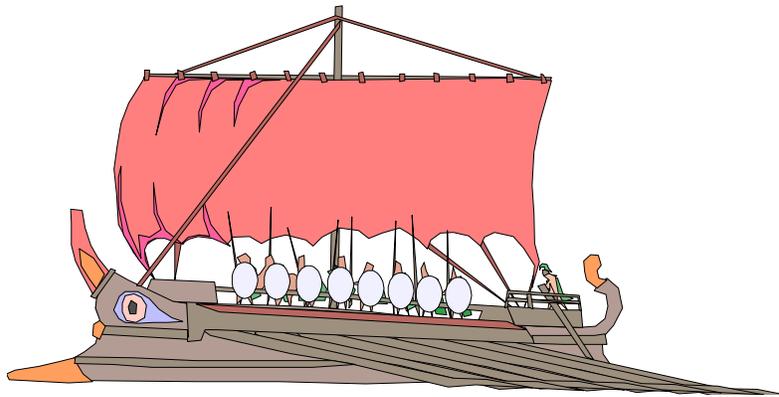


Programme Progressing Together

BIBL 207

Study Leader's Guide

The Epistle to the Romans



E.R.B. - B.P. 112
F-13425 MARSEILLE CEDEX 12
FRANCE
www.takwin-masihi.org
October 2009

The inductive approach

This course is very simple in its presentation, but it can be a rich source of spiritual benefit. In writing it, we have used the *inductive* approach to Bible study. The key feature of this approach is that the student starts by studying the biblical text *before* consulting commentaries or works of reference. We ask certain questions of the text in order to find out what it meant to the first readers and then what it means for us today. Once you have learnt this method, you will be able to use it when studying other books of the Bible and your study will be enriched.

For example, in lessons 1-2 you will study first of all the introduction and conclusion of the letter in order to find out about Paul's relationship with the Roman church. Only then will you go on to look at a Bible Dictionary in order to get a fuller picture of the historical background.

In lessons 3-9, we will use the same approach as we study the 'teaching' (or 'doctrinal') and practical sections of the letter.

You do not, therefore, need to use a commentary in order to complete this course. If you do, it should only be *after* you have found out and written down your answers to the questions, using only the Bible.

When you prepare for each lesson, you should write your answers to the questions in the boxes provided. You can note extra observations and discoveries at the bottom of the spreadsheet or on the back of the page of each lesson. When you meet together with your group leader, you will discuss your answers and see what others have written. If you want, you can have an additional copy of the course on which you can write any corrections to your answers following the group discussion time. You could also write your initial answers in pencil and any corrections in pen.

It is a good idea to make a list of important Biblical words as you come across them. This can become a useful reference tool for you.

Notes:

1. Our course BIBL 201: 'Bible Study Methods – 1 Peter' gives an introduction to the inductive method. Normally, we recommend studying BIBL 201 before attempting BIBL 207.
2. It can be helpful to complement this inductive study with a brief thematic study. For French speakers we recommend the booklet 'Comment Dieu travaille' (How God works) - a study of the theme of 'works' in the Epistle to the Romans, by J. Koechlin, available from 'Bibles and Christian Publications', 30 rue Châteauvert 26000 Valence, France or from the Radio School of the Bible.

Introduction to the Epistle to the Romans

All through the history of the church many leading theologians and Bible scholars have regarded Paul's letter to the Romans as one of the most important books of the Bible. It is a powerful and logically reasoned presentation of God's plan of salvation through Jesus Christ. Our prayer is that you will greatly benefit from this study. Romans is one of the most demanding - but also one of the most rewarding - of the books of the Bible.

An outline of the epistle to the Romans

The following outline will give you an overall picture of this letter:

1. Introduction and greetings		1: 1-15
2. Doctrinal section: God's wonderful gift of righteousness through faith in Christ.		1: 16 – 11: 36
a) The gospel summarised in two verses		1: 16-17
b) The universal guilt of man		1: 18 – 3: 20
In the pagan world	1: 18-32	
In 'moral' people	2: 1-16	
In Jews as well as gentiles	2: 17 – 3: 8	
ALL are guilty before God	3: 9-20	
c) Justification: how God puts man right with Himself.		3: 21 – 5: 21
God's provision in Christ	3: 21-31	
Abraham justified by faith	4: 1-25	
The blessings of justification	5: 1-11	
Adam and Christ	5: 12-21	
d) Sanctification: the new life of holiness		6: 1 – 8: 39
Baptism and newness of life	6: 1-14	
Servants of righteousness	6: 15-23	
An illustration from marriage	7:1-6	
Defeated by sin, delivered by Christ	7: 7-25	
Life in the Spirit	8: 1-11	
Sons and heirs	8: 12-17	
The sure hope of future glory	8: 18-39	
e) God's plans for Israel and the Gentiles through the Gospel		9: 1 – 11: 36
Abraham's true descendants and God's choice	9: 1-29	
Israel's refusal of the way of faith	9: 30 – 10: 21	
God's final plans	11: 1-36	
3. Practical Section : man's response of gratitude		12: 1 – 15: 13
Living sacrifices; love	12: 1-21	
The Christian and the state; love	13: 1-14	
The weak and the strong	14: 1 – 15: 13	
4. Conclusion and final greetings		15: 14 – 16: 27.

