

# The Gospel, God's Power to Save

## (Study Guide to Romans)

*Keith Sharp*



<https://padfield.com>

*“For the elevation of thought, richness of comprehension and profound appreciation of the love and provisions of God for helpless and hopeless mankind, we have here an inexhaustible mine of material that can ennoble our hearts and enrich our minds, and thereby afford the nourishment for our spirits attainable no where else.... No one can studiously consider the contents of this epistle and arise therefrom without a profound sense of reverence for and gratitude to God for His manifold goodness and grace” (Bryan Vinson, Sr., **Paul’s Letter to the Saints at Rome.** 297).*



## To the Teacher

**The Gospel, God's Power to Save (Study Guide to Romans)** is a Bible study guide for teenagers and adults to be used in Bible classes in local congregations. This workbook is not intended to replace the word of God as the class text. Nor is it a commentary. Rather, it consists of questions within the framework of an analytical outline designed to help the student study properly, so he can discover for himself what the Bible teaches.

My experience is that adult and teenage classes generally do not like graded lessons. Thus, this book has no grading system.

However, these same classes have a tendency to “bog down” or stray from the lesson unless some time goals are established and followed. Thus, this study guide is designed to lead the student through the book of Romans in thirteen lessons.

The workbook contains several types of questions: terms to define, places to locate, people to identify, fact questions, thought questions, reports to the class, charts and maps to fill in, as well as reviews. Each question has a purpose. There are no pointless, filler questions, trick questions, or true-false questions.

Although a particular word may appear many times in the book of Romans, it will be given as a term to define only once, unless it is later translated from a different Greek word, used in a different sense, or has a special importance in a later context. The same principle is true of places to locate and people to identify. These questions are designed to help the student understand the language of the text and place the events in their historical and geographical settings.

There is a glossary in the back of the book which defines the terms and identifies the people.

Each class should end with a review orally in class of the theme of each chapter studied to that point. Beginning with lesson two, each class should start with the oral review found at the first of each lesson. In this way the students will be able to remember the subject matter of each chapter of Romans and where each subject is found in the book.

Because the lessons call for a fast overview of Romans, it is crucial that each student study his lesson and complete the questions outside class. It is best in class to concentrate on the thought questions and to only spend time on other questions with which some student might have trouble.

The student should first read the entire chapter or chapters covered by each lesson and then read each passage again separately as he comes to it in the analytical outline. Finally, in order to answer questions, every student must read the passage that answers each question. If the student will follow the suggested steps in the lesson, he will read each verse of the lesson

three times: beginning with the longest for overall grasp, then shorter reading for outline, and finally shortest reading for analysis.

The questions are based on the **New King James Version** of the Bible. It minimizes confusion over the text when the teacher and all the students study from the same translation.

No work book can even begin to replace a competent teacher, with a good working knowledge of the Scriptures, an unswerving love of and loyalty to truth, a deep faith in God and His word, a pure life, an humble opinion of himself, an understanding of and love for his students, and the ability to communicate.

I hope and pray this volume is useful to you in learning more about the greatest message ever proclaimed, the everlasting Gospel, the power of God to salvation. May it deepen your faith, help you to learn more of God's Word, and enliven your interest for deeper study and more diligent service to the Lord. - The Author

### **Course Plan**

We will study Romans in thirteen lessons.

Lesson One: Course Plan and Introduction

Lesson Two: Introduction, Proposition Stated, Gentiles Are Guilty - chapter one

Lesson Three: Jews Are Guilty - chapter two

Lesson Four: All Are Guilty, All Are Justified by Faith Apart From the Law - chapter three

Lesson Five:

Abraham Was Justified by Faith Apart From the Law - chapter four

The Benefits of Justification By Faith, Life Through Christ As Universal As Death  
Through Adam - chapter five

Lesson Six:

Grace Is Not License to Sin But Freedom From Sin - chapter six

Christians Are Dead To the Law; The Law Cannot Justify - chapter seven

Lesson Seven: There Is No Condemnation In Christ - chapter eight

Lesson Eight: The Problem of National Israel (1) - chapter nine

Lesson Nine: The Problem of National Israel (2) - chapter ten

Lesson Ten: The Problem of National Israel (3) - chapter eleven

Lesson Eleven: Be Transformed in Life - chapters twelve and thirteen

Lesson Twelve: Receive One Another in Matters of Opinion - chapter fourteen

Lesson Thirteen:

Receive One Another - chapter fifteen

Conclusion - chapter sixteen

**Lesson One**  
**Introduction to Romans**  
**Memory Verse: Romans 1:16-17**

**Author**

The apostle Paul is the author of the book of Romans (1:11), but he made use of a scribe, Tertius (16:22), to do the actual writing.

Paul was a natural-born Roman citizen (Acts 22:24-29) of Jewish ancestry, religion, and training (Philippians 3:4-5). He was born and educated in Tarsus, the capital of Cilicia, a city widely renowned for its Greek schools (Acts 22:3). As was the Jewish tradition, he was taught a trade by which he could support himself, in Paul's case tent making, by which he did help support both himself and others during his preaching career (Acts 18:1-3; 20:33-35). Paul's Grecian education and background is very evident in his writing, especially in his use of logic, which appealed especially to the Romans. Paul received further formal education in Jerusalem from Gamaliel, the finest scholar in Jewish law and tradition of his day (Acts 22:3). The young Saul, as he was known as a young man, was an extremely zealous Jew before he became a disciple of Christ (Acts 22:3; 26:4-5; Galatians 1:14), even to fierce persecution of the church (Acts 9:1-2; 22:4-5; 26:9-11; Galatians 1:13).

But Christ called and equipped him to be an apostle (1:1-5; Acts 26:15-18; 1 Corinthians 15:8-9). As such he had full authority to speak for Christ (2 Corinthians 5:18-20; Galatians 1:6-12; 2 Corinthians 11:5; 12:11-12; 1 Corinthians 14:37), being inspired by the Holy Spirit to reveal the mystery of God, the gospel (1 Corinthians 2:6-13; Ephesians 3:1-6). Paul was especially selected to be the apostle of Christ to the Gentiles, the Jewish name, meaning "peoples," for all non-Jews (Acts 26:15-18; Romans 11:13; 15:15-20).

Paul had made plans for some time to go to Rome (15:22-24,28-29; Acts 19:21) but had been hindered from completing this goal (1:13).

**To Whom Written**

The book of Romans was written to the saints (Christians) in Rome (1:7).

**From Where Written**

Romans was written from the city of Corinth. Paul was taking a collection from Gentile churches for the poor saints in Jerusalem on his third journey (cf. 1 Corinthians 16:1-4; 2 Corinthians 8-9). At the time Romans was written, Paul had taken the collection from the Corinthians and was ready to depart for Jerusalem (15:25-26). He was staying with Gaius (16:23), whom he had baptized in Corinth (1 Corinthians 1:14). He sent a female disciple

named Phoebe, who was a servant of the church in Cenchrea, to Rome (16:1), possibly bearing the Roman epistle. Cenchrea is the seaport of Corinth.

### **When Written**

Paul wrote Romans toward the end of his three month stay in Greece on his third journey (15:25-26; Acts 20:1-3), i.e., in A.D. 58.

### **The City of Rome**

Rome is located on the banks of the Tiber River, fifteen miles from the west coast of Italy and built on seven hills. The “Eternal City” was already eight centuries old at the time Paul wrote to the Christians there. It was a city of political and economic importance in its day to such a huge proportion it is hard for modern people to imagine. In an empire that had a total population of perhaps thirty million, the populace of Rome numbered perhaps four million. It was the capital of its own empire, the most extensive empire of its day, ruling the Mediterranean world, with provinces from the Euphrates River in the east to Spain in the west, from Britain in the north to Egypt in the south. Nero was emperor at the time Paul wrote Romans.

The great city was the trading hub of the western world. It was truly said in a figure, “All roads lead to Rome.” All manner of goods were brought to Rome as tribute from the provinces and as trade from both the provinces and all parts of the known world.

Poor people flocked to Rome because of the availability of free food and free entertainment. In Paul’s day, it was said the people of Rome lived for “bread and circuses.” Holidays filled over half the calendar days of the year, and amusement was provided for the people at state expense on 95 of these days.

Religiously, Rome was polytheistic and had long ago accepted the deities of the Greeks under latinized names. All religions were tolerated so long as they did not interfere with loyalty to the emperor or undermine state religion.

The educated people of Paul’s day were skeptics toward religion and simply followed Greek philosophy. This left a void, which at first was filled partially by the Oriental mystery religions, then partially by Judaism, and finally completely by Christianity.

Rome was in many ways a beautiful city. Great thoroughfares came into Rome from all directions. The city was filled with breath-taking architecture: temples, palaces, baths, amphitheaters, theaters, and circuses. The great Circus Maximus seated 250,000. The leading amusement at the circuses in the first century was chariot races. The city had many beautiful gardens and public parks.

The wealthy people lived in a kind of house known as a “domus,” which had several rooms around a central open court. The poor lived in a squalid dwelling known as an “insula,” which was like an apartment in buildings up to six stories high and occupying as much as a city block.

### **History of the Church of Christ in Rome**

The origin of the Lord’s church in Rome is unknown. It could have been started by people who were baptized on the Pentecost recorded in Acts two (Acts 2:5-10), and it could have begun by the teaching of Priscilla and Aquila (Acts 18:12). At the time Paul wrote to the saints there, the church had been in existence in Rome for “many years.” (15:23)

There is absolutely no factual basis for the Catholic tradition that Peter founded the church in Rome. In Paul’s greetings to brethren in Rome (16:3-16), he does not mention Peter. Strange indeed, if Peter, an apostle of Christ, were there! Peter never mentions Rome in his letters. In Paul’s letters written from Rome, he makes no mention of Peter. No inspired writer ever mentions Peter in connection with Rome.

### **Description of the Church in Rome**

Paul says nothing about the church having elders or deacons. It was a mixed church, composed of both Jews and Gentiles (7:1; 11:15). The church was known everywhere for its faith (1:8). There were some spiritual gifts among the saints there (12:6), but more were needed (1:11).

### **Theme of the Roman Epistle**

The theme of Romans is “The Gospel is God’s power to save all that believe.” This theme is stated as the proposition of Paul’s magnificent treatise in 1:16-17.

Bible scholars are universally in awe of the Roman letter because of the comprehensiveness of its message, the profoundness of its language, and the acuteness of its logic. One writer exclaimed, “This is in every sense the greatest of the Epistles of Paul, if not the greatest book in the New Testament...” (Thiessen) Another called it, “... the most profound work in existence” (Coleridge).

