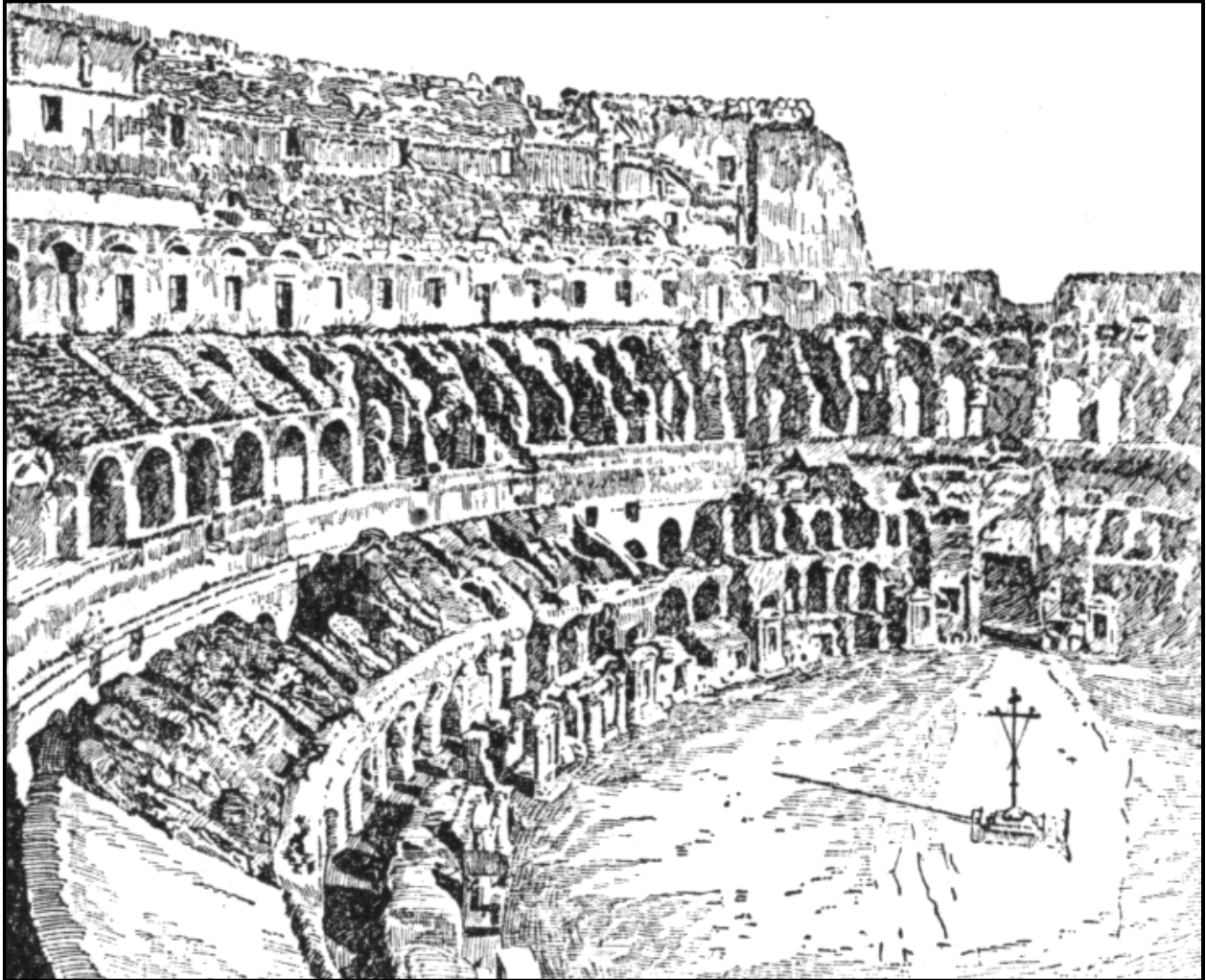


Studies in Paul's Letter to the Saints at Rome



The Epistle to Rome is Paul's monumental treatise on justification by grace through faith. During this course we will seek to comprehend the meaning of justification as well as the means of its accomplishment. Due consideration will be given to the terms and conditions upon which this justification is obtained.

Introduction to Romans

The Author

That Paul is the author of the epistle to the Romans is so generally accepted that the few who have questioned it are not seriously regarded. The Apostle to the Gentiles was peculiarly equipped to write such an epistle to the Roman church for many reasons. In the first place he was born and educated in Tarsus, the capital of Cilicia. This city was renowned for its educational advantages. Here, among other things, he learned the trade of tent making with which he partially supported himself in later years while he preached the gospel. In Tarsus they manufactured a rough cloth from the hair of goats which was widely used in the making of tents. The influence of a Grecian education is manifest in Paul's writings. He uses the logical method of presenting truth; his method of linking together his arguments and driving relentlessly toward the ultimate conclusion or principle to be established was not characteristic of Jewish writers in general.

His later education was Jewish, at the feet of Gamaliel. He was, therefore, thoroughly acquainted with the attitudes, doctrines and modes of reasoning used by the Jews who were the early adversaries of the gospel. It is evident in the Scriptures that the Holy Spirit in employing men as instruments in revealing truth did not change their mental habits, discard their vocabularies, and force all into the same mold, but used each man's capabilities and training; yet, selecting and choosing out of each that which expressed in God's own words the truth to be revealed. This is certainly demonstrated in the preaching and writing of Paul, the apostle.