Lesson 1

	Romans 1.1-7	Romans 1.8-17	Romans 15.14-33
Title	<i>Greetings</i>	Prayers, Intentions, and Theme	Concluding Remarks
Main topics	1. Paul introduces himself; 2. gives a brief summary of the Gospel 3. addresses the letter to the Roman Church.	1. Paul's prayer for the church in Rome; 2. his intention to encourage them with the Gospel; 3. the Gospel in two verses (v16-17).	1. A description of his ministry (v14-22). 2. Paul's plan to visit Rome (v23-33) after taking the gift of the Gentile churches to Jerusalem.
Who has written and from where? <i>(What does the writer say about himself?)</i>	Paul, a servant and apostle of Jesus Christ. N.I. (No Information re: where)	Paul: as a minister to the Gentiles (non-Jews) he longed to visit the church in Rome. N.I. re: where	Paul, a minister to the Gentiles (v16) and a pioneer evangelist (v20-21) somewhere "en route" to Jerusalem (v25).
To whom? Where? <i>(What do we learn about the first readers?)</i>	To the church in Rome, made up of saints loved by God.	To the church in Rome, composed of many Gentiles, both Greek and non-Greek (v13-15) as well as Jews (v16). They were well known for their faith (v8).	To the church in Rome, well-established in the knowledge of the Gospel (v14).
When? Under what circumstances?	<i>NI (No information in this text as to when written)</i> <i>N.I. (regarding the circumstances)</i>	After wanting to visit Rome for a long time, Paul now sees that there is an opportunity which is in accord with God's will.	Paul's work is finished in the East. He believes God is calling him to go West to Spain by way of Rome. First he must finish delivering an offering to the poor in Jerusalem.
Why?	Paul's calling as an apostle is to announce the gospel to people of all nations, and so bring them to faith in Christ and obedience to Him.	Paul wants to preach the Gospel to the international church in Rome because it is the power of God for the salvation of all who believe.	Paul writes both to teach them (15) – so that they too may be obedient to the Gospel (v18) - and to prepare the way for his visit.
Does this passage call for some specific action?	No action required	We must preach the Gospel to all.	A call to prayer for Paul's safety in Judea & for the Jewish Christians' acceptance of the gift from their Gentile brothers (humility & church unity). To prepare themselves to assist Paul (including financially) on his way to evangelise Spain (v24).
What do I have in common with those who originally received the letter?	I am a beloved saint (v7) along with all those who have put their trust in Christ throughout the ages.	I am a Gentile believer like many of those in the Roman church in Paul's day.	I pray too for all churches and Christians. I can also go or help send evangelists where the Gospel has not been preached.

Lesson 2

	Romans 16.1-27	Bible Dictionary	Summary of Lessons 1 & 2
Title	Greetings	Article on 'Romans': see appendix	(The context of the Epistle to the Romans)
Main topics	1. Greetings to Rome (v1-16); 2. Warning (v17-20); 3. Greetings from local saints (v21-24); 4. Final prayer and praise (v25-27).	1. Authorship 2. Destination 3. Date 4. Place of writing. 5. Purpose.	<u>In the introduction (1:1-17):</u> Greetings, desire to visit and summary of the gospel <u>In the conclusion (15:14-16:27)</u> Future plans, personal greetings, & warnings
Who has written? With whom? From where?	Written by Paul as dictated to Tertius (scribe) in company of Timothy & other saints known to the Romans; from Gaius' home (v23)	The Apostle Paul wrote from Gaius' house (16:23; 1Co 1:14) from the church in Corinth. (Phoebe's church in Cencrea would have been a few km's away.)	Paul, as Christ's apostle to the Gentiles, dictated the letter to Tertius who recorded it. They were at Gaius' home, a center for the church in Corinth, along with Timothy and other colleagues.
To whom? Where?	To the Roman church, composed of several house churches (v5,10,11,14-15), & to personal friends and ministry colleagues.	The church in Rome, which had been established for some time by itinerant Christians many of whom had met or served with Paul. Most members were of pagan origin but some were Jewish.	To the saints in the strategic capital city of the Roman empire, composed primarily of Gentiles but also of Jews. Although without apostolic leadership, they were well established and known for their faith. They met in at least 5 house church groups. (Paul also has in mind other churches which would receive copies of the original letter-- perhaps with slight modifications--and the wider Christian Church of all ages.)
When? Under what circumstances?	(While Priscilla & Aquila were in Rome) (Arrival of Phoebe with letter)	In 57 or 58 AD, during his third missionary journey when he stayed in Corinth for three months (Act 20:3) before leaving for Palestine.	In 57 or 58 AD, before setting out on the dangerous mission of bringing the offering from the Gentile churches to Jewish Christians in Palestine. -He wants to visit the Roman church and prepare a 4 th missionary journey.
Why?	To greet and warn.	1. To teach & establish the church in the faith & mission; 2. To defend his ministry from opponents (e.g. Judaizers, 16:17); 3. To enlist their prayers for his dangerous trip; 4. To leave a well-structured teaching as an anchor & a heritage for the church	To strengthen the church in the knowledge of the Gospel and to prepare them to collaborate fully as a support base in the evangelisation of the Church's western frontier (Spain); He wants to leave a heritage of the Gospel the Lord had revealed to him for the Church at large.
Appeals for behaviour (Exhortations or commands)	1. Take note of trouble-makers 2. Be wise and innocent of evil.	To support him in prayer.	He warns them not to accept those who oppose his teaching; He asks for prayer for his trip to Palestine; He asks to send his greetings (and the letter) to specific individuals and churches.
What do I have in common with those whom originally received the letter?	I am in a fellowship of Bible believing Christians where the Gospel is truly preached. I rejoice to receive greetings and news from church family and co-laborers near and far. I too must beware of false teachers.	I benefit directly from studying this inspiring, organized and clear presentation of what God has done for us through faith in Christ.	My church has not been founded by an Apostle. Its members are primarily of Gentile origin. Ex. My church is fairly well established and is called to serve as a support base to reach areas where the church is not yet established.