## Outline of Romans

- I. Paul introduces the letter. - 1:1-15
  - A. He salutes them. - 1:1-7
  - B. He makes personal remarks. - 1:8-15
  
- II. The gospel is God's power to save everyone who believes. - 1:16 - 11:56
  - A. The proposition is stated. - 1:16-17
  - B. All need the saving power of the gospel. - 1:18 - 5:21
    - 1. The Gentiles need it. - 1:18-32
    - 2. The Jews need it. - 2:1 - 3:19
    - 3. The law will not justify; therefore, all need the gospel. - 3:20-23
  - C. All are justified by faith apart from the law. - 3:24 - 7:25
    - 1. The proposition is stated. - 3:24-31
    - 2. Old Testament proofs are given. - 4:1-25
    - 3. Life through Christ is as universal as death through Adam. - 5:1-21
    - 4. Objections are answered. - 6:1 - 7:25
      - a. Justification by faith apart from the law does not encourage sin but frees from it. - 6:1 - 7:6
      - b. The law is not evil, but its purpose was not to give righteousness. - 7:7-25
  - D. There is no condemnation to them which are in Christ. - 8:1-39
  - E. What is the relationship of Israel to the gospel? - 9:1 - 11:36
    - 1. The rejection of the Jews was not complete. - 9:1-33
    - 2. The rejection of the Jews was not arbitrary. - 10:1-21
    - 3. The rejection of the Jews was not final. - 11:1-36
  
- III. How should all live in Christ? - 12:1 - 15:21
  - All Christians are to:
    - A. be transformed in life. - 12:1-21
    - B. be subject to civil government. - 13:1-7
    - C. love each other. - 13:8-10
    - D. walk in light. - 13:11-14
    - E. respect each other's conscience. - 14:1 - 15:4
    - F. receive each other. - 15:5-21
  
- IV. Paul concludes. - 15:22 - 16:27
  - A. He reveals his plans. - 15:22-33
  - B. He tells them to receive Phoebe. - 16:1-2
  - C. He gives salutations to Roman saints. - 16:3-16
  - D. He warns against heretics. - 16:17-20
  - E. Paul's companions send salutations. - 16:21-24
  - F. He praises God. - 16:25-27

## Fact Questions

1. Who wrote the Roman letter?
2. How was Paul qualified to write this treatise?
3. To whom was the letter written?
4. From where was it written?
5. When was Romans written?
6. What was the city of Rome like?
7. What was the history of the church of Christ in Rome?
8. What was this congregation like?
9. What is the theme of the Roman letter?
10. Where is this theme stated?
11. Quote this passage.
12. Read the entire book of Romans and see if you can outline its contents. Discuss your outlines in class.

# Part I of Romans - The Gospel, the Power of God to Save All Who Believe chapters 1 - 8

## Lesson Two Introduction, Proposition Stated, Gentiles Are Guilty

### I. Review

1. Who wrote Romans?
2. To whom was it written?
3. From where was the letter written?
4. What is the theme of Romans?
5. Where is this theme stated?
6. Quote this passage
7. What is the theme of Part 1 of Romans?

### II. Reading Assignment

Romans chapter one

### III. Special Report

The Gospel (see Appendix I)

### IV. Paul greets the saints in Rome.

Please read Romans 1:1-7.

#### A. Terms to Define

1. servant
2. called
3. apostle
4. gospel
5. prophets
6. Holy Scriptures
7. Lord
8. holiness
9. grace
10. the faith
11. saints
12. peace

#### B. Fact Questions

1. What is the subject of the gospel? (Verse 3)
2. How does Paul describe Jesus? (Verses 3-4)
3. What had Paul received from Christ? (Verse 5)

4. How did Paul describe those to whom he wrote? (Verses 6-7)

C. Thought Questions

1. How is the gospel “of God”? (verse 1)
2. Why did Paul emphasize that the gospel was promised in the Scriptures? (Verse 2)
3. Why did Christ give Paul the apostleship? (Verse 5)

V. He makes personal remarks.

Please read Romans 1:8-15.

A. Terms to Define

- |            |                    |
|------------|--------------------|
| 1. faith   | 5. spiritual gifts |
| 2. witness | 6. established     |
| 3. spirit  | 7. wise            |
| 4. prayers | 8. preach          |

B. Peoples to Identify

- |             |               |
|-------------|---------------|
| 1. Gentiles | 3. barbarians |
| 2. Greeks   |               |

C. Fact Questions

1. Of what facts did Paul call God to witness? (Verses 9-10)
2. What reasons did he give for desiring to see the Roman brethren? (Verses 11-13)
3. Why had he not come to them? (Verse 13)
4. How did Paul plan to discharge the debt he owed? (Verse 15)

D. Thought Questions

1. Why did Paul give thanks for the Christians in Rome? (Verse 8)
2. Why was Paul a “debtor” to all? (Verse 14)
3. Does this principle apply to us? How?

VI. The proposition is stated.

Please read Romans 1:16-17.

A. Terms to Define

- |                  |             |
|------------------|-------------|
| 1. power         | 4. revealed |
| 2. salvation     | 5. just     |
| 3. righteousness |             |

B. People to Identify

Jew

C. Fact Question

Whom will the gospel save? (Verse 16)

D. Thought Questions

1. Why was Paul not ashamed of the gospel? (Verse 16)
2. What is the relationship of the gospel to salvation? (Verse 16)
3. What does the gospel reveal? (Verse 17)
4. Explain the phrase “from faith to faith” (verse 17)
5. What is the meaning of the clause “the just shall live by faith”? (verse 17)

VII. The Gentiles were inexcusable in their ignorance of God, for His creation reveals His existence.

Please read Romans 1:18-20.

A. Terms to Define

- |                    |             |
|--------------------|-------------|
| 1. wrath           | 5. manifest |
| 2. heaven          | 6. creation |
| 3. ungodliness     | 7. eternal  |
| 4. unrighteousness | 8. Godhead  |

B. Thought Questions

1. Why was God’s wrath manifested against the Gentiles? (Verses 18-19)
2. How could they have known God? (Verse 20)

VII. The worldly wisdom of the Gentiles led them to foolishly change the glory of God into images.

Please read Romans 1:21-23.

A. Terms to Define

- |              |                |
|--------------|----------------|
| 1. glorified | 4. glory       |
| 2. hearts    | 5. corruptible |
| 3. darkened  |                |

B. Thought Questions

1. Why did the Gentiles reject the knowledge of God? (Verses 21-22)
2. To what did it lead them? (Verse 23)

IX. Because the Gentiles rejected the knowledge of God, God gave them up to their own lusts.

Please read Romans 1:24-32.

A. Terms to Define

- |                  |                       |
|------------------|-----------------------|
| 1. uncleanness   | 9. debased            |
| 2. lusts         | 10. sexual immorality |
| 3. worshiped     | 11. covetousness      |
| 4. creature      | 12. maliciousness     |
| 5. Creator       | 13. envy              |
| 6. blessed       | 14. whisperers        |
| 7. Amen          | 15. Backbiters        |
| 8. vile passions |                       |

B. Fact Questions

1. What did God give the Gentiles up to do? (Verse 24)
2. How did they sin against other people? (Verses 28-31)
3. How far into depravity did they go? (Verse 32)

C. Thought Questions

1. Why did God give the Gentiles up? (Verses 25-26)
2. How did they dishonor their own bodies? (Verses 26-27)

X. Summary of Chapter One

1. The Proposition Stated
2. The Gentiles Need the Gospel



## Lesson Three

### The Jews Need the Gospel

#### I. Review

1. Who wrote Romans?
2. To whom was it written?
3. From where was the letter written?
4. What is the theme of Romans?
5. Where is this theme stated?
6. Quote this passage
7. What is the theme of Part 1 of Romans?
8. Summarize Romans chapter 2.

#### II. Reading Assignment

Romans chapter two

#### III. Special Report

Partiality (see Appendix II)

#### IV. The Jews, likewise, are inexcusable and under the judgment of God.

Please read Romans 2:1-2.

##### A. Fact Questions

1. Why were the Jews wrong in their judgment of the Gentiles? (Verse 1)
2. In judging the Gentiles, what did the Jews do to themselves? Why? (Verses 1-2)

##### B. Thought Question

Did Paul condemn all judging?

#### V. This is true because the judgment of God is righteous.

Please read Romans 2:3-11.

##### A. Terms to Define

- |                  |                 |
|------------------|-----------------|
| 1. despise       | 7. immortality  |
| 2. forbearance   | 8. eternal life |
| 3. longsuffering | 9. self-seeking |
| 4. repentance    | 10. indignation |
| 5. impenitent    | 11. tribulation |
| 6. righteous     | 12. anguish     |

## B. Fact Questions

1. Had the Jews lived better than the Gentiles? (Verse 3)
2. For what purpose was the goodness of God toward the Jews intended? (Verse 4)
3. Had it accomplished that purpose? (Verse 5)
4. What was the result? (Verse 5)
5. What principle determines what each person shall receive in judgment? (Verse 6)
6. Who shall be rewarded? (Verses 7,10)
7. What is their reward? (Verses 7,10)
8. Who shall be punished? (Verses 8-9)
9. What is the punishment? (Verses 8-9)

## C. Thought Questions

1. What is the nature of God's judgment? (Verse 5)
2. Does the way we live have anything to do with our salvation?
3. Explain the principle that guides all God's dealings with men. (Verse 11)
4. The following is a statement of the Calvinistic doctrine of predestination. Does it harmonize with this passage?

*The doctrine of election declares that God, before the foundation of the world, chose certain individuals from among the fallen members of Adam's race to be the objects of his undeserved favor. These, and these only, He purposed to save.... His eternal choice of particular sinners unto salvation was not based upon any foreseen act or response on the part of those selected, but was based solely on His own good pleasure and sovereign will. The election was not determined by, or conditioned upon, anything that man would do, but resulted entirely from God's self-determined purpose* (David N. Steele and Curtis C. Thomas, **The Five Points of Calvinism**. The Presbyterian and Reformed Publishing Co., 1963. 30).

VI. God judges all according to the law under which they live.

Please read Romans 2:12-16.

A. Terms to Define

- |           |               |
|-----------|---------------|
| 1. sinned | 4. nature     |
| 2. law    | 5. conscience |
| 3. perish |               |

B. Fact Questions

1. By what standard shall each man be judged? (Verse 12)
2. Who are justified under law? (Verse 13)
3. How were the Gentiles judged? (Verses 14-16)

C. Thought Question

How were the works of the law written on the hearts of Gentiles?

VII. Knowing the law was no benefit to those who did not keep it.

Please read Romans 2:17-24.

A. Terms to Define

- |              |               |
|--------------|---------------|
| 1. approve   | 3. adultery   |
| 2. excellent | 4. blasphemed |

B. Fact Questions

1. In what did the Jews place their confidence? (Verses 17-20)
2. What was the result of the difference between what the Jews preached and what they practiced? (Verse 24)

C. Thought Questions

1. Explain the questions Paul asked the Jews. (Verses 21-23)
2. What will be the results if we fail to live up to the standard we teach others to follow?

VIII. He is not a Jew who is one outwardly, but he is a Jew who is one inwardly.

Please read Romans 2:25-29.

A. Terms to Define

1. transgressor

3. letter

2. Spirit

B. Thought Questions

1. How could circumcision profit the Jews? (Verse 25)

2. How could it be unprofitable? (Verse 25)

3. How could the uncircumcised be counted as circumcised? (Verse 26)

4. How would the uncircumcised judge the circumcised? (Verse 27)

5. Who is truly a Jew? Explain. (Verses 28-29)

6. What is true circumcision? Explain. (Verses 28-29)

IX. Summary of Chapter Two

The Jews need the gospel.

