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THE LETTER OF PAUL TO THE ROMANS

A Study



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Painting on Front Cover

St. Paul at his Writing-Desk
Rembrandt, 1629
Germanisches Nationalmuseum, Nuremberg

The Letter of Paul to the Romans
Syllabus

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INTRODUCTION

Paul's letter to the saints at Rome stands first among the letters in the New Testament canon. That place of honor is probably given simply because it is the longest New Testament letter. Yet, it is worthy of that distinction on the basis of its wonderful presentation of the gospel. Romans has had tremendous influence on each generation of Christians. Like all of Scripture, it is "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3: 16).

Many have thought that the apostle Peter must have had Paul's letter to the Romans in mind when he observed that there were "some things in them [i.e., Paul's writings] that are hard to understand" (2 Peter 3: 16). Whether that is the case or not, it is surely true of Romans that many have twisted it to "their own destruction" (2 Peter 3: 17). Peter's warning should give us pause that we are careful to let the Biblical text speak to us clearly and truthfully.

The starting point for any understanding of God's message is: "What does the text say?" Only then can we ask: "What does that mean for me (us)?" But understanding what the text says is not necessarily an easy matter, especially when the text is the book of Romans! To avoid reading into the text our own prejudices, the scripture must be constantly approached afresh; we seek the perspective of the author.

The *English Standard Version* (ESV) will be the translation used as the basis for this study. But alternate translations are of great value. The following "committee" translations may be referred to in the lessons:

ASV	<i>American Standard Version</i>	JB	<i>Jerusalem Bible</i>
KJV	<i>King James' Version</i>	NJB	<i>New Jerusalem Bible</i>
NAB	<i>New American Bible</i>	NKJV	<i>New King James' Version</i>
NASB	<i>New American Standard Bible</i>	NRSV	<i>New Revised Standard Version</i>
NEB	<i>New English Bible</i>	REB	<i>Revised English Bible</i>
NIV	<i>New International Version</i>	RSV	<i>Revised Standard Version</i>

Testifying to its value, it is believed that more commentaries have been written on Romans than any other New Testament letter. Of course, we must understand that a commentary simply provides one man's understanding of the text, and can never be considered authoritative as to interpretation. Since a commentator is also tempted to read his own theology into a text, even greater care is required when reading a commentary than reading the text itself!

May God bless our study.

The Vocabulary of Romans

(Ref. Richard C. White, The Vocabulary of the Church, Macmillan, 1960)

Achaia	uh KAY yuh, uh KIGH uh
Ampliatius	am pli AY tuhs
Andronicus	an dro nigh kuhs, an druh-
Apelles	uh PEL eez
Aquila	AK wi luh, -wuh luh, uh KWIL uh
Aristobulus	uh ris to BYOO luhs
Asyncritus	uh SING kri tuhs, -kruh tuhs
Cenchreae	SEN kri ee
Epaenetus	i Pee ni tuhs, -nuh tuhs
Gaius	GAY uhs, GIGH uhs
Hermas	HUR mahs, -mas
Hermes	HUR meez
Herodion	hi RO di uhn, he-
Illyricum	i LIR i kuhm
Julia	JOOL yuh
Junia	JOO ni uh
Lucius	LYOO shi us, -shuhs, LOO-
Macedonia	mas uh DO ni uh
Narcissus	nahr SIS uhs
Nereus	NIR uhs, NEER uhs, NEE ri uhs
Olympas	o LIM puhs
Patrobas	PAT ro buhs
Persis	PUR sis
Philologus	fi LAHL o guhs, fuh LAHL uh guhs
Phlegon	FLEE gahn, FLEG ahn
Phoebe	FEE bi
Prisca	PRIS kuh
Quartus	KWAWR tuhs
Rufus	ROO fuhs
Sosipater	so SIP uh tur
Stachys	STAY kis
Tertius	TUR shi uhs
Tryphaena	trigh FEE nuh
Tryphosa	trigh FO suh
Urbanus	ur BAY nuhs

LESSON 1

ROMANS 1:1-7

Even the most radical critics of the Bible do not deny that Paul was the author of the Book of Romans and, as we will learn, there is not much debate about when the book was written. However, there is much disagreement as to why Paul wrote this letter. That question will occupy us throughout our study.

Romans 1:1-7

1:1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared^a to be the Son of God in power according to the Spirit^b of holiness by his^c resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith^d for the sake of his name among all the nations^e, 6 including you who are called to belong to Jesus Christ,

7 To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Notes a "proclaimed" – REB; "designated" – RSV; "made" – NAB; "established" - HCSB

b Or, "spirit" – KJV, NRSV

c "his" omitted in NRSV

d also NASB, NRSV, NJB; "obedience and faith" – Goodspeed, NEB sim.; "obedience to the faith" – KJV, Moffatt, Phillips; "obedience that comes from faith" (NIV)

e "Gentiles" – NRSV

Questions / Comments

The relationship between the respective parts of the text is best seen in a structural outline as given at the end of this lesson.

1. Ancient letters had a well-defined form. The typical opening of Greek letters was the single sentence prescript X to Y, Greetings (see Acts 15:23; 23:26; James 1:1). Romans, like most of Paul's letters, have a more elaborate opening.

a. Who is the sender (X)?

In what three ways does he describe himself?

- 1)
- 2)
- 3)

This is the longest superscription in any of Paul's letters. Why?

<u>Form of Ancient Letters</u>
Opening
Prescript: X (<i>superscription</i>) to Y (<i>adscriptio</i>), Greetings (<i>salutation</i>) Health Wish Thanksgiving
Body of the Letter
Closing
Farewell Greetings Benediction

b. Who are the recipients (Y)?

- In what two ways are they described? 1)
2)

Note that both Paul and the Christians in Rome are "called".

2. Paul identifies his message as the "gospel of God" (v.1). What are the two major points Paul makes about this gospel?

1)

2)

3. Jesus is identified as "His Son,... Jesus Christ our Lord" (v.3-4). What is the significance of each part of that identification?

"His Son" -

"Jesus" -

"Christ" -

"our Lord" -

4. Paul draws the following parallel (v.3-4):

"descended" // "declared"
"from David" // "Son of God"
"flesh" // "Spirit of holiness"

Verse 3 concerning his human origin seems clear, but verse 4 can be understood in various ways. Rewrite verse 4 in your own words as you understand it. [Note: the phrase "by his resurrection from the dead" could be translated "the resurrection of the dead" (ASV marg.)]

5. Paul discusses his apostleship (v.5).

a. From whom did Paul receive his apostleship?

b. What was the objective of Paul's apostleship?

c. Who, in particular, were the objects of Paul's apostleship?

Rome

Founded in 8th century BC, Rome was an ancient city when Paul wrote his letter. Its history was one of conquest, expansion and political intrigue; by the first century Rome controlled a region that extended from Spain to Egypt. Augustus finally established peace throughout the empire – a fact that allowed Paul and other Christians to freely travel in preaching the gospel.

In the later part of the first century, Rome had a population of about 1 million making it the largest city in the empire. Although Rome had a wealthy class that lived sumptuously and an impressive infrastructure of roads and aqueducts, life for most residents was difficult. Live expectancy among the poor was not over 35. 200,000 are thought to have received public assistance. Slaves made up a large segment of society.

It is estimated that during the first half of the first century there were 20,000 Jews who resided in Rome. As many as 13 synagogues may have been in use.

Ref. H.F.Vos, "Rome" ISBE, Revised. Eerdmans, 1988.

6. What does the phrase "including you" tell us about Paul's recipients in Rome (v.6)?

Romans 1:1-7 – A Structural Outline

1 Paul,
a servant of Christ Jesus,
called to be an apostle,
set apart for the gospel of God,

2 which he promised beforehand
through his prophets
in the holy Scriptures,

3 concerning his Son,
who was descended from David
according to the flesh

4 and
was declared to be the Son of God
in power
according to the Spirit of holiness
by his resurrection from the dead,
Jesus Christ our Lord,

5 through whom we have received
grace
and
apostleship
to bring about the obedience of faith
for the sake of his name among all the nations,

6 including you
who are called to belong to Jesus Christ,

7 To all those in Rome
who are loved by God
and
called to be saints:

Grace to you
and
peace from God our Father
and
the Lord Jesus Christ.

LESSON 2

ROMANS 1:8-15; 15:14-33

The opening of an ancient letter clearly identifies the writer and the recipients, but the occasion of the letter (i.e., the time and place when the letter was written) is often not so clear. For New Testament letters, a comparison with other letters and the book of Acts is often helpful. This lesson and the next looks at the opening and closing sections of Paul's letter to the Romans to seek an understanding of the circumstances surrounding the writing of the letter.

Romans 1:8-15

⁸First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. ⁹For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you ¹⁰always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. ¹¹For I long to see you, that I may impart to you some spiritual gift to strengthen you— ¹²that is, that we may be mutually encouraged by each other's faith, both yours and mine. ¹³I want you to know, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. ¹⁴I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. ¹⁵So I am eager to preach the gospel to you also who are in Rome.

Romans 15:14-33

¹⁴I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct^a one another. ¹⁵But on some points I have written to you very boldly by way of reminder, because of the grace given me by God ¹⁶to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. ¹⁷In Christ Jesus, then, I have reason to be proud of my work for God. ¹⁸For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, ¹⁹by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; ²⁰and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, ²¹but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."^b

²²This is the reason why I have so often been hindered from coming to you. ²³But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, ²⁴I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. ²⁵At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷They were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. ²⁸When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. ²⁹I know that when I come to you I will come in the fullness of the blessing of Christ.

³⁰I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, ³¹that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to

the saints, ³²so that by God's will I may come to you with joy and be refreshed in your company. ³³May the God of peace be with you all. Amen.

- Notes a "capable of correcting" – NJB
b Isaiah 52:15

Questions / Comments

1. Generally, Paul follows the greeting of his letters with a thanksgiving for his readers.
 - a. Read at least three of the following examples and note the type of things Paul was thankful for:

<i>Letter</i>	<i>Thanksgiving</i>
1 Corinthians 1:4f	
Philippians 1:3f	
Colossians 1:3f	
1 Thessalonians 1:2f	
2 Thessalonians 1:3f	
2 Timothy 1:3f	
Philemon 1:4f	

- b. For what is Paul thankful of the Roman brethren? (Only in Romans does Paul offer thanks "through Jesus Christ".)
2. What indications are there in the text as to how long a church had existed in Rome?
3. Paul speaks at great length of desiring to visit the Romans (1:9-15; 15:22-24, 28-29; cf. Acts 19:21).
 - a. Why does Paul want to visit the Romans?
 - b. Paul said he had been "prevented" in visiting them (1:13). What had prevented him? (15:20-22)
 - c. Why did Paul now think he would not be prevented in visiting them?
 - d. Why was it important for the Romans to know of Paul's longtime desire to visit them? (1:13)
4. In explaining the reason for the tone of his writing, Paul speaks of the ministry assigned him by Christ. (15:14-19)
 - a. To which group of people was Paul a minister?

- b. What does that say about the makeup of the Christians in Rome? (see 1:5-6,13)
- c. By what means was Paul able to lead the Gentiles to obedience? (15:18-19)
5. a. In deciding where to preach the gospel, what was one of Paul's guiding principles? (15:20f)
- b. Why?
- c. Why then was Paul anxious to visit Rome seeing how the gospel had already been preached in Rome?
6. Paul speaks of his desire to visit Spain.
- a. Had Paul preached there previously?
- b. Although the scriptures do not indicate whether Paul made it to Spain before his death, Clement, an elder in the church of Rome, made the following statement in a letter to the Corinthians (c. AD 95):
- "After that [Paul] had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance."
- Does this passage give any indication that Paul reached Spain?
7. But before Paul could visit Rome or Spain, he said he must first complete another task.
- a. In what activity was Paul engaged at the time of his writing the Romans?
- b. What else do we know about this activity? (Acts 24:17; 1 Cor.16:1-4; 2 Cor.8-9; Gal.2:10)
- c. Explain 15:27 in your own words.
- d. What does this tell us about the time Paul wrote the letter?

Peter and Rome

To bolster the primacy of Rome, Roman Catholics have argued that Peter founded the church in Rome and served the church there as bishop.

The earliest tradition mentioning Peter at Rome also mentions Paul as a co-founder of the church in Rome (Dionysius of Corinth, AD 170). Since this tradition is clearly wrong with regard to Paul, it has little credibility with regard to Peter. Later traditions only mention Peter as the founder of the church in Rome.

What is clear, however, is the complete absence from the New Testament of anything that would associate Peter with Rome. Paul never mentions Peter in his letter to the Romans, and the author of Acts is completely silent about any such mission of Peter. Of course, silence cannot confer certainty. Peter may have visited Rome, but if he did it is most probable that it near the end of his life, well after the church in Rome was founded.

Another tradition, but perhaps more reliable, has Peter being crucified at Rome by Nero. It is said that he asked to be crucified upside down so as not to be crucified in the same manner as Jesus. Constantine built the basilica of St. Peter's over his supposed burial place.

