

ROMANS

GOD RULES MY LIFE

I Am Standing on Solid Ground Because I Know His Ways

This amazing book of the Bible will give you a firm understanding of the crucial issues of the Christian faith. One book contains the foundations of our faith in order to help us navigate the world in which we live in a way that pleases the Lord and reflects a relationship with Jesus Christ. Romans is that book.

❖ **Romans Chapters 1-11**

Do not miss the strength and power you will gain as a follower of Jesus by studying this book!

Transformation Bible Study 2025 Becky



ROMANS: GOD RULES MY LIFE

Do You Want the Lord to Rule Your Life? Really?

As believers in Jesus Christ, we say that we want Him to rule our lives as Lord. But do our daily lives prove that statement?

Do our thoughts and actions add up to enough evidence to convince anyone (including ourselves) that He truly Rules my life?

This book of Romans will bring clarity to those questions. We need to know the truth about this. Not just play act that we are His servants.

Come lay yourself bare and find out if your claims to belong to Him, heart and soul, are rooted in truth.

Romans is a life-changing book. I have studied it several times and I always find more and more layers to walking with the Lord and understanding the truths that He offers.

Don't pin the Lord down on what He will teach you; He will surprise you on this journey with well beyond whatever you hoped to learn. Come sit at the feet of Jesus and let Him WOW! You.

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GOD IS IN CONTROL

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Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of the Sovereignty of God.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week's assignment.

**You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.
You must process with your heart, mind and soul.**

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on *Doctrines* which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the *Supplemental Materials* on *How to do your text discovery*. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!



 **We will be implementing some additional class activities.**

Watch for instructions to Class Activity that will increase your retention. These are opportunities for you to talk with and listen to another person, one on one. This will cement in what you are learning.

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for “steadfast love” is *hesed* # 2617: it is a word used for God’s faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalm 136 is the classic text for the use of this word.

❖ Appendix

1. In the Appendix, you will find *the text of the letter to the Romans*. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

Remember to do your Text Discovery for each chapter (psalm).

2. Each week there is an activity to help cement in the focus of the lesson.
3. There is also a Short Reading at the end of most lessons on SEEING JESUS. This is for your reading and class discussion. Other lessons will have a name of God or Doctrine.
4. There are Additional Activities included in the Appendix for your continued study.
5. Please faithfully answer the question each week:
6. Also record your answers to this question each week: **How has studying this chapter for this week sharpened your understanding of Who God is?**
7. **How do the verses this week encourage you to end well?**
How do these verses this week help show you how to end well?
8. **Marinate in each lesson.**

MARINATE What does it mean to marinate?

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives! Our Lord reigns!



ROMANS LESSON 1

“Ruled by the Incorruptible God or Corruptible Man: You Decide”

Doctrine: Sin/ Names of God: Jehovah-Tsidkenu The Lord Our Righteousness

Your Life:

Do you want to rule your life or do you want God to rule your life?

Romans will show you how to turn your life over to a God you can trust.

Before we begin, take a few minutes to talk with the Lord and ask Him,

“Lord, who is ruling my life right now?

Am I trying to take the reins or the steering wheel from You?

If I am, then give me the wisdom to turn everything over to You.

In Jesus’ name, right now, I turn my life over to You.”

Romans 1 – “*Lord, Here is My Life. I believe You Can Rule It Better Than I Can!*”

“This letter is the premier example of the epistolary form of writing, not only in the Pauline body of material and in the New Testament but also in all of ancient literature... The Book of Acts ends with Paul in Rome so that his letter to the Romans follows naturally in the order of Bible books.” Bible Knowledge Commentary

The study of Romans is powerful.

Just that simple statement is enough to hang onto for your entire life.

You no longer need to pull, shove, fret and manipulate.

The Lord’s plan is far better.

Embrace Him and embrace His plan. Be in league with God and be on the same team with Him as regards your life.

➤ **Read chapter one and write your first impressions here.**

Now get a more detailed picture of the book of Romans by looking more intently at each paragraph. While writing your summary statements may not seem scholarly enough. It is vital and any scholar worth his name, will admit that getting and understanding of the smaller chunks of Scripture is critical if you want to understand the big picture.

➤ **Record you paragraph summaries:**

Romans 1: 1-6

Romans 1: 7

Rom. 1: 8-15

Rom. 1: 16-17

Rom. 1: 18-23

Rom. 1: 24-25

Rom. 1: 26-27

Rom. 1: 28-32

- **Go the Appendix and do your Text Discovery work. (Instructions are also in the Appendix on how to do text work.) Use either Instructions or Modified Instructions.**

Make sure you mark out to the side what you learn about God, Jesus and the Holy Spirit (in red, preferably).

God = red triangle

Jesus = red cross

Holy Spirit = red H, red S

In Rom. 1: 1, Paul introduces himself: Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God.

Paul knew clearly who he was.

Do you know who you are that clearly?

How would you define yourself if you were writing to someone and wanted to make yourself known to others?

What defines you?

If you had to use only one word to define Jesus, what word would that be?

What one word would define you?

In the first six verses, how many people are mentioned?

Paul

Christ Jesus

Is Paul name dropping?

What do you think Paul is doing in this opening paragraph?

Remember for the ancient Greek writer, the opening words were the most important.
Paul is sending a message right here at the beginning.

What is it?

Verses 7 stands alone. That should catch your attention.

What is being spotlighted here?

Verse 7

Who are the recipients?

How are they described?

Verse 8

How does Paul feel about these people?

Now verses 8-15.

What is Paul saying in verse 8?

What do you learn about God from these verses (8-15)?

What are Paul's plans in these verses?

In verses 8-13, Paul is informing them of something. What is it?

Paul speaks here in verse 8 that the gospel is being proclaimed throughout the whole world.

How does this relate to Matt. 24: 14?

Verses 14-15 add another aspect to what he is saying. What does he tell them here?

Also look at:

Rom. 15: 22-32 What do you learn here?

Acts 19: 21

Paul does not address this letter to the church at Rome as it seems that there are several household churches in Rome.

Rom. 1: 7; 16: 3-5, 7, 11,

Now as we approach verses 16 and 17, it would be helpful to go back and see what Paul has already said about “the gospel.”

v. 1

v. 2-7 inform you of more concerning the gospel – what is it?

v. 9

v. 15

Now reading all of these verses, write here a summary of what Paul is saying about the gospel to the people of Rome.

Now add to your summary what you see here in verses 16 and 17.

Righteousness is *dikaiosyne* δικαιοσύνη

I. in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God

1. the doctrine concerning the way in which man may attain a state approved of God
2. integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting

II. in a narrower sense, justice or the virtue which gives each his due

Justify is *dikaioo* – to justify a person is to declare him forensically (legally) righteous
δίκαιος

I. righteous, observing divine laws

1. in a wide sense, upright, righteous, virtuous, keeping the commands of God

1. of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
2. innocent, faultless, guiltless
3. used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

1. only Christ truly

approved of or acceptable of God

2. in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

❖ Acts 13: 5, 14; 14: 1; 17: 2, 10, 17; 18: 4, 19; 19: 8

What is Paul's typical ministry tactic?

Verse 18 begins a turning point.

What is beginning to be addressed in v. 18?

"This suppression of the truth is Paul's first reason for God's condemnation of the pagan world." BKC

Some people like to talk only about God's love and mercy.

Why is it important to balance the purity, holiness, and righteousness of God with His holy wrath and resistance to sin?

Why did God tell His people to make no graven images of Him?

Ex. 20: 3-4

God does not want us to have any image to assist us in our worship. A person who really knows God, who has experienced the new birth, and is living in fellowship with Him does not need an image or representation to help him pray. If a person needs such a thing, it proves that he has no inner spiritual life.

A false concept of God

We cannot create anything that will ever be a true representation of the living God, for it will give us a false concept of what God is really like. If the image is false, the thought of God is false, and that produces a false character.

“They have mouths, but they do not speak; eyes they have, but they do not see; they have ears, but they do not hear; noses they have, but they do not smell. . . Those who make them are like them; so is everyone who trusts in them” (Psalm 115:5–6, 8).

A man becomes like the thing he worships. If he puts anything in the place of God, he ultimately becomes like it. After all, what is it to be a Christian? It is to become like Christ. For that reason, God does not want us to cling to a false representation of who He is like.

<https://harvest.org/know-god-article/commandment-2-you-shall-not-make-for-yourself-a-carved-image-exodus-204/#:~:text=God%20does%20not%20want%20us,has%20no%20inner%20spiritual%20life.>

A holy God was something the people just did not comprehend.

God was so very hard for the people to relate to. That’s why Jesus had to come and explain the Father. **John 1: 18**

An image certainly could not do that, so the Son volunteered to be that explanation to mankind. Do you better understand Who God is because of the Son?

That's why He came!

➤ **Read Ps. 19.**

When you read the first section, verses 1-6, you learn that all people can see that there is a God through the general revelation (creation).

Verses 7-14 teach us about the specific revelation of Who God is through the Holy Scriptures.

We learn of the perfection of God and His word.

We learn that the Lord and His ways are right.

We learn that He warns us because He cares for us.

We learn that the Lord is our Rock and our Redeemer.

The Lord unfolds more and more in His Holy Word as we live on His diet of Word and Walk. This is why we do Bible Study. It transforms us to see the Lord more clearly.

Read Romans 1: 18-23 with Ps. 19 in mind.

Write here what you see from both of these passages.

What helps you see the Lord more clearly?

Rom. 1: 24-25

Now for God's response to man's foolishness.

Rom. 1: 26-27

Further response from God.

What is it?

"This truth is that people are creatures of God and can find true fulfillment only in worshiping and obediently serving God the Creator." BKC

Rom. 1: 28-32

Make a list of the human response to a holy God that is described in these verses.

Before looking at Chapter 2, what would you have written after 1: 32?

How would you have proceeded after 1: 28-32 if you were writing this letter?
(There is a value to thinking this through.)

Now having studied Romans 1 – the opening chapter of this very important book, why did the Lord want this book preserved for you, so that, 2, 000 years after its composition, you are still reading it today?

➤ **APPLICATION QUESTIONS**

1. What did you learn about God in this chapter?

Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?

