a locality divided up into various “house churches”?

7. What four facts do you know about Andronicus and Junias?
8. From the salutations of Paul, what importance was placed upon the phrases “in the Lord” or “in Christ”?

9. How do Paul’s salutations show us that being in Christ is for all, regardless of sex or status in society?

10. Did Paul reveal a new way for saluting one another in the church?

11. What churches were saluting the saints in Rome?

12. Is there a “proper name” for the New Testament church?

13. Explain what the saints in Rome were to do to those causing division and occasions of stumbling?

14. How important is “doctrine” in our relationship with one another in the Lord?

15. Can we ever know the doctrine of Christ for sure?

16. Explain what Paul means when he wants the brethren to be “wise” to that which is good and “simple” unto that which is evil.
17. Identify the following of Paul’s companions who along with him salute the saints in Rome:
   a. Timothy –
   b. Lucius –
   c. Jason –
   d. Gaius –
   e. Erastus –

18. How did Tertius help Paul?

19. Through what message does God establish his people today?

20. How was the gospel a “mystery”?

21. To what end do the Old Testament Scriptures and the command of the eternal God point to among all nations?

22. Does the inspired Paul teach “faith only”?

23. Through whom is God’s wisdom glorified?