Date of Writing

In the Epistle itself we learn that Paul was about to go to Jerusalem with the collection by churches of Macedonia and Achaia "for the poor among the saints" (15:25-27). He frequently stressed this collection in the earlier letters to Corinth (1 Cor. 16:1-4; 2 Cor. 8, 9), evidencing that these letters were written about the same time. Romans, however, must have been written later than 2 Corinthians, for he was on the verge of departing for Jerusalem. 2 Corinthians was

written from Macedonia; from Macedonia he went to Greece. He refers to Cenchreae (16:1), which is the seaport of Corinth. He is entertained by Gaius (16:23), whom he had baptized at Corinth (1 Corinthians 1:14). Erastus seems to have lived at Corinth (16:23; 2 Timothy 4:20). He hoped that after he had gone to Jerusalem with the messengers selected by the churches to deliver their contribution to the Jerusalem church that he would then be free to journey to Spain through Rome. He speaks of this hope. The time of the writing of the Roman letter then was likely in the spring of 57 or 58 A.D.

To Whom Addressed

Paul had been sent out as a special apostle of Christ to the Gentile nations of the world. He had borne much fruit among many of them, but though it had often been his desire and purpose to go to Rome, he had been hindered from doing so (1:13). Rome was the center of the world's life. Paul was vitally interested in preaching the gospel throughout the whole Roman Empire. While still further delayed by the necessity of taking the contribution for the poor saints to Jerusalem, he writes to the Roman Christians, preparing the way for his intended visit to them.

The origin of the church in Rome is unknown. The tradition that the church in Rome was founded by the apostle Peter is inconsistent with the facts and without any supporting evidence. There is no indication in the word of God and no established fact of history that Peter was ever in Rome. Most of the learned writers deny it. We suggest a number of facts pertinent to a proper consideration of this point. First, Peter's own epistles were neither addressed to nor written from Rome. In Paul's letter to the church at Rome he makes no mention of Peter. In epistles written from Rome by Paul while he was in prison there the apostle Peter was not mentioned. No mention is made of Rome in the writings of Peter and no inspired writer mentions Rome or Peter in connection with Rome.

The probability is, either some of those present on the day of Pentecost (Acts 2:10 — *sojourners*

from Rome) returned to plant the religion of Christ in that city, or in the dispersion of Jewish Christians from Jerusalem (Acts 8) some journeyed as far as Rome and preached the gospel there. There is evidence that many Jews lived in Rome. Probably they had made many proselytes to the Jewish religion from among the heathen. Jews had been introduced into Rome in large numbers by Pompey the Great (63 BC). Augustus, influenced by friendship for the first Herod, had improved their condition and assigned them the section of Rome beyond the Tiber, which Josephus says they had occupied through the years. Claudius, when quarrels arose between them and the Christians, passed a decree for their banishment (Acts 18:1-2), but they were too strongly established for the decree to be entirely effective. In the Neronian persecution (A.D. 64), Tacitus states that Christian martyrs formed a great multitude. At the time the letter was written the church at Rome does not appear to have been very large since nothing is mentioned about the church as a whole or about any appearance of an organization of the church; neither bishops nor deacons are mentioned.

The church at Rome was composed of both Jewish and Gentile elements. Paul addresses both in the letter. In chapter 11:13, he writes, "I speak unto you Gentiles," and yet in chapter 7:1, he says, "I speak to them that know the law."

It was but natural that a church made up of both Jews and Gentiles would experience some strife. Many of the problems dealt with in the Roman letter were due to the fact that complete reconciliation to being on an absolute equality in Christ was difficult for both Jew and Gentile. It was either because of such difficulty already being evident among those who composed the church at Rome, or in order to prepare them against the trouble that would eventually arise when Judaizing teachers came their way, that he wrote this letter as he did.

Purpose and Message

The purpose and message of the book can readily be seen from a number of things that are emphasized pointedly in the epistle. They are as follows:

- (1) The depravity to which sin leads, and the fact that when man abandons God to follow its course that God will "give them up," is

illustrated in the Gentile nations rejecting God to walk in the vanity of their own minds after knowing Him (1:18-32). Three times in these last verses of the first chapter, as he describes the moral destitution of these Gentile nations, Paul says, "God gave them up."

- (2) God does not respect the person of any man enough to wink at his sin. Sin was just as sinful upon the part of the Jew as upon the part of the Gentile (chapter 2).
- (3) There is a universal need for salvation because "all men have sinned" (3:2, 3).
- (4) God's grace alone was able to provide this salvation and this provision was made by the blood of Christ and offered unto men in the gospel of Christ (3:26).
- (5) Justification was not by the works of the law or else it would have been a Jewish affair, since the law was given only to the Jews. This would have made God a respecter of persons in providing justification for the Jew without the Gentile.
- (6) The law of Moses was not given to reveal God's plan for making man righteous, but it was given to reveal sin and through the knowledge of it, to make the whole world conscious of the fact that they stood condemned before God and, therefore, needed a Savior (3:19-20).
- (7) Paul points out that justification is not to be attained by the works of the Law, but rather through a system of faith which he calls "faith of Christ" (3:22), in which system the righteousness of God, or God's plan for making men righteous, is revealed (1:17). This revelation of God's righteousness in the gospel is the reason why he affirms that the gospel is God's power unto salvation unto "all them that believe."
- (8) The Jews had failed to attain unto God's righteousness because they "sought it not by faith" (9:32). They refused to let the Law serve the purpose that God had intended, of preparing them for the reception of Christ (Galatians 3:24). They had developed a system of righteousness of their own, based upon their human traditions, and hence, had rejected the righteousness of God. For this reason they had been rejected by God as a

nation and the judgment of God poured out upon them.