## Lesson Four

### All Are Guilty and Must Be Justified by Faith

#### I. Review

1. Who wrote Romans?
2. To whom was it written?
3. From where was the letter written?
4. What is the theme of Romans?
5. Where is this theme stated?
6. Quote this passage.
7. What is the theme of Part 1 of the book?
8. Summarize chapters one and two.

#### II. Reading Assignment

Romans chapter three

#### III. Special Reports

Salvation by Faith (see Appendix III)

#### IV. Paul answers Jewish objections to their own guilt

Please read Romans 3:1-8.

##### A. Terms to Define

1. committed
2. oracles
3. faithfulness
4. justified
5. righteousness

##### B. Thought Question

In this passage the apostle states three objections a Jew might pose to his being placed on a level with the Gentiles in guilt. The author briefly answers each of these objections. State and explain each objection and each reply.

#### V. Paul proves by the Old Testament that the Jews are no better than the Gentiles; thus, all the world is guilty before God.

Please read Romans 3:9-19.

##### A. Terms to Define

1. asps
2. cursing

##### B. Fact Question

What question did the writer pose? What was his answer? (Verse 9)

##### C. Thought Questions

1. State and explain the proof he gave to his reply. To what Old Testament passages did he appeal?

2. What conclusion did he draw concerning the guilt of sin? Thus, how many need the gospel? (Verse 19)
3. Does the apostle here teach the doctrine of inherent guilt of sin? Prove your answer.

VI. All are justified by faith apart from the law.

Please read Romans 3:20-31.

A. Terms to Define

- |                 |              |
|-----------------|--------------|
| 1. redemption   | 3. boasting  |
| 2. propitiation | 4. establish |

B. Fact Questions

1. Will anyone be righteous “by the deeds of the law”? Why? (Verse 20)
2. How was the righteousness of God made known? (Verses 21-22)
3. How are people made righteous under this system? (Verses 24-25)
4. What is the result? (Verse 26)
5. How are people justified? (Verse 28)

C. Thought Questions

1. Why is this plan of justification needed? (Verse 23)
2. Which plan eliminates any boasting on the part of those who are justified? Why? (Verse 27)
3. Is God, then, in special relationship to one race or nation over others? How is this demonstrated? (Verses 29-30)
4. Does this make void the law? Explain your answer. (Verse 31)
5. Look at the words “law” and “faith” each time they are used in this passage. How are they used each time?

VII. Summary of Chapter Three

- A. All are guilty before God.
- B. All are justified by faith apart from the law.

## Lesson Five Chapters Four and Five

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of the Roman epistle?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. Summarize each of the first three chapters.

### II. Reading Assignment

Romans 4:1 - 5:21

### III. Special Reports

Imputation (see Appendix IV)

### IV. Abraham, the father of the Jews, is an example of justification by faith apart from the works of the law.

Please read Romans 4:1-25.

#### A.. Terms to Define

- |                  |                |
|------------------|----------------|
| 1. flesh         | 9. blessedness |
| 2. justified     | 10. imputes    |
| 3. works         | 11. sign       |
| 4. boast         | 12. seal       |
| 5. accounted     | 13. heir       |
| 6. righteousness | 14. seed       |
| 7. counted       | 15. hope       |
| 8. debt          | 16. offenses   |

#### B. Thought Questions

1. What is the point of Paul's question in verse one? What does he labor to demonstrate in this chapter?
2. How might Abraham have had cause to boast? Did he have this cause? (verse 2)

3. To what event in Abraham's life did the apostle refer in verse three? What did God account to Abraham? To what end? What did this demonstrate? (verse 3)
4. How might one be righteous by debt? (verse 4)
5. How might one be righteous by Faith? (verse 5)
6. Explain the inspired writer's usage of the quotation from David. What does God impute? On what basis and by what means? What is the result? (verses 6-8)
7. Who are "the circumcision"? "the uncircumcision"? What is the purpose of Paul's question?
8. When was faith "accounted to Abraham for righteousness"? What does this show? (verses 9-10)
9. What was circumcision to Abraham? For what purpose? (verses 11-12)
10. How did the promise that one should be the heir of the world come? What was this promise? To whom did it refer? (verse 13)
11. What if the inheritance came through the law? (verse 14)
12. Why is this? (verse 15)
13. Upon what basis and by what means did the promise come? To what purpose? (verse 16)
14. To what event in the life of Abraham did the author refer in verses seventeen through twenty-one? What is his point?
15. What was imputed? To what end? Upon what basis and by what means? (verse 22)
16. Why were these events in Abraham's life recorded? (verses 23-24)
17. What is imputed to us? To what end? Upon what basis and by what means? (verses 24-25)

V. Paul sets forth the blessings of justification by faith apart from the law.

Please read Romans 5:1-11.

A. Terms to Define

- |                 |               |
|-----------------|---------------|
| 1. access       | 5. love       |
| 2. rejoice      | 6. righteous  |
| 3. perseverance | 7. good       |
| 4. character    | 8. reconciled |

B. Thought Questions

1. How are we justified? What is the result? (verse 1)
2. What else do we have through Christ? (verse 2)
3. Why do we glory in tribulations through Christ? (verses 3-5)
4. Explain how “the love of God has been poured out in our hearts.” (verse 5)
5. What was our condition when Christ died for us? (verse 6)
6. How does the love of God through Christ compare with human love? (verses 7-8)
7. What further do we have in Christ? (verse 9)
8. How were we reconciled to God? How shall we be saved? (verse 10)
9. What are the grounds of the Christian’s joy? (verse 11)

VI. Life through Christ is as universal as death through Adam.

Please read Romans 5:12-21.

A. Terms to Define

- |          |         |
|----------|---------|
| 1. death | 3. life |
| 2. gift  |         |

B. Fact Questions

1. How did sin enter the world? What was the result? How far did this death extend? Why? (Verse 12)
2. Was sin in the world before the law? Can sin exist where no law applies? (Verse 13)
3. What was the state of the world from Adam to Moses? (Verse 14)

4. What is the relationship of Adam to Christ? (Verse 15)
5. How does the offense through Adam compare to the gift through Christ? (Verse 16)
6. How does the reign of death through Adam compare to the reign of life through Christ? (Verse 17)
7. How did condemnation come upon all through one? How did justification for all come through Christ? (Verse 18)
8. How were many made sinners by the disobedience of one? How are many made righteous by the obedience of one? (Verse 19)
9. Why did the law come in? (Verse 20)
10. What then was the place of grace? (Verse 20)
11. What is the end result? (Verse 21)

D. Thought Questions

1. Were there some who did not sin? (Verse 14)
2. Does the apostle teach that we all inherit the sin of Adam?

VII. Summary

A. Chapter Four

Abraham Was Justified by Faith Apart from the Law.

B. Chapter Five

1. The Blessings of Justification by Faith
2. Life through Christ Is as Universal as Death through Adam

**Works**

|  |  |
|--|--|
| <b>Good Works - Romans 13:3</b><br><b>Miracles - Matthew 11:2</b><br><b>Hypocritical Works - Matthew 23:3</b><br><b>Works of the Law - Romans 2:15</b> | <b>Sinful Works - Romans 13:12</b><br><b>Boastful Works - Ephesians 2:9</b><br><b>Obedience to Gospel - James 1:25</b><br><b>Judged by Works - Revelation 20:12-13</b> |
|--|--|

|   |  |
|---|--|
| <b>Type</b><br><br>Adam<br>↘ Sin<br>↘ Death | <b>Antitype</b><br><br>Christ<br>↘ Free Gift<br>↘ Life |
|---|--|

## Lesson Six Chapters Six and Seven

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of the Roman epistle?
6. Where is this theme stated ?
7. What is the theme of part 1?
8. Quote this passage.
9. Summarize each of the first five chapters.

### II. Reading Assignment

Romans 6:1 - 7:25

### III. Special Report

Baptism (see Appendix V)

### IV. Justification by faith apart from the law does not encourage sin but frees from it.

Please read Romans 6:1-23.

#### A. Terms to Define

- |             |             |
|-------------|-------------|
| 1. baptized | 5. form     |
| 2. dominion | 6. doctrine |
| 3. mortal   | 7. wages    |
| 4. members  |             |

#### B. Fact Questions

1. What objection by the judaizing teachers to justification by faith apart from the law did Paul anticipate? (Verse 1)
2. How did he reply? (Verse 2)
3. What in man is crucified when he is converted to Christ? (Verse 6)
4. What is the result? (Verse 6)
5. What is the result of being dead with Christ? (Verse 8)
6. What further objection to justification by faith apart from the law did the apostle state? (Verse 15)

7. How does he reply? (Verse 15)
8. What reason did he give? (Verse 16)
9. What are our obligations following baptism? Why? (Verse 19)
10. What is the result of serving sin? Of God? (Verses 20-23)

C. Thought Questions

1. Explain the apostle's argument based upon their baptism. What is the place of baptism in God's plan? What is its significance? Its form or mode? (Verses 3-5)
2. What principle stands behind the argument in verses 3 - 6? (Verse 7)
3. How do Christ's death and subsequent life compare to our death to sin and life in Him? (Verses 9-11)
4. What is the practical application of this comparison? (Verses 12-13)
5. Why is this true? Does Paul deny we are under law? Explain. (Verse 14)
6. Is baptism a ritual? What change does it effect? (Verses 17-18)

**Two Masters  
Law of Opposites**

**Master: Sin**  
**Nature of Reward: Wages**  
**Reward: Death**

**Master: God**  
**Nature of Reward: Gift**  
**Reward: Eternal Life**  
**(in Christ Jesus Our Lord)**

V. Paul uses the marriage relationship to illustrate they were freed from the law and joined to Christ.

Please read Romans 7:1-6.

A. Terms to Define

1. bound
2. flesh

B. Fact Questions

1. To whom was Paul speaking in this passage? (Verse 1)
2. What principle does he state? (Verse 1)

3. What illustration does he give of the principle? (Verses 2-3)
4. How does he apply the illustration to their relationship to the law and to Christ? (Verse 4)
5. What fruit did the bear while bound to the law? (Verse 6)

C. Thought Questions

1. Why were they free from the law?
2. What was the practical conclusion?

VI. The law does not cause sin, but sin uses the occasion of the commandment to deceive.  
Please Romans 7:7-12.

A. Terms to Define

- |                |            |
|----------------|------------|
| 1. covet       | 3. revived |
| 2. commandment | 4. holy    |

B. Fact Questions

1. What objection to his thesis did Paul next bring up? (Verse 7)
2. How did he answer? Why? (Verse 7)
3. How did sin take opportunity by the commandment? (Verse 8)
4. What was the commandment meant to bring? (Verse 10)
5. What did it bring? (Verse 10)
6. How? (Verse 11)
7. What is the conclusion then about the law? (Verse 12)

C. Thought Question

How was Paul alive without the law? When did he die? How? (Verse 9)

VII. The law does not cause death, but sin uses the good law, intended to give life, to produce evil, resulting in death, by appealing to the flesh.  
Please read Romans 7:13-25.