Doctrines are: (Keep this list for future reference)

DOCTRINES LIST

ANGELS

ASEITY

ASSURANCE

ATONEMENT

AUTHORITY OF SCRIPTURE

THE BODY OF CHRIST

THE CHURCH

COVENANT

DISCIPLESHIP

ELECTION

FAITHFULNESS OF GOD

FELLOWSHIP

FORGIVENESS

GIVING

GOD IS THE CREATOR

GOD IS THE JUDGE
THE GOODNESS OF GOD
GRACE
HOLINESS OF GOD
THE HOLY SPIRIT
HUMILITY
IMMANENCE OF GOD
IMMUTABILITY OF GOD
INHERITANCE/ADOPTION
JESUS CHRIST
JESUS IS KING
JUSTIFICATION
KINGDOM OF GOD
LAW
LIVING SACRIFICE
THE MAJESTY AND WONDER OF GOD
THE DOCTRINE OF MAN
MARRIAGE
PERSEVERANCE OF THE SAINTS
PRAYER
PROPITIATION
REDEMPTION
REGENERATION
RESURRECTION
THE RIGHTEOUSNESS OF GOD
SALVATION
SANCTIFICATION
SATAN
SIN
THE SOVEREIGNTY OF GOD
SPIRITUAL GIFTS
SUFFERING AND AFFLICTION
THE TEMPLE
TRINITY
WISDOM OF GOD
THE WORD OF GOD
WORSHIP

**Sin is one of the frequent doctrines in these early chapters.
Find others: (Some may not be included in the suggested list.)**

3. What was included in this chapter which encourages you to grow in your faith?
4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?
5. How did this chapter show you a better way to being a light in this dark and lost world?
6. What did you see this week about Who is ruling your life: you or the Lord?

➤ Find a worship song or hymn that relates to this lesson.

➤ Activity

After reading and studying Romans Chapter 1, tell the Lord what you are most thankful for about Who He is.

➤ Class Activity: Discuss with your partner, why is the righteousness of God so important to me as a follower of Jesus?

You will discuss this for 5-10 with another person. You both are to answer the question, so watch your time carefully.

➤ Read the comments below on the Name of God: Jehovah- tsidkenu (The Lord my Righteousness)

• Hebrew Names of HaShem •

יהוה צדקנו

YAHWEH TSIDKENU - THE LORD OUR RIGHTEOUSNESS

YAHWEH-TSIDKENU: The Lord Our Righteousness- Jeremiah 23:5-6 “Behold, the days are coming,” declares the Lord, “When I will raise up for David a righteous Branch... And this is His name by which He will be called, ‘The Lord our righteousness.’” In Jeremiah God pronounced judgment against Israel and gave them the promise of a righteous Branch (Jesus) who would bring restoration. It is only through the Lord sending His Son that we can be made righteous. Jesus Christ became sin for us so that we could become the Righteousness of God (2 Corinthians 5:21). When we turn and repent, we are cleansed of our sin. “This righteousness from God comes through faith in Jesus Christ to all who believe.” (Romans 3:22).

➤ Read the article on “Sin.”

SIN

There are several words for “sin” in both the Old Testament and the New Testament.

In the Old Testament, “iniquity” is # 5771 *awon*: guilt, evil, iniquity, punishment; it refers to the idea of deliberate twisting or perverting; it conveys the idea of conscious sin

This word is used in **Gen. 4: 13; Ex. 20: 5; 34: 7; Is. 53: 11; Jer. 11: 10; 13: 22**

Also an Old Testament word, “transgression” is # 6588 *pasha*: transgression, rebellion; this word primarily displays a rebellion against God and His laws (**Is. 58: 1; 59: 12; Amos 5: 12**)

“Trespass” is # 817 *asham*: this word refers to the idea of guilt or offense due to wrongdoing; this term may also refer to the offering associated with a sin and the ensuing guilt (**Lev. 5: 6**)

“Sin” is # 2403 *hatta’t*: sin, transgression, sin offering, punishment; this word can refer to sins committed against God or man

Mirrored in the New Testament, there are four primary words for sin as well.

They are:

93 *adikia*: injustice, what is not conformable with justice, that which is wrong

1 John 5: 17 says, “All unrighteousness (*adikia*) is sin (*hamartia* # 266). Whatever does not meet God’s justice is missing God’s goal for us.

266 *hamartia*: sin, missing the mark, missing the true goal of our lives, which is God; aberration from the truth, error, it stands in opposition to the truth (**John 8:46**), used in **Rom. 3:9; 5: 12, 20, 21; Gal. 3: 22; Heb. 3: 13** *Hamartia* is missing the mark ordained by God and not by us.

458 *anomia*: lawlessness, not merely the absence of the law but the violation of the law

In **1 John 3: 4**, “Whosoever commits {on a continual basis} the sin (*hamartia*) also commits {continuously} lawlessness (*anomia*) and the sin (*hamartia*) is the lawlessness (*anomia*)”.

So here, it is evident that lawlessness is missing the mark set by God. He has a standard for His people.

#4189 *poneria*: evil, malice, wickedness (**Matt. 22: 18; Luke 11: 39; Rom. 1: 29; 1 Cor. 5: 8; Eph. 6:12**)

In addition to the above words used in the New Testament for sin, there are two more that are of interest.

3847 *parabasis*: from the verb *parabaino*, *para* implies nearness or proximity, beyond or contrary to; *baino*: to go, walk, step; *parabasis* is going beyond, false-stepping, transgressing, violating God’s standard **Rom. 2:23; 4:15; 5:14; Gal. 3:19; 1 Tim. 2:14**

2549 *kakia*: bad, wickedness as an evil habit of the mind, inherently evil

See **Eph. 4:31; Col. 3:8; Tit. 3:3; 1 Pet. 2:1**

Why would we need so many words on Sin? What would be the benefit to so many words to describe Sin?

That is a lot on the words meaning sin, but it is imperative to be very clear when discussing this word. Our culture admits no existence of sin, so we must be very definite when using this supposedly archaic word.

Now that we have seen what God’s word means by sin, we can observe the dictionary definition of sin.

Webster defines sin as: “the breaking of religious law or a moral principle ... to break a religious law or moral principle ... to commit an offense or fault or any kind; do wrong”

Unger’s Bible dictionary tells us that “the underlying idea of sin is that of law and of a lawgiver. The lawgiver is God. Hence sin is everything in the disposition and purpose and conduct of God’s moral creatures that is contrary to the expressed will of God.”

What is sin?

Rom 3:20 “By the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”

Rom 7:7 “What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, ‘You shall not covet.’”

James 4:17 “Therefore, to one who knows the right thing to do and does not do it, to him it is sin.”

Sin is against God.

Gen. 39:9b “How then could I do this great evil (commit adultery) and sin against God?”

Ps. 51:4 “Against You, You only, have I sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge.”

Self is put in the place of God.

2 Tim. 3:1, 2 “But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy.”

Gen. 3:5 “For God knows that in the day **you** eat from it **your** eyes will be opened, and **you** will be like God, knowing good and evil.”

All have sinned.

Rom. 5:12, 13 “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned – for until the Law sin was in the world, but sin is not imputed when there is no law.”

Rom. 3:23 “For all have sinned and fall short of the glory of God.”

1 Kings 8:46 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near ...”

Sin brings death.

Rom. 6:23 “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

James 1:14, 15 “But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.”

Our lives are affected by sin. Before becoming saved, we are children of wrath.

Eph. 2:1-3 “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

Col. 1:21, 22 “And though you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.”

What can be done about our sin?

Matt. 7:11 “If you then, being evil, know how to give good gifts to your children, how much more will your Father Who is in heaven give what is good to those who ask Him!”

Matt. 19:25b, 26 “Then who can be saved? And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’”

James 4:12 “There is only one Lawgiver and Judge, the One Who is able to save and to destroy; but who are you who judge your neighbor?”

Rom. 5:6, 8 “For while we were still helpless, at the right time Christ died for the ungodly...But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom. 5:19 “For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.”

As our representative head (or federal head) Adam’s sin was imputed to us. Imputation basically means “put that on my account.” We face the penalty of sin’s wages, which is death. Christ, acting as our representative, has paid that debt. We now have His righteousness imputed to us. (**Rom 5:12, 17-21; 2 Cor. 5:21**)

More on this when we discuss *justification*.

Grudem's Systematic Theology offers this: *sin is failure to conform to the moral law of God in act, attitude, or nature. Sin is here defined in relation to God and His moral law.*

“We should note that all sin is ultimately irrational. Though people sometimes persuade themselves that they have good reason for sinning, when examined in the cold light of truth on the last day, it will be seen in every case that sin ultimately just does not make sense.”

The doctrine of sin is crucial to the Christian faith. What we do with the subject of sin will determine whether we see the need for a Righteous, Loving, Merciful Savior and Lord.

It is to be remembered that we not only need God's mercy prior to the point of salvation, but now, moment by moment we are completely dependent on His loving compassion. *“The Lord's lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness.”* **Lam. 3:22, 23**

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” **Matt 5:3**

“Blessed are those who mourn for they shall be comforted.” **Matt. 5:4**

Recognize your condition before a holy and just God and recognize your only hope of life is the sacrificial offering of His only Son. Sin serves a purpose: it drives us to our knees before the Sovereign Judge and Lord. Once on our knees, He draws us to Himself as our Father and Champion of our souls. Praise be to the One and only One Who can remove our sin once and for all!

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

Refrain

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

For my pardon, this I see,
Nothing but the blood of Jesus;
For my cleansing this my plea,
Nothing but the blood of Jesus.

Refrain

Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

Refrain

This is all my hope and peace,
Nothing but the blood of Jesus;
This is all my righteousness,
Nothing but the blood of Jesus.

Refrain

Now by this I'll overcome—
Nothing but the blood of Jesus,
Now by this I'll reach my home—
Nothing but the blood of Jesus.

Refrain

Glory! Glory! This I sing—
Nothing but the blood of Jesus,
All my praise for this I bring—
Nothing but the blood of Jesus.

Refrain

➤ DIGGING DEEPER

For several weeks of this study we will delve into the life of the apostle and writer, Paul. If we were to take one lesson to overwhelm you with the life and ministry of Paul, I am afraid you would be just that: overwhelmed. That is why we are choosing this weekly approach.