Lesson 3

	1.18-32	2.1-16	2.17-3.8
Title	The guilt of man: part 1 – Man’s wickedness (especially in the pagan world).	The guilt of man: part 2 - so-called ‘moral’ people	The guilt of man: part 3 – The Jews also have no excuse
Main topics	1. God’s holy anger against sin. 2. Man’s fallen nature and sinful behaviour.	The sins of ‘moral’ Gentiles and Jews.	1. A challenge to the Jews (2:17-29) 2. God’s faithfulness together with his justice in punishing sin. (3:1-8)
What is the logical connection between this passage and the one which follows?	<i>In 1:16-17 Paul announced his desire to preach the gospel of salvation by faith. All men need this salvation because, by their wickedness, they have stirred up the anger of God.</i>	Having exposed the sin of the pagan world, Paul goes on to challenge those who believe they are better than others. In fact, ALL are guilty before God: even those who have the law cannot keep it.	Having shown that ALL are unable to live according to any righteous standard, Paul focuses on the failure of the pious Jew before the Law. He then deals with any possible last objections.
Key verse	1.18	2.1,11	3.4
Difficult words and expressions	‘wrath of God’ (18) ‘depraved mind’ (28)	Does Paul suggest it is possible to be saved by works (2:7-16) ? ‘conscience’ (v15)	‘circumcision of the heart’ 2.29 ‘nullify God’s faithfulness’ (3:3)
Why is this passage necessary to the believer?	It is a strong warning of God’s anger against sin. We must not take sin lightly.	It is a warning against self-righteousness.	It deals with any excuses for sin that we might try to make.
Does this passage call for some specific action on the part of the original readers?	Not directly – but man must recognize his guilt before God. He needs salvation and forgiveness.	Replace judging others with self-examination (v1-3).	Not directly – but beware of the danger of being only hearers of the word and not doers.
What do I have in common with those who originally received this letter? What do I need to apply to my life?	I am as guilty as all men; without a way to escape God’s wrath, I will suffer eternal punishment	I must beware of self-righteous thinking. I need to realise that God takes practical righteousness seriously. I am no exception!	I am a Gentile like most members of the Roman church were. God has every right to condemn me for my sin.

Going deeper

This passage tells us about how God reveals certain things about Himself to all mankind through what He has made (nature). This is called ‘natural revelation’.

1. What should man be able to understand about God simply by observing God’s creation (nature)? (1.19-20,32)
2. What does man’s own conscience teach him (about God)? (2.14-16)

Lesson 4

	3.9-20	3.21-31	4.1-25
Title	The guilt of man: part 4 – ALL without exception are guilty before God.	Justification (how to be put right with God): part 1 – God’s provision in Christ.	Justification: part 2 – Justification in the O.T. - Abraham.
Main topics	1. All are under the power of sin. 2. No one can be declared righteous on the basis of observing the law, because none have kept it perfectly.	1. How God has chosen to justify man: by grace through faith in Christ's sacrifice. 2. Man has no basis for boasting.	1. Abraham was graciously counted righteous through faith alone. 2. Abraham received this before he was circumcised. 3. Abraham is the father of all believers, who receive salvation in the same way.
What is the logical connection between this passage and the one which follows?	This is the conclusion to the section on the ‘Guilt of Man’ (1:18 – 3:20).	<i>Having shown that all men are condemned by the law, Paul introduces the righteousness which comes from God.</i>	Paul now shows that ‘justification by faith’ (not works) is in no way contrary to the O.T. In fact, it is in agreement with it!
Key verse	3.20	3.22-24	4.13
Difficult words and expressions	‘declared righteous’ (v20) ‘observing the law’ (v20)	‘righteousness from God’ (v21); ‘justified’, ‘grace’ ‘redemption’ ‘justified by His grace as a gift’ ESV (v24); ‘sacrifice of atonement’, ‘forbearance’ (v25)	‘credited as righteousness’ (v3); ‘circumcision’ (v11); ‘offspring’, ‘heir of the world’ (v13); ‘that the promise may rest on grace’ ESV (v16); ‘justification’ (v25)
Why is this passage necessary to the believer?	It shows that all are guilty and that man cannot save himself.	It makes the basis for salvation absolutely clear.	It serves as a proof that Gentiles can be accepted on the same basis as the Jews.
Does this passage call for some specific action on the part of the original readers?	(Not directly) It calls one to humility and repentance.	(Not directly) It calls for faith in Jesus as God’s perfect sacrifice for sin. It excludes all boasting.	(Not directly) It calls for humble, committed and persevering faith, like that of Abraham.
What do I have in common with those who originally received this letter? What do I need to apply to my life?	I am guilty as all are. I must humble myself and repent.	I am saved in exactly the same manner. I must humbly trust in Jesus as God’s perfect sacrifice for sin.	I too am a Gentile. By faith in Jesus I become one of ‘Abraham’s offspring.’ I do not need to be circumcised or to follow Old Testament ritual practices to be accepted by God. I can trust God to fully accomplish His promises for seemingly impossible things.