A. Terms to Define

- |              |               |
|--------------|---------------|
| 1. spiritual | 3. inward man |
| 2. carnal    | 4. wretched   |

B. Fact Questions

1. What further objection did the apostle Paul anticipate? How did he answer? (Verse 13)
2. What, then, is the sinner's attitude toward the law of God? (Verse 16)
3. What is his relationship to sin? (Verse 17)
4. How does the flesh prevent the sinner from doing good? (Verses 18-19)
5. What part does sin play? (Verse 20)
6. What is the end result of this dilemma for the sinner apart from Christ? (verse 24)

C. Thought Questions

1. What was the law like? What of Paul? Of what period in his life was he speaking? (Verse 14)
2. Explain verse fifteen by noticing the meaning and application of the word "do" each time it is used.
3. What is the sinner's relationship to the law? Why? (Verses 21-23)
4. What is the answer to the dilemma of the sinner apart from Christ? (Verse 25)

VIII. Summary

A. Chapter Six

The gospel does not encourage sin but frees from it.

B. Chapter Seven

1. The marriage relationship illustrates freedom from the law.
2. The law does not cause sin, but sin uses the occasion of the commandment to bring death.
3. The law does not cause death, but sin uses the good law, intended to give life, to produce evil, resulting in death, by appealing to the flesh.

## Lesson Seven Chapter Eight

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of Romans?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. Summarize each of the first seven chapters.

### II. Reading Assignment

Romans 8:1-39

### III. Special Report

Assurance of Salvation (see Appendix VI)

### IV. There is therefore now no condemnation to those who are in Christ Jesus

Please read Romans 8:1-17.

#### A. Terms to Define

1. fulfilled
2. carnally minded
3. spiritually minded
4. Abba

#### B. Fact Questions

1. What is the great blessing in Christ that the law could not give? (Verse 1)
2. What is “the law of the Spirit of life”? From what did it make us free? How? (Verse 2)
3. What is “the law” of verse three? What could it not do? Why? How did God accomplish what the law could not do?
4. What end was accomplished by this? For whom? (Verse 4)
5. What does it mean to be “according to the flesh”? “according to the Spirit”? (verse 5)
6. What is the result of being “carnally minded”? “spiritually minded”? (verse 6)
7. Why does “the carnal mind” lead to death? (Verse 7)
8. Why are those “in the flesh”? Why can they not please God? (Verse 8)
9. What is the result of having Christ within? (Verse 10)

10. What if the Spirit dwells in us? (Verse 11)

11. Why are we not debtors to “live according to the flesh”? (Verses 12-13)

12. Who are the sons of God? (Verse 14)

#### C. Thought Questions

1. “Spirit” is a key word in chapter eight. Jot down every reference to the term in the chapter and tell how it is used each time.

2. Can Christians never come into condemnation? (Verses 1-4)

3. How does the Spirit of God dwell in us? What if we do not have the Spirit of Christ? (Verse 9)

4. How does the Spirit of God lead us? (Verse 14)

5. What is “the spirit of bondage”? To what does it lead? What is “the Spirit of adoption”? To what does it lead? Which have we received? (Verse 15)

6. What proof do we have “that we are children of God? What is the result? Upon what condition? (Verse 16)

V. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Please read Romans 8:18-30

#### A. Terms to Define

1. earnest expectation

5. firstfruits

2. revealing

6. intercession

3. futility

7. predestined

4. corruption

#### B. Fact Question

What is the relation of hope to salvation? Is our hope presently realized? What is the significance of this fact? (Verses 24-25)

#### C. Thought Questions

1. To what “sufferings” and to what “glory” does the apostle refer? How do they compare to each other? Why? (Verse 18)

2. In verses 19-23, to what do each of these terms refer?

a. creation

- b. whole creation
- c. we also
- d. the firstfruits of the Spirit
- e. adoption

3. What is Paul's argument in this passage?
4. How does the Spirit help our infirmities? (Verses 26-27)
5. What are the "all things" of verse twenty-eight? Who are "the called"? How do all things work together for the good of the called?
6. What is the apostle's reasoning in verses twenty-nine and thirty? Does he teach "that God, before the foundation of the world, chose certain individuals to salvation, not conditioned upon anything they would do? If not, what does he teach?"

VI. In all things we are more than conquerors through him that loved us.

Please read Romans 8:31-39.

A. Terms to Define

- |                |                   |
|----------------|-------------------|
| 1. elect       | 5. angels         |
| 2. distress    | 6. principalities |
| 3. persecution | 7. powers         |
| 4. famine      |                   |

B. Thought Questions

1. What conclusion should we draw from the things the apostle has discussed? (Verse 31)
2. What proof do we have that the Father will "freely give us all things"? What are these "things"? (verse 32)
3. In Christ, can anyone condemn us? Why or why not? Does this teach the impossibility of apostasy? (Verses 33-34)
4. Is there anything that can sever the elect from the love of Christ? What does this mean? (Verses 35-39)

VII. Summary of Chapter Eight

There is no condemnation in Christ.

## Part II of Romans - The Problem of National Israel chapters 9 - 11

### Lesson Eight Chapter Nine

#### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of Romans?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. Summarize each of the first eight chapters.

#### II. Reading Assignment Romans 9:1-33

#### III. Special Report The Hope of Israel (see Appendix VII)

#### IV. What problem does the apostle Paul discuss in chapters 9 - 11? Prove your answer.

#### V. Paul states the problem: What about national Israel in God's plan? Please read Romans 9:1-5.

##### A. Terms to Define

1. accursed
2. covenants

##### B. Fact Questions

1. What was Paul's attitude toward fleshly Israel? (Verses 1-3)
2. What did he grant concerning their heritage? (Verses 4-5)

#### VI. God's rejection of national Israel did not cause His word to fail. Please read Romans 9:6-13.

##### A. Phrase to Define has taken no effect

##### B. Fact Questions

1. Did God's rejection of national Israel cause His word to fail? (Verse 6)
2. What reasons does the writer give for this fact? (Verses 6-8)
3. What examples does he give to sustain these reasons? (Verses 9-13)

##### C. Thought Question

Are these examples of God saving individuals as He wills regardless of what they do? If not, what is the apostle's point?

VII. God's rejection of national Israel is not unrighteous.

Please read Romans 9:14-33.

A. Terms to Define

- |               |            |
|---------------|------------|
| 1. mercy      | 4. remnant |
| 2. compassion | 5. Sabaoth |
| 3. hardens    | 6. offense |

B. Fact Questions

1. What objections to God's rejection of national Israel did the apostle next anticipate? (Verse 14)
2. How did he answer? (Verse 14)
3. What conclusions does the inspired writer draw? (Verses 30-31)

C. Thought Questions

1. Explain the statement God made to Moses and the principle the writer deduced from it to sustain his reply. (Verses 15-16)
2. What did the example of Pharaoh demonstrate? (Verses 17-18)
3. What is the point of his reply to the objection stated in verse 19? (Verse 20)
4. Explain his illustration. (Verse 21)
5. What was the purpose of God's longsuffering? (Verses 22-24)
6. What does the quotation from Hosea prove? (Verses 25-26)
7. What about the quotations from Isaiah? (Verses 27-29)
8. Why was Israel cut off?

VIII. Summary of Chapters Nine through Eleven

The Problem of National Israel

IX. Summary of Chapter Nine

The rejection of the Jews was not complete.

## Lesson Nine Chapter Ten

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of the Roman epistle?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. What is the theme of part 2?
10. Summarize each of the first nine chapters.

### II. Reading Assignment

Romans 10:1-21

### III. Special Report

Predestination (see Appendix VIII)

### IV. Israel was lost because they sought justification by their own plan rather than God's.

Please read Romans 10:1-3.

#### A. Term to Define

zeal

#### B. Fact Question

What did Paul pray concerning Israel? (Verse 1)

#### C. Thought Question

Why was Israel lost? (Verses 2-3)

### V. Israel was not lost because of lack of opportunity to be saved.

#### A. Terms to Define

1. end

3. confess

2. abyss

#### B. Thought Questions

1. What relationship does Christ sustain to the righteousness demanded by the Law? To whom? (Verse 4)

2. How could one be righteous under the Law? (Verse 5)

3. How accessible is the righteousness which is by faith? (Verses 6-8)

4. How readily attainable is this righteousness? (Verses 9-10)

VI. Israel was not lost because of a lack of opportunity to be saved. (God's plan of righteousness is accessible to and attainable by all.)

Please read Romans 10:4-18.

A. Terms to Define

1. end
2. abyss
3. confess

B. Fact Questions

1. Who can be righteous by faith? (Verses 11-13)
2. Did Israel have any excuse not to have attained this righteousness? (Verse 18)

C. Thought Questions

1. What relationship does Christ sustain to the righteousness demanded by the law? To whom? (Verse 4)
2. How could one be righteous under the law? (Verse 5)
3. How accessible is the righteousness which is by faith? (Verses 6-8)
4. How readily attainable is this righteousness? (Verses 9-10)
5. How does one call "upon the name of the Lord"? (verse 13)
6. What is the means by which a sinner becomes righteous? (Verses 14-17)

VII. The Rejection of Israel and acceptance of Gentiles was prophesied by the Scriptures.

Please read Romans 10:19-21.

Fact Questions

1. What did Moses say about God accepting Gentiles? (Verse 19)
2. How did Isaiah prophesy the salvation of Gentiles and rebellion of Israel? (Verses 20-21)

VIII. Summary of Chapter Ten

The rejection of the Jews was not arbitrary.

## Lesson Ten Chapter Eleven

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of the Roman epistle?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. What is the theme of part 2?
10. Summarize each of the first ten chapters.

### II. Reading Assignment

Romans 11:1-36.

### III. Special Report

Predestination (see Appendix IX)

### IV. At this present time there is a remnant of fleshly Israel according to the election of grace.

Please read Romans 11:1-10.

#### A. Fact Questions

1. What question does the apostle Paul answer in this chapter? (Verse 1)
2. What is the first reason he answers “No” to this question? (Verse 1)
3. How does he answer his question? (Verse 2)
4. What conclusion does the apostle draw about Israel’s salvation? (Verse 5)

#### B. Thought Questions

1. Explain the illustration about Elijah. (Verses 2-4)
2. By what system were they saved? Why? (Verse 6)
3. Did the majority of Israel receive that for which they looked? Why or why not? (Verses 7-10)

### V. The portion of Israel that has fallen can be saved.

Please read Romans 11:11-16.

#### A. Terms to Define

1. jealousy
2. ministry

#### B. Discussion Questions

4. What purpose did this serve toward Israel? (Verse 14)
5. What did the casting off of Israel accomplish? What about their salvation? (Verse 15)

6. What evidence is there that salvation is offered to all Israel? (Verse 16)

VI. God's dealings with Israel constitute a warning to the Gentiles.

Please read Romans 11:17-22.