- (9) This national rejection did not mean that the Jew, as an individual, could not be saved through the "faith of Jesus Christ," for Paul affirms "so all Israel shall be saved" (11:26); that is, in this manner or through "the faith of Christ."
- (10) Christianity, as Paul so well emphasized in this letter, should blot out all national enmity and bring them in Christ to love one another as brethren and to enjoy the fullness of Christian fellowship. Spiritual, rather than fleshly relationships are to be considered.

Contents and Character

A very practical and helpful approach to a proper analysis of the book of Romans and its message can be made from the viewpoint of Romans 2:11, as the general theme of the whole letter, "for there is no respect of persons with God." This theme rests upon and is developed by three major arguments:

- (1) God's condemnation rests upon all men alike without respect of persons because of their sins (1:18-3:23).
- (2) God's way of making men righteous through Jesus Christ, offered in the gospel and appropriated by man's faith, is available to all men alike without respect of persons (3:19-5:21).
- (3) God's grace, offering righteousness unto all men upon the same conditions or requirements, makes God no respecter of persons (5:22-8:30).

Chapters 9 through 11 call attention to the sad plight of fleshly Israel. Paul expresses his great love and sympathy for Israel, but he points out that God's promises are fulfilled in spiritual Israel as the children of promise through Isaac (9:13). It was the will of God that the Gentiles should also be offered God's grace and mercy (9:24-26). The Gentiles' acceptance had caused a "hardening" upon the part of fleshly Israel, creating bitterness, resentment, rebellion, and evidencing their unbelief. Fleshly Israel had made the sad mistake of trusting in their works of the Law and had rejected God's offer of righteousness through the system of faith. Only a remnant would therefore be saved (9:27-33).

They trusted their own righteousness instead of God's. They rejected Christ who fulfilled the Law and they were still looking for the "descent" and "ascent" of the Lord while the "word of faith" reveals that it had already been accomplished (10:1-8). God required the same conditions of salvation upon the part of both Jew and Gentile (Rom. 10-12). The prophets had prophesied that the gospel would be taken to the Gentiles that they might be saved, but the Jews had not believed the prophets (10:13-21). God had not rejected all Israel, but only those who were unbelievers and were disobedient, and who had hardened their hearts, thus rejecting God's grace (11:1-10). While Israel's rejection had worked out to the advantage of the Gentile by causing the gospel to be more completely propagated among them, they were not to gloat over the rejection of the Jew but to realize that if the Jew had been cut off because of unbelief, they also could suffer a similar fate (11:11-23). The Jew could claim again the mercy of God individually, by turning from his unbelief and disobedience (11:26-32).

In chapter 12 we find a great chapter on sanctification, which comes as the fruit of justification. Those who have been dead in trespasses and sin by having been made free from sin are alive unto God and are to give themselves in complete dedication as "living sacrifices."

In chapter 13:1-7, Paul emphasizes to these Roman Christians the importance of being subject to civil authorities. He calls attention to God's moral law based upon the principle of "love thy neighbor as thyself," and exhorts them to be aware of the consideration and duty they owed one to another (13:8-15:13).

In chapter 16, his final greetings and farewell is found. Phoebe is commended and personal greetings were extended to the brethren in Rome with a final benediction.

—Roy Cogdill

Analytical Outline of Romans

I. Introductory—

1. The apostolic greeting (1:1-7)
2. Introductory references to the writer's feelings and purposes respecting the Roman brethren (1:8-15)
3. Statement of the fundamental thesis of the epistle (1:16-17).

II. Argumentative—

1. Condition of the Gentile world (1:18-32).
2. General considerations applicable alike to Jews and Gentiles, preparatory to the special reference to the condition of the Jews (2:1-16).
 - a. Direct reference to the Jews embodying evidence of their sinfulness (2:17-29)
 - b. Comparison of the Jews with the Gentiles showing the former to be superior to the latter as to privileges enjoyed, yet not superior as to the moral condition before the law (3:1-18).
3. Decisive result of foregoing discussion setting forth the moral condition of all men before the law (3:19-20).
4. Exposition of justification by faith apart from legal works as the only justification possible to man (3:21-31).
 - a. Evidence from Jewish Scriptures that man is justified by faith apart from the works of the law (4:1-18).
 - b. Universality of these blessings of grace as conditioned on obedient faith which is possible to all alike (4:9-25).
 - c. The fruits of justification by faith as due to the work of Christ (5:1-11).
 - d. The provision of salvation through Christ co-extensive in application with the ruin wrought by Adam (5:12-21).
5. The reign of grace affords no encouragement to sin (6:1-14)
 - a. Believers, though not under a legal dispensation are nevertheless under the

obligation of obedience to the Divine law (6:15-23).