Ref. Michael Grant, Saint Peter. Scribner, 1994, p.147-158.

LESSON 3

ROMANS 16:1-23

Paul concludes his letter by sending greetings to those he knows among the Romans, and he also includes greetings from his companions. Of the 26 Christians in Rome named, only two (Prisca and Aquila) are known (with certainty) from other New Testament texts. Most of the names are Latin or Greek which may suggest that most are Gentiles (Lung-kwong, p.27). These references are useful in determining the occasion of the letter.

Romans 16:1-23

^{16:1}I commend to you our sister Phoebe, a servant^a of the church at Cenchreae, ²that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

³Greet Prisca^b and Aquila, my fellow workers in Christ Jesus, ⁴who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. ⁵Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. ⁶Greet Mary, who has worked hard for you. ⁷Greet Andronicus and Junia^c, my kinsmen and my fellow prisoners. They are well known to the apostles^d, and they were in Christ before me. ⁸Greet Ampliatus, my beloved in the Lord. ⁹Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. ¹⁰Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. ¹¹Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. ¹²Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. ¹³Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well^e. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. ¹⁵Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. ¹⁶Greet one another with a holy kiss. All the churches of Christ greet you.

¹⁷I appeal to you, brothers, to watch out for those who cause divisions and create obstacles^f contrary to the doctrine that you have been taught; avoid them. ¹⁸For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. ¹⁹For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. ²⁰The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

²¹Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

²²I Tertius, who wrote this letter, greet you in the Lord.

²³Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

- Notes
- a "deacon" – NRSV; "deaconess" – RSV, JB, NJB; "minister" – REB
 - b Luke prefers "Priscilla", the diminutive form of Prisca.
 - c as also KJV, NKJV, NRSV, REB, HCSB, or "Junias" – ASV, RSV, NASB, NIV, NAB, NJB
 - d "of note among the apostles" – KJV, NKJV, ASV, or "prominent among the apostles" – NRSV, NASB sim.; "to those outstanding apostles" – NJB
 - e "his mother and mine" – KJV, ASV, NKJV f "offenses" – NRSV

Questions / Comments

1. Paul begins his closing comments by commending Phoebe, who was from the church in Cenchreae.
 - a. Where is Cenchreae located?
 - b. Why was Phoebe special to Paul?
 - c. Phoebe is apparently meeting the Roman brethren for the first time. Why is she visiting Rome?
 - d. Is it possible that she was the person who delivered Paul's letter to the Roman brethren?

If so, what would this say about where Paul was when he wrote the letter to the Romans?

2. Beginning in verse 3, Paul greets the Roman brethren he knew.
 - a. Was this usual for Paul in his letters? (Be careful! Check it out.)
 - b. Since Paul had never been to Rome, how did he know so many people there?
 - c. Besides sending greetings to his friends, Paul also commends each of them. In general, why are they to be commended?
 - d. From the list given, can you tell whether all the Christians in Rome were members of the same congregation? Or, were there a plurality of congregations in Rome?

3. The labors of Prisca and Aquila often overlapped with Paul's. Read: Acts 18:1-4, 18-21, 24-26; 1 Corinthians 16:19; 2 Timothy 4:19.

- a. List, in order, the cities where Prisca and Aquila lived.
- b. Why did they leave Rome the first time?
- c. Seutonius, in his *Life of Claudius*, apparently refers to this same event: "[Claudius] expelled the Jews from Rome because they were constantly rioting at the instigation of Chrestus."

Assuming, as is generally believed, that this a reference to the impact of Christianity in Rome, what may this tell us about (a) when Aquila and Prisca were converted, and (b) the presence of Jewish Christians in Rome?

4. Besides being Paul's kinsmen and his fellow prisoners, Andronicus and Junia "are of note among the apostles" (KJV; v.7).
 - a. What two ways may this phrase be understood? (compare ESV to NRSV, see *Notes*)
 - 1)
 - 2)
 - b. What do you understand that phrase to mean? Does your understanding depend on whether you think Junia (woman) or Junias (shortened form of Junianus; man) is the correct translation?

Note: Junia was a common name in the first century, but there is no record elsewhere in Greek literature of Junias being used as a shortened form of Junianus.

5. Other "kinsmen" of Paul's were Herodian (v.11) and Lucius, Jason, and Sosipater (v.22) who were with Paul.
 - a. "Kinsmen" may simply mean that these were relatives of Paul. What else could the term mean?
 - b. Similarly, what could the reference to Paul's "mother" in verse 13 ("his mother and mine", KJV) mean?

[*Note:* Rufus may be the son of Simon of Cyrene, who carried the cross of Jesus (cf. Mark 15:21; so Godet, Cranfield, Dunn). Recall that Mark is thought to have written his gospel from Rome.]

- c. In any case, what does this tell us about the ethnic background of some of the Christians in Rome?
6. Following his greetings, Paul warns the brethren of those who would cause divisions (v.17-20).
 - a. Do we know the nature of the divisions?
 - b. In verse 19, Paul says their "obedience" is well-known. What else was well-known about the Romans (1:8)? [Consider this in connection with the phrase "obedience to the faith" which describes Paul's goal for Gentiles (1:5; 16:26).]

7. Verses 21-24 contains greetings from Paul's associates to the Romans.
 - a. In what sense did Tertius 'write' this letter?

- b. Besides Gaius, Paul's host (v.23), three other persons named Gaius are associated with Paul. Read Acts 19:29; 20:4; 1 Corinthians 1:14. Do any of these refer to the same person? (Beware, not every question can be answered!)
 - c. An inscription has been found on a first century marble paving block uncovered at Corinth in 1929 which says "Erastus, commissioner for public works, laid this pavement at his own expense." If Paul was writing from Corinth, could it be that Paul's companion, who was the city treasurer (15:23), had been promoted from (or, later demoted to) the position of public works commissioner?
8. It is "universally" thought that Paul wrote Romans from Corinth on his third journey (cf. Acts 20:1ff). Considering everything we have studied to this point, list the evidence in favor of Corinth.

Romans for the Romans?

Many have questioned whether it reasonable to believe that Paul knew so many Roman Christians as evidenced by chapter 16:1-23 since he had never been to Rome. These questions probably would not merit an answer were it not for some textual variations. Consider the following:

1. In both Romans 1:7 and 1:15, there is one Greek manuscript (G) and one Old Latin manuscript that omits "Rome" in the text (Moo, p.40, note 3 and p.56, note 2).
2. Some Latin Vulgate manuscripts (vg^{1648,1792,2089}) also omit chapter 15:1-16:23 as is evidenced by quotations from Tertullian, Irenaeus, and Cyprian.
3. The closing doxology (16:25-27) is variously located: at the end of the letter (x, B, C, D), at the end of chapter 14 (ψ), after chapter 15 (P⁴⁶), or after both chapter 14 and 16 (A, P).

Consequently, multiple theories have been put forward to explain the textual data. A popular theory is that Paul wrote chapters 1-15 to the saints at Rome. Later, he then sent a copy to Ephesus where he omitted the references to Rome in 1:7,15 and appended chapter 16. Ephesus is the presumed destination because the book of Acts tells of Prisca and Aquila moving to Ephesus but not back to Rome and Epaphroditus is identified as the first convert of Asia.

While it is certainly possible for Paul to circulate a "universalized" copy of the letter (i.e. one that omits specific references to Rome), there is no known text that only deletes chapter 16. More importantly, it would be unwise to think that Paul could not have known many Christians in Rome.

LESSON 4

ROMANS 1:16-17

If previous students of Romans are correct (and hopefully we will know whether they are or not by the end of our study of Romans), Romans 1:16-17 is a brief statement of Paul's theme (or at least one of the prominent themes) in his letter. Certainly, it is a concise summary and worthy of our diligent study.

Romans 1:16-17

¹⁶For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes^a, to the Jew first and also to the Greek. ¹⁷For in it the^b righteousness of God^c is revealed^d from faith for faith^e, as it is written, "The righteous^f shall live by faith."^{g,h}

Notes a "has faith" – RSV, NEB, NRSV, REB, NJB

b "a" – ASV

c "a righteousness from God" – NIV; "God's way of righting wrong" – NEB; "revealed the justice of God" – NAB; "the saving justice of God" – NJB; "how God make us right in his sight" – NLT, NCV sim.

d "seen at work" – REB

e "from faith to faith" – KJV, ASV sim., NKJV, NASB; "through faith for faith" – RSV, NRSV; "a righteousness by faith from first to last" – NIV; "a way that starts from faith and ends in faith" – NEB, NAB sim.; "based on faith and addressed to faith" – NJB; "accomplished from start to finish by faith" – NLT

f "just" – KJV, NKJV; "upright" – NJB

h "He who through faith is righteous" – RSV; "whoever is justified through faith" – REB

g Habakkuk 2:4

Questions / Comments

1. To get a "feel" for the flow of Paul's thought, read 1:8-17. Note the following progression:

v. 9 - Paul claims God is his witness that he wants to visit the Romans.

v.11 - Paul states his long-time desire to see the Romans.

v.13 - Paul wants the Roman brethren to know of the many times he had planned to visit them.

v.15 - Paul is ready to preach the gospel in Rome.

v.16 - "For" (because) Paul is not ashamed of the gospel.

"For" (because) the gospel is God's power for salvation to everyone who believes.

v.17 "For" (because) in the gospel the righteousness of God is revealed.

Could it be that some in Rome were saying that Paul was unconcerned about them, or even that he was afraid/ashamed to come to Rome?

Must Paul's words be understood in this way?

2. In what two ways does Paul describe the gospel?

1) (v.16)

2) (v.17)

3. Consider the expression "to the Jew first and also to the Greek." Is this saying that:
- 1) The Jews have priority with respect to salvation? (cf. John 4:22-23) Thus, even today their "first place" in some sense continues.
 - 2) Or, the gospel was first preached to the Jews? (cf. Acts 3:25-26; 13:46) Consequently, the expression has no relevance today.

Pursuing the second option further, why was it "necessary" that the gospel be first preached to the Jews?

4. Paul says that the "righteousness of God" is made known in the gospel. That phrase could be understood as one of the following:
- 1) An attribute of God, either (a) His holiness, (b) His justice, or (c) His covenant faithfulness (see the NAB and NJB translations in the *Notes*, both are Catholic translations).
 - 2) An activity of God, such as his saving action (see the NEB translation in the *Notes*).
 - 3) A status given by God (conveyed perhaps better by our word 'justification' [preferred by Lard, Moo]; see the NLT in the *Notes* above). Typical Protestant understanding.

Each of these senses occur in Biblical texts. Which sense is best for each of the following?

Psalms 24:5 -

Psalms 45:6 -

Psalms 98:1-3 -

Isaiah 46:12-13 -

Isaiah 53:11 -

Philippians 3:9 -

2 Corinthians 5:21 -

5. In verse 17, the phrase "from faith for faith" has been interpreted in a multitude of ways. Consider the following possibilities (compare the various translations given in the *Notes*):
- 1) "from Old Testament faith to New Testament faith"
 - 2) "from initial faith to greater faith"
 - 3) "from faith of preacher to faith of hearer"
 - 4) "from God's faithfulness to human faithfulness" (Wright, p.424)
 - 5) "by faith in order to produce faith"
 - 6) "by faith from first to last"

Do you think any of these give the best sense?

6. In support of his statements, Paul quotes Habakkuk 2: 4, "The righteous shall live by faith". [The Hebrew in Habakkuk includes the possessive pronoun "his faith (or, faithfulness)"; the LXX has "my faith (or faithfulness)" apparently referring to God's faithfulness.]
 - a. Refresh your understanding of the context in Habakkuk.
 - b. Paul also uses this quote in Galatians 3: 11, as did the Hebrew writer in Hebrews 10: 38. Study both those passages.
 - c. Does the phrase "by faith" refer to the verb "shall live" (i.e., the righteous will live their lives based on faith/trust), or to the noun "righteous" (i.e., "the righteous by faith shall live"; see RSV and REB in *Notes*)? (The Greek could be understood either way.)

In the former case, the "life" is generally understood to be this earthly life, and in the latter case, it is generally thought to be "eternal life", i.e. salvation.

Righteousness/Justification and Belief/Faith

One of the challenges in understanding the message of Romans is the use of the word pairs righteousness/justification and belief/faith. Each pair translates the same Greek word and English translations generally use both words, but the words are not synonyms in English. Consequently, the reader could think two different things are being discussed when, in fact, Paul meant the same thing.

Consider the following chart (E.P. Sanders, Paul, p.46):

	<i>GREEK</i>	<i>ANGLO-SAXEN</i>	<i>FRENCH</i>
Noun	<i>dikaioyne</i>	righteousness	justification
Adj.	<i>dikaios</i>	righteous	just
Verb	<i>dikaion</i>	-----	to justify
Noun	<i>pistis</i>	belief	faith
Adj.	<i>pistos</i>	believing	faithful
Verb	<i>pisteuein</i>	to believe	-----

Notice that there is no English verb in the *righteousness* word family or in the *faith* word family. Even though the *righteousness* word family and *faith* word family are often preferred, it is necessary for an English translation to use the verb form 'to justify' to translate *dikaion* or 'to believe' to translate *pisteuein*.