Discussion Questions

(In this passage the apostle Paul uses the figure of an olive tree to illustrate the lesson the Gentiles should learn from the fall of Israel.)

1. What do each of these particulars in the figure represent??

- a. the olive tree
- b. the wild branches
- c. the natural branches
- d. being broken off
- e. being grafted in

2. What lesson does this figure teach?

3. What does it illustrate concerning the nature of God?

VII. All Israel can be saved in the same way as all Gentiles.

Please read Romans 11:23-32.

A. Term to Define  
mystery

B. Discussion Questions

1. How did the apostle Paul apply the olive tree figure to the salvation of Israel? (Verses 23-24)

2. What did he desire to prevent on the part of Gentile Christians? (Verse 25)

3. What had been accomplished by the partial hardening of Israel? (Verse 25)

4. Could Israel be saved? How? (Verse 26)

5. What proof did the apostle offer? (Verses 26-27)

6. What is the relationship of unbelieving Israel to Christians? (Verse 28)

7. Has God's plan changed? (Verse 29)

8. How does this apply to the salvation of Israel? (Verses 30-31)

9. What does the apostle conclude concerning the salvation of Israel? (Verse 32)

VIII. The gospel is to the glory of God.

Please read Romans 11:33-36.

Discussion Questions

1. Could anyone by human wisdom trace the development of God's scheme of human redemption or figure out his plan of salvation? (Verses 33-34)
2. Can anyone do anything to bring God in debt to him? (Verse 36)
3. What then does the gospel bring to God? (Verse 36)

IX. Summary of Chapter Eleven

The rejection of the Jews was not final.

# Part III of Romans How All Should Live in Christ chapters 12 - 15

## Lesson Eleven Chapters Twelve and Thirteen

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of the Roman epistle?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. What is the theme of part 2?
10. What is the theme of part 3?
11. Summarize each of the first eleven chapters.

### II. Reading Assignment

Romans 12:1 - 13:14

### III. Special Reports

The Transformed Life (see Appendix X)

### IV. All are to be transformed in life.

Please read Romans 12:1-21.

#### A. Terms to Define

- |                |                        |
|----------------|------------------------|
| 1. beseech     | 13. prophecy           |
| 2. mercies     | 14. exhorts            |
| 3. sacrifice   | 15. liberality         |
| 4. acceptable  | 16. Abhor              |
| 5. reasonable  | 17. kindly affectioned |
| 6. conformed   | 18. brotherly love     |
| 7. transformed | 19. fervent            |
| 8. renewing    | 20. in spirit          |
| 9. prove       | 21. hospitality        |
| 10. perfect    | 22. Bless              |
| 11. soberly    | 23. curse              |
| 12. gifts      | 24. avenge             |

V. All are to be subject to civil government.

Please read Romans 13:1-7.

A. Terms to Define

- |              |            |
|--------------|------------|
| 1. soul      | 4. subject |
| 2. ordinance | 5. customs |
| 3. minister  |            |

B. Discussion Questions

1. What is the relationship of Christians to civil government? Why?
2. What is the result if we rebel against government authority?
3. What is the proper function of civil power?
4. What motivates our submission to civil rulers? (Verse 5)
5. Should Christians pay their taxes? (Verse 6)
6. What are our obligations to civil government?

C. Thought Question

How is our obedience to civil government limited?

VI. All are to love each other.

Please read Romans 13:8-10.

Discussion Questions

1. What is the one debt we perpetually owe to others? (Verse 8)
2. Why? (Verses 8-10)

VII. All are to walk in light.

Please read Romans 13:11-14.

A. Terms to Define

- |                   |              |
|-------------------|--------------|
| 1. revelry        | 4. strife    |
| 2. licentiousness | 5. provision |
| 3. lewdness       |              |

B. Discussion Questions

1. What should Christians do? Why? (Verse 11)
2. If we “walk properly,” what things will we avoid? (Verses 13-14)

C. Thought Question

What are “the works of darkness”? What is the “armor of light”? What should we do toward each? Why? (Verse 12)

VIII. Summary of Chapters Twelve and Thirteen

Be Transformed.

## Lesson Twelve Chapter Fourteen

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of the Roman epistle?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. What is the theme of part 2?
10. What is the theme of part 3?
11. Summarize each of the first thirteen chapters.

### II. Reading Assignment

Romans 14:1 - 15:4

### III. Special Reports

Faith and Opinion (see Appendix XI)

### IV. Terms to Define

1. despise
2. master
3. esteems
4. grieved
5. kingdom of God
6. Holy Spirit
7. edify
8. pure
9. faith
10. scruples
11. reproaches
12. comfort

### V. Discussion Questions

1. Who is one “who is weak in the faith”? How should we treat him? (Verse 1)  
“Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions” (Romans 14:1, **New American Standard Bible**).
2. Explain the examples Paul gives of one who is strong and one who is weak. (Romans 14:2)
3. How should each regard the other? Why? (Romans 14:3-4)
4. How should we determine whether or not to have special regard for a day? (Romans 14:5)
5. What should we resolve? (Romans 14:13)
6. Under what circumstances could that which is otherwise innocent become unclean? (Romans 14:14-16)
7. What should we therefore do? Why? (Romans 14:19-21)

8. How should all act toward each other? With what motives? (Romans 15:2)

9. What great example do we have of this? (Romans 15:3)

#### VI. Thought Questions

1. What principle stands behind these observations? (Romans 14:6-9)

2. Should we judge a brother? Is this injunction unlimited? Upon what principle is it based? (Romans 14:10-12)

3. What principles undergird these applications? (Romans 14:17-18)

4. If a Christian is fully persuaded that an act is a liberty, upon whom should he bind that persuasion? Why? (Romans 14:22)

5. Should we ever engage in something if we are not fully persuaded it is right? Why or why not? (Romans 14:23)

6. Who are the strong? Who are the weak? How should the strong behave toward the weak? (Romans 15:1)

7. Of what value are the Old Testament Scriptures? How does this fit with the writer's train of thought? (Romans 15:4)

#### VII. Summary of Chapter Fourteen

Respect Each Other's Conscience

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*“The sum of this teaching is that any Christian should be ready and willing to leave off any matter of personal liberty and anything in the realm of opinion and liberty for the sake of peace and harmony and for the good of the brethren” (Roy E. Cogdill, Walking By Faith, 92).*

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**“But if the truth of God is at stake, the good soldier of Jesus Christ will fight the good fight. He will contend earnestly for the faith, but not for traditions, opinions, and customs” R.L. Whiteside, A New Commentary on Paul's Letters to the Saints at Rome, 274).**

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## Lesson Thirteen Chapters Fifteen and Sixteen

### I. Review

1. Who wrote the book of Romans?
2. To whom was it written?
3. From where was the letter written?
4. When was Romans written?
5. What is the theme of the Roman epistle?
6. Where is this theme stated?
7. Quote this passage.
8. What is the theme of part 1?
9. What is the theme of part 2?
10. What is the theme of part 3?
11. Summarize each of the first fourteen chapters.

### II. Reading Assignment

Romans 15:5 - 16:27

### III. Special Reports

Fellowship (See Appendix XII)

### IV. All Are to Receive each other.

Please read Romans 15:5-21.

#### A. Terms to Define

1. like-minded
2. confirm
3. confess
4. minister (Verse 16)
5. sanctified
6. signs
7. wonders

#### B. Places to Locate

1. Jerusalem
2. Illyricum

#### C. Discussion Questions

1. What sort of attitude should all Christians have toward each other? (Verse 5)
2. How will this be reflected in our service to God? (Verse 6)
3. What did Paul wish for the Roman saints? (Verse 13)
4. What did he think of them? (Verse 14)
5. Why had he written to them as he had? (Verse 15)
6. What was his relationship to the Gentiles? (Verse 16)
7. What final proof did the apostle give of God's acceptance of the Gentiles? (Verse 16)
8. What principle guided the apostle Paul in determining where he would preach? (Verses 20-21)

#### D. Thought Questions

1. For what principle is the apostle pleading? What best exemplifies this great precept?  
What is the result of practicing the principle? (Verse 7)
2. How do the promises unto the fathers fulfilled in Christ demonstrate that God accepts  
Gentiles as well as Jews? (Verses 8-12)

V. Paul concludes the epistle.

Please read Romans 15:22-33.

A. Terms to Define

- |                 |             |
|-----------------|-------------|
| 1. contribution | 2. blessing |
|-----------------|-------------|

B. Places to Locate

- |              |           |
|--------------|-----------|
| 1. Spain     | 3. Achaia |
| 2. Macedonia | 4. Judea  |

C. Discussion Questions

1. Why had Paul not come to Rome already? (Verse 22; cf. 1:9-13)
2. What were his plans pertaining to Rome? (Verses 23-24)
3. What were his future plans? (Verse 28)
4. How did Paul hope to help the Roman disciples? (Verse 29; cf. Romans 1:11-12)
5. For what did Paul ask the Christians at Rome to pray? (Verses 30-32)

D. Thought Questions

1. In what work was he engaged at that time? (Verses 25-26; cf. 1 Corinthians 16:1-4;  
2 Corinthians chapters 8-9; Acts 21:17; 24:17)
2. Why was this contribution especially appropriate? (Verse 27)

VI. He tells them to receive Phoebe.

Please read Romans 16:1-2.

A. Terms to Define

- |            |           |
|------------|-----------|
| 1. servant | 2. helper |
|------------|-----------|

B. Place to Locate

Cenchrea

C. Thought Questions

1. What was the relationship of Phoebe to the church in Cenchrea? (Verse 1)
2. How were the saints in Rome to treat her? Why? (Verse 2)

VII. He gives salutations to Roman saints.

Please read Romans 16:3-16.

A. Terms to Define

- |              |                       |
|--------------|-----------------------|
| 1. church    | 3. churches of Christ |
| 2. holy kiss |                       |

B. Discussion Questions

1. Paul mentions some outstanding quality or qualities about some of those to whom he sends greetings. List these people and explain what is was for which they were noted. (Verses 3-15)

2. How were they to greet each other? (Verse 16)

C. Thought Question

Does Romans 16:16 give the proper name of the church Jesus built?

VIII. He warns against heretics.

Please read Romans 16:17-20.

A. Terms to Define

- |              |             |
|--------------|-------------|
| 1. note      | 3. offenses |
| 2. divisions | 4. simple   |

B. Person to Identify

Satan

C. Discussion Questions

1. What did Paul urge the saints at Rome to do about false teachers? (Verse 17)
2. What reputation did the Roman Christians have? What was Paul's attitude about this? (Verses 17-18)
3. What did he urge them, therefore, to do? (Verse 19)
4. How did he reassure them? (Verse 20)

D. Thought Question

What are the characteristics of false teachers? (Verses 17-18)

VIII. Paul's companions send greetings.

Please read Romans 16:21-24.

A. Term to Define

epistle

B. Discussion Questions

1. Identify, as far as possible, those who, along with Paul, sent their greetings to the saints in Rome and the relationship each of them sustained to Paul. (Verses 21-23)
2. What greetings did Paul himself send?

IX. He praises God.

Please read Romans 16:25-27.