- b. The need of our being under grace and not under law (7:1-6).
 - c. The relation of the law to sin (7:7-12).
 - d. To be under grace and not under law is essential to the continued life and peace of the believer (7:13-25)
 - e. Advantages and blessings of those who in Christ are made free from sin and death (8:1-17).
 - f. The hope of ultimate glory as secured by Christ sufficient to sustain the redeemed through all trials (8:18-30).
 - g. The believer's triumphant assurance as founded on the greatness and constancy of Divine love (8:31-39).
6. The Apostle's deep sympathy with the Jews (9:1-5).
 - a. False claims refuted and the Divine promise vindicated in justification of God's dealings with the Jews (9:6-13).
 - b. Vindication of God's dealings with the Jews on account of the absolute freeness of mercy (9:14-18).
 - c. Vindication of God's dealings with the Jews on the ground of Divine sovereignty accompanied with much long suffering (9:19-29).
 - d. The true cause of the rejection of the Jews and acceptance of the Gentiles (9:30-33).
 - e. The contrast between legal righteousness and the righteousness of faith as offering salvation to all on feasible terms (10:1-13).
 - f. The Gospel as freely offering salvation to all having been announced to all, the disobedient, whether Jew or Gentile, is left without excuse (10:14-21).
 - g. Israel not wholly cast off, a remnant being saved through the election of grace, and the rest rejected on account of their blindness (11:1-10).
 - h. Statement of the principles that regulate the election of grace (11:11-24).

- i. Prophetic announcement of the final restoration of the Jews to Divine favor (11:25-26).

III. Hortatory and Practical—

1. Hortatory enforcement of Christian duties of a general and official character (12:1-8).
 - a. Exhortations to love and various duties by which it is exemplified (12:9-21).
 - b. Duty of subjection and obedience to civil authority (13:1-7).
 - c. Morality secured and the law fulfilled by love (13:8-10).
 - d. Exhortations to holiness of life based on the nearness of eternity (13:11-14).
 2. Inculcation of Christian freedom and fraternal tolerance as to matters of opinion (14:1-12).
 - a. The law of brotherly love broader than the law of personal feeling (14:13-23).
 - b. The law of love as manifested in self-denial for the good of others still farther enforced by Christ's example (15:1-13).
3. Personal reference to the Apostle himself giving some account of labors and designs (15:14-33).
4. Instructions concerning Phoebe the bearer of the epistle (16:1-2).
5. Series of salutations addressed to believers in Rome (16:3-16).
6. Warning against all who cause division and offences (16:17-20).
7. Salutations from Paul's fellow-laborers (16:21-23)
8. Concluding doxology (16:24-27)

—*Isaiah Boone Grubbs*

God's Power to Save

Romans 1:1-17

1 ¶ Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ: 7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 ¶ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 ¶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Class Discussion:

1. State the author, recipient, place of origin and the approximate date of writing for this epistle.
2. What was the city of Rome like at this time?
3. Tell what may be known about the Roman church
4. How did Paul win a favorable hearing for his treatise in the introduction of this letter?
5. Where in the Old Testament is the Gospel promised?
6. How did the Holy Spirit declare Christ to be the Son of God?
7. What does it mean to be obedient to the faith?
8. Why was Paul a debtor, and how did he discharge this debt?
9. What might cause one to be ashamed of the Gospel?
10. Analyze and explain in your own words Romans 1:16, 17

God's Wrath Revealed

Romans 1:18-32

19^f Because that which may be known of God is manifest in them; for God hath showed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24 Where-fore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, with-out natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Class Discussion:

1. Against what is the wrath of God revealed?
2. Why was God's wrath revealed against the ignorant Gentiles?
3. By what means could the Gentiles have known God?
4. Why did the Gentiles reject the knowledge of God?
5. To what did their rejection of God lead them?
6. What did God give the Gentiles up to do?
7. Why did He give the up?
8. How did they dishonor their own bodies?
9. How did they sin against other people?
10. How far into depravity did they go?

No Partiality with God

Romans 2:1-16

1 ¶ Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Class Discussion:

1. Why were the Jews wrong in condemning the Gentiles?
2. By judging Gentiles what did the Jews do for themselves?
3. Had the Jews lived any better than the Gentiles?
4. What should the goodness of God accomplish in men?
5. What does impenitence lay up in store?
6. What principle determines the rewards in judgment?
7. What is the standard in judgment?

Letter and Spirit

Romans 2:17-29

17 ¶ Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Class Discussion:

1. In what did the Jew have confidence?
2. Should they have been confident? Why or why not?
3. What did the Jew have in the law? (2:20)
4. How did the Jew dishonor God?
5. How were the Jews the cause of God's name being blasphemed among the Gentiles?
6. When was circumcision profitable?
7. When is uncircumcision counted as circumcision?
8. How did uncircumcision condemn circumcision?
9. Who is a Jew?
10. What is the meaning of the phrase "in the letter"?

They Are All Under Sin

Romans 3:1-18

1 ¶ What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God. 3 For what if some did not believe? Shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is just. 9 What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: 14 **Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes.**

Class Discussion:

1. In 3:1-8, Paul states three objections a Jew might raise at having been condemned a sinner along with the Gentiles. State and explain each objection, as well as the reply which the Apostle offers.
2. Having answered the objections what question does Paul ask and answer?
3. What proof from the Old Testament does Paul give to support his answer? (List the passages)
4. Who does Paul conclude is in need of the Gospel?
5. Consider the Old Testament quotations used in this chapter demonstrating how they do not prove the doctrine of inherited depravity.
6. Why was the Jew no better than the Gentile, even with all the advantages he possessed?