Lesson 5

	5.1-11	5.12-21	6.1-14
Title	Justification: part 3 – The blessings of justification	Justification: part 4 – Adam and Christ	Sanctification (the holy life): part 1 – Baptism and Newness of life * <u>1</u>
Main topics	1. Peace and joy in Christ. 2. Hope. 3. Rejoicing in suffering. 4. God’s wonderful love in Christ. 5. The power of Christ’s death and risen life.	Paul contrasts ‘natural’ life in Adam, marked by sin and death, with God’s grace, forgiveness and new life in Christ	In baptism we have died with Christ we have died to sin in order that we may live a new life of righteousness. This is the meaning of baptism. We must make this spiritual truth a practical reality in our lives.
What is the logical connection between this passage and the one which follows?	Paul speaks of the blessings which flow from being justified.	Paul further emphasises the wonderful freeing power of the gift of justification in Christ. <small>Note also that this passage lays the foundation for the next topic of sanctification – a new life of holiness in Christ.</small>	Paul now deals with an objection: does God’s grace, as shown in Jesus, mean that we can simply go on sinning? Would we not be forgiven anyway? In response, he shows that God has not only saved us (justification) but also transformed us (sanctifi).
Key verse	5.1	5.17	6.2, 12-14
Difficult words and expressions	‘grace’ (v2); ‘character’ (v3); ‘wrath’ (v9); ‘reconciled’ (v10)	‘pattern of the one to come’ (v14) ‘trespass’ (v15) ‘grace overflowing’ (v15) ‘reign’ (v14,17,21)	‘body of sin’ (6) ‘count yourselves dead to sin’ (11) ‘under (the) law’ (14) ‘under grace’ (14)
Why is this passage necessary to the believer?	It teaches that there is only one way a person can find peace with God. It shows the beauty of God’s grace to us.	It further drives home the wonderful blessing of being in Christ. It reminds us that it is Christ who saves, not us.	It shows how radically God has changed the believer’s heart motivation. He must now aim to lead a holy life because God has saved him for this purpose.
Does this passage call for some specific action on the part of the original readers?	Rejoice, hope, and endure. (Rejoice & glory in what God has done for us through Christ, giving us hope in even suffering.)	(Not directly) We need to remember constantly the blessings that we have in Christ.	Consider yourselves dead to sin ; offer the parts of your body to God as instruments of righteousness (<i>See the practical exhortations in vv 11-14</i>)
What do I have in common with those who originally received this letter? What do I need to apply to my life?	Everything * <u>2</u> . <ul style="list-style-type: none"> ▪ I have peace & full protection from God’s wrath in Christ. ▪ God loves me (& His Church so much that Christ died for me. ▪ I was God’s enemy but now am fully accepted by grace. ▪ I can only rejoice & give thanks! I have so much to look forward to I can rejoice even during trials. 	Everything. * <u>2</u> I was by nature a rebellious sinner like all Adam’s children, but I freely received the righteousness that Jesus alone could offer.	Everything * <u>2</u> I have died to the power of sin & been raised to live for God. God has changed me! My true desire is now to show God how much I love Him. I need to realize who I now am & act accordingly.

* Notes:

1) It is of tremendous importance that the student recognizes that salvation in Romans and in the entire New Testament is never seen as a *work* of man though he is called to respond to God. We are saved by *faith* alone,

through God's *grace*. When Paul shifts from the doctrine of justification to the doctrine of sanctification at the beginning of chapter six, the grace found in Jesus Christ is still the focus. However, man is given greater responsibility, for example, in the exhortation not to offer the parts of his body to sin, but rather to God (6:13). By setting man's responsibility next to God's grace in Jesus Christ, we are ultimately faced with a paradox. But to characterize salvation as partly a work of God and partly a work of man is a great error. Paul with the other New Testament writers never represents salvation as a work of man. In the 'sanctification' section (6:1 – 8:39), the emphasis is on the holy life which the Holy Spirit produces in the believer through his faith union with Christ.

2) These truths are equally applicable to all believers in all generations.

(Note to discussion leader: Encourage students to personalize these truths with "I" statements, or better, to speak these truths to each other.)

Lesson 6

	6.15-23	7.1-6	7.7-25
Title	Sanctification: part 2 – Servants of Righteousness	Sanctification: part 3 – An illustration from marriage	Sanctification: part 4 – Defeated by sin, Delivered by Christ
Main topics	The consequences of serving sin: shame and death. The consequences of serving righteousness: holiness and eternal life. Maintaining Christian freedom from sin.	A woman is free to remarry after her husband dies. In Christ we have died to the law and are now free from it. This is so that we may belong to Christ and serve Him in the new way of the Spirit.	The place of the law: although it is holy and good, it cannot save us. Sin is too strong for us and we cannot obey the law. Who can rescue us from condemnation? Jesus!
What is the logical connection between this passage and the one which follows?	Paul continues to argue against the objection that, because we have received God's grace, we can go on sinning and it doesn't matter.	Paul uses the illustration of marriage to explain that, although we are no longer under the law, we cannot go on sinning; the purpose of our new life is to bear fruit for God, in union with Christ. <i>(Note: This section introduces the contrast between the 2 'masters'—law vs Spirit-- to be developed in 7.7 - 8.17.)</i>	Paul concludes his explanation of the place of the law. He explains what he meant by saying that 'our sinful passions were aroused by the law' (7.5). In fact, because of our weakness and tendency to sin, the law can only ever condemn us.
Key verse	6.18,23	7.4	7.24-25
Difficult words and expressions	'form of teaching' (v17) 'holiness' (v19) 'offer' (v19)	'you died to the law through the body of Christ' (v4)	'Law' (used many times and with a number of different meanings, ex: 7, 21-23), 'sinful nature' – literally 'flesh', ex: 18
Why is this passage necessary to the believer?	It shows how free we are from sin's power in Christ; it inspires & warns us not to be re-enslaved but to freely live for God.	It emphasises the new freedom of our relationship to Christ, the purpose of our salvation and our need for the Holy Spirit to enable us to live a righteous life.	It teaches that only Christ can save us from our failure to keep God's law.
Does this passage call for some specific action on the part of the original readers?	To submit ourselves to God, obeying Him and not our sinful desires (v19).	To realise that we belong to our new master, Christ, & that we must serve Him in the new way of the Spirit.	To go to Christ for deliverance from condemnation & slavery to sin, & to enable us to live for God.
What do I have in common with those who originally received this letter? What do I need to apply to my life?	Everything. I have been set free from sin's power to serve God. I need to guard my freedom by refusing to meditate or act on sinful desires.	Everything. I am free from the law's condemnation & power; I have a dynamic new relationship with Jesus-Christ as 'husband'. What a joy to serve Him & enjoy His love!	Everything (except that, regarding the law, Paul speaks from a Jewish perspective). I must accept that my own best efforts to be righteous can never merit or win God's favor; legalism is doomed to failure.