Thus, partially out of necessity and partially following the precedent of the King James Version, English translations continue to use both family of words.

LESSON 5

ROMANS 1:18-32

Paul follows his discussion of God's righteousness with a discussion of God's wrath. The contrast is intentional to show clearly the truth of both.

Romans 1:18-32

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹For what can be known about God is plain to them, because God has shown it to them. ²⁰For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. ²¹For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. ²²Claiming to be wise, they became fools, ²³and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and reptiles.

²⁴Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, ²⁵because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

²⁶For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; ²⁷and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

²⁸And since they did not see fit to acknowledge^a God, God gave them up to a debased mind to do what ought not to be done. ²⁹They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, ³⁰slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, ³¹foolish, faithless, heartless, ruthless. ³²Though they know God's decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

Notes a "retain knowledge of" – NIV

Questions / Comments

1. What are the two revelations spoken of in verses 17 and 18?

1) (v.17)

2) (v.18)

Note that both expressions are in the present tense.

2. What does Paul mean by the "wrath of God" (v.18)? Is God angry with man? (Compare Paul's use of this same expression in Ephesians 5:6 and the parallel passage in Colossians 3:6. Note the similarity of the context of those passages with Romans 1.)

3. Three times Paul says that "God gave them up" (v.24, 26, 28). What is the reason for God's action in each case? (Don't let the paragraph divisions confuse you.)
 - 1)
 - 2)
 - 3)
4. God's wrath is revealed against men "who by their unrighteousness suppress the truth" (v.18).
 - a. Generally, what truth do these men suppress? (v.19)
 - b. Specifically, what has God made known to all men? (v.20)
5. Although man knew God, what two things did he refuse to do? (v.21)
 - 1)
 - 2)

Instead, what did man in his foolishness do? (v.23,25)

And, what was God's response? (v.24,26)
6. By not retaining God in their knowledge, mankind practiced "what ought not to be done" (v.28).
 - a. How can the list of sins mentioned in verses 29-32 be generally classified?
 - b. It was not uncommon for Paul to list sins which either were formerly practiced by his readers or presented a temptation to his readers. Read the following lists:

1 Corinthians 6:9-10	Ephesians 5:3-5
2 Corinthians 12:20-21	Colossians 3:5-9
Galatians 5:19-21	1 Timothy 1:1-10
7. This passage is one of the most forceful statements in the New Testament against homosexuality. Several approaches have been taken to soften the impact of Paul's language.
 - a. Some simply discount these and other statements in the New Testament as being part of a backward culture that is no longer relevant to ours.
 - b. Some argue that Paul is not speaking against homosexuality per se, but against promiscuous homosexuals. Paul would commend those who are faithful to their partner.

- c. Some suggest that Paul's attacks are against those who practiced homosexuality as part of their idolatrous worship.

Any thoughts to counter these approaches?

8. In summary, Paul makes clear that mankind did not practice their ungodliness and unrighteousness in ignorance of God's will (v.32). For emphasis, go back through v.18-32 and notice the following verbs that Paul uses to show mankind's deliberate choice.

- v.18 - "suppress the truth"
- v.21 - "did not honor him as God or give thanks to him"
- v.22 - "claiming to be wise"
- v.23 - "exchanged the glory of the immortal God for images"
- v.25 - "exchanged the truth about God for a lie"
- v.28 - "did not see fit to acknowledge God"
- v.32 - "they...give approval to those who practice them"

9. It has been suggested that this passage portrays a three-fold development of mankind's sin.

- 1) verses 19-23: sin against the truth of God
- 2) verses 24-27: sin against nature
- 3) verses 28-32: sin against others

What do you think? Are these accurate distinctions?

10. It is usually suggested that Paul has the Gentiles in mind throughout this passage.

- a. What evidence is there either for or against this suggestion?

- b. Were the Jews guilty of idolatry? Compare Psalms 106:19-23 and Acts 7:40-43.

Thought Question

Paul says "what can be known about God is plain to them, because God has shown it to them" (v.19). He then says that the power and divine nature of God are seen in the created world ("the things that have been made", v.20).

- Is the created world, in and of itself, sufficient to provide adequate knowledge of God and his expectations of mankind? Why or why not?
- Thus, is it a sufficient basis on which God can judge people?
- Did the Gentiles have any other knowledge about God besides what they could see in the created world?

LESSON 6

ROMANS 2

Paul argued that God's wrath is revealed against those who practiced unrighteousness in full rebellion against God. But Paul now goes further by saying that God's wrath will also be revealed against those who acknowledge God but who nonetheless practice unrighteousness.

Romans 2:1-29

^{2:1}Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. ²We know that the judgment of God rightly falls on those who do such things. ³Do you suppose, O man—you who judge those who do such things and yet do them yourself—that you will escape the judgment of God? ⁴Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? ⁵But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

⁶He will render^a to each one according to his works^b: ⁷to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; ⁸but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰but glory and honor and peace for everyone who does good, the Jew first and also the Greek. ¹¹For God shows no partiality.

¹²For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. ¹³For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. ¹⁴For when Gentiles, who do not have the law, by nature^c do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them ¹⁶on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

¹⁷But if you call yourself a Jew and rely on the law and boast in God ¹⁸and know his will and approve what is excellent, because you are instructed from the law; ¹⁹and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, ²⁰an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— ²¹you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? ²²You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³You who boast in the law dishonor God by breaking the law. ²⁴For, as it is written, "The name of God is blasphemed among the Gentiles because of you."^d

²⁵For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷Then he who is physically^e uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. ²⁸For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹But a Jew is one inwardly,

and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

- Notes
- a "repay" – NRSV
 - b Psalms 62:12; Proverbs 24:12
 - c "instinctively" – NRSV; "through their own innate sense" - NJB
 - d Isaiah 52:5 (LXX)
 - e "by nature" – ASV, same Greek expression as in v.14

Questions / Comments

1. Paul has a dialogue with an imaginary conversation partner (addressed with the second person singular "you") who thought he was insulated from God's wrath. This was a common rhetorical technique of ancient teachers, called a *diatribe*, designed to persuade the readers.

- a. What would be the advantage of using the diatribal form?
- b. Verse 2 is sometimes thought to be a statement that the imaginary objector would make with the implication that he didn't believe he was subject to God's wrath (thus, the NRSV places verse 2 in quotes).

2. God in righteous judgment "will render to each one according to his works" (v.6), which is a quotation of two Old Testament passages, Psalm 62:12 and Proverbs 24:12.

- a. This truth is expressed throughout the Old and New Testaments.

Job 34:11	1 Corinthians 3:8
Jeremiah 17:10	2 Corinthians 5:10
32:19	Colossians 3:25
Ezekiel 18:30	2 Timothy 4:14
36:19	1 Peter 1:17
Hosea 12:2	Revelation 2:23
Matthew 16:27	20:12
Romans 14:12	22:12

- b. What different characteristic of God is illustrated in each passage by the fact that God renders to each according to his works?

Psalm 62 (esp. v.12) –

Ezekiel 18 (esp. v.25-30) –

Colossians 3:18-25 / 1 Peter 1:13-21 -

3. In verses 7-8, Paul sees two groups of people who are subject to God's judgment. Note the following about each group.

<u>What They Seek</u>	<u>What They Do</u>	<u>What They Receive</u>
1)		
2)		

4. Verses 9-10 repeat the thought (in reverse order) of verses 7-8.

- a. What expressions in verses 7-8 are parallel to these expressions found in verses 9-10?

"tribulation and distress" //

"does evil" //

"glory, honor, and peace" //

"does good" //

- b. With each group of people (both the good and the evil), God's judgment will be to "the Jew first and also the Greek". What is Paul's point? (see v.11)

5. The traditional Protestant understanding of verses 7 and 10 is that Paul is setting forth the way to salvation apart from Christ, but it is only hypothetical since all sin (e.g. Moo, p.142; but also Cottrell, p.190f). Agree? Why or why not?

6. Paul introduces "the law" for the first time in verse 12.

- a. What law is "the law"?

- b. Was the Mosical law necessary for sin to exist?

- c. Was the Mosical law necessary for God to pass judgment against sin?

7. In verses 17-20, what six characteristics of the Jews does Paul identify?

1)

2)

3)

4)

5)

6)

8. The 'unlawful' conduct of the Jews caused the name of God to be blasphemed (v.23-24). Paul quotes Isaiah 52:5, and, possibly alludes to Ezekiel 36:21-22 to support his statement.

a. Why? What did the Jews conduct have to do with God's honor? Study the context of Isaiah 52 and Ezekiel 36 (esp. Ezek.36: 19-20).

b. Compare the wording of verse 24 with Isaiah 52:5. If Paul is quoting Isaiah 52:5, then why aren't they the same?

We must always remember the "Bible" commonly used by Paul was the Septuagint (LXX), the most popular Greek translation of the Hebrew scriptures. The LXX of Isaiah 52: 5 reads: "On account of you, my name is continually blasphemed among the Gentiles."

PAUL'S OT QUOTATIONS	
<u>SOURCE</u>	<u>NUMBER</u>
Hebrew & LXX	29
LXX only	22
Hebrew only	4
Neither	<u>38</u>
Total	93

Ref: E.Earle Ellis, Paul's Use of the Old Testament, 1957.

9. Having already established that simply having the law was not sufficient to be acceptable to God, Paul now shows in verses 25-29 that neither is circumcision sufficient by itself. (It is evident that Paul links "the law" and "circumcision" by his statement in verse 27.)

a. Why was circumcision so important to the Jews? (Gen.17:9-14)

b. The Jews should have understood that God wanted a circumcised heart most of all. Consider Deuteronomy 10:12-11:1.

Thought Questions

1. Verses 17ff clearly addresses Jews. Often, it is suggested that all of chapter 2 has the Jew in mind. Are there any indicators in the chapter for or against that suggestion?

2. Throughout chapter 2, Paul emphasizes that it is on the basis of what we do that God will judge us. On this basis, were there Gentiles who were "righteous" prior to Christ? (i.e., does Acts 10:34-35 only apply after the time of Christ?)

LESSON 7

ROMANS 3:1-20

Having shown that all men are sinners, Paul continues to consider the questions of his imaginary questioner. It is as if he is in a debate with his critic. Such a situation surely was not uncommon for the apostle!

Romans 3:1-20

3:1 Then what advantage has the Jew? Or what is the value of circumcision? 2Much in every way. To begin with, the Jews were entrusted with the oracles of God. 3What if some were unfaithful?^a Does their faithlessness nullify the faithfulness of God? 4By no means! Let God be true though every one were a liar, as it is written, "That you may be justified in your words, and prevail when you are judged^b."^c 5But if our unrighteousness^d serves to show the righteousness^d of God, what shall we say? That God is unrighteous^d to inflict wrath on us? (I speak in a human way.) 6By no means! For then how could God judge the world? 7But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? 8And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

9What then? Are we Jews^e any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under the power of sin, 10as it is written:

"None is righteous, no, not one;

11 no one understands; no one seeks for God.

12 All have turned aside; together they have become worthless;
no one does good, not even one."^f

13 "Their throat is an open grave; they use their tongues to deceive."^g
"The venom of asps is under their lips."^h

14 "Their mouth is full of curses and bitterness."ⁱ

15 "Their feet are swift to shed blood;

16 in their paths are ruin and misery,

17 and the way of peace they have not known."^j

18 "There is no fear of God before their eyes."^k

19Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20For^l by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Notes a Or, "What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?" – NASB

b "prevail in your judging" – NRSV; NIV sim. (but see *Question/Comment 2* below)

c Psalms 51:4

d "injustice", "justice", "unjust" – NRSV

e "Jews" is inferred by the translators; it is not in the Greek text.

f Psalms 14:1-3; 53:1-3.

g Psalms 5:9

h Psalms 140:3

i Psalms 10:7

j Isaiah 59:7-8

k Psalms 36:1

l Not "therefore" as KJV

Questions / Comments

1. In chapter 2, Paul contended that neither the possession of the law (2:17-24) nor circumcision (2:25-29) guaranteed that the Jews were righteous before God. However, that did not mean that the Jews did not have some advantages.

- a. What was the first advantage they had according to Paul? (cf. Deut. 4:5-8)
- b. What was the second advantage?

[Some translate "To begin with" or "in the first place" (NRSV) with "Chiefly" (NKJV)]

2. In verse 4, Paul quotes Psalm 51: 4 to substantiate his statement that God is true and every man a liar. Read Psalm 51 to refresh your memory of that context.

- a. To whom does "you" refer?
- b. In Psalm 51, who was the judge and who was judged?

In Paul's quotation, who is the judge and who is judged?

Why the difference?

(Some translations try to erase the difference, e.g. see NRSV translation in the *Notes* above. But the translation of the ESV is correct, as also ASV, RSV, NASB, NKJV, etc.)

3. For the second time Paul uses the phrase "the righteousness of God" (v.5).

- a. In this passage, what does Paul mean by this expression?
- b. Reconsider the comments in Lesson 4 on Romans 1:17 regarding the various ways this expression is used.