A. Term to Define  
revelation

B. Discussion Questions

1. What power did the apostle attribute to God? (Verse 25)
2. How is God's power manifest? (Verse 25)
3. To whom was the gospel sent? For what purpose? (Verse 26)
4. What praise did the beloved apostle give to God? (Verse 27)

X. Map Work: Locate the following places on the map of the Roman Empire.

- |              |             |
|--------------|-------------|
| 1. Jerusalem | 5. Achaia   |
| 2. Illyricum | 6. Judea    |
| 3. Spain     | 7. Cenchrea |
| 4. Macedonia |             |

## Glossary

### A

Abba - Aramaic (Jewish) word for father, term of intimacy and respect  
Abhor - shrink from, hate intensely, have a horror of  
abyss - literally, immeasurable depth; the abode of the dead  
acceptable - well-pleasing  
accounted - reckoned, set down to one's account what he actually possesses  
accursed - anathema, devoted to destruction, utterly cut off from God  
Achaia - originally, a state of Greece in Northern Peloponnesus; under Roman rule included all continental Greece south of Illyricum, Epirus, and Thessaly  
adultery - here used of unlawful sexual intercourse in general  
Amen - so it is, so be it, may it be fulfilled  
angels - literally, messengers; spirit beings superior to man who carry out God's will  
anguish - distress, reduced to straits  
apostle - one sent with orders, an ambassador of Christ under the Great Commission, inspired by Holy Spirit, fully authorized to speak for Christ

### B

baptized - dipped, washed, immersed, submerged  
Barnabas - a Levite and early disciple, example of liberality, prophet, early companion of Paul in preaching journeys  
beggarly - poor, poverty stricken, powerless to enrich  
bewitched - charmed, cast a spell on  
blessing  
    3:14 - invocation of good  
    4:15 - declaration of good  
bondage - slavery

### C

Cephas - Peter  
churches - local groups of Christians who agree to meet together regularly to worship and to do God's work collectively  
conceited - boastful, eager for empty glory  
confirmed - ratified  
contentions - strife, wrangling, discord, the expression of enmity  
covenant - agreement, declaration of will  
curse - condemnation, doom

### D

desolate - deserted or unmarried  
despise - treat with contempt and scorn  
dissensions - a standing apart, indicating division

### E

elements of the world - primary and fundamental principles of religion possessed by mankind before Christ, including paganism and Judaism (cf. Colossians 2:8,20)

entangled - be held ensnared, held fast in  
envy - feeling of displeasure at success of others, desire to deprive another of success  
estranged - severed, separated  
evil - of a bad nature or condition

## F

the faith - what is believed, the doctrine of Christ  
faithfulness - dependability, fidelity  
fellowship - partnership, sharing  
flesh - by metonymy, lusts of the flesh  
the flesh - the law of Moses as a fleshly covenant  
fornication - all unlawful sexual intercourse  
fulfilled - performed completely, discharged

## G

gentleness - the attitude which accepts divine discipline and control, exercises gentleness toward others, and is not selfish  
goodness - benevolence, generosity  
gospel - the good news of salvation in Christ, the new covenant, the doctrine of Christ  
Grace - undeserved favor  
guardians - one to whose care the boys of a family were committed, who trained them up, accompanied them to school, or sometimes instructed them at home

## H

hatred - enmity, hostility  
heirs - those who receive an allotted possession by right of sonship  
heresies - literally, opinions; thus, self-willed opinions substituted for divine truth, leading to division and the formation of sects; sectarianism  
hypocrite - actor, pretender

## I

idolatry - the worship of false gods  
inherit - obtain, acquire, receive possession of  
injured - wronged, mistreated

## J

James - brother of the Lord, at first an unbeliever, later a leader among disciples in Jerusalem, counted among apostles, probable author of book of James  
jealousies - the kind of zeal which does not try to help others but to harm them, the predominant concern being for personal advancement  
John - son of Zebedee, brother of James, especially loved by Jesus, apostle of Christ, author of five New Testament books, last apostle to die  
joy - gladness, rejoicing  
justified - declared righteous, not guilty

## K

kindness - gentleness, considerate of others  
kingdom of God - home in heaven

## L

the law - rule of action, standard for administration of justice, the Old Testament as a system demanding sinless obedience for justification

lewdness - shamelessness, indecency, sensuality, such as filthy words, indecent bodily movements, impure handling of males and females

liberty - freedom

longsuffering - self-restraint in the face of provocation which does not hastily retaliate or punish

lose heart - grow weak or weary, lose courage

love - active good will

lust of the flesh - unlawful desires which spring from our lower nature

## M

mercy - help of the needy

minister - servant, attendant, one who executes the commands of another

miracles - works of supernatural origin and power

mocked - treated with contempt, defied

## N-O

offense - a stumbling block, occasion of stumbling

outbursts of wrath - anger which quickly boils up then subsides, fits of rage

## P-Q

passions - sinful, evil emotions

peace - harmony, concord, the absence of turmoil

perfect - brought through to the end, accomplished, completed

persuade - seek the favor, seek the approval

pervert - twist, corrupt, turn into something else

Peter - impetuous brother of Andrew, fisherman who became disciple and apostle of Christ, leader among apostles

## R

redeemed - paid the price to purchase a slave in order to grant him freedom

reject - abominate, loathe

restore - mend, strengthen, perfect, complete, make one what he ought to be

revelation - an uncovering, disclosure, a disclosure of truth concerning divine things hitherto unknown

revelries - riotous, noisy partying which usually includes drinking and lewdness

righteousness - the character or quality of being right or just, the condition of one acceptable to God

rule - standard of conduct and teaching

## S

the Scripture - writing inspired of God

self-control - mastery of desires and passions, especially sensual appetites

selfish ambitions - a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts, partisanship, fractiousness

sins - guilt of failures to hit the mark of God's law

sorcery - magic, enchantments, superstitious appeal to evil powers for supernatural power, includes fortune telling, seances, voodoo, casting spells, and astrology

the Spirit - a Person in the Godhead other than the Father and the Son

spiritual - Spirit-filled people, those who follow the Spirit

Stand fast - be constant, persevere, persist

stewards - the manager of household or of household affairs, especially a manager, superintendent to whom the head of the house or proprietor intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age

symbolic - figurative (This particular figure is an allegory, the figurative application of a literal, historical event or fact)

## T

tempted - enticed to sin

Titus - Paul's son in the faith, Greek evangelist who accompanied Paul in travels, recipient of letter from Paul, sent by Paul to various places

tempted -

transgressions - stepping by the side, deviations, violations of law

transgressor - one who oversteps the prescribed limit, violator of law

trespass - deviation from right and truth, falling away, sin

tutor - a guardian and guide of boys, charged with the duty of supervising the life and morals of boys, attended them at play, led them to and from school, constantly supervised their conduct and safety

## U-V

uncleanness - all sexual impurity

## W

Walk - live, conduct oneself throughout life

works - deeds commanded by law of Moses

world

## X-Y-Z

yoke - cross bar or band by which a load is tied to a draft animal, metaphorically of servile condition

zealously court - eagerly seek

## Appendices

### I. The Gospel

Text: Romans 1:16-17

Introduction

- A. The Gospel of Christ is the power of God to salvation. - Romans 1:16-17
- B. The inspired apostle Paul pronounced a curse on any who preached another gospel. - Galatians 1:6-12
- C. How can we tell the true gospel from human substitutes?

I. The gospel has facts to believe. - 1 Corinthians 15:1-4; Romans 1:4

- A. There is one God. - 1 Corinthians 8:5-6
- B. Jesus Christ is the Son of God. - John 20:30-31
- C. The Bible is the Word of God. - 2 Timothy 3:16-17

II. The gospel has commands to obey. - Romans 10:16

- A. Repent - Acts 3:19
- B. Confess - Romans 10:8-10
- C. Be Baptized - Acts 2:38
- D. Live a Faithful Life - Matthew 28:19-20; Revelation 2:10

III. The gospel has a promise to receive. - 1 Peter 1:3-5

Conclusion:

- A. This gospel alone has the power to save. - Romans 1:16
- B. Will you receive it? - Acts 22:16

## II. Partiality

Text: Romans 2:11

Introduction:

- A. Tell about the brother in Arizona who thought Southerners were terrible for being prejudiced against black people while he himself was prejudiced against Indians.
- B. Partiality is a problem common to all societies. - James 2:1
- C. What should be my attitude toward people of different fleshly backgrounds?

I. God does not show partiality. - Romans 2:11

- A. definition: *“the fault of one who when called on to requite or give judgment has respect to the outward circumstances of men and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high-born, or powerful, to another who is destitute of such gifts”* (Thayer. 551).
- B. The Lord does not see as man sees. - 1 Samuel 16:7
- C. The New Testament applies this principle to:
  - 1. race/ethnic/national differences - Acts 10:34-35
  - 2. social differences - Galatians 3:28
  - 3. different sexes - Ibid
  - 4. economic differences - James 2:5

II. Thus, God:

- A. is the God of all. - Romans 3:29
- B. holds all accountable for their sins. - Romans 2:12
- C. loves all. - John 3:16
- D. wants all to be saved. - 1 Timothy 2:3-4
- E. sent His Son to die for all. - 1 John 2:2
- F. sends the gospel to all. - Mark 16:15; Romans 1:16
- G. Shall judge all by the same standard. - Romans 2:4-11

III. We must be like God. - Ephesians 4:22-24; Acts 10:28

IV. Thus, we must:

- A. Take the gospel to all. - Mark 16:15
- B. Receive all faithful brethren of all nations, races, and tongues. - Romans 15:7
  - 1. into spiritual fellowship. - James 2:1-9
  - 2. into social association. - Acts 11:2-3
- C. Treat all people with love and respect. - Matthew 5:43-45; 1 Peter 2:17

Conclusion:

- A. If Saul of Tarsus, a Hebrew of the Hebrews, could become the Apostle Paul, the apostle to the Gentiles, we can learn to accept others of different backgrounds.
- B. The sin of partiality will cause one to be lost. - James 2:9-10
- C. Wherefore, “receive ye one another.”

### III. Salvation By Faith

Text: Acts 16:30-31

Introduction:

- A. It is certainly true faith saves. - text
- B. But to understand salvation by faith we must answer four questions.

I. What kind of faith saves?

- A. "little" or "great"? - Matthew 14:22-32; 8:5-13
- B. "dead" or "live"? - James 2:17,20,26
- C. imperfect or "perfect"? - James 2:22
- D. disobedient or obedient? - John 8:30-31,41,44; Hebrews 11:8
- E. "faith only" or faith plus works? - James 2:24; Galatians 5:6

II. How does faith save? - Hebrews 11:7; Genesis 6:13-17,22; 7:1

#### Principle of Salvation by Faith

|                   |                     |                  |                  |
|-------------------|---------------------|------------------|------------------|
| <b>God Speaks</b> | <b>Man Believes</b> | <b>Man Obeys</b> | <b>God Saves</b> |
|-------------------|---------------------|------------------|------------------|

III. Whom does faith save?

- A. disobedient or obedient? - Matthew 7:21; Hebrews 5:8-9
- B. impenitent or penitent? - Romans 2:5; Acts 3:19
- C. one who denies or one who confesses? - John 12:42-43; Matthew 10:32-33; Romans 10:9-10
- D. unbaptized or baptized? - John 3:5; Acts 16:31-34

IV. When does faith save? - Galatians 3:26-27

#### Salvation by Faith Galatians 3:26-27

|               |                             |
|---------------|-----------------------------|
| <b>Who?</b>   | <b>all</b>                  |
| <b>What?</b>  | <b>children of God</b>      |
| <b>How?</b>   | <b>by faith</b>             |
| <b>Where?</b> | <b>in Christ Jesus</b>      |
| <b>When?</b>  | <b>baptized into Christ</b> |

Conclusion:

- A. Salvation is **not only** by **anything**.