Righteousness through Faith

Romans 3:19-31

19 ¶ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Class Discussion:

1. What purpose does the law serve both Jew and Gentile?
2. How has the righteousness of God been made known?
3. Why is this plan of justification needed?
4. Men are made righteous how under this system of justification?
5. What is demonstrated by God's plan of salvation?
6. Which eliminates boasting justification by faith or justification by works? Why?
7. How is it sinners are justified?
8. Is God in a special relationship with one race or nation above others? How is this demonstrated?
9. How does justification by faith establish law?
10. How are the words "law" and "faith" used in this chapter?

Abraham Believed God

Romans 4:1-25

1 ¶ What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 9 ¶ Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 ¶ (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 ¶ Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

Class Discussion:

1. What is the point of Paul's question in 4:1?
2. On what basis would Abraham have cause to boast?
3. By what two means is it possible to be justified?
4. What does Paul say God imputes, reckons or counts? What does this mean?
5. What kind of works is Paul considering in vv. 4-6?
6. Who are the "circumcision" and "uncircumcision"? What point does Paul make relative to these groups?
7. What was circumcision for Abraham?
8. What is the promise that Abraham should be "heir of the world"? How did this promise come?
9. If the promise of God is through the Law of Moses what is true?
10. To what event in Abraham's life do vv. 17-21 refer? What important point does Paul make from this?
11. What will be imputed to us if we believe also?

This Grace Wherein We Stand

Romans 5:1-21

1 ¶ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us 6 ¶ For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Class Discussion:

1. What three things result from justification by faith?
2. Why do we glory in tribulations?
3. Explain how the love of God is poured out in our hearts by the Holy Spirit?
4. What was man's condition when Christ died for us?
5. What is the "life" of Romans 5:10?
6. What is reconciliation?
7. How did sin enter into the world? What were the consequences?
8. What is the relationship that exists between Adam and Christ?
9. How are all men condemned by Adam's one act and justified by Christ's one act?
10. For what purpose was the Law allowed to enter? With what ultimate effect?

Not Under Law but Grace

Romans 6:1-23

1 ¶ What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? Shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Class Discussion:

1. What objection to justification by grace through faith does Paul anticipate in vv. 1-2?
2. Explain Paul's answer to their objection based upon baptism into Christ?
3. To what three deaths does Paul refer in vv. 3-4?
4. What was crucified with Christ? For what purpose?
5. What comparison does Paul make between the death of Christ and our death to sin?
6. What conclusion does Paul reach as a result of this comparison?
7. What second objection does Paul anticipate in v. 15? What was his answer to it?
8. What is the "form of doctrine" to which the Romans were delivered? In what did their obedience result?
9. What is the fruit of serving sin? What is the fruit of serving God?
10. Define "holiness".

Dead to the Law

Romans 7:1-12

1 ¶ Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 ¶ What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good.

Class Discussion:

1. To whom was Paul speaking in 7:1?
2. What principle does Paul establish in this verse?
3. How does Paul illustrate man's bondage to the Law?
4. How were men loosed from the Law?
5. In what state are men who are loosed from the Law?
6. Why would anyone ask, "Is the Law sin?"
7. How does the Law make sin known?
8. When was Paul ever "alive without the law"?
9. What was the original intent for the Law?
10. How does sin kill us?

Another Law in My Members

Romans 7:13-25

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 ¶ For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Class Discussion:

1. What new objection does Paul anticipate in 7:13?
2. How does God show us the true nature of sin?
3. When was Paul ever “carnal, sold under sin”?
4. What is Paul’s desire in these verses?
5. Do Paul’s desire and his actions agree?
6. What dilemma does Paul describe in 7:18?
7. In what condition is Paul found in vv. 19-20?
8. What “law” does Paul find at work in his members?
9. Who is the “inward man”?
10. How does Paul expect to be delivered from “the body of death”?

There Is No Condemnation

Romans 8:1-11

1¶ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10¶ And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Class Discussion:

1. "Spirit" is a key word in chapter 8. Jot down every reference and determine how the word is used.
2. In what way is there "no condemnation" to those in Christ Jesus?
3. What is the "law of the Spirit of life"?
4. What could the Law not do? How did God do it?
5. What do "sinful flesh" and "righteous requirement" mean?
6. What does it mean to be "after the flesh" and "after the spirit"?
7. Who are they that are "in the flesh"? Why can they not please God?
8. How can one know whether he is "in the Spirit"?
9. How does the Spirit of Christ "dwell" in the believer?
10. How does the Spirit of Christ quicken our mortal bodies?

Led by the Spirit of God

Romans 8:12-25

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 ¶ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.

Class Discussion:

1. Unto what are believers “debtors”?
2. How does the believer mortify the deeds of the body? What are these deeds?
3. What do the terms “spirit of bondage” and “spirit of adoption” signify?
4. How does the Spirit bear witness with our spirit?
5. In what are we “heirs” and “joint heirs”? How did we become such?
6. What is the “creature”?
7. What is the vanity to which it was subjected?
8. What does “the creature” expect?
9. What are the “first fruits of the Spirit”? Who has these?
10. Define hope.