4. Paul considers several questions in verses 1-8 that those opposing him might raise. These questions highlight a statement that some actually accused Paul of saying: "Why not do evil that good may come?" Explain how Paul's critic would imply such a statement from what Paul had said.

5. Verse 9: "What then? are we Jews any better off?" See *Note e* above.
 - a. Is the ESV correct in suggesting that Paul means "we Jews"?
 - b. And better off than who?
6. In verse 9, Paul says that "both Jews and Greeks, are under the power of sin." Then in verses 10-18, Paul quotes from a selection of passages in Psalms and Isaiah.
 - a. Is the point of these quotations to show that all Jews and Greeks are sinners? (Be careful - consider v.19)
 - b. So then explain how "the whole world may be held accountable to God"?
 - c. What difference, if any, is there between the type of statements given in verses 10-12 and those in verses 13—18?
7. If "None is righteous, no, not one" (v.10), does that mean that there were no righteous people prior to the time of Christ? Give careful thought to this.
8. Paul's conclusion: "by works of the law no human being will be justified" (v.20).
 - a. What exactly does Paul mean by this statement?
 - b. How can you reconcile this statement with Paul's earlier statement in 2:13: "it is the doers of the law who will be justified"?
9. Paul justifies his conclusion with the statement: "since through the law comes a knowledge of sin".
 - a. What exactly does Paul mean by this statement?
 - b. Did the law (of Moses) only perform this function before the time of Christ?

[Has Paul made any statement thus far to the effect that the law of Moses has been discontinued?]

LESSON 8

ROMANS 3:21-31

The gospel, Paul argues, is for both Jew and Gentile. Salvation is extended to all who believes. God has always been impartial in his dealings with mankind; the giving of the law to the Jews did not suggest that God played favorites. Such a message must have been confusing to Paul's Jewish audience, so now Paul provides a fuller statement of his understanding of the gospel with special reference to the law and its role.

Romans 3:21-31

²¹But now the^a righteousness^b of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³for all have sinned and fall short^c of the glory of God, ²⁴and are justified by his grace as a gift^d, through the redemption that is in Christ Jesus, ²⁵whom God put forward^e as a propitiation^f by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over^g former sins. ²⁶It was to show his righteousness at the present time, so that he might be just^h and the justifier of the one who has faith in Jesus.

²⁷Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸For we hold that one is justified by faith apart from works of the law. ²⁹Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰since God is one. He will justify the circumcised by faith and the uncircumcised through faith. ³¹Do we then overthrowⁱ the law by this faith? By no means! On the contrary, we uphold^j the law^k.

- Notes
- a "a" – ASV, NIV
 - b "saving justice" – NJB
 - c "are deprived" – REB
 - d "justified freely by his grace" – ASV, NIV, NJB sim., REB sim. (but adds "alone")
 - e "displayed publicly" - NASB
 - f "expiation" – RSV; "sacrifice of atonement" – NIV, NRSV; "sacrifice of reconciliation" – NJB
 - g "overlooked" – REB
 - h "showing that he is just" – REB
 - i "make void" – KJV; "make...of none effect", ASV; "undermine" – REB; "nullify" – NASB, NIV
 - j "establish" – ASV
 - k "are placing the Law on its true footing" – NJB

Questions / Comments

1. Compare 3:21-23 with 1:16-17.
 - a. There are several parallel phrases in these passages. List them.

_____ 1:16-17 _____

_____ 3:21-23 _____

- b. However, what additional thoughts are contained within 3:21-23 that are not explicitly stated in 1:16-17?

2. What does it mean to "fall short of the glory of God" (v.23)? [Note: others translate "fall short" by "lack" or "deprived of" (REB). See Romans 5:2; 8:30]

3. God set forth Christ to be a "propitiation by his blood" (KJV sim., ASV, NASB, NKJV) (v.25). A propitiation (Greek *hilasterion*) is the means of placating or turning away wrath, and in ordinary Greek usage referred to placating the wrath of the gods. But in 21 of 27 of its occurrences in the LXX, *hilasterion* has reference to the "mercy seat" as it also does in its only other NT occurrence (Hebrews 9:5; Moo). Thus, Paul could be picturing Christ both as the sacrifice ("by his blood") and the place (mercy seat) where the blood was sprinkled.
 - a. Some argue (e.g. Dodd, p.55) against the sense of "propitiation" because they do not think it is proper to think of Christ's act as turning away the wrath of an angry God. Instead they think it is better to think of Christ's act as turning away sin, i.e. an "expiation" (RSV). But in this context (i.e., chapters 1-3), is it improper to think of God as having wrath?

 - b. If "mercy seat" is the correct meaning here, what is the significance of God 'publicly displaying' (NASB) Christ as the mercy seat?

 - c. What is the significance of the phrase "by his blood"? (cf. Lev.17:11; Heb.9:16-22)

4. Four times within this passage, Paul speaks of the "righteousness of God". (With this being the third passage in Romans to speak of the "righteousness of God", are we justified – no pun intended – in concluding that this is a central theme in Romans?)
 - a. Does the expression have the same meaning in each of its four occurrences?

 - b. Does it refer to a quality of God or something that he gives?

5. God's act in Christ showed his righteousness with regard to the past as well as the present (v.25-26). Explain "because in his divine forbearance he had passed over former sins." (cf. Acts 14:16; 17:30)

6. Paul makes several comments regarding the law.

- a. Paul informs us that “now the righteousness of God has been manifested apart from the law”. That expression can be understood in one of two ways: (1) “apart from the law” could modify “the righteousness of God” (e.g. KJV – “the righteousness of God without the law is manifested”; NIV sim.), or (2) it could modify “has been manifested” as suggested by ESV.

If the first sense is correct, is Paul contrasting two ways of righteousness: one “with the law” and one “without the law”? Or, possibly that God’s righteousness was previously manifested in the law?

If the second sense is correct, what would be Paul’s meaning?

Have an opinion which sense is correct?

- b. But how do the law and the prophets bear witness to the righteousness of God?
- c. What does Paul mean by the expression “law of works”? Same thing as the “works of the law”?
- d. So who was “boasting” and why?
- e. Was the law of Moses a “law of works”? (Be very careful.) Compare Paul statements in Galatians 2:16 and 3:11.
- f. In what way does faith “uphold (or, establish) the law”?

7. Having studied the questions in this chapter that Paul poses on behalf of his critic, is Paul’s critic a Jew, Gentile, or either? Why?

8. Paul summarizes his argument in verses 27-31. Express Paul argument to this point (1:16-3:31) in your own words.

LESSON 9

ROMANS 4

In the first three chapters, Paul has endeavored to show that all men, even the Jews, stand condemned before God and are in need of God's righteousness. He refuted any appeal the Jew could make because of their circumcision or their possession of the law. In chapter 4, Paul considers another possible Jewish appeal: righteous Abraham.

Romans 4:1-25

4:1What then shall we say was gained^a by Abraham, our forefather according to the flesh? 2For if Abraham was justified by works, he has something to boast about, but not before God. 3For what does the Scripture say? "Abraham believed God, and it was counted^b to him as righteousness."^c 4Now to the one who works, his wages are not counted as a gift but as his due. 5And to the one who does not work but trusts^d him who justifies the ungodly, his faith is counted as righteousness, 6just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7"Blessed are those whose lawless deeds^e are forgiven, and whose sins are covered; 8blessed is the man against whom the Lord will not count his sin."^f

9Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. 10How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

13For the promise to Abraham and his offspring that he would be heir of the world did not come through the law^g but through the righteousness of faith^h. 14For if it is the adherents of the law^g who are to be the heirs, faith is null and the promise is void. 15For the law^g brings wrath, but where there is no law there is no transgression.

16That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law^g but also to the one who shares the faith of Abraham, who is the father of us all, 17as it is written, "I have made you the father of many nations"ⁱ—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18In hope he believed against hope^j, that he should become the father of many nations, as he had been told, "So^k shall your offspring be."^l 19He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. 20No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21fully convinced that God was able to do what he had promised. 22That is why his faith was "counted to him as righteousness." 23But the words "it was counted to him" were not written for his sake alone, 24but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25who was delivered up^m for our trespasses and raised for our justification.

- Notes*
- | | |
|----------|---|
| <i>a</i> | "discovered" – NIV (see <i>Comment 1</i> below) |
| <i>b</i> | "reckoned" – ASV, NRSV; "credited" – NASB, NIV, NAB (and in following verses) |
| <i>c</i> | Genesis 15:6; cf. Galatians 3:6, James 2:23 |
| <i>d</i> | "believes" – NASB |
| <i>e</i> | "transgressions" – NIV; "iniquities" – NRSV |
| <i>f</i> | Psalms 32:1,2 |
| <i>g</i> | "Law" – NASB |
| <i>h</i> | "that comes by faith" – NIV |
| <i>i</i> | Genesis 17:5 |
| <i>j</i> | "Hoping against hope" – NRSV |
| <i>k</i> | NRSV inserts "numerous" |
| <i>l</i> | Genesis 15:5 |
| <i>m</i> | "delivered over" – NASB; "handed over to death" – NAB, NRSV |

Questions / Comments

1. Verse 1 has been translated "What...Abraham, our forefather according to the flesh, has found?" (KJV, NASV, etc.), and also as "What...Abraham, our forefather, hath found according to the flesh?" (ASV, NKJV). The first translation makes good sense. But what different impression does the second translation give?

2. Paul uses Abraham as a test case. He quotes the scripture (Genesis 15:6): "Abraham believed God, and it was accounted to him for righteousness."
 - a. In Hebrews 11, the writer highlights the faith of Abraham. What is the occasion?

 - b. In Genesis 15, what is the occasion when this statement is made?

 - c. In Romans 4:19-22, what specific event in Abraham's life does Paul reference?

 - d. Genesis 15:6 is also quoted by James (James 2:23). To what occasion in Abraham's life does James refer?

 - e. So then, just when was Abraham justified by faith?

 - f. Are we to understand that Abraham is just one among many examples of faith, or is there special significance to Paul using Abraham?

3. Verses 4 and 5 are often thought to present two ways that one may be righteous: one of perfection and one of grace. But does verse 4 demand perfection? What else could Paul be suggesting?

4. Paul quotes David from Psalm 32:1-2 to prove his point. On the basis of this quotation, what does it mean for faith to be counted as righteousness?

5. Most translations use the word "count", "reckon", or "credit" consistently throughout this section. The KJV uses "count" in vs. 3 and 5, "reckon" in vs. 4, 9, and 10, and "impute" in vs. 6, 8, 11, 22, 23, and 24. Does "impute" give a different sense than the other words?

The Letter of Paul to the Romans

6. Paul uses the words "count", "counts", or "counted" eleven times in chapter 4. For each occurrence, identify the following:

<u>To Whom Was It Counted</u>	<u>What Was Counted</u>	<u>What Was It Counted As</u>
-----------------------------------	-----------------------------	-----------------------------------

- v. 3
- v. 4
- v. 5
- v. 6
- v. 8
- v. 9
- v.10
- v.11
- v.22
- v.23
- v.24

7. Paul had argued that neither circumcision nor the law enable the Jews to be righteous before God. So, a natural question would be: did circumcision or the law enable Abraham to be righteous?

- a. Chronologically, which came first: Abraham's faith reckoned as righteousness in Genesis 15:6 or his circumcision?

At a minimum, how many years were they apart? (Consider the sequence of events in Genesis 15-17.)

- b. How is it obvious that the law had nothing to do with the promise to Abraham? (see also Galatians 3:17)

8. Explain how "faith is null and the promise is void" (v.14) if righteousness comes through the law.

9. Paul concludes that the promise is to all who share the "faith of Abraham" (v.16).

- a. Considering verses 17-22, describe what it means to have the faith of Abraham.

- b. Is Abraham's faith a model for us as well? (v.23-24)

- c. Specifically, what is one thing we must believe? (v.24-25)

LESSON 10

ROMANS 5:1-11

Paul has argued strongly that both Jew and Gentile will be justified by faith and not by the Law of Moses. In chapters 5-8, Paul focuses upon the results of justification which brings a different emphasis to his writing. Instead of speaking about faith and righteousness, he will focus more on the love of God. And instead of using the third person plural “you”, he identifies with his readers by using the first person plural “we”.

Romans 5:1-11

^{5:1}Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ²Through him we have also obtained access by faith^a into this grace in which we stand, and we rejoice^b in hope of the glory of God. ³More than that, we rejoice^{b,c} in our sufferings^d, knowing that suffering^d produces endurance^e, ⁴and endurance^e produces character^f, and character^f produces hope, ⁵and hope does not put us to shame^g, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

⁶For while we were still weak, at the right time Christ died for the ungodly. ⁷For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸but God shows^h his love for us in that while we were still sinners, Christ died for us. ⁹Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of Godⁱ. ¹⁰For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹More than that, we also rejoice^{b,j} in God through our Lord Jesus Christ, through whom we have now received reconciliation^k.