#### Things to Which Salvation Is Attributed

God - 2 Timothy 1:8-9; Revelation 7:10; Revelation 19:1

Grace of God - Ephesians 2:5, 8; Titus 2:11

Mercy of God - Titus 3:5

Power of God - 1 Peter 1:5

The Longsuffering of Our Lord - 2 Peter 3:15

Christ - Matthew 1:21; 18:11; Luke 9:56; 19:10; John 3:17; 10:9;  
12:47; 1 Thessalonians 5:9; 1 Timothy 1:15; 2 Timothy 2:10; Hebrews 7:25; James  
4:12

Holy Spirit - Titus 3:5

Death, Burial, and Resurrection of Christ - Romans 5:9-10

Name of Christ - Acts 4:12

Grace of Christ - Acts 15:11

The Gospel - Romans 1:16

the Word - James 1:21

Words - Acts 11:14

Preaching - 1 Corinthians 1:21; 1 Thessalonians 2:16

Preachers - 1 Timothy 4:16

The Scriptures - 2 Timothy 3:15

The Love of the Truth - 2 Thessalonians 2:10

Calling on the Name of the Lord - Acts 2:21; Romans 10:13

Belief - Luke 8:12; Acts 16:31; Romans 10:8-9; Ephesians 2:8

Repentance - 2 Corinthians 7:10

Confession - Romans 10:10

Baptism - Mark 16:16; Titus 3:5; 1 Peter 3:21

Work - Philippians 2:12

Obedience - Hebrews 5:9

Church Discipline - 1 Corinthians 5:5

Losing Our Life for Christ - Mark 8:35; Luke 9:24; 17:33

Hope - Romans 8:24

Endurance - Matthew 10:22; 24:13; Mark 13:13; 1 Corinthians 15:2

One Who Converts a Sinner - James 5:20

B. Do you have enough faith to be saved? - Acts 8:35-39

## IV. Imputation

Introduction:

Text: Romans 4:3-12

- A. The central mechanism by which the Calvinistic concept righteousness is to work is imputation.

*But in each and every case alike imputation is simply the act of setting to one's account; and the act of setting to one's account is in itself the same act whether the thing set to his account stands on the credit side or the debit side of the account.... the three-fold doctrine of imputation of Adam's sin to his posterity, of the sins of the people to the redeemer, and of the righteousness of Christ to His people - at last came to its rights as the core of the constitutive doctrines of Christianity - the sinfulness of the human race, the satisfaction of Jesus Christ, and justification by faith. The importance of the doctrine of imputation is that it is the hinge on which these three great doctrines turn, and the guardian of their purity (Benjamin B. Warfield, **Biblical and Theological Studies**. 263,266).*

- B. Some brethren are now teaching that the righteousness of the life of Christ is imputed to the Christian.

- C. The purpose of this lesson is to examine the doctrine of imputed righteousness.

I. The Issue: What does God put down to the Christian's account?

- A. the personal righteousness of Christ or  
B. the Christian's own faith

II. What are the consequences of the Calvinistic doctrine of imputed righteousness?

- A. once saved, always saved: "When our position depends upon Christ's merits instead of our own, we have no need to fear" (Gordon Clark, **What Do Presbyterians Believe?**. 125). - cf. Philippians 2:12  
B. Obedience becomes unnecessary. - cf. Matthew 28:20; 1 John 3:7  
C. It destroys the Bible doctrine of forgiveness. - 1 John 1:9

III. What does the Bible teach about imputation?

- A. Our own faith is imputed to us, not the personal righteousness of Christ. - Romans 4:3,5,9  
B. This does not eliminate the necessity of our obedience. - Romans 4:2-5; Genesis 15:6; cf. James 2:21-24
1. Paul spoke of the law of Moses.
    - a. The Jews first thought the gospel was for the Jews only. - Acts 11:19
    - b. The conversion of Cornelius convinced them otherwise. - Acts 11:18
    - c. Many still thought it was necessary to keep the law of Moses and be circumcised. - Acts 15:1,5
    - d. Had they been correct in binding the law, perfect obedience would have been requiring, thus, salvation would have been earned, a matter of boasting. - Galatians 3:10 (curse of the law)
    - e. These Judaizers laid great stress on their physical relationship to Abraham. - Luke 3:8; John 8:33
    - f. Paul showed that salvation was not through the law of Moses. - Romans 3:27-28; Galatians 3:16-17
    - g. Abraham was Paul's case in point of righteousness without the law of Moses or circumcision. - cf. Genesis 15:6
  2. James referred to obedience by faith in the gospel. - cf. Luke 17:10

C. God does not overlook any of our sins, but forgives them, by means of our obedient faith, and declares us truly righteous. - Romans 4:6-8; Psalm 32:1-2,5; 51:1-4; 2 Samuel 12:9,13

Conclusion:

- A. The Bible doctrine of imputed righteousness is that God counts us righteous by forgiving our sins on the basis of obedient faith, so that we are actually righteous.
- B. Alien sinner, you must believe and obey to be righteous. - Romans 10:4; Mark 16:16
- C. Erring child, you must meet the terms of pardon. - Acts 8:22; 1 John 1:9; James 5:16

## V. Baptism

Text: Ephesians 4:4-6

Introduction

- A. There have been seven Bible baptisms.
- B. But there is only one baptism authorized by the Lord at the present time. - text
- C. What are the characteristics which identify this one New Testament baptism?

I. One Authority: Jesus Christ

- A. New Testament baptism is by the authority of Jesus Christ. - Matthew 28:18; Mark 16:16; Acts 2:38
- B. All other baptisms are spiritually worthless. - Acts 19:1-5

II. One Element: Water - Acts 8:36; 10:44-48

III. One Action: a Burial - Acts 8:36, 38-39; Romans 6:3-4; Colossians 2:12

IV. One Subject: a Penitent Believer - Mark 16:16; Acts 2:38

V. One Purpose: the Remission of Sins - Mark 16:16; Acts 2:38

Conclusion:

- A. There is only one baptism today by Jesus' authority - Ephesians 4:5
- B. It has five distinguishing characteristics.
  - 1. one authority - Jesus Christ
  - 2. one element - water
  - 3. one action - a burial
  - 4. one subject - a penitent believer
  - 5. one purpose - the remission of sins.
- C. "And now why are you waiting?" - Acts 22:16

## VI. Assurance of Salvation

Text: Romans 8:31-39

Introduction:

- A. We can have confidence in our salvation. - 1 John 4:17-18; 5:13
- B. How can we have confidence in our salvation?

I. Basis: God is:

- A. loving (He wants all to be saved.) - John 3:16; 1 Timothy 2:3-4
- B. gracious (He has done all He can consistent with His nature and ours to effect our salvation.) - Romans 8:31-32
  - 1. His holiness - 1 Peter 1:15-16; 1 John 1:5-6
  - 2. our free will - Revelation 22:17
- C. long-suffering (He gives us ample opportunity to repent.) - 2 Peter 3:9
- D. faithful - Titus 1:2
- E. able - 2 Timothy 1:12; 1 Corinthians 10:13
- F. accessible - 1 John 2:1-2; Hebrews 4:14-16
- G. active - 1 John 5:14-15

II. Means: Our Walk in the Light - 1 John 1:7

- A. We can know God's will. - 1 John 2:20; Ephesians 3:4; 5:17
- B. We can avoid sin. - 1 John 2:1; 3:8; 5:3
- C. We can know our sins. - 1 John 1:8; Matthew 15:18-20; Romans 3:20
- D. We can know enough to go to heaven.
  - 1. There is danger in ignorance. - Matthew 15:14
  - 2. We need to mature. - Hebrews 5:12 - 6:1
  - 3. But there is security at various levels of maturity. - Philippians 3:15-16
- E. We don't have to understand everything in the Bible. - Romans 14:1-3
- F. When we are unsure, we can refrain from a practice. - Romans 14:23
- G. The sincere seeker will be successful. - Matthew 7:7-8; John 7:17; Hebrews 11:6

Conclusion:

- A. Tell of the little girl who was unafraid though aboard a sailing ship in a terrible storm because her daddy was the captain.
- B. If we lack confidence in our salvation, either we lack faith in God, know we are not living right, or both.
  - 1. lack faith in God - Hebrews 11:6
  - 2. know we are not living right - 1 John 3:20-21
- C. Doubting soul, have faith in the captain of your salvation!
- D. What joy this will bring. - 1 John 1:4

## VII. The Hope of Israel

### Introduction:

- A. Premillennialists take the position that Old Testament national Israel will be restored and that modern Israel is the beginning of that restoration.

*From the time of the promise to Abraham to the present hour, the prophecies about Israel's total possession and blessing in the land have not yet been fulfilled. The pulse of history, with three successive departures and three returns, has been a dramatic one. The most dramatic events, however, are still ahead. Is the present return of Israel the beginning of the last and ultimate regathering of Israel? Is this one more in a series of current events preparing the way for the end of the Time of the Gentiles? As non-Jewish nations jockey into position for their last moments of glory and judgment, it is important to realize that after the Time of the Gentiles ends Israel will finally experience all that has been promised and hoped for since the time of Abraham (Dr. John H. Walvoord, [Chancellor, Dallas Theological Seminary], **Armageddon, Oil, and the Middle East Crisis**, [Zondervan, 1990]. 79).*

- B. It is certainly true that God promised that Israel would inherit the land of Canaan. - Genesis 12:1-3,7

- C. Has God promised to again restore national Israel to the land of Canaan?

- I. The land promise to Abraham was fulfilled. - Joshua 21:43-45

- II. Retaining the land was conditional. - Deuteronomy 5:33; 28:15,64

- A. Israel was disobedient. - 2 Kings 17:7-22; 21:1-16

- B. Thus, they were destroyed from off the land. - 2 Kings 17:5-6,23; 25:1-21

- III. Restoration to the land was conditioned upon repentance. - Deuteronomy 30:1-3

- A. Restoration was prophesied. - Jeremiah 25:11; 27:22,

- B. The restoration promises were fulfilled. - Ezra 1:1-4; 2:70; Nehemiah 7:73

- IV. God finally cast off Israel for their disobedience.