Lesson 7

	8.1-11	8.12-17	8.18-39
Title	Sanctification: part 5 – Life in the Spirit	Sanctification: part 6 – Sons and heirs	Sanctification: part 7 – The sure hope of future glory
Main topics	1. No condemnation in Christ (1-2) 2. How God’s law is fulfilled in our lives. (3-4) 3. The indwelling of the Spirit (5-11)	1. Walk according to the Spirit 2. As children of God and 3. also heirs, but 4. we must share Christ’s sufferings.	1. The glory to come (18-25) 2. The Spirit’s intercession for us (26-27) 3. God’s eternal plan (28-30) 4. God’s love in Christ (31-39)
What is the logical connection between this passage and the one which follows?	Paul has shown the failure of sinful human nature when we were under the law (see 7.5). Now he turns to the answer (introduced in 7.6): our union with the death of Christ and our new life in the Spirit.	Paul continues to explain the new life in the Spirit, highlighting the glorious privileges of those who receive Christ’s Spirit.	Paul looks ahead to the believer’s final destiny: to share God’s glory in a new creation and to become like Christ.
Key verse	8.1-2	8.15,16	8.28
Difficult words and expressions	(Vv 1-4 contain several difficult expressions:) ‘condemnation’; ‘law of the Spirit of life’; ‘likeness of sinful man’ (flesh); ‘sin offering’; ‘condemned sin in sinful man’ (flesh); ‘live according to the sinful nature...(flesh); / the Spirit’; ‘will give life to your mortal bodies’ (v11)	‘put to death the misdeeds of the body’ (13); ‘sonship’, ‘Abba’ (15); ‘heirs’, ‘co-heirs’ (17)	‘the sons of God to be revealed’ (19); ‘subjected to frustration’ (20); ‘the redemption of our bodies’ (23); ‘foreknew’, ‘predestined’ (29)
Why is this passage necessary to the believer?	It assures the believer in Christ that the Holy Spirit lives in him, & affirms that he needs the Spirit’s power to fulfil the just requirements of God’s law.	It affirms that Christians are not merely justified and forgiven. We are also God’s adopted children.	Once in God’s family, we are forever his. Nothing can separate us from His love. <i>(Note the Christian’s secure relationship to the Godhead: intercession of the Holy Spirit (v26-27) & of Christ (v34), full approval of God (v31-33).)</i>
Does this passage call for some specific action on the part of the original readers?	Walk in the Spirit and have our minds set on what the Spirit desires.	Don’t live according to the sinful nature, but let the Spirit lead you. Share in Christ’s sufferings.	Hope in God (v25); trust in his promises (v28); persevere in suffering (v18).
What do I have in common with those who originally received this letter? What do I need to apply to my life?	Everything. I can praise God that His Holy Spirit dwells in me by faith in Christ. I must learn 1) to let the Spirit guide and empower me; 2) to recognize when I am trying to be self-righteous or to satisfy selfish desires (so that 3) I can confess, renounce them , & be filled anew).	Everything. I need not fear God as a demanding master but can serve Him as a child his loving father. I have a privileged spiritual position in this world. I have an eternal inheritance in the next. I need to learn how to be led by the Spirit.	Everything. God is fully pleased with me in Christ despite my mistakes. He will withhold no good thing. When I sin, Christ defends me. When confused, the Spirit intercedes for me. I will have a new body in a world without sin & death. How can I return God’s love?

Lesson 8

	9.1-29	9.30-10.21	11.1-36
Title	God's plan for Israel and the Gentiles through the Gospel: part 1 – Abraham's true descendants and God's choice.	God's plan for Israel and the Gentiles through the Gospel: part 2 – Israel has refused the way of faith.	God's plan for Israel and the Gentiles through the Gospel: part 3 – God's final plans.
Main topics	1. Paul's love for his people (v1-5) 2. Abraham's true children through promise (v6-9) 3. God's sovereign choice of both Jews and Gentiles (v10-29) based on grace alone—without regard for merit of effort.	The Gentiles have found righteousness by faith. But Israel refused this way, although they heard the message, and continued to try to become righteous through their own efforts.	God has not finally rejected Israel. He has saved a sizable remnant of Jews who believe in Jesus (v5). Israel's failure has brought blessing to the Gentiles. God will ultimately save 'all Israel'. His plan is to have mercy on all – Jews and Gentiles.
What is the logical connection between this passage and the one which follows?	Paul now turns to a vital question: if his gospel is so wonderful, why have most of his fellow Jews, who seek after righteousness, rejected it?	Paul continues to explain Israel's sad situation and why they have rejected the gospel.	Paul continues to explain Israel's situation, saying it is only temporary. God's ultimate plan is to have mercy on Israel too.
Key verse	9.18	10.9	11.28-29
Difficult words and expressions	'covenants' (v3); 'election' (v11); 'He hardens' (v18); 'objects of wrath...and mercy' (vv22,23)	'stumbling stone' (9:32); 'Christ is the end of the law' (10:4)	'remnant' (v5); 'elect' (v7); 'spirit of stupor' (v8); 'firstfruits', 'batch' (v16); the severity of God (v22); 'full number of Gentiles' (v25); 'all Israel' (v26)
Why is this passage necessary to the believer?	To remove all basis for pride: salvation is ultimately of grace alone. It depends solely on God's mercy, not on human effort. <i>(Note the importance of this passage concerning the doctrine of election.)</i>	This passage highlights the way of saving faith through believing in & confessing Christ (10:8-10). Also the importance of preaching the gospel (10:14-15)	It gives a strong warning against pride (v22). It also explains the rightful place of the Jews, calling for the Christian to have a humble and gracious attitude toward them. It leads to praise of God's mercy (v33-36)
Does this passage call for some specific action on the part of the original part of the original readers?	Not to stand in judgment of God who is sovereign (vv14,19); rather to grow in humility and dependence on God's mercy	Not directly. To have faith and to bear witness to it. To work for the spread of the gospel.	Do not boast, but worship and praise the God of grace.
What do I have in common with those who originally received this letter? What do I need to apply to my life?	I am saved according to God's mercy, not by my own works. I need to be humble and grateful to God. I, like Paul, should have a driving compassion to reach the lost.	I am a Gentile and I have accepted the way of faith & so I am saved! I can help bring the gospel of salvation by preaching and sending workers.	I am in the same position as all men from all ages: I am dependent on God's mercy alone. I need to invite expectantly and welcome all into God's family, Jews as well as Gentiles.