For this week, we are looking at Paul's entrance on the scene in the book of Acts.

Acts 7: 51-60; 8: 1

What do you learn about Saul (latter called Paul)?

Acts 9: 1- 31

What do you learn about Saul here?

Now in Romans, we encounter more information about Paul. Read Rom. 15: 18-23, 28, 29 and record here what you learn about Paul.

In the opening verses, how does Paul describe himself?

Paul calls himself a *doulos*, a servant. This word can also mean slave – one who belongs to another.

Paul is set apart for the gospel.

The Greek word *aphorizo* means “set apart.”

The word Pharisee means “set apart one” in the sense of separated one, isolated one.

According to Baker's Illustrated Commentary, “*Paul wrote his letter to the Christians in Rome in the winter and early spring of AD 56-57 while staying in Corinth.*”

In Romans 1: 16-17, we find Paul's summary of the main theme of the letter.

What is that?

Now let's do the same thing Paul does in this chapter, let's turn our attention to Who Jesus is.

Who is Jesus according to 1: 1-8?

Jesus fulfills Old Testament prophecy.

Look at:

2 Sam. 7: 16

Is. 11: 1, 10

Jer. 33: 14-18

Paul tells the recipients of the letter why he is writing. What does he mention as his reasons.

What do verse 16 and 17 tell you precisely about the gospel?

“Is revealed” is in the passive voice, which tells us that it is God Himself Who justifies sinners and causes missionaries and others who share their faith to be effective. *“The righteous status that God grants to the sinner is by faith alone.”* Baker’s

“This expression (Rom. 1: 17) describes God’s action by which He brings people into right relationship with Him. This means that God fulfills His covenant promises.” Baker’s

Read and write a short statement about God’s righteousness and His promises being kept.

Is. 46: 13

Is. 51: 5-8

Is. 62: 1-12

Jer. 23: 5-6

God’s promises are not all about salvation; some of His promises are about judgment.

Rom. 1: 32

We are now entering into a long discussion concerning sin.

One way of outlining this letter is:

Chapters 1-3: 21 Sin

Chapters 3: 22-5 Salvation

Chapters 6-8 Sanctification

Chapters 9-11 Sovereignty of God

Chapters 12-16 Service

**Here are some Old Testament verses about God's response to sin.
Exodus 15: 7; 32: 10-12**

Num. 11: 1

Jer. 21: 3-7

- **Rom. 1: 19, 20**

Compare these verses with:

Ps. 19: 1-6

Acts 14: 17

Acts 17: 24ff

Jer. 5: 21-31

Job 12: 7-9

Is. 41: 20

- **Rom. 1: 25**

"The suppression and distortion of the truth of God is intentional, not an inadvertent mistake."
Baker's

- **Rom. 1: 26-27**

Had the Lord been patient up to this point?

What happened that time had run out and the Lord gave them over to their own wills?

Hint: verse 26 says, "For this reason ..." what was that reason?

“In 1: 28-32 Paul mentions for the fifth time humankind’s suppression of the truth about God (after 1: 18, 21, 23, 25.) After people have assaulted God, they assault each other. Failure to acknowledge God leads to a mind that is worthless, not because it is uninformed or uncultured (which could be rectified through education), but because it perversely rejects truth about God and truth about nature.” Baker’s

Does this show you how very seriously the Lord considers Truth?

Why is Truth so important to the Lord?

Look at John 14: 6 and answer the question: Where do you see Jesus this week?

ROMANS 2

“If I am Judged as without Excuse, Is There Any Hope for Me?”

**Doctrine: The Law/ Names of God Jehovah-shaphat God the Judge
Seeing Jesus**

BASIC STUDY

- **Read Romans 2 and write your first impressions here.**

- **Go back through the paragraphs and record a short summary.**

1-11

12-16

17-24

25-29

- **Do your own text discovery on Romans 2.**

Especially note the contrasts.

For instance, verses 7 and 8 describe two different types of people. Make note of that.

Verses 12-16 describes those with and without the Law. Note this.

Verse 15 – accusing/defending.

Verse 19 – light/darkness.

Verse 25 – circumcision/uncircumcision.

Verse 28 – outwardly/inwardly.

Verse 29 – praise from men/God.

Write here what you learn about these contrasts. What is Paul’s point in writing this?

We will find out more and more about Paul.

This week we will talk about where he was while he was writing this letter to the Romans.

Paul was on his third missionary journey when he wrote 1 and 2 Corinthians and Romans.

He wrote 1 Corinthians from Ephesus, 2 Corinthians from Macedonia, and Romans from Corinth. The time frame is from 52-56 AD.

If you have studied 1 Corinthians, you will remember what kind of environment Corinth was. It was a wicked and worldly city, filled with idol worship and debauchery of every kind. The temple of Aphrodite was basically a place of prostitution; this temple sat at the highest point of the city from which all could see it.

Think of Paul writing to explain the teaching of sin to the Romans as he looked out of his window overlooking the sin-ridden city of Corinth.

What an inspiration!

Imagine writing this letter to people he had not met yet in Rome, while dealing every day for 1 and ½ years with the people of Corinth and their pagan ways. Paul truly was tireless and ever hopeful that the Lord could change any heart.

I pray that gives you hope for those you have waited long years to see come to the Lord.

Never lose heart! Paul didn't.



Corinth with temple Mount in the Background (Temple of Aphrodite)

What is the overall message of this chapter now that you have taken a look at each paragraph and you know some background on the writing of this letter?

How does Romans 2 relate to Romans 1?

What word do you see repeated in 2: 1-3?

Write here the last eight words of verse 4.

How would memorizing and meditating on these words each day, help you go throughout your day?

In verses 5-8, list all the negative traits mentioned.

Stubbornness

Unrepentant heart

What appears in these verses to be important to God?

Verses 9-11

What do these verses tell you about God?

What does it mean “to the Jew first and also to the Greek?” (Don’t worry if you don’t know yet, we will discuss it later. Just record what you think for now.)

What word becomes dominant in verses 12-15?

How does the Law relate to judgment?

We are only covered from the penalty of the Law by the blood of Jesus Christ.

Only Jesus could ever provide a justification from the Law.

Praise God He has done this!

Stop right now and thank the Lord for His Provision of satisfying God's anger toward disobedience. Write any words to the Lord you are prompted to offer Him.

The above time with the Lord is meant to be a blessing, a communion between you and the Lord. Use this time for that purpose. You need it more than you know.

**All throughout this chapter, there are time references.
Here there is a reference to the day when God will judge the secrets of men through Jesus Christ. What is our only hope in this regard?**

**Verses 17-29 are attempting to clarify what it means to truly be circumcised and a keeper of God's ways.
Read these verses again and write here what God wants from His people.**

Give the traits of the true follower of the Lord:

Give the traits of the false follower of the Lord:

DOCTRINE is one of the keys to guarding your faith and your heart. You must become sound in your doctrine. This does not come easily. You must count the cost.

**Write what you learn about the Law from these verses.
(You do not have to be exhaustive; simply record at least 4 things about the Law.)**

**Read:
Matt. 5: 17-20**

Matt. 7: 12

Matt. 22: 34-40

Here are some notes from Gospel Coalition that may shed light on the place of the Law in the life of the believer in the grace of God.

Read as much as you can, but at least the first full page.

[https://www.thegospelcoalition.org/themelios/article/christian-morality-jesus-teaching-on-the-law/#:~:text=Here%20Jesus%20affirms%20the%20OT,least%20of%20them%20\(19\).](https://www.thegospelcoalition.org/themelios/article/christian-morality-jesus-teaching-on-the-law/#:~:text=Here%20Jesus%20affirms%20the%20OT,least%20of%20them%20(19).)

Matthew tells us that at the Last Supper Jesus took the cup, and when he had given thanks he gave it to his disciples, saying:

²⁷‘Drink from it, all of you; ²⁸for this is my blood of the [new] covenant, which is poured out for many for the forgiveness of sins.’

Here Jesus takes up the prophecy of Jeremiah concerning a new covenant ([Jer. 31:31–34](#)). He anticipates his death on the following day, and declares that the blood he will shed will be for the forgiveness of sins (cf. [Jer. 31:34b](#)). Therefore, at one stroke, his death made redundant all the practices in the Law by which worshippers sought forgiveness of sins ([Heb. 8:1–10:18](#)). It did not, however, *destroy* them: it raised them (cf. [Matt. 5:17–48](#)). Under the new covenant, there is still a sanctuary, still a priesthood, still the shedding of blood: but the sanctuary is now in heaven ([Heb. 8:1–2; 9:11, 24](#)), the priesthood is eternal ([5:1–10, 7:1–28](#)), and the blood is effective ([Acts 13:38–39, Heb. 9:1–10:18](#)). The writer to the Hebrews likens the relationship between the old covenant and the new to that between a shadow and reality (10:1): there is a correspondence, but one is much better than the other (8:6).

These prophecies speak of a new relationship with the Law. No longer will God’s people have to try to keep the Law in their own strength: God will give them his Spirit to enable them to do it.

Jesus goes on to explain to Nicodemus how it is possible for him to be born ‘of water and the Spirit’:

¹⁴‘And as Moses lifted up the snake in the wilderness, so must the Son of Man be lifted up, ¹⁵that everyone who believes in him may have eternal life.’

Jesus was ‘lifted up’ on the cross ([John 12:32–33](#)) where he shed his blood for the forgiveness of sins. He was also ‘taken up’ into heaven ([Acts 1:9–11](#)), from where he sends the Holy Spirit ([Acts 2:33, 38–39](#)). Because of this we may look up to him on the cross for the forgiveness of our sins, and look up to him in heaven for the help of his Spirit ([John 7:37–39, 15:1–8](#)).

An important question is, how does the Holy Spirit ‘write’ God’s law on our hearts ([Jer. 31:33](#))? Does he do this without our being taught it, or do we still need instruction? Jesus answered this question when he commissioned his disciples: ‘Go therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, [and] *teaching them to observe all that I have commanded you*’ ([Matt. 28:19–20](#)). This teaching formed a key part of their ministry ([Acts 2:42, Eph. 4:20–24](#), etc.).