- Notes
- a “by faith” omitted in NRSV
 - b “exult” – NASB; “boast” – NRSV
 - c “glory” – KJV
 - d “tribulations” – KJV, NASB
 - e “patience” – KJV; “steadfastness” – ASV; “perseverance” – NASB, NIV
 - f “approvedness” – ASV; “approval” – REB; “proven character” – NASB
 - g “does not disappoint” – NASB, NRSV
 - h “proves” – NRSV
 - i “of God” omitted by KJV
 - j “joy” – KJV
 - k “atonement” – KJV

Questions / Comments

1. Having concluded his arguments that one can only be justified by faith, Paul highlights the results of justification that “we” have. What six things do those justified have through their Lord Jesus Christ?

- 1) v.1
- 2) v.2
- 3) v.2
- 4) v.3
- 5) v.9
- 6) v.11

2. Paul says we can "rejoice in hope of the glory of God" (v.2).
 - a. What else can we "rejoice" ("glory", "exult") in? (v.3)
 - b. "Sufferings" is sometimes translated "tribulations". Both Jesus (John 16:33) and Paul (Acts 14:22) uses the same word (Gk. *thlipsis*) to foretell the experience of Christians. What type of "sufferings" or "tribulations" is Paul talking about?
 - c. To show why we can rejoice in "sufferings", Paul describes a sequence of actions resulting in hope. It is fairly clear how "suffering produces endurance" and how "endurance produces character", but how does "character produce hope"?

Instead of the word "character", other translations use "approvedness" or "approval", or a combination of the two with "proven character". Does any of these make better sense? If so, how?

3. How can we know that our "hope" is not in vain (i.e., will not "disappoint" (NKJV) us, nor put us to "shame" (ASV))?
4. As a demonstration of God's love for us, Paul says "in that while we were still sinners, Christ died for us" (v.8).
 - a. In this context, is the emphasis in that statement on the phrase "while we were still sinners" or "Christ died for us"?
 - b. In verse 7, is there a distinction between the "righteous person" and the "good person"?

If so, what? If not, why?
5. At different points in this letter, Paul says that we are "justified by faith" (3:28; 5:1; etc.), that we are "justified by his grace as a gift" (3:24), and that we are "justified by his [i.e. Christ's] blood" (v.9). Explain how we can be justified by three different things?

6. Expanding upon verse 9 and emphasizing the certainty of our salvation, Paul not only says that when "we were enemies we were reconciled to God by the death of his Son", but that "much more, now that we are reconciled, shall we be saved by his life." (v.10).
 - a. The phrase "much more" implies a contrast. What is being contrasted? (see also v. 9)
 - b. By "his life", Paul could mean either:
 - 1) Christ's physical life while on earth, or
 - 2) Christ's resurrected life which he now lives. Which do you think it means? Explain. (Compare Romans 6:8-13)

7. Verse 11 begins with "More than that,..." indicating a connection to something previously stated. The natural reading would be to connect verse 11 with verse 10 which would give the sense: 'not only are we reconciled to God, we also rejoice in God'. But note that the same phrase ("more than that") was used at the start of verse 3 which spoke of our rejoicing in our tribulations. So, verse 11 might should be connected with verses 2-3 which would give the sense: 'not only do we rejoice in our tribulations, we also rejoice in God'.
 - a. Which do you think is the better reading?
 - b. The word translated "rejoice" in verses 2, 3, and 11 can also have the meaning of "boast" as it is usually translated in 2:17 ("Indeed you are called a Jew, and rest on the law, and make your boast in God,..."). Either:
 - 1) Paul was not condemning the Jews for boasting in God in 2:17, or,
 - 2) If he was condemning the Jews, Paul thought that their boasting was in some way different than the boasting in God which he describes in 5:11. Which do you think is correct?

8. What difference is there, if any, between the concepts of justification, redemption (3:24), and reconciliation (5:10-11)?

LESSON 11

ROMANS 5:12-21

This section of Romans is often considered to rank among the most difficult of Paul's writings. Certainly, it has been subject to a wide range of interpretations. However, all too often a passage gives difficulty not for it says, but because of what the interpreter wants it to say. We need to let the text speak for itself. Read the text several times before answering the questions.

Romans 5:12-21

¹²Therefore, just as sin came into the world through one man, and death through sin, and so death spread^a to all men because^b all sinned— ¹³for sin indeed was in the world before the law was given, but sin is not counted^c where there is no law. ¹⁴Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam^d, who was a type^e of the one who was to come.

¹⁵But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶And the free gift is not like the result^f of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness^g reign in life^h through the one man Jesus Christ.

¹⁸Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and lifeⁱ for all men. ¹⁹For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰Now the law came in^j to increase the trespass, but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, grace also might reign through righteousness^g leading to eternal life through Jesus Christ our Lord.

- Notes
- | | | |
|---|--|-----------------------------|
| a | "passed" – KJV; "pervaded" – REB | |
| b | "in whom" – Latin Vulgate (hence Augustine's view); "for that" – KJV, ASV; "inasmuch" – NAB, NEB | |
| c | "imputed" – KJV, NASB, NAB; "reckoned" – NRSV; "taken into account" – NIV | |
| d | "who did not sin by breaking a command as did Adam" – NIV, NAB sim., REB sim. | |
| e | "figure" – KJV; "pattern" – NIV | f "effect" – NRSV, REB sim. |
| g | "justice" – NAB | h "live and reign" – REB |
| i | "that brings life" | j "was added" – NIV |

Questions / Comments

1. The main point of any passage flows from its context.
 - a. Reread verses 1-11. That passage highlights the blessings that those justified by faith have through Christ Jesus. Note the number of times that Christ is mentioned.
 - b. That verses 12-21 follow the thought of verses 1-11 is evident by the word "Therefore" (v.12). Thus, in verses 12-21, is Paul seeking to teach his readers something about Adam or about Christ?

[In fact, Paul is using Adam to explain Christ; hence Adam is a "type" (v.14) of Christ.]

- c. In particular, what is it about Christ that Paul is trying to illustrate? Thus, what is it about Adam that Paul uses to make his illustration?
 - d. It is generally agreed that verses 13-17 are parenthetical (as portrayed in the KJV), that is, that they are not part of the main argument, but rather serve as an explanation to parts of the argument. Read verses 12,18-19 together. Does the main point seem clearer?
2. Probably the first thing noticed in verses 12-21 is that a comparison between Adam and Christ is being made. In particular, a contrast is made between what Adam did and what Christ did and the results of each. Complete the following chart.

Verse	ADAM		CHRIST	
	Act	Result	Act	Result
12				
15				
16				
17				
18				
19				

3. Death is a key concept in this passage. It is debated whether the death spoken of is physical death or spiritual death.
- a. Read the passage thinking in terms of physical death. What are the pros and cons of this view?
 - b. Read the passage thinking in terms of spiritual death. What are the pros and cons of this view?
 - c. In 1 Corinthians 15: 20-28, 50-58, Paul makes a comparison between Adam and Christ and speaks of the death that came by man. What death was Paul referring to in that passage?

- d. But are physical death and spiritual death related in any way? If so, is it necessary to make a choice between the two? Could both be in view?
4. Verses 13—14 appear to elaborate verse 12. What is the point Paul is making about those who lived between Adam and Moses and how does that relate to verse 12?
 5. Not only is there similarity between Adam and Christ, there is also dissimilarity. In what way are Adam and Christ "not like" (v.15-17)? [Note the words "much more", "abound", "abundance"]
 6. Verses 18 and 19 present parallel thoughts.
 - a. Verse 18 speaks of "all men", while verse 19 speaks of "many". Are fewer people under consideration in verse 19, or do both expressions refer to the same group of people?
 - b. What "act" of Christ is referred to by the phrases "one act of righteousness" (v.18) and "one man's obedience"?
 - c. In what sense did "all sinned" (v.12), or similarly how were many "made sinners" (v.19)?

Protestants typically argue that all sin "in Adam", but does the text say, or even imply, this?
 7. In verse 13 and 20, Paul refers to the law. In each case, it is the relation between "sin", "law", and "death" that is highlighted. Considering the previous sections of Romans, why is it significant that "law" is not associated with "life"?

LESSON 12

ROMANS 6

In Romans 5:20, Paul drew the conclusion: "but where sin increased, grace abounded all the more." From this, Paul's critics charged that Paul was, in effect, saying: "If grace increases the more we sin, then let us sin more!" (cf. 3:8). The whole of chapter 6 is Paul's response to this charge.

Romans 6:1-23

^{6:1}What shall we say then? Are we to continue in sin that grace may abound? ²By no means! How can we who died to sin still live in it? ³Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷For one who has died has been set free from sin. ⁸Now if we have died with Christ, we believe that we will also live with him. ⁹We know that Christ being raised from the dead will never die again; death no longer has dominion over him. ¹⁰For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

¹²Let not sin therefore reign in your mortal bodies, to make you obey their passions. ¹³Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴For sin will have no dominion over you, since you are not under law but under grace.

¹⁵What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard^a of teaching to which you were committed, ¹⁸and, having been set free from sin, have become slaves of righteousness. ¹⁹I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness^b, so now present your members as slaves to righteousness leading to sanctification.

²⁰When you were slaves of sin, you were free in regard to righteousness. ²¹But what fruit were you getting at that time from the things of which you are now ashamed? The end of those things is death. ²²But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Notes a "form" – NRSV

b "greater and grater iniquity" – NRSV

Questions / Comments

1. Chapter 6 can be divided into two segments, 6:1-14 and 6:15-23. Note the opening question and answer of each segment:

6:1 "What shall we then say? Are we to continue in sin that grace may abound? By no means!"

6:15 "What then? Are we to sin because we are not under law but under grace? By no means!"

In each segment, Paul uses a different analogy to show that Christians are not to continue in sin. Briefly summarize the analogy in each segment:

v.1-14:

v.15-23:

2. Central to the gospel message is that Christ "died", was "buried", and was "raised from the dead" (cf. 1 Corinthians 15:3-4). Explain the similar way in which Christians die, are buried, and are raised "with Christ".

<u>CHRIST</u>	<u>CHRISTIANS</u>
"died"	Die to _____
"buried"	Buried in _____
"raised"	Raised to _____

3. Paul's intent was not to teach his readers about baptism, for they had already been baptized (cf. v.3 "Do you not know...?"). His intent was to use that knowledge to teach them about their current obligation to live righteous lives. However, we can indirectly see some truths about baptism in the comments that Paul makes.

- a. What does Paul say that assumes baptism is an immersion?
- b. What does Paul say that assumes that baptism is not an optional act which Christians could or could not do?
- c. What does Paul say that assumes baptism comes before remission of sins?

4. There are at least three deaths that are spoken of in chapter 6 and it is important to keep them separate. Interestingly, each are in some way related to sin. Complete the following chart.

<u>Who Died?</u>	<u>Type of Death</u>	<u>Relation to Sin?</u>
v.2-8, 11		
v.3-6, 9-10		
v.16, 21, 23		

5. Two key ideas in verses 15ff are "obedience" and "righteousness".

- a. Is obedience not necessary for those are "under grace"?

- b. When Paul says that they were obedient from the heart to the "standard of teaching" to which they were committed (v.17), to what is Paul referring?

- c. Obedience leads to righteousness. Does Paul have in mind here the judicial aspect of righteousness (i.e., we are declared righteous because of our obedience), or the ethical aspect of righteousness (i.e., we obey by doing right)? Explain.

6. Are Christians free men or slaves?

LESSON 13

ROMANS 7

In chapter 6, Paul emphasized the absolute necessity that Christians "die" to their previous lives of sin and live as righteous "servants" of God. Paul continues that theme in chapters 7 and 8, but his emphasis in chapter 7 is on the Law.

Romans 7:1-25

^{7:1}Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? ²Thus a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage^a. ³Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

⁴Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. ⁵For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

⁷What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet." ⁸But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. Apart from the law, sin lies dead. ⁹I was once alive apart from the law, but when the commandment came, sin came alive and I died. ¹⁰The very commandment that promised life proved to be death to me. ¹¹For sin, seizing an opportunity through the commandment, deceived me and through it killed me. ¹²So the law is holy, and the commandment is holy and righteous and good.

¹³Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. ¹⁴For we know that the law is spiritual, but I am of the flesh, sold under sin. ¹⁵I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶Now if I do what I do not want, I agree with the law, that it is good. ¹⁷So now it is no longer I who do it, but sin that dwells within me. ¹⁸For I know that nothing good dwells in me, that is, in my flesh^b. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

²¹So I find it to be a law that when I want to do right, evil lies close at hand. ²²For I delight in the law of God, in my inner being, ²³but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴Wretched man that I am! Who will deliver me from this body of death? ²⁵Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh^b I serve the law of sin.