Lesson 9

	12.1-21	13.1-14	14.1-15.13
Title	Gratitude: part 1 – Living sacrifices; love.	Gratitude: part 2 – The Christian and the State; love.	Gratitude: part 3 – The weak and the strong: accept one another!
Main topics	1. Living sacrifices (vv1-2) 2. Using our gifts in the body of Christ (vv3-8) 3. Love towards fellow Christians and all men (vv9-21)	1. The Christian's attitude to the state (vv1-7) 2. Love your neighbor (vv8-10) 3. Christ's return is near (vv11-14)	1. Respect for others in 'disputable matters' (14:1-23). 2. Building each other up (15:1-6). 3. Jews and Gentiles to glorify God together (15:7-13).
What is the logical connection between this passage and the one which precedes it?	Because of God's wonderful grace, Paul urges his readers to respond in gratitude by dedicating themselves completely to God & by being gracious (demonstrating love) toward fellow men.	Paul continues to describe how, in response to God's grace, dedicated Christians should conduct themselves graciously in a sinful world.	<i>Paul has emphasised the command to love (ch 12-13). In the doctrinal section he taught that Jews (who practice the ceremonial law) and Gentiles were equal. Now he applies all this teaching to a practical problem: different convictions on secondary matters.</i>
Key verse	12:1	13:14	14:19 ; 15:7
Difficult words and expressions:	'living sacrifices' (v1); 'renewing of your mind' (v2); 'measure of faith' (v3) 'heap burning coals' (v20)	'bear the sword' (v4); 'love is the fulfilment of the law' (10)	'disputable matters' (14:1); 'stumbling-block' (14:13); 'everything that does not come from faith is sin' (14:23)
Why is this passage necessary to the believer?	It shows in practical terms what our response to God's grace should be: extending grace to others. It provides a practical self-examination checklist for proper conduct of dedicated servants.	It defines the Christian attitude toward even unbelieving civil authorities. It underscores the primacy of love in all relationships. It emphasises that the time is short.	It teaches us to allow for differences in the Church over secondary matters which do not compromise the Gospel. It explains the principles of freedom in Christ & respect of conscience—both our own & others'.
Does this passage call for some specific action on the part of the original readers?	First, offer yourselves to God's service. Then, (toward believers & others) use your gifts to serve, show love, don't take revenge...	Be subject to governing authorities; love one another; 'clothe yourselves with the Lord Jesus Christ...'	Accept one another (14:1, 15:7); Do not judge others (14:13); Seek what will build each other up (14:19); bear with the failings of the weak (15:1);
What do I have in common with those who originally received this letter? What do I need to apply to my life?	Everything. In response to God's abounding grace, my only proper response is to offer myself—surrender my own will and allow God to guide me. (personalized application ex.) 1) I need to serve others rather than seek honored positions. 2) I need to find a way to demonstrate love to _____, who is spreading lies about me.	1) Since my civil authority is not a foreign emperor who claims to be a god (as Nero in Paul's time), I have even more reason to be thankful for & submissive to my political leaders. 2) I need to make love the standard for all my behavior. 3) Jesus' return is even nearer now! My goals & expectations should be shaped by that reality.	I may need to be sensitive to Jewish believers who want to keep certain Old Testament or ethnic traditions; more likely, to those with different convictions due to differing ethnic, cultural or church backgrounds; and especially, to those who are younger in the faith and unable to understand or manage Christian liberties. I must not allow secondary matters to divide the church.

Appendix: translation of article from Emmaus Biblical Dictionary*

The Letter to the Romans

Author

The Apostle Paul. He dictated the Epistle to Tertius (16.22). The authenticity of the epistle has never been seriously questioned. It bears the mark of the character and genius of Paul, which qualified him to write this most systematic and complete exposition of the truths of salvation. There are allusions to or quotations from this letter in the writings of Clement of Rome, Ignatius, Justin Martyr, Polycarp, Hippolytus, Marcion, the Muratorian Canon, and the old Latin and Syriac versions. From the time of Irenaeus, the teaching of Romans was universally recognized as being both Pauline and canonic.

The internal evidence for Paul's authorship is equally very strong. The writer affirms himself to be Paul (1.1): what he says of himself can only apply only to the great apostle of the Gentiles (11.13; 15.15-20). The style, argumentation and doctrine are evidently that of Paul.

It is not, then, surprising that the Epistle to the Romans has played such a critical role in the history of the church. It had an immense influence on Augustine, the Reformers, the leaders of the Geneva Revival in 1817 and on all the great revivals of Christian thought and faith.

Addressees

The letter was sent to the Roman Church. This church was probably established by Christians converted through the ministry of Paul and other itinerant apostles. In chapter 16, Paul greets 26 people divided among five house churches. The church had already been in existence for a number of years before the letter was written (1.8; 15.23). It had some Jewish members (2.17f.; 3.9; 4.1, 12) but most of the believers were of Gentile origin (1.5f., 12-14; 9.24-30; 11.13, 24, 28, 30; 15.15f., and see the Greek and Latin names of chapter 16).

Date

The letter was written in the year 57 or 58. Paul, having just finished the collection of funds for the Jerusalem Christians (15.22-26), was on the point of departure for Palestine (Acts 20.1f.). 'Romans' was, therefore, written in the course of the third missionary journey, after '2 Corinthians' (2 Cor. 8.6; 13.1), during the three months that the apostle stayed in Corinth (Acts 20.3).

Place

Paul writes from the house of Gaius (16.23; cf. 1 Cor. 1.14), and gives greetings from Erastus (16.23), the treasurer of the city (Corinth: 2 Tim. 4.20). Phoebe, a deaconess from the church of Cencreae (a few kilometres from Corinth) is to carry the letter to Rome (16.1-2). The place of the writing is therefore Corinth.