New relationship with the Law (John 3:1–21)

Jesus explains to Nicodemus how the new life that He brings through His sacrifice will change everything by going through Him to fulfill the Law.

When Nicodemus came to Jesus at night (1–2), Jesus said to him, ‘unless someone is born again, he cannot see the kingdom of God’ (3). Nicodemus could not understand this (4), so Jesus explained, ‘unless someone is born of water and [the] Spirit, he cannot enter into the kingdom of God’ (5). Nicodemus says that he still cannot understand (9), to which Jesus replies that, as a teacher of the OT, this is something he should be able to understand (10).

The reason Jesus felt that Nicodemus should have understood this fulfilment of the Law is because of Old Testament passages like:

Ezek. 36: 25-27

Jer. 31: 31-34

Look at both of these passages and relate them to Rom. 2: 17-29.

- **Seeing Jesus: Because Jesus kept the Law in its entirety, I am considered circumcised and righteous, as though I have kept every law, because in Christ I have kept every law.**
- **Class Activity: You will break into one-on-one discussion on a particular topic. This week it is the Law. Answer this question: what bearing does the Law have on you today?**

For more on the Law and its relationship to the believer in Christ,

- **Read the article on LAW. This will be your Activity for this week.**

THE LAW

What comes to mind when you think of “law?”

It depends on where you are on the spectrum of grace.

For those under the Law in Old Testament times, the Law was a comfort if they were obedient. The Law was a burden if they struggled with obedience and lived their own way. But for this time period, grace was not on their radar in regard to the Law.

A few things to ponder before we begin our study of the Law.

The Law is a doctrine, a teaching.

Do you believe all the Christian doctrines?

You know how to validate your belief?

Answer this question: do you comply, do you live by, have you changed your life in order to follow these doctrines you say you believe?

To read and learn doctrine is an entirely different thing than dying to your way and submitting to the Sovereign Lord’s reign.

- **So before we enter into this holy study on His Law, ask Him to enlighten you in order to transform your life.**

The concept of Law is complicated. In the OT, law can refer to the Decalogue (the Ten Commandments); the first five Books of the Bible (the Pentateuch); it can also refer to the whole of the OT with the exception of the Prophets; it can also refer to the divine revelation in general as recorded in Ps. 1: 2; 19: 7-9; 94: 12.

In the NT, Paul in particular writes about the law. In Rom. 7: 3 – he refers to the law in regard to freeing a woman to remarry by the death of her husband.

On the broader spectrum, Rom. 2: 14 discusses the law which the Gentiles by nature follow.

So how can we come to terms with this hard to nail down word? By the way, the Oxford English Dictionary lists 23 definitions of this word!

This is where reasoning through the Scriptures is paramount.

Always ask questions. Here we need to know WHY the law was given and WHEN.

So let's start with the easy one: WHEN.

God had a special relationship with Abraham. What was their relationship based on: law or covenant? What's the difference?

The covenant God established with Abraham was a unilateral covenant: God initiated it and He made certain promises to Abraham.

God's covenant with Noah, that never again should all life be destroyed by water, is a **UNILATERAL** covenant, meaning that it was a **PROMISE** of God, not a contractual agreement (which is a **BILATERAL** covenant).

In regard to Abraham:

First, the smoking fire pot and flaming torch were symbols of God (and some say Christ, but for our purposes that does not matter), only God passed between the animals, Abram did not.

Therefore, this is a **UNILATERAL** promise, a promise God was making to Abram concerning his descendants and a "land grant." This covenant has never yet been fulfilled, for the Israelites have never possessed all the land "from the river of Egypt to the great river, the river Euphrates."

Second, God told Abram, "*know for certain*" which is covenant terminology for a sign, they both mean the very same thing but spoken differently in their usage.

Gen. 15: 9-21

<https://newcovenantunderstanding.wordpress.com/2012/09/06/the-difference-between-unilateral-and-bilateral-covenants/>

The above is a covenant, not a law.

The Law came later. Gal. 3: 17-18, "*What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.*"

Also Rom. 4: 16, "*For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all.*"

John 1: 17, "*The Law was given through Moses; grace and truth were realized through Jesus Christ.*"

Rom. 5: 21, "*So that, as sin reigned in death, even so, grace would reign through righteousness to eternal life through Jesus Christ our Lord.*"

➤ Jesus' View of the Law

For Jesus the Law could be summed up in two commandments: love God and love your neighbor. Matt. 22: 34-40

Luke 10: 25-37 is the same question and answer, but in Luke we have a further teaching on who our neighbor is: the Good Samaritan. How thankful I am that this man asked Jesus this question!

The summation of the Law which Jesus gave places it high above ceremonies or rules and instead assigns it to a proper relationship between a person and his God and between that person and other persons.

Jesus also tells us, “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.” Matt. 5: 17

➤ **The Law that Jesus Knew**

The Commandments begin with our relationship with God. The first is key – no other gods before the true God.

How do we keep this commandment? John Stott writes, *“For us to keep this first commandment would be, as Jesus said, to love the Lord our God with all our heart and with all our soul and with all our mind (Matt. 22: 37); to see all things from His point of view and do nothing without reference to Him; to make His will our guide and His glory our goal; to put Him first in thought, word, and deed; in business and leisure; in friendships and career; in the use of our money, time and talents; at work and at home ... No man has ever kept this commandment except Jesus of Nazareth.”*

Only a proper view of God, which begins with the Law, can set us on the right path to living life as Christ lives it. Christ followed the Law; it gave Him awareness of right and wrong – He reflected the character of His Father.

“A typical view of the Law is that its purpose is to teach us how to be good. That is not the Bible’s emphasis.” J M Boice

Why was the Law given?

“The Old Testament Law is the purest expression of the holy character of God ... God’s character also has been expressed in the general moral consciousness ... a universal awareness of moral law and a sense of need for it.” J M Boice

At the very moment Moses was receiving the Law from the Lord, the people were demonstrating (Ex. 32) their natural inclination to sin – specifically sinning in the areas which the first commandments prohibit. Clearly this is a poignant demonstration of the fact that man can never achieve the righteousness of God.

✓ The primary function of the Law is to expose sin.

❖ Yet in the giving of the Law, which exposes our inability to attain to the righteousness of God, the Lord also gave instructions concerning the sacrifices which point to the maintaining of a relationship with a Righteous God.

God chose Moses to be the Lawgiver, but He also chose Aaron to be the high priest who would consecrate the people.

“All the OT sacrifices point in one way or another to the coming of the Lord Jesus Christ... Before God can give us the gospel, He must slay us with the Law. But as He does so, He shows us that the Law contains the gospel and points us to it. ”

J M Boice

The Three Purposes of the Law

1. The Law functions as a mirror. We can see both the perfect Righteousness of God and the sinfulness of man as we look into the truths of the Law.
The Law gives knowledge of sin. Rom. 3:20; 4:15; 5:13; 7:7-11
The Law leads us to repentance and faith in Christ. Gal. 3:19-24
The moral Law revealed in the Ten Commandments and expounded in other parts of the Bible is an expression of God's righteousness, given as a code of practice for God's people in every age.
2. The Law, in its civil use, restrains evil.
The Law cannot change the heart, but it can dissuade lawlessness. Rom. 13:3, 4; Deut. 13:6-11; 19:16-21
3. The Law is a guide to the regenerate to do the good works that God has planned for them. Eph. 2:10
The Law is the "family code" for the believer. As our Heavenly Father is holy and blameless, He has instructed us to be perfect, mature, complete because He is and we are His seed. Matt. 5:48; 1 John 3:4-10
We are to make disciples who follow the Lord's teaching. Matt. 28:20; John 14:15
The Law does not provide salvation, (Rom. 6:14; 7:4, 6; 1 Cor. 9:20; Gal. 2:15-19; 3:25) but the believer is "under the law of Christ" as a rule of life. 1 Cor. 9:21; Gal. 6:2

"The Law is not opposed to the love and goodness of God but shows what it is in action."
Reformation Bible

Antinomianism

This term comes from two words: *anti* "against" + *nomos* "law."
It means "opposed to law." The one who holds this view would deny that God's law in Scripture should directly control the Christian's life. **2 Pet. 2; Jude 4-19** shed some light on this problem within the early Church.

Jude 4, "*For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.*"

A particular group of antinomians were the **Gnostics**. They taught that the body and soul were separate. They believed that behavior of the body was irrelevant to the immortal soul. This gave their followers a license to sin.

Another brand of antinomianism placed trust in the Holy Spirit's inward prompting as to deny any need to be taught by the Law as to how to live. Freedom from the Law would bring a more receptive alliance with the truths of the spirit world.

Some see antinomianism as the view that the moral law does not apply to Christians, who are instead under the law of grace. For those who hold this view, moral effort is discounted and unnecessary.

Docetism was a belief system which denied the humanity of Jesus. Matter or the material is not real. The spirit or the mind are the highest forms of reality. So what one does with his body is not important. This perversion comes from Greek philosophy which considered the duality of life expressed in the material and immaterial.

Docetism takes its name from the Greek *dokeo*, meaning "to seem or appear."

This heresy taught that Jesus only "seemed" to be human. It was unbelievable that God could have become material, since all matter is evil and God is pure and holy. Jesus, to them, was simply an illusion, not a reality, more of a ghost or apparition, than a true human being.

What this means for the antinomian is that matter being evil can have no effect on the true essence of the spirit of the individual. This heretical teaching was a problem in the early church as evidenced by the writings of Paul and John. The first epistle of John addresses this issue. **1 John 4: 2, 3**, "*By this you know the Spirit of God: every spirit that confesses that Jesus Christ has **come in the flesh** is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.*"

The Law is not sin, but it shows what sin is.

❖ **A New Testament approach to the Law is found in Romans 7.**

While this is a controversial chapter, with some saying the author means to point to a prior salvation view of the Law and others a post salvation view, it is beneficial if we can put that argument aside for a moment and look mainly at what we learn about the Law from this chapter.

Paul is urging his readers to die.