The Spirit Also Helps

Romans 8:26-39

26¶ Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31¶ What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Class Discussion:

1. Identify the "spirit" of verse 26.
2. Who is it that searches the hearts?"
3. How do all things work together for the good of the called?
4. Explain the meaning of 8:29-30, making sure to define; fore-know, predestine, call and justify.
5. What is Paul's conclusion relative to "these things?"
6. Can anyone condemn us in Christ? Why or why not? Does this mean the impossibility of apostasy?
7. Is there anything which can separate us from the love of Christ? Explain your answer.
8. What are the "things" over which we are more than conquerors in Christ?
9. Show from this text that the fundamental doctrines of "hyper" Calvinism are false?

They Are Not All Israel

Romans 9:1-13

1 ¶ I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: 4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises; 5 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

6 ¶ But [it is] not as though the word of God hath come to nought. For they are not all Israel, that are of Israel: 7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. 8 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. 9 For this is a word of promise, According to this season will I come, and Sarah shall have a son. 10 And not only so; but Rebecca also having conceived by one, [even] by our father Isaac—11 for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, 12 it was said unto her, The elder shall serve the younger. 13 Even as it is written, Jacob I loved, but Esau I hated.

Class Discussion:

1. What did Paul affirm concerning his own heart? (9:1-2)
2. Why was Paul burdened? (9:3)
3. What did the inspired apostles grant concerning the heritage of the Jews? (9:4-5)
4. Did God's rejection of national Israel cause His word to fail? (9:6)
5. What proof did Paul offer for his contention? (9:6-8)
6. What examples does Paul give to sustain his contention? (9:9-13)
7. Are these examples of "particular redemption", that is, examples of God choosing whom He will regardless of what they do?
8. What is Paul's point regarding Isaac, Jacob and Esau?

God Is Just in Rejecting Israel

Romans 9:14-33

14 ¶ What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. 17 For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. 18 So then he hath mercy on whom he will, and whom he will be hardeneth. 19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? 21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? 22 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: 23 and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, 24 [even] us, whom he also called, not from the Jews only, but also from the Gentiles? 25 ¶ As he saith also in Hosea, I will call that my people, which was not my people; And her beloved, that was not beloved. 26 And it shall be, [that] in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God. 27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: 28 for the Lord will execute [his] word upon the earth, finishing it and cutting it short. 29 And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah. 30 ¶ What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: 31 but Israel, following after a law of righteousness, did not arrive at [that] law. 32 Wherefore? Because [they sought it] not by faith, but as it were by works. They stumbled at the stone of stumbling; 33 even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.

Class Discussion:

1. What might some accuse God of being having rejected Israel? (9:14)
2. How does Paul answer? Explain his quotation of Moses (9:15–16: cf. I Corinthians 10:5; Proverbs 28:13; Isaiah 55:7; Revelation 22:17).
3. How does Pharaoh illustrate this point? (9:17–18)
4. What objection is Paul anticipating in 9:19?
5. How does Paul answer this objection?
6. Explain in your own words this answer in 9:20–22?
7. What is the purpose of God's longsuffering? (9:22–24)
8. What does Paul establish by quoting Hoses 2:23? (9:25–26)
9. What does he establish in quoting Isaiah? (9:27–29)
10. What is Paul's conclusion concerning the salvation of Israel? (9:30–33).

But to Israel He Says

Romans 10:1-21

1 ¶ Brethren, my heart's desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth. 5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. 6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) 7 or, Who shall descend into the abyss? (That is, to bring Christ up from the dead.) 8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 because if thou shalt confess with thy mouth Jesus [as] Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame. 12 ¶ For there is no distinction between Jew and Greek: for the same [Lord] is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? 15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! 16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief [cometh] of hearing, and hearing by the word of Christ. 18 But I say, Did they not hear? Yea, verily, their sound went out into all the earth, And their words unto the ends of the world. 19 But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you. 20 And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me. 21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

Class Discussion:

1. What did Paul desire and pray for concerning Israel? (10:1)
2. Why was Israel lost? (10:2-3)
3. What is Christ's relationship to the law? (10:4)
4. How were men righteous under the law? (10:5)
5. How accessible is righteousness which is by faith? (10:6-10)
6. Who can thus be righteous? (10:11-13)
7. How does one call upon the name of the Lord? (10:13)
8. How does righteousness come? (10:14-17)
9. Did Israel have any excuse for not having attained this righteousness? (10:18)
10. What does Paul conclude concerning the salvation of the nation? (10:19-21)

Salvation Is to the Gentiles

Romans 11:1-15

1 ¶ I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: 3 Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 But if it is by grace, it is no more of works: otherwise grace is no more grace. 7 What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: 8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9 And David saith, Let their table be made a snare, and a trap, And a stumbling-block, and a recompense unto them: 10 Let their eyes be darkened, that they may not see, And bow thou down their back always. 11 I say then, Did they stumble that they might fall? God forbid: but by their fall salvation [is come] unto the Gentiles, to provoke them to jealousy. 12 Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; 14 if by any means I may provoke to jealousy [them that are] my flesh, and may save some of them. 15 For if the casting away of them [is] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?