Notes a "law concerning the husband" – NRSV, KJV sim.
b "sinful nature" – NIV

Questions / Comments

1. The opening phrase in verse 1 ("Or do you not know, brothers...?") indicates a relation between what he is about to say to what he has just said.
 - a. Whereas a key thought in the last part of chapter 6 is "having been set free from sin, ..." (6:18,22), what is a similar, yet different, key thought in the first 6 verses of chapter 7?
 - b. What illustration from the law does he use to make his point? (Be careful! The illustration is the point.)
 - c. So, in the analogy, who is the "first husband"?
And who is the "second husband"?
2. Paul's reflections on the law comes to a climax in chapter 7.
 - a. Restudy these passages on the law and note the key point.
 - 2:13 –
 - 3:20 –
 - 3:31 –
 - 4:15 –
 - 5:13 –
 - 5:20 –
 - 6:14 –
 - b. Briefly note the key point of these verses in chapter 7.
 - 7:5 –
 - 7:6 –
 - 7:7 –
 - 7:8,11 –
 - 7:9,10 –
 - 7:12 –
 - 7:13 –

- c. Are any of the above passages difficult to understand? If so, what, in particular, makes them difficult?

 - d. Compare Paul's statements about the law in Galatians 3: 10—25.

 - e. Review the list of points above and write a summary statement about the nature and role of the law.
3. When Paul says that we "have died to the law through the body of Christ" so that we can be "belong...to him who has been raised from the dead", what does he mean by the "body of Christ"? (v.4; cf.6:6)
4. In verse 7, Paul changes from the first person plural ("we") to the first person singular("I"). It would appear that Paul is giving an autobiographical sketch, but not everyone is convinced that is the case. Among the many suggestions offered, some think that Paul's use of the first person singular is a rhetorical device to simply summarize the situation of a typical Jew under the law. Or is he talking about the life of everyone, Christians included, as they struggle with sin? What do you think?
5. Paul is addressing his Jewish readers. Considering what Paul has written up to this point in his letter, what is the message he is trying to convey to them?

- b. In 8:1-17, Paul offers another argument why we are to live righteously. Read this section several times and briefly state his main point. (Try not to be led astray by minor points or difficult concepts. If necessary, come back to this question after doing the remainder of the lesson.)
- 2. Paul's opening statement, "There is therefore now no condemnation..." (v.1), is in contrast to that which he had been discussing.
 - a. What is this contrast?
 - b. What is meant by "no condemnation"? What is another way of saying the same thing? (cf. 8:33b, 34a)
 - 3. a. What was it that the "law...could not do" (v.3)?
 - b. Why could the law not do it? In other words, how was the law "weakened by the flesh" (v.3)?
 - c. In verse 2, Paul said that we are "free...from the law of sin and death". Consider the similar statement in 7:6 and the contrast in that verse between the "letter" and the "Spirit". Read 2 Corinthians 3:1-18. What is referred to by the word "letter" and how does that differ with the "Spirit"?
 - 4. In verses 1 (KJV only) and 4, Paul describes Christians as those "who walk not according to the flesh but according to the Spirit". Note the parallel words or phrases that Paul uses in verses 1-9 that further describes each type of walk.

<u>Verse</u>	<u>'Walk according to the flesh'</u>	<u>'Walk According to the Spirit'</u>
5		
6		
8-9		

- 5. a. If one is "in the Spirit", what else has to be true? (v.9)
 - b. But if "the Spirit...dwells" in the Christian, what blessing does he receive? (v.11)
 - c. Therefore, what is the Christians obligation? (v.12-13)

6. Verse 13 concisely states that those who "live...by the Spirit.. .will live". Verses 14-17 give a fuller statement of that truth by presenting a logical sequence of relationships. Trace this sequence.

7. In referring to Christians as "sons of God", Paul uses some of the same language he earlier used in writing to the Galatians.
 - a. Note the similarities in thought and expression between verses 14-17 and Galatians 3:29-4:7.

 - b. What is the particular point Paul is making in Galatians and does that differ from the particular point he's making in Romans 8?

8. How does the "Spirit...bear witness with our spirit"? (v.16) Consider this translation: "...you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit..."

LESSON 15

ROMANS 8:18-39

This section of Romans stands at the end of a long argument which

- 1) asserted our need of righteousness,
- 2) showed that righteousness is by faith,
- 3) insisted on the need to live righteously, and
- 4) enumerated the blessings of righteousness.

Romans 8:18-39

¹⁸For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to^a us. ¹⁹For the creation waits with eager longing for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of him^b who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. ²²For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. ²⁴For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵But if we hope for what we do not see, we wait for it with patience.

²⁶Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. ²⁷And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. ²⁸And we know that for those who love God all things work together for good^c, for those who are called according to his purpose. ²⁹For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

³¹What then shall we say to these things? If God is for us, who can be against us? ³²He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³Who shall bring any charge against God's elect? It is God who justifies. ³⁴Who is to condemn? Christ Jesus is the one who died—more than that, who was raised^d— who is at the right hand of God, who indeed is interceding for us. ³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶As it is written, "For your sake we are being killed^e all the day long; we are regarded as sheep to be slaughtered."^f ³⁷No, in all these things we are more than conquerors through him who loved us. ³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Notes a "in" – NIV

b "by the will of the one" – NIV, NRSV

c "that in all things God works for the good of those that love him" – NIV, NASB sim.; "and in everything, as we know, he cooperates for good with those who love God" – NEB, REB (where "he" refers to the Spirit).

d "raised to life" – NIV

e "we face death" – NIV

f Psalms 44:22

LESSON 16: ROMANS 9:1-29

In chapters 9-11, Paul primarily addresses the status of the Jews in the plan of God. Consequently, he must also discuss the standing of the Gentiles before God.

Romans 9:1-29

^{9:1}I am speaking the truth in Christ—I am not lying; my conscience bears me witness in^a the Holy Spirit— ²that I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. ⁴They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship^b, and the promises. ⁵To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever^c. Amen.

⁶But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, ⁷and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named."^d ⁸This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. ⁹For this is what the promise said: "About this time next year I will return and Sarah shall have a son."^e ¹⁰And not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, ¹¹though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of his call— ¹²she was told, "The older will serve the younger."^f ¹³As it is written, "Jacob I loved, but Esau I hated."^g

¹⁴What shall we say then? Is there injustice^h on God's part? By no means! ¹⁵For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."ⁱ ¹⁶So then it depends not on human will or exertion, but on God, who has mercy. ¹⁷For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."^j ¹⁸So then he has mercy on whomever he wills^k, and he hardens whomever he wills^k.

¹⁹You will say to me then, "Why does he still find fault? For who can resist his will?" ²⁰But who are you, O man, to answer back^l to God? Will what is molded say to its molder, "Why have you made me like this?"^m ²¹Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use? ²²What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— ²⁴even us whom he has called, not from the Jews only but also from the Gentiles? ²⁵As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" ²⁶"And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"ⁿ

²⁷And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, ²⁸for the Lord will carry out his sentence upon the earth fully and without delay."^o ²⁹And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."^p

- Notes
- | | | | |
|----------|--|----------|---|
| <i>a</i> | "by" – NRSV | <i>b</i> | "service of God" – NKJV; "temple worship" – NIV |
| <i>c</i> | "who is over all, the eternally blessed God" – NKJV; "who is over all, God blessed forever" – NRSV | | |
| <i>d</i> | Genesis 21:12; cf. Hebrews 11:18 | | |
| <i>e</i> | Genesis 18:10, 14 | <i>f</i> | Genesis 25:23 |
| <i>g</i> | Malachi 1:2, 3 | <i>h</i> | "unrighteousness" – NKJV |
| <i>i</i> | Exodus 33:19 | <i>j</i> | Exodus 9:16 |
| <i>k</i> | "chooses" – NRSV | <i>l</i> | "argue with" – NRSV |
| <i>m</i> | Isaiah 29:16; 45:9 | <i>n</i> | Hosea 2:23; 1:10 |
| <i>o</i> | Isaiah 10:22, 23 | <i>p</i> | Isaiah 1:9 |

Questions / Comments

1. In verses 4-5, Paul enumerates the benefits that the Israelites had as God's chosen people. List each benefit and give a short phrase explaining each one.

<u>Benefit</u>	<u>Explanation</u>
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2. Seeing that many (most?) of the Jews rejected Jesus, it might be thought that God's plan had been frustrated. To counter that idea, Paul says, "For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring" (v.6b, 7a). The remainder of chapter 9 is an elaboration of this point.
- a. What is Paul's point?
- b. As examples, Paul refers to Abraham's son, Isaac, and to Isaac's sons, Esau and Jacob. How do they serve to illustrate his point?
3. a. Why did God choose Jacob instead of Esau?
- b. Isn't God then guilty of "partiality" (cf. Rom.2: 11)? In other words, is God unrighteous in his choice? (v.14) If not, why not?
4. To answer the charge that God is unrighteous, Paul presents an argument that has the conclusion: "then he has mercy on whomever he wills, and he hardens whomever he wills" (v.18). He bases this argument on God's treatment of Moses and Pharaoh.
- a. Verse 15 is a quote of Exodus 33: 19. Read Exodus 33: 12 - 34: 9 and state how God was merciful to Moses.

- b. Verse 17 is a quote of Exodus 9:16. Read Exodus 9:13-35 and explain the phrase: "For this very purpose I have raised you up..." and in what sense can it be said that God harden Pharaoh's heart (v.18)?
5. Paul's argument might raise the objection that 'If it is God who extends mercy or hardens, then why should man be held accountable since man cannot resist his will?' (cf. v.19)
- a. Paul's initial response is to relay the analogy of the potter and the clay. What is Paul's point?
 - b. Consider these other uses of this analogy in their context.

Isaiah 29:16 –

Isaiah 45:9 –

Jeremiah 18:1-11 –

2 Timothy 2:19-21 –
 - c. Paul also responds to his objector with a question in verses 22-24. How does the question relate to the examples of God's dealings with Moses and Pharaoh?

How does the question answer the objection?

6. In verse 24, Paul gets back to his main point concerning the Israelites and Gentiles.
- a. What is Paul's point in quoting Hosea in verses 25 and 26?
 - b. What is Paul's point in quoting Isaiah in verses 27-29?

LESSON 17

ROMANS 9:30 - 10:13

In chapter 9, Paul defended the purposes of God which included both Jews and Gentiles. In this section, Paul highlights the shortcomings of the Jews.

Romans 9:30 – 10:13

³⁰What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹but that Israel who pursued a law that would lead to righteousness^a did not succeed in reaching that law. ³²Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."^b

^{10:1}Brothers, my heart's desire and prayer to God for them is that they may be saved. ²I bear them witness that they have a zeal for God, but not according to knowledge. ³For, being ignorant of the righteousness that comes from God^c, and seeking to establish their own^d, they did not submit to God's righteousness. ⁴For Christ is the end of the law for righteousness to everyone who believes.^e

⁵For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.^f ⁶But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down) ⁷or " 'Who will descend into the abyss?' " (that is, to bring Christ up^g from the dead). ⁸But what does it say? "The word is near you, in your mouth and in your heart"^h (that is, the word of faith that we proclaim); ⁹because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For with the heart one believes and is justified, and with the mouth one confesses and is saved. ¹¹For the Scripture says, "Everyone who believes in him will not be put to shame."ⁱ ¹²For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him. ¹³For "everyone who calls on the name of the Lord will be saved."^j

- Notes
- a "a law of righteousness" – NASB
 - b Isaiah 8:14; 28:16 (LXX); cf. Romans 10:11; 1 Peter 2:6, 8
 - c "God's righteousness" – ASV
 - d Some manuscripts insert "righteousness"
 - e "Christ ends the law and brings righteousness..." – NEB; also JB.
 - f Leviticus 18:5; cf. Galatians 3:12
 - g KJV inserts "again"
 - h Deuteronomy 30:12-14
 - i Isaiah 28:16 (LXX)
 - j Joel 2:32; cf. Acts 2:21

Questions / Comments

1. In 9:30-33, Paul contrasts the response of the Gentiles to that of the Jews.
 - a. What was the difference in their response?
 - b. The Jews failed because they sought righteousness on the basis of works, not faith. What does it mean to seek righteousness by works? (compare Philippians 3:6-9)

- c. In verse 33, Paul combines Isaiah 8: 14 and 28: 16 to pinpoint the problem of the Jews (v.32). Do these passages have exclusive reference to Jesus? In other words, did Isaiah (or, for that matter, God) have only Jesus in mind? (compare 1 Peter 2: 4-10.)
2. In 10:3-5 seems to speak of two ways of righteousness.
 - a. In verse 4, Paul says that "Christ is the end of the law". The word "end" could take on several meanings. In this context, what do you think Paul means?
 - b. What is the "righteousness that is based on the law" (v.5)?
3. Romans 10:6-8 describes a primary characteristic of the "righteousness of faith".
 - a. To illustrate that characteristic, Paul quotes from a speech of Moses recorded in Deuteronomy 30:12-14. What was Moses' point? (see Deuteronomy 30: 11)
 - b. What then is Paul's point? (see 10:8)
4. If the statement in question 3 about verses 6-8 describing a characteristic of the righteousness of faith is correct, how can statements from the law of Moses describe both the righteousness of the law (cf. v.5) and the righteousness of faith?

Is it significant that when Paul quotes Deuteronomy 30: 14 in verse 8 that he omits the last phrase of that verse: "so that you can do it"?