In death we are freed from the Law, *“For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.”* Rom. 7: 5-6
Rom. 7: 12, 14, 22, *“So then, the Law is holy, and the commandment is holy and righteous and good ... For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin... For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body...”*

Rom. 8: 2-4, *“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”*

“I have been crucified with Christ; and it is no longer I who live but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.” Gal. 2: 20, 21

❖ **Some Additional Notes Which May Prove Helpful in Regard to the Law:**

God’s Word and Its Synonyms

Psalm 119 is an acrostic arrangement on the theme of God’s word. Each strophe or stanza has eight verses which begin with the same letter of the Hebrew alphabet. The next strophe will begin with the following letter of the Hebrew alphabet. For instance, in English, stanza one would begin and continue each line with “A”. Each line of the second stanza would begin with the letter “B”. This would continue until the alphabet was finished. In an English poem, because we have 26 letters, there would be 26 stanzas.

Hebrew has 22 letters in the alphabet.

This psalm is a collection of thoughts, meditations and prayers on God’s word.

The writer uses ten words to refer to God’s word. (# 9 and #10 are not included by some.)

These are listed below.

1. “Law”: # 8451 *torah* indicates direction or instruction. Reference to whole bodies of teaching is implied, such as Deuteronomy, even the whole Pentateuch.
The word “law” has both a specific meaning and a general meaning. In the general sense it refers to any “instruction” coming from the revelation of God as the basis for life and action.
In the specific sense it refers to the Torah of Moses.

“Here, as in **Ps. 1 and 19**, it must be taken in its widest sense, as synonymous with the “word” of Jehovah (**Is. 1:10; 2:3**), to include all Divine revelation as the guide of life.”
A. F. Kirkpatrick

C.S. Lewis wrote a study on the psalms called Reflections on the Psalms. He mentions his surprise at how the psalmist writes of his “love” for God’s law, not respect or admiration, but love. This seemed strange to him, similar to loving the instruments of a dentist which are used to inflict pain on the patient. But for Lewis, the reason for the confusion was answered with a better understanding of the word “law”.

Law includes the entirety of God’s written revelation, promises as well as warnings, blessings as well as judgments. Lewis also found that what the poet loved about God’s law was “the engaging moral order of the divine mind.” This order is carefully constructed in the psalm we have been studying for weeks now. We consider *love* as emotional but when the psalmist writes of love of God’s law, precepts, commandments, it is not particularly emotional in the sentimental sense. This *love* is a reflection of the psalmist’s awe and devotion in having been privileged to gain entry through God’s word into the perfection and beauty of God’s word – God’s mind.

Torah: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

Torah psalms: three psalms in particular make the Torah the focus: **1, 19, 119**. Sixteen others focus on this topic enough to fall in this category as well: **18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148**. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

2. “Word”: # 1697 *dabar* can mean spoken word or speech, a command or royal decree, a report or tidings, advice, reference to legal affairs, business dealings. But most of all it refers to divine communication. The Ten Commandments are literally called “the ten words of the Lord.” This is a term which is used for God’s revelation, any word that proceeds from the mouth of the Lord. This is a general designation for divine revelation. This can be a “word” referring to the Decalogue, the Law of Moses, or the word given by God to the prophets.
3. “Commandment”: # 4687 *miswah* indicates a definite command with authority. Many times its use is associated with an order of the covenant God.
4. “Statutes”: # 2706 *huqqim* comes from the root word which means “to engrave or inscribe.” God is the divine authority and therefore issues the divine decrees to His covenant people. This word reveals His royal sovereignty and establishes His divine will in His creation. It is always in the plural. It also refers to that which must be observed by strict ritual.

“The *huqqim* of the Lord give order to human lives, even as they uphold order in the created world.” Expositor’s Commentary on the Psalms

5. “Judgment”: # 4941 *mispot* means a judgment, a legal decision, a legal case, a claim. It denotes a binding law which stems from a judicial decision and corresponding precedence. It refers to cases or legal decisions associated with particular legal issues. The word is clearly associated with the basis of Israel’s legal system. God is the supreme Judge and therefore reveals His will through His laws and judgments. This word can also refer to God’s judgment on the wicked. This term also refers to the place of judgment, the place where judgments were rendered; disputes were to be taken here. This word is also used to describe the instructions or plans regarding the building of the Tabernacle and the exact directions for the Temple.

The mispatim (judgments) of God are righteous and they establish His sovereign order in His creation, giving His people a security which they cannot create.

6. “Precepts”: # 6490 *piqqudim* is a poetical word for mandate, found only in the psalms. This word is strongly associated with covenant and with the revelation of God. The root word (*p-q-d*) “visit or appoint” signifies a relationship between the speaker and the object. As the Sovereign, covenant-keeping God has commanded the precepts, it is the job of the psalmist to *guard, long for, keep, love, seek, choose, and meditate* on these precepts. The root of this word means to attend, to visit and to search out. The idea of attending to something, especially in the case of God paying attention to His people, is in view here. The idea that God is paying attention to how He wants things ordered is prominent in this word.
7. “Testimony”: # 5715 *edah* declares a solemn declaration to the will of God. It can be referred to as a precept or warning sign. It reveals the standard for God’s required conduct. Also referred to as ordinances. This word is derived from “w-d” (“witness or testify”). A covenant relationship is in view as this word is used when referring to “the tablets of the Testimony” and “the ark of the Testimony”. God’s covenant people were to be loyal to the covenant agreement made between Himself and His people. Observance of God’s ordinances was not optional. He is our Witness and our Judge.
8. “Way”: # 1870 *derek* describes the mode of life one will follow as directed by God’s law. From the verb *darak*, meaning to walk or to tread. Usually this word is used metaphorically to refer to the pathways of one’s life, indicating the pattern of life. The obedient life, the righteous life, the wicked life are all described using this word. Also pleasant, dark, and wise ways are represented in scripture using this word.
9. “Word” or “saying”: # 559 *imrah* can be translated “promise” and is closely connected to *dabar*. This can refer to anything God has promised, commanded or said.
- 10 “Path”: # 734 *orah* is very similar to “way”. It means “pathway, highway or byway. It describes the literal path one walks on (**Jud. 5:6**); the path or rank one walks in (**Joel 2:7**); the path of an individual or course of life (**Job 6:18**); the characteristics of a lifestyle, good or evil (**Ps. 16:11**); righteousness or judgment (**Prov. 2:13**). The Complete Word Study of the Old Testament

Throughout this psalm, the message of Deuteronomy is seen in both the language and message. The law as God’s standard is not portrayed as burdensome or ritualistic, but a loving response to a gracious LawGiver.

“When the psalmist used the word “law” (torah), or any other words for the Scriptures, he was referring to much more than the Ten Commandments and the ceremonial instructions that have now been fulfilled in Christ. He was referring to the entire revelation of God as found in the Old Testament Scriptures.” W. Wiersbe

With the use of several words to clearly explain God's law, the psalmist carefully crafts a masterpiece depicting the eternal benefits and blessings of the Divine gift of His communication to His covenant people. Without covenant, there is no divine blessing and no understanding of His words of life.

➤ **APPLICATION QUESTIONS**

1. What did you learn about God in this chapter?

Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. What was included in this chapter which encourages you to grow in your faith?

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?
 5. How did this chapter show you a better way to being a light in this dark and lost world?
 6. What did you see this week about Who is ruling your life: you or the Lord?
- Find a worship song or hymn that relates to this lesson.
 - Read the article on the Name of God: Jehovah- shaphat (The Lord is Judge.)

God the Judge = Jehovah-Shaphat

[Genesis 15:12–16](#)

[GENESIS 15:12–16](#)

“The Lord said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs But I will bring judgment on the nation that they serve’ ([Gen. 15:13–14](#)).

Judgment ultimately belongs to God alone, which Scripture time and again emphasizes. He is the one who “will judge the righteous and the wicked” ([Eccl. 3:17](#)). On that final day, the Lord will judge “the secrets of men by Christ Jesus” ([Rom. 2:16](#)), and will admit into His eternal kingdom only those whose names are written in the book of life ([Rev. 20:11–15](#)).

The Word of God is clear that our Creator does not reserve all judging until the time of Christ’s return; rather, He may intervene in history to judge evil. As the great Judge, the Lord reserves the right to bring justice to bear upon evildoers before that day on which He will bring His plan of redemption to its completion. This is the teaching of today’s passage. In swearing an oath by Himself to keep His promise to Abram and his descendants, God pledges both to judge those who will afflict the patriarch’s children in Egypt and the Amorites dwelling in the Promised Land when Abram receives his revelation from the Lord ([Gen. 15:12–16](#)).

What is notable about this episode is how the twin themes of salvation and judgment are intertwined therein. The future Israelites will be rescued from Egypt and God is going to crush His enemy the pharaoh in order to accomplish this feat ([Gen. 15:14](#); [Ex. 3](#)). This delivered people will inherit Canaan, but only after the wickedness of the pagan inhabitants rises to the level where God must cause the land to vomit them out ([Gen. 15:16](#); [Lev. 18:24–30](#)). In every contest, there must be a winner and a loser. For the Lord to win the battle, His enemies must lose. Such is the case in every episode of judgment and redemption in history, and on judgment day, those who ally themselves with God will find themselves enjoying the final victory, while those who oppose Him will experience utter defeat. What John Calvin says in commenting on today's passage applies to the salvation of all people: "The sons of Abram could not otherwise be saved than by the destruction of others."

God brings this wrath upon His enemies when He has determined that their iniquity is complete ([Gen. 15:16](#)). Those who impenitently add to their iniquity will fill up the cup of judgment to the point where the Lord will pour it upon them, but those who repent and follow Him will not meet eternal suffering.

Coram Deo

Many people presume upon God's patience since He does not execute His wrath every time they sin. They might think that He is overlooking their transgressions rather than postponing judgment so that they might find repentance ([Rom. 2:4](#)). Let us take care in presenting the gospel to make sure people understand that His patience will not last forever. May we also not take advantage of His patience lest we fall under the hand of His discipline.

For Further Study

[PSALMS 50:1–6](#) [JEREMIAH 25:15–38](#) [TIMOTHY 4:1](#) [REVELATION 16:17–21](#)

<https://www.ligonier.org/learn/devotionals/god->

➤ DIGGING DEEPER

"In Rom. 2:1 Paul shifts his style to employ diatribe, interacting with a dialogue partner."
Baker's

Rom. 2: 1 and 5 relate to each other. What is the relationship of these two verses?