Contents

The letter contains a fairly detailed summary of Paul's preaching, more systematically presented than in his other letters, and is addressed to Christians who already know the great truths of the Gospel (15.14) and only need a concise summary and strengthening of their faith. It is not a complete exposition of Christian doctrine: hardly anything is said about the return of Christ; the Lord's Supper is not mentioned; the different ministries in the church are barely touched on. It gives, however, an overall view of the fundamentals of the faith.

Purpose

Paul had desired time and time again to see the Roman Christians, in order to give them a solid base for their faith (1.11, 15; 15.15-16), but, each time, he had been prevented from doing so. Even at the time of writing, he was still unable to visit the capital of the Empire, because he had first to deliver the collection of funds to Jerusalem (15.30-32).

So he wrote to the Romans:

1. in order to prepare them for his visit to them (15.24) before going on to Spain. Perhaps he hoped to make this church his western home base (as Antioch was for the eastern provinces of the empire). For that to be accomplished, the church had to be solidly grounded in the faith and, therefore, well taught (1.11; 16.25). However, it had never had the opportunity to benefit from Paul's teaching. So he decided to set out for them God's entire plan of salvation for mankind. This **teaching** purpose, therefore, is directly related to the immediate purpose (the preparation for his visit).
2. If the Roman church was going to support the apostle wholeheartedly, it must be able to resist the influence of the Judaizers (16.17) and those who attacked the faith (3.8, 31; 7.7, 13); it must, therefore, be firmly united (14.1-15.13), and free from any doubts concerning the Gospel preached by apostle (1.18-3.14) and the principles which guided him in practical matters (15.17-21). The second purpose of the letter is, therefore, **apologetic**.
3. In order to reach Rome safe and sound, Paul had first to carry out his mission in Jerusalem with success. This is why he asks the members of the Roman Church for prayer support (15.30-32). He also took the opportunity to re-establish and strengthen his personal links with some of the members of the church. These sections of the letter had a **practical** purpose.
4. To these different purposes, we may add a **personal** goal: the apostle was now at a turning point in his missionary activity. The struggles with the Judaizers and the problems caused by the different churches of the eastern Mediterranean basin (particularly the Corinthian Church) were behind him. While at Corinth he profited from some months of relief from his trials and cares to set his thoughts in order and to present them in a more structured and permanent form. He was anticipating some serious difficulties in Jerusalem and he could not know what the result would be. Perhaps he was thinking to himself that this letter to the church in the capital of the Roman Empire, which would undoubtedly be kept for future generations, might serve as a kind of spiritual testament, summarizing the essentials of what he calls elsewhere "his" gospel.

FINAL EXAMINATION

Duration: two hours

Respond to two (2) questions out of the five written below (about one page for each question):

1. Using the Epistle to the Romans, give an example of an Old Testament character who experienced justification by faith. Show that this justification was by faith alone, not by works nor by the observation of ceremonial rituals.
2. Show how the Epistle to the Romans declares the Jews and Gentiles to be equally guilty before God, with both groups in need of justification by faith in Jesus Christ.
3. Using your understanding of the Epistle to the Romans, explain the change that occurs in our relationship with God when we receive justification by faith in Jesus Christ.
4. Starting from Romans chapter eight, show the different aspects of the work of the Holy Spirit in the life of the believer in Jesus Christ.
5. According to chapters 14 and 15, what are the duties of more mature believers towards those who are weak in the faith? How do these apply to your daily life?

BIBL 207, Romans : Glossary

Abba: “an Aramaic word ... which came to be used among Jews (and is used to this day in Hebrew-speaking families) as the familiar term by which children address their father.” (F.F. Bruce, *Romans*, Inter-Varsity Press, England, 1963, p. 166) Paul uses the term in Romans 8.15.

Adoption: the process of being received officially into God’s family. It involves (1) a change of status from slave to son, (2) possession of all family rights, including “access to the Father” (Rom. 8.15) and “sharing with Christ in the divine inheritance” (Rom. 8.17), and (3) the presence of the Holy Spirit in the life of the believer (Rom. 8.14). (Definition adapted from F.H. Palmer, *NBD*, p. 15-16)

Baal: the main, male Canaanite fertility god. Baal worship involved religious prostitution and even such abominations as child sacrifice (see Jer. 19:5). The only New Testament reference to Baal is found in Romans 11.4 where Paul, quoting 1 Kings 19.18, argues that there has always been a remnant in Israel “chosen by grace” who do not worship false gods (Rom. 11.1-6).

Conscience: the capacity, which God placed in man at creation, to weigh, judge, and evaluate his own and other people’s moral conduct. “We can see the function of ‘conscience,’ as it appears in the New Testament, following two main lines of development: it is, first, the means of moral judgment, painful and absolute, since the judgment is in fact divine, upon the actions of an individual completed or begun [Rom. 2.14-16]; and, secondly, it also acts as a witness and a guide in both the negative and the positive aspects of the individual’s sanctification (growth in holy living) [Rom. 9.1, 13.5].” (S. S. Smalley, *NBD*, p. 250)

Credit: verb meaning to impute, count as, consider, etc. (from the Greek word ‘logidzomai’). Many different words are used to translate the Greek term into other languages. Abraham, by faith alone, had the righteousness of Christ credited to him, or placed into his account. Similarly, the Christian believer receives Christ’s righteousness by faith alone. (Rom. 4:3-5)

Election: literally ‘choosing’. The Greek word ‘eklegomai’ is used in various ways in the N.T. In Romans, Paul uses it to describe God’s sovereign will in choosing those who will be saved (e.g. Rom. 9.11). “Paul presents divine election as a gracious, sovereign, eternal choice of individual sinners to be saved and glorified in and through Christ.” (J. I. Packer, *NBD*, p. 359). But this divine choice or ‘election’ should never give the believer a false sense of security. Peter exhorts us to ‘make our calling and election sure’ (2 Pet. 1:10).