5. The quotation of Deuteronomy 30: 14 makes reference to the "word" being in the "mouth" and "heart". Paul applies this to two acts the Christian must make.
 - a. What are those two acts? (10:9)

- b. The expression "confess with your mouth the lord Jesus" (KJV) is slightly ambiguous. In other words, what is it about the Lord Jesus that we are to confess?

But what is the thrust of the passage as translated by the ESV (and most other modern translations)?

- c. In 10:10, Paul states that the one who believes will be "justified", and that the one who confesses will be "saved". Is there a distinction being made between justification (righteousness) and salvation?
-
- 6. Verse 13 says, quoting Joel 2:32, that "everyone who calls upon the name of the Lord will be saved."
 - a. In this context, who does the "everyone" refer to?

 - b. What does it mean to "call" upon the Lord?

There is also a sense in which the Lord calls man (see Joel 2:32b and Acts 2:39). How?

LESSON 18

ROMANS 10:14-11:12

Although Israel was God's chosen people, Israel refused to believe on the Christ (Messiah), save for a remnant. Consequently, God extended his call to the Gentiles, some of whom responded in faith. Their response, in turn, would make Israel jealous.

Romans 10:14-11:12

¹⁴But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching^a? ¹⁵And how are they to preach^b unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"^c ¹⁶But they^d have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?"^e ¹⁷So faith comes from hearing, and hearing through the word of Christ^f.

¹⁸But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."^g ¹⁹But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."^h ²⁰Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me."ⁱ ²¹But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."^j

^{11:1}I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. ²God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? ³"Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life."^k ⁴But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal."^l ⁵So too at the present time there is a remnant, chosen by grace. ⁶But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

⁷What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, ⁸as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."^m ⁹And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them; ¹⁰let their eyes be darkened so that they cannot see, and bend their backs forever."ⁿ

¹¹So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass^o salvation has come to the Gentiles, so as to make Israel jealous. ¹²Now if their trespass^o means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

Notes a NRSV inserts "him"; NIV inserts "to them"

b NRSV inserts "him"

d "all the Israelites" – NIV

f "God" – KJV

h Deuteronomy 32:21

j Isaiah 65:2 (LXX)

l 1 Kings 19:18

n Psalms 69:22, 23

c Isaiah 52:7

e Isaiah 53:1; cf. John 12:38

g Psalms 19:4

i Isaiah 65:1

k 1 Kings 19:10, 14

m Deuteronomy 29:4; Isaiah 29:10

o "fall" – KJV; "stumbling" – NRSV

5. Repeating the point he made in 9: 30-33, Paul refers to the Jews as "hardened" (11: 7). As proof (or illustration?), Paul quotes Deuteronomy, Isaiah and David (i.e., the Law, the Prophets, and the Writings).
 - a. The section quoted from Deuteronomy and Isaiah is often repeated in scripture. Study the following passages; make appropriate notes.
 - 1) Deuteronomy 29:1-4 (note that Deuteronomy 28 primarily highlights the curses they will receive if they disobey God)

 - 2) Isaiah 6: 1-13

 - Jeremiah 5: 14-25

 - Ezekiel 12: 1-3

 - 3) Isaiah 29: 9-11

 - 4) Matthew 13: 10-17 // Mark 4: 10-12 // Luke 8: 9-10

 - 5) John 12: 37-41

 - 6) Acts 28: 17, 23-29

 - (2 Corinthians 3: 12-16)
 - b. The quotation from David in verses 9-10 is from Psalm 69: 22-23. Who did David have in mind when he made this statement?

LESSON 19**ROMANS 11:13-36**

Paul addresses his Gentile readers in Rome and cautions them to correctly understand the reason for the failure of many Jews to acknowledge Jesus as the Messiah. Their unbelief brought them under God's judgment, and the same could be true of Gentile Christians if they ever rejected their belief in Jesus.

Romans 11:13-36

¹³Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry ¹⁴in order somehow to make my fellow Jews^a jealous, and thus save some of them. ¹⁵For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? ¹⁶If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

¹⁷But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, ¹⁸do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. ¹⁹Then you will say, "Branches were broken off so that I might be grafted in." ²⁰That is true. They were broken off because of their unbelief, but you stand fast^b through faith. So do not become proud, but stand in awe. ²¹For if God did not spare the natural branches, neither will he spare you. ²²Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. ²³And even they^c, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. ²⁴For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

²⁵Lest you be wise in your own conceits, I want you to understand this mystery, brothers: a partial^d hardening has come upon Israel, until the fullness^e of the Gentiles has come in. ²⁶And in this way^f all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob"; ²⁷"and this will be my covenant with them when I take away their sins."^g ²⁸As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. ²⁹For the gifts^h and the calling of God are irrevocable. ³⁰Just as you were at one time disobedient to God but now have received mercy because of their disobedience, ³¹so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. ³²For God has consigned all to disobedience, that he may have mercy on all.

³³Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! ³⁴"For who has known the mind of the Lord, or who has been his counselor?" ³⁵"Or who has given a gift to him that he might be repaid?"ⁱ ³⁶For from him and through him and to him are all things. To him be glory forever. Amen.

Notes a "my own people" – NRSV

c "those of Israel" – NRSV

e "full number" – NRSV

g Isaiah 59:20,21

h Gk. *charismata* (also 5:15-16; 6:23; 12:6; 1 Corinthians 12)

i Isaiah 40:13,14; 1 Corinthians 2:16

b "only" – NRSV

d NRSV omits "partial"

f Gk. *kai houtes*, not "then" – NEB, JB

Questions / Comments

1. Paul addresses his Gentile (Christian) readers. Does the expression "Now I am speaking to the Gentiles" suggest that his previous comments were addressed to his Jewish (Christian) readers? If so, can we tell which previous comments were addressed to the Jewish readers.

2. What does Paul mean by the expression "I magnify my ministry"?

3. In verses 11-24, Paul argues that the Jew's disbelief has only caused them to "stumble", not "fall".
 - a. What benefit has resulted from their "trespass"? (v.11)

 - b. The acceptance of the Gentiles has in turn provoke the Jews to what? (v.14)

What will this lead to? (v.14)

 - c. Paul says that the future acceptance of the Jews means "life from the dead"? Any thoughts as to what Paul means by this expression?

4. Paul offers two analogies in verse 16 to apparently illustrate the holiness of Israel.
 - a. The first analogy concerns "dough" and the "whole lump". Who does the "dough" and "whole lump" represent?

 - b. The second analogy concerns a "root" of a tree and the "branches" of the tree. Again, who does the "root" and the "branches" represent?

- c. Paul expands the second analogy to include the Gentiles. How are they represented?
 - d. By means of this second analogy what truths does Paul illustrate?
5. In verses 25ff, Paul explains a "mystery" involving the Gentiles and Jews.
- a. What does Paul mean by the phrase: "all Israel will be saved"? Does "all" mean "all"?
 - b. In verses 28 and 29, is Paul stating that ultimately the Jews will be saved because of their former election and calling?
 - c. In verse 32, who is the "all" referring to?
6. In verse 36, who is "him"? God or Jesus?

LESSON 20

ROMANS 12

Paul now gives practical instruction that focuses primarily upon relationships between brethren. Although not explicitly stated, could Paul still be addressing the issues between the Jew and Gentile components in the church at Rome?

Romans 12:1-21

^{12:1}I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual^a worship^b. ²Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing^c you may discern what is the will of God, what is good and acceptable and perfect.

³For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. ⁴For as in one body we have many members, and the members do not all have the same function, ⁵so we, though many, are one body in Christ, and individually members one of another. ⁶Having gifts that differ according to the grace given to us, let us use them^d: if prophecy, in proportion to our faith; ⁷if service, in our serving; the one who teaches, in his teaching; ⁸the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads^e, with zeal; the one who does acts of mercy, with cheerfulness.

⁹Let love be genuine. Abhor what is evil; hold fast to what is good. ¹⁰Love one another with brotherly affection. Outdo one another in showing honor. ¹¹Do not be slothful in zeal, be fervent in spirit^f, serve the Lord. ¹²Rejoice in hope, be patient in tribulation, be constant in prayer. ¹³Contribute to the needs of the saints and seek to show hospitality^g.

¹⁴Bless those who persecute you; bless and do not curse them. ¹⁵Rejoice with those who rejoice, weep with those who weep. ¹⁶Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be conceited. ¹⁷Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸If possible, so far as it depends on you, live peaceably with all. ¹⁹Beloved, never avenge yourselves, but leave it to the wrath of God^h, for it is written, "Vengeance is mine, I will repay, says the Lord."ⁱ ²⁰To the contrary^j, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."^k ²¹Do not be overcome by evil, but overcome evil with good.

- Notes*
- a* NASB inserts "service of"
 - b* "reasonable service" – KJV
 - c* NRSV omits "by testing"
 - d* KJV, NRSV omits "let us use them"
 - e* "ruleth" – KJV
 - f* "be aglow with the Spirit" – RSV
 - g* NRSV adds "to strangers"
 - h* KJV omits "of God"
 - i* Deuteronomy 32:35; cf. Hebrews 10:30
 - j* "No" – NRSV; "Therefore" – KJV
 - k* Proverbs 25:21,22 (LXX)

Questions / Comments

1. Read Romans 12.
 - a. In what way is chapter 12 different than the first eleven chapters?
 - b. How does what Paul says in chapter 12 follow, or is dependent upon, what he said in the earlier chapters? [Consider the phrase "I appeal to you therefore, brothers, by the mercies of God" in 12:1]
 - c. Compare the structure of 11:36 — 12:1 with Ephesians 3:21-4:1. Note the similarities.

2. Christians are to present their bodies as a "sacrifice" (12:1). What three terms are used to describe this sacrifice, and what is the significance of each.
 - 1)
 - 2)
 - 3)

3. Verses 3-8 concern the use of God's "gifts".
 - a. List each of the gifts mentioned.
 - b. Generally speaking, what is the purpose of these gifts?
 - c. How is this purpose illustrated by the analogy with a "body"?
 - d. In two other letters, Paul speaks of "gifts" within the "body" of Christ. Read and compare 1 Corinthians 12:1-31 and Ephesians 4:7-16.

- e. Are these "spiritual" gifts in Romans 12? [That is, *miraculous* gifts of the Spirit?] Why, or why not?

How about in 1 Corinthians 12 and Ephesians 4?

Does it make any difference?

- f. Now, why did Paul bring up this discussion of gifts? [see v.3]

Did he have a similar reason in 1 Corinthians and Ephesians?

4. Verses 9-21 give a series of instructions.

- a. Several of these instructions have to do with "good" and "evil". Summarize these instructions.

Verse	"Good"	"Evil"

- b. Generally speaking, what is the thrust of all these instructions?
- c. Most modern translations add the words "of God" in the following phrase: "leave it to the wrath of God" (v.19). Is this an appropriate addition? Is there any sense where the phrase could have reference to man's wrath?
- d. What do you think the phrase "for by so doing you will heap burning coals on his head" (v.20) means?

LESSON 21

ROMANS 13

Paul's discussion on Christian relationships that he began in chapter 12 leads to his discussion about the Christian's relationship to their civil rulers; an especially relevant topic for *Roman* Christians!

Romans 13:1-14

^{13:1}Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. ²Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. ³For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, ⁴for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's^a wrath on the wrongdoer. ⁵Therefore one must be in subjection, not only to avoid God's^a wrath but also for the sake of conscience. ⁶For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. ⁷Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect^b to whom respect^b is owed, honor to whom honor is owed.

⁸Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself."^c ¹⁰Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

¹¹Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. ¹²The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. ¹³Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. ¹⁴But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

- Notes
- a KJV, ASV, NRSV omits "God's"
 - b "fear" – KJV, ASV; same Greek word as in verse 3.
 - c Leviticus 19:18

Questions / Comments

1. Paul begins a new thought in this passage by stating a principle for Christians to follow: "Let every soul be subject to the governing authorities" (v.1).
 - a. What does it mean for "governing authorities" ("higher powers", KJV) to be "instituted" by God?
 - b. Compare the statement in Daniel 4: 25: "...the Most High rules the kingdom of men and gives it to whom he will." Are we to understand that individual rulers are appointed by God, or simply that the rule of government is sanctioned by God?

2. What is the role of government identified by Paul in this passage?

3. What motivates the Christian to be in subjection to the governing authorities? (cf. v.4-5)

4. What other New Testament passages can you call to mind which in some way deals with one's relationship to the government? (Of course, throughout the entire New Testament period, Rome was the governing power.)

5. Considering Romans 13 and the passages you recalled above, what are the limits of government's authority? In other words, at what point is a Christian not subject to the government's authority? (Don't answer too hastily; give this question some careful thought.)

6. How does the phrase "Owe no one anything" in verse 8 connect verses 1-7 and verses 8-10?

7. In verse 9, Paul lists the four commandments of the ten commandments which deal with our relationship to others. He then says that these commandments are "summed up" in the saying, "You shall love your neighbor as yourself" and that "love is the fulfilling of the law".
 - a. It certainly seems to be true that if someone loves others that he will not violate the four commandments highlighted by Paul, but is it possible to obey these commandments with something less than love?