"God's judgment is based on three divine standards – truth (2: 2-4), impartiality (v. 5-11), and Jesus Christ Himself (v. 12- 16) – which are absolute and infinite, condemning every person." BKC

- 2: 4
Kindness chestotes **χρηστότης**

- I.moral goodness, integrity
- II.benignity, kindness
- III.benevolence in action

Eph. 2: 7
Titus 3: 4

- 2: 5, 6 stubbornness, hardness *skleroteta* from which we have *sclerosis* in English
σκληρότης - # 4643

2: 6 – Compare this verse to:
Ps. 62: 12

Prov. 24: 12

Is. 3: 10, 11

Jer. 17: 10

Hosea 12: 2

In the New Testament we find the same response.
Matt. 7: 21; 16: 27; 25: 31-46

2 Cor. 5: 10

Col. 3: 24, 25

- 2: 7-11

“To those who by perseverance in doing good seek for glory and honor and immortality, eternal life”

Present tense – “keep on seeking” **zeteo ζητέω # 2212**

The KJV translates Strong's G2212 in the following manner: [seek](#) (100x), [seek for](#) (5x), [go about](#) (4x), [desire](#) (3x), *miscellaneous* (7x).

Outline of Biblical Usage

I.to seek in order to find

1. to seek a thing
2. to seek [in order to find out] by thinking, meditating, reasoning, to enquire into
3. to seek after, seek for, aim at, strive after

II.to seek i.e. require, demand

1. to crave, demand something from someone

“A person’s habitual conduct, whether good or evil, reveals the condition of his heart.” BKC

- 2: 12-21

Without these conflicts of Judaizers and antinomians Paul may not have written this great letter forged in adversity.

- 2: 12

“Gentiles who sin will perish, but the Law of Moses will not be used as a standard of judgment against them. On the other hand, the Jews who sin under (lit., but ‘in the sphere of’) the Law will be judged by the Law. The Gentiles are not excused from God’s judgment, but they will not be judged according to the standard (the Mosaic Law) that was not given to them.” BKC

- 2: 13

“God does not give eternal life or justification to those who perform good works, but to those who believe (trust) in Him and whose conduct reveals their regenerate hearts.” BKC

- 2: 14

Several points we can pick up about the Gentiles is that they “do not have the _____.”

Yet, they instinctively do the things of the Law, “are a _____ unto themselves.”

- 2: 15

“They show the work of the Law _____, their conscience bearing witness and their thoughts alternately accusing or else defending them.”

- 2: 16

“On the day when, according to my gospel, God will judge _____ through Christ Jesus.”

- 2: 17-24

List here all the things you find out about relying upon the Law.

- 2: 24

Do you detest the things that dishonor God?

Look at:

Deut. 7: 25, 26

- 2: 25-29 **Circumcision of the heart**

Deut. 10: 16; 30: 6

Jer. 4: 4; 9: 25-26

Ezek. 44: 9

- 2: 25 **“Circumcision”**

“A Jewish lawbreaker is just like a Gentile lawbreaker; the Jews’ rite of circumcision counts for nothing.” BKC

- 2: 28-29

“Some Jews followed the Law’s regulation outwardly, but their hearts were not right with God (Is. 29: 13). A circumcised heart is one that is ‘separated’ from the world and dedicated to God. The true Jew receives his praise not from men (as did the Pharisees) but from God. A circumcised heart is one that is ‘separated’ from the world and dedicated to God.” BKC

Romans 2 is crucial to the letter because it exposes one of the major issues of sin – thinking we can come to the Lord on the basis of our own good works.

Romans clearly argues throughout that the Lord’s holiness and justice are so completely foreign to humans that we tend to think that we can approach God on terms other than His own.

God cannot be approached except through the means He has provided and that means is Jesus.

As we progress through Romans, we will learn more and more about our sin and His holiness and the great chasm between the two. Hopefully you will forever remember how vastly different your Lord is and will never again fail to see the absolute superiority of His ways and the utter dismally insufficient nature of our stature before the Lord.

His grace is our only hope.

LESSON 3

“Does the Jew Have An Advantage Over the Gentile?”

You will see that the answer to this question is both Yes and No.

Doctrine: the Holiness of God / Seeing Jesus

BASIC STUDY

Romans 3 and 4 are critical chapters in this letter. Please apply yourself intentionally to these two chapters in the next two weeks.

Perhaps you cannot do ALL the homework but measure your time in the next two weeks and make sure you do your best.

DO NOT BE CASUAL ABOUT YOUR TIME WITH THE LORD!

- **Read Romans 3 and write your first impressions here.**

- **Write your paragraph summaries here. Remember you only need to write a sentence or two.**

Romans 3

1-8

9-18

19-20

21-26

27-30

31

- Do your text discovery on the texts in the Appendix.

What has Paul established in the first two chapters?

How does chapter 2 end?

Relate that to the beginning of chapter 3.

Chapter 1 and 2 establish the Righteousness of God and the sin of man. There is a chasm between God and man which is impassable by man, but God must be proved to be both “the just and the justifier of the one who has faith in Jesus.” 3: 26

How is God to do this?

Can God overlook the offenses in the Law that have been committed by man? NO

So how can man ever be righteous enough to be in God’s presence?

How can man stand before God and not be consumed?

The covenant between the Father, Son and Holy Spirit would provide the way of Redemption – buying man out of the bondage of sin.

That was the only way and the only hope of man.

EMBRACE THE MOST EXCELLENT TRUTHS OF ROMANS 3. This chapter describes the absolute corruption of man in the first 20 verses and then in the next 11 tells us HOW God bought us back from the jaws of hell and death. Hallelujah! What a Savior!

After what God has done, there can be no boasting by man. Rom. 3: 27

What does that statement mean? What possible boasting could there be?

- Record here all you learn about God.
- 3: 6 God is Judge.**
- 3: 7 God's truth abounds to His glory.**
- 3: 11 No one seeks God. (But God seeks man.)**
- 3: 19 All the world is accountable to God.**

Now continue going through chapter 3 and find what you learn about God.

As always it is imperative to relate your current chapter to those that went before and those continuing on. This is essentially reading the text in context.

As the first two chapters explained, both Jew and Gentile have sinned against God. The Gentile by not knowing the ways of God and the Jew by knowing the ways of God but not following them, not obeying them. Both have forfeited their right standing before the Lord.

The Jew has been blessed to know the ways of God but he has no guarantee for his salvation apart from complete obedience to God's Law which we have seen is impossible. The Jews have shown the world that coming to God must be based on something other than complete obedience. Abraham has shown us as well that coming to God is based on faith, not works alone.

As we focus on the Jewish origins of the Christian faith, we will run across things that are less familiar to a Christian but very familiar to a Jew. We must make ourselves aware of the strong link between Jew and Christian.

This week we come to a critical concept: circumcision. This word is the symbol for the identification of the follower of God.

During the period of the Law, all God-fearing followers of Yahweh were to be circumcised. But under the New Covenant, circumcision was to be of the heart and not the flesh.

You may ask, "Why all this concern with circumcision?"

Good question!

This is about your IDENTITY IN CHRIST. Nothing is more important than that.

So take special care with this assignment. Your identity depends on it.

Below are some Bible verses on circumcision.

While this is a lot to read, it is crucial for the Christian to have an understanding of the importance of this great doctrine: the circumcision of the heart.

[1 Corinthians 7:19](#)

For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.

[Jeremiah 4:4](#)

Circumcise yourselves to the Lord; remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your deeds.

[Genesis 21:4](#)

And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

[Romans 2:25-29](#)

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

[Galatians 6:15](#)

For neither circumcision counts for anything, nor uncircumcision, but a new creation.

[Genesis 17:10-14](#)

This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.

[Romans 4:11](#)

He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,

[Galatians 2:3](#)

But even Titus, who was with me, was not forced to be circumcised, though he was a Greek.

[Galatians 5:6](#)

For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

[Luke 2:21](#)

And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

[Philippians 3:3](#)

For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh—

[Deuteronomy 10:16](#)

Circumcise therefore the foreskin of your heart, and be no longer stubborn.

[Romans 2:28](#)

For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical.

[Leviticus 12:3](#)

And on the eighth day the flesh of his foreskin shall be circumcised.

[1 Corinthians 7:18](#)

Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision.

[Romans 2:29](#)

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

[Genesis 17:12](#)

He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring,

[Ephesians 2:11](#)

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—

[Deuteronomy 30:6](#)

And the Lord your God will circumcise your heart and the heart of your offspring, so that you

will love the Lord your God with all your heart and with all your soul, that you may live.

[Colossians 2:11](#)

In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,

The idea of “circumcision of the heart” is found in [Romans 2:29](#). It refers to having a pure heart, separated unto God. Paul writes, “A Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter.” These words conclude a sometimes confusing passage of Scripture regarding circumcision and the Christian. Verses 25-29 provide context:

“For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.”

Paul is discussing the role of the Old Testament Law as it relates to Christianity. He argues that Jewish circumcision is only an outward sign of being set apart to God. However, if the heart is sinful, then physical circumcision is of no avail. A circumcised body and a sinful heart are at odds with each other. Rather than focus on external rites, Paul focuses on the condition of the heart. Using circumcision as a metaphor, he says that only the Holy Spirit can purify a heart and set us apart to God. Ultimately, circumcision cannot make a person right with God; the Law is not enough. A person’s heart must change. Paul calls this change “circumcision of the heart.”

This concept was not original with the apostle Paul. As a Jew trained in the Law of Moses, he was certainly aware of this discussion from [Deuteronomy 30](#). There, the Lord used the same metaphor to communicate His desire for a holy people: “And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live” ([Deuteronomy 30:6](#)). Physical circumcision was a sign of Israel’s covenant with God; circumcision of the heart, therefore, would indicate Israel’s being set apart to love God fully, inside and out.

John the Baptist warned the Pharisees against taking pride in their physical heritage and boasting in their circumcision: “Do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham” ([Matthew 3:9](#)).

True “children of Abraham” are those who follow Abraham’s example of believing God ([Genesis 15:6](#)). Physical circumcision does not make one a child of God; faith does. Believers in Jesus Christ can truly say they are children of “Father Abraham.” “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise” ([Galatians 3:29](#)).