Faith: a term used with various meanings in the NT, including belief, trustworthiness, and faithfulness. Faith is seen as the element which marks a believer’s relationship with God in Christ. The believer, in complete trust, accepts and recognizes what God has done for him in Christ, abandoning all reliance on self-effort to obtain salvation. (Rom. 1.17; 3.22-31; 5.1-2 etc).

Flesh vs. Spirit: contrasting natures. When Paul places the flesh and the Spirit in opposition, as he does in Romans 8.1-11, he means by ‘the flesh’ the unregenerate human nature (i.e. the sinful nature of man), and by ‘the Spirit’ the Spirit of God or Holy Spirit. (Some commentators, however, understand ‘the spirit’ as a reference to the human spirit under the influence of the Holy Spirit.) “‘Spirit’ and ‘flesh’ are in undying opposition, and wage perpetual warfare the one with the other. But the Spirit is divinely powerful, and can put the ‘flesh’ progressively out of action in those lives which are yielded to His control and enabling grace.” (F.F. Bruce, *Romans*, Inter-Varsity Press, England, 1963, p. 50)

Foreknowledge: God’s perfect knowledge of future occurrences, even before they take place (Rom. 8.29). Some theologians establish a close relationship between the concept of God’s foreknowledge and predestination (see ‘predestination’ below).

Gentiles: all the nations or peoples of the world other than the Jewish nation. Most Jews at the time of Christ held the Gentiles in contempt and did not think God was concerned with their salvation. However, Old Testament prophecies found their fulfilment in the inclusion of the Gentiles in the church of Jesus Christ. Paul states emphatically this inclusion of the Gentiles right from the beginning of his letter to the Romans (v. 1.5). The theme comes up again and again throughout the letter.

Gospel : the good news that God in Jesus Christ has fulfilled His promises announced beforehand by his prophets in the Holy Scriptures to provide a way of salvation open to all peoples. (e.g. Rom. 1:1-2) In the first century, this message was usually couched in terms similar to these: “Know with certainty that God has made (Jesus) both Lord and Messiah.” (Acts 2.36; see also Rom. 10.9-10)

Grace: the unmerited or undeserved favour of God. (e.g. Rom. 3:24) This word is used 15 times in Romans 3.21-11.36. God freely offers his gift of salvation in Jesus Christ to needy and condemned sinners, who can in no way earn or deserve it.

Justification: God’s act of forgiving the sins of guilty men, and legally declaring them righteous. (See Rom. 3:23-26; 4:5-8, 18) He does this freely, by His grace, based on faith in Christ. Justification is not obtainable through a person’s own good works, but only through faith in the redemptive work of the Lord Jesus Christ on their behalf. (Definition adapted from J. I. Packer, *NBD*, p. 683)

Law: a prescribed set of rules of conduct. There are at least six different senses in which the term ‘law’ is understood in the New Testament in general and in Romans in particular: 1. Law denotes “the whole or part of the Old Testament writings” (Rom. 3.19). 2. It “designates the Mosaic administration dispensed at Sinai” (Rom. 5.13). 3. It refers to “the law of God as the expression of God’s will” (Rom. 3.20). 4. It refers to God’s will as inscribed “on the heart of man” at creation (Rom. 2.12-14). 5. It is cited negatively “as a way of justification and acceptance with God” which can never succeed (Rom. 3.28). 6. It denotes “an operating or governing principle” (Rom. 7.21, 23). (Definition adapted from John Murray, *NBD*, pp. 721-722)

Mystery: term applied to God's plan to save the world, as revealed in Jesus Christ. Man cannot discover this plan unless God directly reveals it to him. (See Rom. 16.25-27) One could argue that these closing verses of Romans not only summarize the meaning of the gospel, but the content and purpose of the letter itself.

Predestination: deciding in advance (predetermining) the finishing point or goal. For example, God has predestined believers to be conformed to the image of Christ (Rom. 8.29). Predestination is often associated with election (see definition above) in the belief that God has previously chosen who would be saved and who would be lost. However, the Bible does not teach fatalism (inevitable predetermination). Man does have some measure of free choice. Theologians have long debated exactly how much free choice God has given to man. At times the Bible deals with ideas which are beyond the limits of human comprehension, and God in His wisdom has chosen not to further clarify them (see Deut. 29:29; Ps 131).

Propitiation: means or place through which sins are forgiven, such as a sacrifice paying for sins committed; sacrifice of atonement (Rom. 3.25-26). God is love but He is also just and holy, rightly angry at everything that is evil. Those who do evil must face His punishment. By his death on the cross, Jesus accepted God's just punishment for the sin of the world. He therefore 'turned away God's wrath'.

Redemption: deliverance on payment of a price (from the Greek word '*apolytroisis*'). The price is the atoning death of the Saviour. The deliverance is received 'through faith in his blood (his sacrificial death)' (3:24-25).

Righteousness: state of being declared innocent of sin, free of the accompanying judgement, and therefore acceptable to God. Because of his sin and failure to keep the law, man is 'unrighteous'. But God offers *His* righteousness as a gift to all who believe (3:22; 5:17). This gift is based on the work of Christ in *redemption* and *atonement* or '*propitiation*' (3:24-25). Christ's work is the basis of God's verdict of *justification* (5:18). Those who are clothed with this righteousness are justly acquitted and accepted by God as free from guilt (3:26).

Sanctification: the "gracious and continuous operation of the Holy Spirit, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works." (See Rom. 6.19) It is very important to take note that, "justification is the judicial basis for sanctification." (Quotes from Berkhof's *Systematic Theology*, Eerdmans, 1939, pp. 532 and 536).

Under (the) law vs. under grace: an absolute contrast of human conditions which first appears in Romans 6.14. To be under (the) law is to be (1) under the condemnation and power of sin, and (2) also, in a number of respects, under the Mosaic covenant. To be under grace is to be (1) justified by faith and (2) grafted into and united to Christ by faith. When one is united to Christ, he is guided and empowered by the Holy Spirit for holy living, which fulfils the "righteous requirement of the law" (Rom. 8.4).