- b. The statement "You shall love your neighbor as yourself" is quoted from the Old Testament. What does this say about the oft-heard characterization that the "Old Law was of the letter and the New Law is of the heart"?
8. To make his point, Paul draws an analogy with a person who sleeps at night and awakes in the morning. What in 'real life' is analogous to the things listed below?
- Person sleeping at night =
- The coming of dawn =
- The putting on of clothes (armor) =
9. Christians are to "put on" the Lord Jesus Christ (v.14). This phrase was used often by Paul. Read the following passages and note the things we are to "put on":
- Galatians 3:27 –
- Ephesians 4:24 –
- Colossians 3:12-14 –

LESSON 22

ROMANS 14:1 - 15:13 (Part 1)

Two lessons will be devoted to this section of Romans. This lesson will primarily provide an overview of the entire passage, and the next lesson will make some comparisons to other New Testament teachings for the purpose of clarifying the questions involved.

Romans 14:1 - 15:13

^{14:1}As for the one who is weak in faith, welcome him, but not to quarrel^a over opinions.^b
²One person believes he may eat anything, while the weak person eats only vegetables.
³Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. ⁴Who are you to pass judgment on the servant of another? It is before his own master^c that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

⁵One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. ⁶The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. ⁷For none of us lives to himself, and none of us dies to himself. ⁸If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. ⁹For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

¹⁰Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; ¹¹for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess^d to God."^e ¹²So then each of us will give an account of himself to God.

¹³Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. ¹⁴I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. ¹⁵For if your brother is grieved^f by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. ¹⁶So do not let what you regard as good be spoken of as evil. ¹⁷For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. ¹⁸Whoever thus serves Christ is acceptable to God and approved by men. ¹⁹So then let us pursue what makes for peace and for mutual upbuilding.

²⁰Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. ²¹It is good not to eat meat or drink wine or do anything that causes your brother to stumble. ²²The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. ²³But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

^{15:1}We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. ²Let each of us please his neighbor for his good, to build him up. ³For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me."^g ⁴For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. ⁵May the God of endurance and encouragement grant

you to live in such harmony with one another, in accord with Christ Jesus, ⁶that together you may with one voice glorify the God and Father of our Lord Jesus Christ. ⁷Therefore welcome one another as Christ has welcomed you, for the glory of God.

⁸For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, ⁹and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise^h you among the Gentiles, and sing to your name."ⁱ ¹⁰And again it is said, "Rejoice, O Gentiles, with his people."^j ¹¹And again, "Praise the Lord, all you Gentiles, and let all the peoples extol him."^k ¹²And again Isaiah says, "The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope."^l ¹³May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

Notes a "for disputes" – RSV

b "but not for the purpose of passing judgments on his opinions" – NASB
"without debate about his misgivings" – REB

"but do not get into arguments about doubtful points" – NJB

c "lord" – NRSV

d "give praise" – NRSV

e Isaiah 45:23

f "being injured" – NRSV

g Psalms 68:9; cf. John 2:17

h "confess" – NRSV

i 2 Samuel 22:50 (LXX); Psalm 18:49 (LXX)

j Deuteronomy 32:43

k Psalms 117:1

l Isaiah 11:10 (LXX)

Questions / Comments

1. Throughout this section Paul has two groups of people in mind.

a. What terms does Paul use in this passage to describe each group?

b. What were the two specific questions which divided these groups?

Question 1:

Question 2:

c. Were these two groups divided along Jew-Gentile lines? In other words, do you think one group was primarily composed of Jewish brethren and the other one of Gentile brethren? (Consider 15:7-13)

2. In verse 3, Paul instructs the *strong* not to "despise" the *weak*, and the *weak* are not to "pass judgment" on the *strong*. Is Paul's choice of words significant? In other words, why did Paul forbid the *strong* to despise and the *weak* to judge?

3. Paul gives several arguments why the strong and the weak are accept each other.
 - a. List the arguments you find.

 - b. To which group are most of the arguments directed?

4. a. Are there any arguments given to convince the weak of their error? [Note this translation of verse 1: "Accept anyone who is weak in faith without debate about his misgivings." (REB)]
 - b. Why, or why not?

 - c. Can it even be strictly said that the weak were in error?

5. a. In the context of this passage, in what way(s) could the weak sin?
 - b. How could the strong sin?

6. In what way did Paul "know" and was "persuaded in the Lord Jesus that nothing is unclean in itself" (v.14)? (cf. Mk.7:14-23)

7. Compare the last phrase of verse 15 with the first phrase of verse 20. What is the "work of God"?

8. In summary, what phrase does Paul use which you think best summarizes this passage?

LESSON 23

ROMANS 14:1 - 15:13 (PART 2)

1. From our previous study of this section, what were the two particular issues which brethren in Rome viewed differently?
 - 1)
 - 2)

2. With regard to these particular issues, consider the following:
 - a. What was Paul's advice for both groups of brethren who held opposing views?

 - b. It is often said that we can hold to our own opinions in realms where God has not revealed truth. Is that the case with these issues, i.e., are they matters of opinion? [Be careful. Consider Paul's statement in verse 14a.]

 - c. If verse 14a does imply that Jesus had revealed the truth regarding these issues, then why didn't Paul require the weak party to reject their erroneous view and accept the correct view of the strong?

3. In Corinth, there were at least two groups of brethren who viewed the eating of meats sacrificed to idols differently.
 - a. Read 1 Corinthians 8: 1-13. What are the similarities between Paul's instructions in this chapter and Romans 14?

 - b. Like Romans 14, there is a recognition of those who are strong (i.e, ones who have "knowledge") and others who are weak. What knowledge did the strong possess that enable them to eat sacrificial meat?

- c. What particular situation involving the eating of sacrificial meat does Paul address? (v.10)

 - d. Read 1 Corinthians 10:23-33. What two additional situations involving the eating of sacrificial meats does Paul address?
 - 1) (v.25) -

 - 2) (v.27-29) -

 - e. State the principle that Paul gives by which we are to govern our actions.
4. It is clear that Romans 14 and 1 Corinthians 8 and 10 give examples where Christians disagreed with each other but were instructed to "receive" each other.
- a. Consider two other issues in the first century: circumcision and observance of the Sabbath. What do you think Paul's advice would be to a first-century church which had members who disagreed over the necessity of following the Old Testament teaching on circumcision and the Sabbath? (List any New Testament passages which you think will help answer that question.)

 - b. Are we to continue to "receive" (i.e. fellowship) others with whom we disagree?

 - c. Are there limits beyond which we cannot go in fellowshiping others? If so, how do we decide those limits?

LESSON 24

ROMANS 15:14 - 16:27 (A Second Look)

At the beginning of our study, we studied this passage for clues of the time and circumstances under which Paul wrote the letter to the Romans. We will now look at this passage as a continuation of what Paul has discussed in the letter.

1. In verse 14, Paul expresses confidence in the Roman brethren in what three areas:
 - 1)
 - 2)
 - 3)

2. Even though Paul has confidence in his brethren, he says that he has "written...very boldly" to them "on some points." (v.15)
 - a. Was the gospel that Paul had written to them different from what they had previously been taught?

 - b. So what was Paul's reason for writing these things to them?

 - c. What does Paul mean when he says he has written "boldly"?

 - d. On which "points" do you think Paul meant?

3. Verse 16 paints the picture of a priest striving to offer a sacrifice that is acceptable to God.
 - a. Who is the "priest"?

 - b. Who is the "sacrifice"?

 - c. Why is the sacrifice "acceptable" to God?

LESSON 25

REVIEW

Answer as many questions as you can before looking at your Bible.

FILL IN THE BLANKS OF THE FOLLOWING PASSAGES AND THEN GUESS AT THE CHAPTER AND VERSE(S) OF EACH PASSAGE. (English Standard Version is used.)

1. "_____, a _____ of Christ Jesus, _____ to be an apostle, set apart to the _____ of God." (____:____)
2. "and was _____ to be the _____ of God in _____, according to the _____ of holiness, by his _____ from the _____." (____:____)
3. "For _____ indeed is of value if you obey the _____; but if you _____ the law, your _____ becomes _____." (____:____)
4. "But now the _____ of God has been manifested apart from the _____, although the _____ and the _____ bear witness to it – the _____ of God through _____ in Jesus Christ for _____ who _____. For there is no _____; for _____ have _____ and fall _____ of the _____ of God." (____:____)
5. "For what does the _____ say? Abraham _____ God and it was _____ to him as _____." (____:____)
6. "Therefore, just as _____ came into the world through _____, and _____ through sin, and so _____ spread to _____, because all _____ -" (____:____)
7. "For the wages of _____ is _____, but the _____ of God is _____ in Christ Jesus our _____." (____:____)
8. "There is therefore now no _____ for those who are in _____." (____:____)
9. "For not all who are descended from _____ belong to _____, and not all are _____ of Abraham because they are his _____,..." (____:____)
10. "Has the _____ no right over the _____, to make out of the same _____ one vessel for _____ use and another for _____ use?" (____:____)
11. "For Christ is the _____ of the _____ for _____ to everyone who _____." (____:____)
12. "For with the _____ one believes and is _____, and with the _____ one _____ and is saved." (____:____)
13. "But if it is by _____, it is no longer on the _____ of _____; otherwise _____ would no longer be _____." (____:____)
14. "Owe no one _____, except to _____ each other, for the one who _____ another has fulfilled the _____." (____:____)
15. "And thus I make it my ambition to _____ the _____, not where _____ has already been _____, lest I build on someone else's _____,..." (____:____)

ANSWER THE FOLLOWING

16. What were the three places Paul hoped to visit (in order)?

1) _____ 2) _____ 3) _____

17. Why had Paul not already visited the Roman brethren?

18. What is the evidence supporting the belief that Paul wrote Romans from Corinth on his third missionary journey?

19. What two things were the Romans known for?

1) _____ 2) _____

FROM MEMORY, WRITE ROMANS 1:16-17

MULTIPLE CHOICE

___20. Which best explains Paul's main thesis in chapters 1-4.

- a. All mankind are sinners.
- b. The sins of the Gentiles are more grievous to God.
- c. Even the Jews are sinners before God.
- d. Those that do good will receive a reward.
- e. (Do you have a better "best" explanation?)

___21. Paul does not explicitly identify the people he has in mind in 1:18-2:16. It seems that he has two groups in mind: 1:18-32 to those who blatantly sinned before God; 2:1-16 to those who sinned, but believed themselves acceptable to God. Of the four following combinations, which do you think correctly identifies the two groups Paul had in mind, and then state the reason for your selection. (By 'moralist', I mean anyone who considered themselves a moral person, whether Jew or Gentile.)

- | | <u>Romans 1:18-32</u> | <u>Romans 2:1-16</u> |
|----|-----------------------|----------------------|
| a. | All Men | Any Moralist |
| b. | All Men | Jews |
| c. | Gentiles | Any Moralist |
| d. | Gentiles | Jews |

Why?

TRUE OR FALSE

22. State whether each of the following statements about Jews who lived prior to Christ is true or false.

- ___a. Old Testament Jews could be righteous before God by doing what the law of Moses said.
- ___b. No Old Testament Jews were righteous before God since it was impossible to keep the law perfectly.
- ___c. Even if they did not keep the law perfectly, Old Testament Jews could be righteous before God if they put their faith in Him.
- ___d. Old Testament Jews were not forgiven of their sins until Christ died on the cross.

FOR EACH OF THE FOLLOWING TERMS DESCRIPTIVE OF THOSE OUTSIDE CHRIST, WRITE THE CONTRASTING TERM PAUL USES TO DESCRIBE THOSE IN CHRIST.

- 23. Flesh
- 24. Works (law)
- 25. Condemnation
- 26. Death
- 27. Vessels of wrath

SHORT ANSWER

28. Write a brief statement summarizing each of the main sections in chapter 5.

- 1) 5:1-11
- 2) 5:12-21

29. In chapters 6-8, what are the four main reasons Paul gives to demonstrate that Christians are not to sin.

- 1) 6:1-14
- 2) 6:15-23
- 3) 7:1- 6
- 4) 8:1-17

30. In chapters 9-11, Paul addresses the condition of the Israelites. These three chapters have been classified many ways. Consider the following three ways [Erdman]:

	<u>Chapter 9</u>	<u>Chapter 10</u>	<u>Chapter 11</u>
1)	Divine Sovereignty	Human Responsibility	Universal Blessing
2)	Election	Rejection	Restoration
3)	Past	Present	Future

Which of the three ways do you think does the best justice to the text? Or are each of these classifications complementary to the others?

TRUE OR FALSE

- ___ 31. Physical death is the result of Adam's sin.
- ___ 32. Baptism is a symbol of our death to sin and resurrection to a new life.
- ___ 33. Sons of God are led by the Spirit of God.
- ___ 34. God selected Isaac and then Jacob because God knew that they would be righteous men.
- ___ 35. It was necessary for the Jews to reject Christ in order for the Gentiles to have the opportunity to accept Christ.

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