God has always wanted more from His people than just external conformity to a set of rules. He

has always wanted them to possess a heart to love, know, and follow Him. That's why God is not concerned with a circumcision of the flesh. Even in the Old Testament, God's priority was a spiritual circumcision of the heart: "Circumcise yourselves to the LORD, circumcise your hearts, you men of Judah and people of Jerusalem, or my wrath will break out and burn like fire because of the evil you have done" ([Jeremiah 4:4](#)).

Both Testaments focus on the need for repentance and inward change in order to be right with God. In Jesus, the Law has been fulfilled ([Matthew 5:17](#)). Through Him, a person can be made right with God and receive eternal life ([John 3:16](#); [Ephesians 2:8-9](#)). As Paul said, true circumcision is a matter of the heart, performed by the Spirit of God.

<https://www.gotquestions.org/circumcision-of-the-heart.html>

When you ask the Lord to take over your life, you truly are changing. It is not the new, improved you. The old you is dead and gone; the new you has a new identity and a new purpose. You are not renovated or remodeled; you are a new creation. 2 Cor. 5: 17

Jesus did not leave heaven and glory, come here to corrupt humanity, suffer greatly and die a humiliating death so that you could get a little cleaned up.

He did all He did so that He could claim you, You, YOU!!! as His Bride – spotless, holy, blameless and pure.

That cannot be done apart from the circumcision of the heart.

God knew this back in Exodus, but the people had to be taught that belonging to Him meant more than an out-patient procedure, it meant total radical change in the life of His child.

The most important question for you right now is this:

Has your heart been circumcised?

Some deeper confusions for the poor Romans will be addressed in the Digging Deeper section. But that's enough for now.

Chapter 3 is such a rich and deep chapter on the doctrines of our faith, we must address yet another key doctrine.

Sin

Sin, as a word, is first introduced in 3: 9. Yet we have seen the action and results of sin earlier in this book.

Where do you see sin alluded to in chapters 1 and 2?

Rom. 1: 18 refers to ungodliness which is synonymous with sin.

1: 24 refers to "lusts." Again, another reference to a particular sin.

Continue looking for other "sin" references before you get to Rom. 3: 9.

To fully understand the remaining profound doctrines throughout Romans, you must understand these foundational doctrines first.

Sin is an absolute necessity for you to grapple with.

Sin is the reason we MUST have God's righteousness and not our own.

We are just too far gone.

God's Righteousness is another indispensable doctrine. To lack an understanding of the Righteousness of God is to have a mutated understanding of Who God is.

His Holy Righteousness is so unlike anything we have ever known that we miss what we are reading in Scripture sometimes.

God is holy. He is "completely other than." We are so far removed from Who He is as Holy God that we only glimpse very rarely His magnificent Holiness, and then only a fraction of His essence as Holy God.

We see this over and over in the Scriptures.

For the remainder of the day, just read over these verses printed out for you on the holiness of God.

Then talk to the Lord about what He is showing you about Who He is.

Better yet, talk to Him as you read all these verses. Let them absorb into your spirit about Who your Holy God truly is. Allow yourself to be overwhelmed with Who He is.

Write down any thoughts you would hate to forget.

Holiness Of God – this will be your Doctrine for this week

These are a lot of verses, but they have been written out for you to read. Take the time to read a saturate your mind in the holiness of the Lord.

[1 Samuel 2:2](#)

"There is none holy like the Lord: for there is none besides You; there is no rock like our God.

[1 Peter 1:15-16](#)

But as He Who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy."

[Isaiah 57:15](#)

For thus says the One Who is high and lifted up, Who inhabits eternity, Whose name is Holy: “I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.

[Isaiah 6:3](#)

And one called to another and said: “Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!”

[Psalms 96:9](#)

Worship the Lord in the splendor of holiness; tremble before Him, all the earth!

[1 Peter 1:16](#)

Since it is written, “You shall be holy, for I am holy.”

[Leviticus 19:2](#)

“Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the Lord your God am holy.

[Hebrews 12:14](#)

Strive for peace with everyone, and for the holiness without which no one will see the Lord.

[Ephesians 1:4](#)

Even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love

[2 Corinthians 7:1](#)

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

[Exodus 15:11](#)

“Who is like You, O Lord, among the gods? Who is like You, majestic in holiness, awesome in glorious deeds, doing wonders?

[1 Peter 2:9](#)

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of Him Who called you out of darkness into His marvelous light.

[Romans 12:1](#)

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

[Isaiah 6:1-13](#)

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of His robe filled the temple. Above Him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: “Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!” And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!” ...

[Revelation 4:8](#)

And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, “Holy, holy, holy, is the Lord God Almighty, Who was and is and is to come!”

[Leviticus 11:44-47](#)

For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. For I am the Lord Who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.” This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

[2 Timothy 1:9](#)

Who saved us and called us to a holy calling, not because of our works but because of His own purpose and grace, which He gave us in Christ Jesus before the ages began,

[Matthew 5:48](#)

You therefore must be perfect, as your heavenly Father is perfect.

[Leviticus 20:26](#)

You shall be holy to Me, for I the Lord am holy and have separated you from the peoples, that you should be Mine.

[Romans 6:22](#)

But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

[Psalms 103:1-22](#)

Of David. Bless the Lord, O my soul, and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits, Who forgives all your iniquity, Who heals all your diseases, Who redeems your life from the pit, Who crowns you with steadfast love and mercy, Who satisfies you with good so that your youth is renewed like the eagle's. ...

[1 Thessalonians 4:7](#)

For God has not called us for impurity, but in holiness.

[Ephesians 5:3](#)

But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.

[1 John 1:7](#)

But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

[Philippians 2:5](#)

Have this mind among yourselves, which is yours in Christ Jesus,

[Ezekiel 38:23](#)

So I will show My greatness and My holiness and make Myself known in the eyes of many nations. Then they will know that I am the Lord.

[Revelation 15:4](#)

Who will not fear, O Lord, and glorify Your name? For You alone are holy. All nations will come and worship You, for Your righteous acts have been revealed.”

[1 Peter 1:15](#)

But as He Who called you is holy, you also be holy in all your conduct,

[Ezekiel 36:23](#)

And I will vindicate the holiness of My great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the Lord, declares the Lord God, when through you I vindicate My holiness before their eyes.

[Romans 12:1-2](#)

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

[Isaiah 35:8](#)

And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray.

[1 Corinthians 3:16](#)

Do you not know that you are God's temple and that God's Spirit dwells in you?

[Amos 5:14](#)

Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you, as you have said.

[Proverbs 9:10](#)

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight.

[Psalms 119:9](#)

How can a young man keep his way pure? By guarding it according to Your word.

[Philippians 2:14-16](#)

Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.

[Luke 8:16](#)

“No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light.

[Hebrews 7:26](#)

For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.

[Psalms 139:23-24](#)

Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any grievous way in me and lead me in the way everlasting!

[1 Peter 1:14-16](#)

As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.”

[John 17:17](#)

Sanctify them in the truth; Your word is truth.

[Proverbs 20:25](#)

It is a snare to say rashly, “It is holy,” and to reflect only after making vows.

[Psalms 68:4-5](#)

Sing to God, sing praises to His name; lift up a song to Him Who rides through the deserts; His name is the Lord; exult before Him! Father of the fatherless and protector of widows is God in his holy habitation.

[1 John 3:3](#)

And everyone who thus hopes in Him purifies himself as He is pure.

[1 Thessalonians 4:3](#)

For this is the will of God, your sanctification: that you abstain from sexual immorality;

[1 Corinthians 3:17](#)

If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

[Romans 16:17](#)

I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.

[Habakkuk 1:13](#)

You Who are of purer eyes than to see evil and cannot look at wrong, why do You idly look at traitors and remain silent when the wicked swallows up the man more righteous than he?

[Romans 6:19](#)

I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

[Mark 1:24](#)

“What have you to do with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God.”

[1 Chronicles 16:29](#)

Ascribe to the Lord the glory due His name; bring an offering and come before Him! Worship the Lord in the splendor of holiness;

[1 Peter 1:13-16](#)

Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as He Who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.”

[1 Thessalonians 5:23](#)

Now may the God of peace Himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.

[Philippians 4:8](#)

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.

[Psalms 93:5](#)

Your decrees are very trustworthy; holiness befits Your house, O Lord, forevermore.

[Deuteronomy 7:6](#)

“For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for His treasured possession, out of all the peoples who are on the face of the earth.

[Isaiah 40:25](#)

To whom then will you compare Me, that I should be like him? says the Holy One.

[Leviticus 11:1-47](#)

And the Lord spoke to Moses and Aaron, saying to them, “Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth. Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. ...

[John 3:16](#)

“For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life.

[Exodus 3:5](#)

Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.”

[2 Timothy 2:21](#)

Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

[Colossians 1:12-18](#)

Giving thanks to the Father, Who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son, in Whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through Him and for Him. ...

[1 Timothy 1:9](#)

Understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers,

[2 Corinthians 5:21](#)

For our sake He made Him to be sin Who knew no sin, so that in Him we might become the righteousness of God.

[Romans 8:29](#)

For those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers.

[Romans 6:23](#)

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

[Romans 3:23](#)

For all have sinned and fall short of the glory of God,

[Proverbs 1:7](#)

The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.

[1 Peter 2:24](#)

He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.

[Colossians 1:22](#)

He has now reconciled in His body of flesh by His death, in order to present you holy and blameless and above reproach before Him,

[Luke 1:75](#)

In holiness and righteousness before Him all our days.

[Leviticus 20:7](#)

Consecrate yourselves, therefore, and be holy, for I am the Lord your God.

[1 Thessalonians 4:4](#)

That each one of you know how to control his own body in holiness and honor,

[1 Corinthians 3:1-16:24](#)

But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, for

you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human? What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. ...

[Luke 8:1-16:31](#)

Soon afterward He went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with Him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means. And when a great crowd was gathering and people from town after town came to Him, He said in a parable, "A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. ...