Class Discussion:

1. What question does Paul ask and answer? (11:1-2)
2. How does Paul illustrate the answer by OT example? (11:3-4)
3. What does Paul conclude from this? (11:5)
4. How will the Jew be saved? (11:5- 6)
5. If any Jew is lost what will the reason be? (11:7)
6. How does Paul establish his conclusion? (11:8-10)
7. What purpose does Paul give for Israel's fall? (11:11)
8. What was the "fulness" of fallen Israel? (11:12)
9. What would their "fulness" result? (11:15)
10. What was Paul's purpose? (11:13-14)

Holy Branches

Romans 11:16–36

16 And if the first fruit is holy, so is the lump: and if the root is holy, so are the branches. 17 But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; 18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. 19 Thou wilt say then, Branches were broken off, that I might be grafted in. 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: 21 for if God spared not the natural branches, neither will he spare thee. 22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural [branches], be grafted into their own olive tree? 25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: 27 And this is my covenant unto them, When I shall take away their sins. 28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. 29 For the gifts and the calling of God are not repented of. 30 For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God hath shut up all unto disobedience, that he might have mercy upon all. 33 ¶ O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! 34 For who hath known the mind of the Lord, or who hath been his counselor, 35 or who hath first given to him and it shall be recompensed unto him again? 36 For of him, and through him, and unto him, are all things. To him [be] the glory for ever. Amen.

Class Discussion:

1. What evidence is there that salvation is offered to all Israel? (11:6)
2. What is the general lesson of this allegory? (11:17–21)
3. What does this allegory illustrate about God? (11:22)
4. How does Paul apply the olive tree figure to the salvation of Israel? (11:23–24)
5. What did the hardening of Israel accomplish? (11:25)
6. Could Israel be saved? (11:26) Proof?
7. What is the relationship between Christians and unbelieving Jews? (11:28)
8. Has God's plan for them changed? (11:29–32)
9. For what does Paul praise God in 11:33–36?

Living Sacrifices

Romans 12:1-21

1 ¶ I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your spiritual service. 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God. 3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think as to think soberly, according as God hath dealt to each man a measure of faith. 4 For even as we have many members in one body and all the members have not the same office: 5 so we, who are many, are one body in Christ, and severally members one of another. 6 And having gifts differing according to the grace that was given to us, whether prophecy, [let us prophesy] according to the proportion of our faith; 7 or ministry, [let us give ourselves] to our ministry; or he that teacheth, to his teaching; 8 or he that exhorteth, to his exhorting: he that giveth, [let him do it] with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. 9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another; 11 in diligence not slothful; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; 13 communicating to the necessities of the saints; given to hospitality. 14 Bless them that persecute you; bless, and curse not. 15 Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men. 19 Avenge not yourselves, beloved, but give place unto the wrath [of God]: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. 20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. 21 Be not overcome of evil, but overcome evil with good.

Class Discussion:

1. What is meant by giving our bodies as living sacrifices? (12:1-2)
2. How does renewal of the mind occur? (12:2)
3. What is the significance of the expression “every one members one of another”? (12:4-5)
4. To what “gifts” does Paul refer in Verses 6-8?
5. How does Paul say we fulfill the obligation to abhor evil and cleave to that which is good? (12:9-21)
6. What is the meaning of the phrase “not slothful in business” found in the KJV of verse 11?
7. What is the import of the phrases “one to another,” “one another” and “one toward another”?
8. What does it mean to “give place unto wrath”? (12:19)
9. How do we overcome evil? (12:19-21)
10. What do the “coals of fire” in verse 20 signify?

The Higher Powers

Romans 13:1-7

1 ¶ Let every soul be in subjection to the higher powers: for there is no power but of God; and the [powers] that be are ordained of God. 2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. 3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? Do that which is good, and thou shalt have praise from the same: 4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. 5 Wherefore [ye] must needs be in subjection, not only because of the wrath, but also for conscience' sake. 6 For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. 7 ¶ Render to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.

Class Discussion:

1. What is the relationship of the Christian to civil government? (13:1)
2. What do we accomplish by rebellion against civil authority? (13:2)
3. What is the proper function of civil government? (13:3-4)
4. What is "the sword" of verse 4 which civil government bears?
5. Upon whom should government use this "sword"? (13:4)
6. What is the proper motive for submission to civil government? (13:5)
7. Should Christians pay taxes? (13:6) Why?
8. What are our obligations to civil governments? (13:7)
9. What passages might modify the teaching of these verses respecting our duties to civil government?
10. May a Christian support capital punishment and military defense?

Walking Honestly

Romans 13:8-14

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11 ¶ And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we [first] believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].

Class Discussion:

1. What is the one debt we perpetually owe to others? (13:8)
2. Why is this true? (13:8-10)
3. What was it time for Christians to do? (13:11) Why?
4. What are the “works of darkness?” (13:12)
5. What is the “armor of light?”
6. What should we do with each and why should we do it? (14:12)
7. What does it mean to walk “honestly” or “properly?” (13:13)
8. In what are we not to walk? (13:13)
9. How do we “put on the Lord Jesus Christ?”
10. In what ways do we make provision for the flesh? (13:14)

Receive One Who Is Weak

Romans 14:1–23

1 ¶ But him that is weak in faith receive ye, [yet] not for decision of scruples. 2 One man hath faith to eat all things: but he that is weak eateth herbs. 3 Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest the servant of another? To his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. 5 One man esteemeth one day above another: another esteemeth every day [alike]. Let each man be fully assured in his own mind. 6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and none dieth to himself. 8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ died and lived [again], that he might be Lord of both the dead and the living. 10 But thou, why dost thou judge thy brother, or thou again, why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of God. 11 For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God. 12 So then each one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he that herein serveth Christ is well-pleasing to God, and approved of men. 19 So then let us follow after things which make for peace, and things whereby we may edify one another. 20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. 21 It is good not to eat flesh, nor to drink wine, nor [to do anything] whereby thy brother stumbleth. 22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. 23 But he that doubteth is condemned if he eat, because [he eateth] not of faith; and whatsoever is not of faith is sin.