- A. The promise of the everlasting covenant to the seed of Abraham was the land of Canaan. - Genesis 17:7-8

- B. God's covenant with Israel was conditional. - Exodus 19:5-6; Deuteronomy 8:19-20

- C. When Israel rejected the Son of God, God rejected Israel. - Matthew 21:33-43

- V. Old Testament national Israel cannot be restored. - Jeremiah 19:11

- A. Law of Moses - Deuteronomy 30:1-3,10; Galatians 5:1-4

- B. Levitical Priesthood - Nehemiah 12:44; Hebrews 7:11-17

- C. King in Jerusalem - Jeremiah 22:24,29-30; Matthew 1:12

“The purpose of Christ's return to the Mount of Olives will be to establish Jerusalem as the capital of His new world kingdom.” (Walvoord, p. 195)

- D. Genealogies - Nehemiah 7:5; Titus 3:9

- E. Temple Worship - 2 Chronicles 36:22-23; Hebrews 10:1-4

- VI. The only hope for Israel from God is salvation in Christ by the gospel. - Acts 26:6-7, 22-23

- VII. Those in Christ are now God's Israel. - Galatians 3:26-29; Romans 2:28-29; 1 Peter 2:4-5,9

### Conclusion:

- A. God has no further place for national Israel in His plan. - Matthew 21:43

- B. The hope of both Jew and Gentile is salvation through the gospel. - Acts 26:22-23

- C. Are you God's Jew?

## **VIII. Justification**

### **Text: Romans 3:20-31**

#### Introduction:

- A. The very purpose of the gospel is to enable us to be justified before God. - Romans 3:20-31
- B. How can we be justified before God?

#### I. The System of Justification

- A. not the law; not its purpose - Romans 3:20; Galatians 3:10
- B. the faith of Christ - Romans 3:21-22; cf. 10:8,16-17

#### II. The Scope of Justification by Faith

- A. for all - Romans 3:22; cf. 2:11
- B. because all need it - Romans 3:23

#### III. The Basis of Justification

- A. by grace - Romans 3:24
- B. through redemption in Christ - Romans 3:24-25

#### IV. The Means of Justification

- A. faith - Romans 3:25; 5:9-10
- B. the obedience of faith - Romans 1:5; 16:26; cf. 6:3-4

#### V. The Results of Justification

- A. God is shown to be righteous. - Romans 3:26
- B. There is no grounds for boasting. - Romans 3:27-28; Luke 17:10
- C. God is shown to be the God of all. - Romans 3:29-30
- D. The purpose of the law is fulfilled. - Romans 3:31; 10:4

#### Conclusion:

- A. The judgment of Christ will be just. - John 5:30
- B. Will you be justified before Him on that great day? - John 5:28-29

## IX. Predestination

Text: Ephesians 1:3-11

Introduction:

- A. If Calvinism be true, we may as well go home, close this building, forget about preaching the gospel and simply live our lives in abject terror.
- B. This is true because of the Calvinistic doctrine of predestination (unconditional election).
- C. Did God unconditionally choose before the world all individuals to be either saved or lost?

I. The Bible does teach a doctrine of “predestination” and “election.”

- A. God did “predestinate” certain things. - Ephesians 1:3-11
  1. “to mark out beforehand, to determine before, foreordain” (Vine. 1:305)
  2. “decide beforehand” (Thayer. 541)
- B. He has an “elect.” - 1 Peter 1:1-2 (“picked out, chosen” - Vine. 2:21; so Thayer. 197)
- C. He did “foreknow.” - Romans 8:29
- D. He did “choose.” - Ephesians 1:4

II. But the Bible does **not** teach the unconditional election of individuals.

A. Unconditional Election:

*The doctrine of election declares that God, before the foundations of the world, chose certain individuals from among the fallen members of Adam’s race to be the objects of his undeserved favor. These, and only these, He purposed to save.... His eternal choice of particular sinners unto salvation was not based upon any foreseen act or response on the part of those selected, but was based solely on His own good pleasure and sovereign will. This election was not determined by, or conditioned upon, anything that man would do, but resulted entirely from God’s self-determined purpose (Five Points. 30).*

B. the Bible’s teaching concerning choosing - Ephesians 1:4

1. “in him”
2. “that we should be holy”

C. differences

1. The predestination of Calvinism involves the **unconditional** election of **particular individuals** to be saved and others to be lost.
2. The predestination of the Bible involves an elect **group** (the church) of saved to which **all** may be added **conditioned upon** their faith in and obedience to the gospel. - Ephesians 3:9-10; Acts 2:47; Revelation 22:17

III. Why is the doctrine of unconditional election false?

- A. It makes God a respecter of persons. - Acts 10:34-35; Romans 2:11; 10:12-13; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17
- B. It means God wills the damnation of people. - Ezekiel 18:32; 1 Timothy 2:3-4; 2 Peter 3:9
- C. It makes a mockery of the Lord’s invitation. - Matthew 11:28-30; Revelation 22:17
- D. It makes the work of Satan absurd. - 1 Peter 5:8
- E. It denies that human action is the basis of God’s judgment. - 2 Corinthians 5:10; Revelation 20:12-13

Conclusion:

- A. Your election is based upon your faith in and obedience to the gospel. - 2 Thessalonians 2:13-14
- B. Will you accept His invitation and become one of God’s elect? - Revelation 22:17

## X. The Transformed Life

Text: Romans 12:1-2

Introduction:

- A. Tell of 6 year old Karen Barnes wanting to ride her bicycle to school because “everybody else is doing it.”
- B. We all face the temptation to be conformed to the world.
- C. How can we lead lives acceptable to God? - Romans 12:1-2

### I. A Living Sacrifice - verse 1

- A. “beseech”: (*parakalo*) - to call to one’s side, admonish, exhort, appeal to, urge, urge to pursue a course of action”
- B. “by”: the grounds of the appeal, all that went before in the epistle
- C. “mercies” (plural a Hebraism): pity, compassions for the ills of others, manifestations of pity
- D. “present your bodies a living sacrifice”
  - 1. allusion to the sacrifices of the Old Testament (Leviticus 4-5; Numbers 28-29)
    - a. Required sacrifices in Israel, apart from those for specific sins, were annually 601,093 lambs, 112 bullocks, 32 rams, and 18 kids of the goats.
    - b. Yet this veritable river of blood could never take away one sin. - Hebrews 10:4
    - c. Only the blood of Christ could do this. - Hebrews 9:13-14
    - d. Rather than a dead animal sacrifice, God wants me to present my body to Him as a living sacrifice.
      - (1) “holy”
        - (a) undefiled - Leviticus 22:20
        - (b) set apart from sin and to God, pure
      - (2) “acceptable to God”: only such a sacrifice is acceptable to God - Deuteronomy 17:1
- E. “reasonable service”
  - 1. “reasonable” (*logiken*) - pertaining to the mind, rational, spiritual
  - 2. “service” (*latreian*): the service of God, especially according to Old Testament requirements

### II. Not Conformed but Transformed - verse 2

- A. “Do not be conformed to this world”
  - 1. “conformed”: fashioned or shaped like another”
  - 2. “this world” - 1 John 2:15-17
- B. “be transformed by the renewing of your mind.”
  - 1. “transformed”: changed into another form - Matthew 17:1-2
  - 2. “renewing of your mind” - Ephesians 4:22-24
- C. “prove what is that good and acceptable and perfect will of God” (“prove”: to test, examine, to see if a thing is genuine or not, demonstrate) - Matthew 5:16

Conclusion: Will you not be transformed, so that you might be an acceptable, living sacrifice to God?

## XI. Faith and Opinion

Text: Romans 14:1-3

Introduction:

- A. Two different extremes are seen in the Lord's church. - e.g., man who preached that Cain was born before Adam and Eve were cast out of the garden
  - 1. those who treat God's Word as if it were opinion and
  - 2. those who treat their opinions as if they were God's Word.
- B. Obviously, both errors stem from the failure to distinguish between faith and opinion. - Isaiah 55:8-9

C. What is the difference between faith and opinion?

I. Faith

- A. God's Revealed Will - Jude 3; Galatians 1:11-12,23; Romans 10:8,17
- B. Determines Fellowship - 2 John 9-11; e.g., divorce and remarriage; Matthew 19:9
- C. Basis of Unity - Ephesians 4:5; 1 Corinthians 1:10
- D. Must Judge - 2 Thessalonians 3:14-15
- E. Must Preach - Galatians 1:23; 2 Corinthians 4:13; 1 Peter 4:11
- F. Must Contend For - Jude 3

II. Opinion - cf. "Heresy":

*... denotes (a) a choosing, choice...; then, that which is chosen, and, hence, an opinion, especially a selfwilled opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects....(Vine. 2:217).*

- A. Man's Thoughts - Romans 14:5
- B. Must **NOT** Determine Fellowship - Romans 14:1-3; e.g., one cup for Lord's Supper
- C. May Have Diversity - Romans 14:6-9
- D. Must Not Be Basis of Judgment - Romans 14:13
- E. Must Not Preach - Romans 14:22
- F. Must Not Contend For - Romans 14:22

Conclusion:

- A. We must be able to distinguish between faith and opinion. - Isaiah 55:8-9
- B. Have you responded to the preaching of faith?

## XII. Fellowship

Text: 1 John 1:3-7

Introduction:

- A. Many brethren have broken bonds of fellowship for frivolous or unnecessary reasons. - “forgivers” and “unforgivers”
- B. Many preachers today are calling for expanded fellowship.  
*If one's unfaithfulness relates to difficult ethical issues, church government, or worship (while not denying one of the foundational doctrines of Christianity), fellowship may be maintained indefinitely for the sake of exhorting and encouraging in the truth (Rubel Shelly, **I Just Want to Be a Christian.** 73).*
- C. What is the proper basis of fellowship?

I. What is “fellowship”?

- A. meaning: association, joint participation, partnership, sharing
- B. Fellowship in Christ through the gospel is spiritual. - Ephesians 1:3
- C. The gospel calls men into fellowship with God. - 1 John 1:1-4
- D. The fellowship is broken by walking in darkness. - 1 John 1:5-6
- E. It is maintained by walking in the light. - 1 John 1:7
- F. We have fellowship with those who also have fellowship with God. - 1 John 1:7

II. in Faith

- A. “The faith” is the revealed will of God. - Galatians 1:11-12, 23
- B. In faith we must have agreement. - 2 John 9-11

III. in Opinion

- A. Opinion is what men think. - Deuteronomy 29:29; cf. Exodus 3:1-5
- B. It includes things allowed but not required - 1 Corinthians 8:8-9
- C. In opinion we must allow each other liberty. - Romans 14:1-3

IV. Love should be the motive for all we do. - 1 Corinthians 16:14

Conclusion:

- A. On September 7, 1809, in Washington, Pennsylvania, the “Christian Association of Washington,” adopted the “Declaration and Address” of Thomas Campbell. Its call was “In faith unity, in opinion liberty, in all things charity.”
- B. We must agree on matters of faith, we should allow each other liberty in matters of opinion, and we should exercise love toward one another in all things.
- C. Let us determine to have fellowship with God at all cost and fellowship with God’s people on the scriptural basis of : “In faith unity, in opinion liberty, in all things charity.”