Class Discussion:

1. What is the meaning of “weak in the faith?” Who is this? (14:1)
2. Explain the examples Paul gives of the strong and the weak? (14:2)
3. How should each regard the other? Why? (14:3–4)
4. How should we determine whether or not to have special regard for a day? (14:5–9).
5. Should we judge a brother? Is this injunction limited? Explain these limitations, if they exist. (14:10–12)
6. Instead of judging one another what does Paul urge us to do? (14:13)
7. Under what circumstances could that which is clean become unclean? (14:14–16)
8. What should the believer do in regard to his liberty now knowing this? (14:19–21)
9. If a Christian is fully persuaded that an act is a liberty upon whom should he bind that persuasion? (14:22)
10. Should a Christian ever engage in an act if he is not fully persuaded it is right? Explain fully. (14:23)

Receive One Another

Romans 15:1-13

1 ¶ Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each one of us please his neighbor for that which is good, unto edifying. 3 For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. 4 For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. 5 ¶ Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: 6 that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. 7 ¶ Wherefore receive ye one another, even as Christ also received you, to the glory of God. 8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises [given] unto the fathers, 9 and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, And sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him. 12 And again, Isaiah saith, There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope. 13 ¶ Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

Class Discussion:

1. Who are the “strong” and the “weak?” (15:1)
2. How should the “strong” behave toward the “weak?” (15:1)
3. How should all of us act toward each other? (15:2)
4. What should motivate this behavior? (15:2)
5. What example do we have of this? (15:3)
6. Of what value are the OT Scriptures? [How does this relate to the context?] (15:4)
7. What results when believers follow this example of Christ not to please self? (15:5-6)
8. How does Paul summarize the principle for which he has been pleading in chapters 14 and 15? (15:7)
9. What does Paul proceed to prove that substantiates this principle? (15:8-12)
10. What did Paul wish for the Roman saints? (15:10)

Paul's Ministry

Romans 15:14-33

14 ¶ And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. 15 But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, 16 that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. 17 ¶ I have therefore my glorifying in Christ Jesus in things pertaining to God. 18 For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, 19 in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; 20 yea, making it my aim so to preach the gospel, not where Christ was [already] named, that I might not build upon another man's foundation; 21 but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand. 22 ¶ Wherefore also I was hindered these many times from coming to you: 23 but now, having no more any place in these regions, and having these many years a longing to come unto you, 24 whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)--25 but now, I [say], I go unto Jerusalem, ministering unto the saints. 26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. 27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it [to them] also to minister unto them in carnal things. 28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. 29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ. 30 ¶ Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 that I may be delivered from them that are disobedient in Judaea, and [that] my ministration which [I have] for Jerusalem may be acceptable to the saints; 32 that I may come unto you in joy through the will of God, and together with you find rest. 33 Now the God of peace be with you all. Amen.

Class Discussion:

1. What did Paul think of the Romans? (15:14)
2. Why had he written them as he had? (15:15)
3. What was Paul's relationship to the Gentiles? (15:16)
4. Why did Paul have reason to glory in the Gentiles? (15:17-19)
5. What was Paul's goal in his ministry? (15:20-21)
6. Why had Paul been hindered in coming to Rome? (15:22)
7. When did he purpose to come to them? How was this possible considering his purpose in 15:20?
8. What were Paul's immediate plans? (15:25-26)
9. How did Paul justify this collection? (15:27)
10. For what did Paul request the Roman saints to pray? (15:30-33)

Greetings & Benediction

Romans 16:1-27

1 ¶ I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchreae: 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self. 3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: 5 and [salute] the church that is in their house. Salute Epaenetus my beloved, who is the first-fruits of Asia unto Christ. 6 Salute Mary, who bestowed much labor on you. 7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. 8 Salute Ampliatus my beloved in the Lord. 9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. 10 Salute Apelles the approved in Christ. Salute them that are of the [household] of Aristobulus. 11 Salute Herodion my kinsman. Salute them of the [household] of Narcissus, that are in the Lord. 12 Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. 13 Salute Rufus the chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. 16 Salute one another with a holy kiss. All the churches of Christ salute you. 17 ¶ Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. 18 For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. 19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. 21 ¶ Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius, who write the epistle, salute you in the Lord. 23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother. 24 [The grace of our Lord Jesus Christ be with you all. Amen.] 25 ¶ Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, 26 but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: 27 to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

Class Discussion:

1. What was the relationship of Phoebe to the church in Cenchreae? (16:1)
2. How were the saints in Rome to treat her? (16:2)
3. Tell what is known of each person to whom Paul sent personal greetings. (16:3-15)
4. How were they to greet each other? (16:16)
5. What did Paul urge the Roman saints to do about false teachers? (16:17)
6. What are the characteristics of a false teacher? (16:17-18)
7. What reputation did the Roman Christians have? What was Paul's attitude toward them? (16:19)
8. What encouragement did Paul give them? (16:20)
9. Identify those sending greetings with Paul. (16:21-24)
10. How does Paul describe the gospel and what power does he ascribe to it? (16:25-27)