[Matthew 12:36](#)

I tell you, on the day of judgment people will give account for every careless word they speak,

[Proverbs 20:1-25:28](#)

Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise. The terror of a king is like the growling of a lion; whoever provokes him to anger forfeits his life. It is an honor for a man to keep aloof from strife, but every fool will be quarreling. The sluggard does not plow in the autumn; he will seek at harvest and have nothing. The purpose in a man's heart is like deep water, but a man of understanding will draw it out. ...

[1 John 3:6-10](#)

No one who abides in Him keeps on sinning; no one who keeps on sinning has either seen Him or known Him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as He is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

[1 Peter 1:1-25](#)

Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with His blood: May grace and peace be multiplied to you. Blessed be the God and Father of our Lord Jesus Christ! According to His great mercy, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. ...

[Ephesians 4:20-24](#)

But that is not the way you learned Christ!— assuming that you have heard about Him and were taught in Him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.

[1 Corinthians 1:2](#)

To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

[Romans 7:12](#)

So the law is holy, and the commandment is holy and righteous and good.

[Psalms 98:1](#)

A Psalm. Oh sing to the Lord a new song, for He has done marvelous things! His right hand and His holy arm have worked salvation for Him.

[Leviticus 20:1-26:46](#)

The Lord spoke to Moses, saying, "Say to the people of Israel, Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. I Myself will set My face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make My sanctuary unclean and to profane My holy name. And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, then I will set My face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech. ...

[2 Thessalonians 2:13](#)

But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.

[Revelation 22:18-19](#)

I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

[1 Peter 1:2](#)

According to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

[1 Thessalonians 3:13](#)

So that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all His saints.

[Luke 5:8](#)

But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

[1 Corinthians 6:20](#)

For you were bought with a price. So glorify God in your body.

[Isaiah 6:1](#)

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of His robe filled the temple.

[1 John 2:29](#)

If you know that He is righteous, you may be sure that everyone who practices righteousness has been born of Him.

[Philippians 2:2](#)

Complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

[2 Corinthians 5:10](#)

For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

[Romans 8:7](#)

For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.

[John 3:1-36](#)

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God, for no one can do these signs that You do unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ...

[Revelation 1:1](#)

The revelation of Jesus Christ, which God gave Him to show to His servants the things that must soon take place. He made it known by sending His angel to His servant John,

https://www.openbible.info/topics/holiness_of_god

While studying Romans, you can trail off in so many directions. But there are some paths you simply must follow. The holiness and righteousness of God are two paths.

Sin is another necessary truth which must be explored so you will be armed and ready to face the assault of the enemy of your soul.

The holiness and righteousness of God are directly related to our sin.

Because we are so very different from God, we tend to evaluate and measure things from the manward perspective rather than the Godward perspective. This is where our error enters into play every time.

Maintain the Godward perspective at all times. This is essentially saying: "Look at life from the viewpoint of God." (God's point of view is the accurate, true and life-giving perspective.) We learn to look at things from God's point of view by dwelling in His Word and listening to His Spirit as we dwell there. Reading the Bible is not the only thing we are called upon to do. We must immerse ourselves in the Word and be changed by it. Baptized by the Word, covered by the Word and transformed by the Word is the road for the disciple of Christ.

Try to answer the question in the title of this week's lesson: Is there an Advantage for the Jew?

➤ **APPLICATION QUESTIONS**

1. **What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

2. **What do you learn about Doctrine in this chapter?**

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. **What was included in this chapter which encourages you to grow in your faith?**

4. **What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?**

5. How did this chapter show you a better way to being a light in this dark and lost world?

6. What did you see this week about Who is ruling your life: you or the Lord?

➤ **Find a worship song or hymn that relates to this lesson.**

WE REMEMBER 10% of what we read 20% of what we hear 30% of what we see 50% of what we see and hear 70% of what we discuss with others 80% of what we personally experience 95% of what we teach others - Edgar Dale

We will begin doing class activities which will cement in the teachings we are learning.

We must be able to speak of these truths to really own them.

Reading or hearing about justification is not enough; you must be able to give account for the hope that is within you.

➤ **Class Activity:**

Pair up with one other person (not your spouse or friend you came to class with).

Each person is to explain how they are living out the righteousness of Christ.

In other words, as Gal. 2: 20 tells us, "I am crucified with Christ; I no longer live; the life I live, I live by faith in the One Who gave Himself for me."

Now explain how Christ's righteousness has touched your life such that you are living HIS life. If you cannot say this in truth, then recount how you desire to live this way.

➤ **Activity**

Think of a dirty room. What makes the room dirty?

Things are not in order; there is disarray; things are scattered about.

When we are spiritually "dirty" we are in disarray; our lives are a mess.

What can we do to prevent this disarray?

Only the Lord "sees" our lives clearly enough to purge the true dirtiness that needs to be eradicated.

Turn your "room cleaning" over to the Lord and ask Him to put your holy radar in order.

Ask Him to arrange your thinking according to His ways and not your ways.

Write here what He says to you about what needs to be "cleaned up."

Don't be surprised if He is offended by things that you have missed. Also the things that you once thought were the big sins in your life may not be what truly troubles the Lord.

Change your thinking according to His ways. But focusing on your idea of sins, you may be missing the real obstacles to your growth in the Lord.

For instance, you may be concerned with the “bad words” that pop up in your mind as you are driving. But the Lord may be more concerned with the fact that you are hard-hearted toward your neighbor who needs some help or encouragement. The Lord is always more concerned with our hearts than just about anything else.

- **Seeing Jesus: Jesus is our only hope of Redemption. Consider Jesus as the One Who bought you out of the marketplace of sin and bondage. Consider what He gained and lost as He committed to be your Redeemer. Think for some minutes on His willingness to do this for you.**

I am thankful that my God is holy, that my Savior is holy and now, because of Him, I am holy.

➤ **DIGGING DEEPER**

- **3: 1-8**

This section is difficult.

When you come to a difficult passage like this, ask yourself about what went before and what follows.

Paul had just spoken about true belief, the kind of belief that Abraham had.

Remember Paul is writing and not talking in this book. He bears the burden of anticipating their questions and their confusion.

Here he is trying to establish the ways of God concerning the sins of man, the judgment of God.

- **3: 3-4**

“The chief benefit of being a Jew was being entrusted with the very words of God.” BKC

Paul is addressing God’s faithfulness in spite of man’s unfaithfulness. This will be further developed in Rom. 9-11.

2 Tim. 2: 11-13

Look ahead to 3: 9 – Paul is saying here that both Jews and Greeks are all under sin; in other words, all facing God’s judgment.

Paul has moved from saying that there is an advantage to being Jewish to the fact that there is ultimately no advantage. All have sinned and fallen short.

The advantage is that the Jew has for centuries, at this point, been exposed to the teachings and oracles of God. Yet, being a born Jew did not affect the state of someone's eternal residence. 3: 8

The requirement was still the same: absolute righteousness.

This is why Paul follows with verse 10.

Write that verse here:

Now go back and underline every word of that verse.

That would mean no Jew, no Gentile, no one was possibly righteous.

So what is the hope of man?

That is the glory of Romans 3!

Now jump to Romans 4:5, 9-12

Now do you see why circumcision is so important?

- **Rom. 3: 9-18**

Now we see several Old Testament verses. What is the topic of these verses?

Now think this through. Paul has just talked about man's sin and God's holiness and righteousness. We cannot leave things there. Yet man is powerless to rectify the situation. Just as God initiated the first covenant with Abraham, God will have to initiate with the rescue of man's soul. Romans 3 is laying that before you now.

Here is the dilemma; what can you do about it? Nothing.

So God the Hero is the Only One Who can bring resolution to this dilemma.

And He does, praise the Lord!

That is what you are reading about now in chapters 3 and 4. God is offering the way of justification to man. (Another crucial doctrine!)

"The Law is not a way for a person to be declared righteous (justified) in His sight. That was not its purpose (Acts 13: 39; Gal. 2: 16; 3: 11). Instead, the Law was given so that through the Law we become conscious of sin (Rom. 5: 20; 7: 7-13). The Mosaic Law is an instrument not of justification but of condemnation." BKC

"Justification is a forensic declaration of righteousness as a result of God's imputing to believers Christ's righteousness, provided by God's grace and appropriated through faith."
BKC

We will talk more about Justification next lesson.

For right now: Is anyone declared righteous by observing the Law?

- 3: 22-26

“In 3: 22-26 Paul explains the revelation of the saving righteousness of God as follows. The means of salvation is not the law but trust in Jesus the messianic Savior – faith in Jesus Christ.” Baker’s

“The scope of salvation is universal (‘to all’), without distinction between idolatrous polytheists and pious Jews, open to all who believe.”

The target of salvation is sinners (3: 23).“

“The nature of salvation through faith in Jesus Christ is justification.”

“The manner of salvation is that of a free gift.”

“The motivation of salvation is God’s grace, the undeserved love of God.”

“The means of salvation is also redemption, deliverance from the hopeless human condition.”

“The facilitation of salvation is bound up with Jesus the Messiah.”

“The locale of salvation is the cross.”

*“All sinned = *pantes hemarton*.“ Πάντες ἥμαρτον Rom. 3: 23 and also 5: 12*

“In 3: 24, Paul uses for the first time in Romans the phrase ‘in Christ Jesus’ (which occurs over eighty times in his letters), which describes the ‘location’ or sphere of God’s intervention in the history of humankind for the salvation of sinners.” Baker’s

- 3: 24

Justify – dikaiōō δικαιόω is a legal term, meaning ‘declare righteous’ (not ‘make righteous). BKC

- 3: 25

Hilasterion ἱλαστήριον = sacrifice of atonement, expiation, propitiation

This word is best understood within the context of the Old Testament use.

Here it is in the position over the ark of the covenant where blood was applied on the Day of Atonement over which the Lord was thought to be present. The sacrificial blood was applied here to cleanse the temple and the people of all the offenses of God’s people.

Ex. 25: 17-22

Lev. 16

“A believer places his faith in Christ, not in His blood as such.” BKC

“The phrase ‘God presented Christ’ describes Jesus’s death as a public manifestation of God’s grace. Jesus died in public, in full view of the citizens of Jerusalem.” Baker’s

The understanding of “boasting” is seen as a progressive formula of: works ➡ obedience ➡ justification ➡ boasting

But faith as the means of justification is seen as: faith ➡ justification.

“This means that the pattern that leads from works to boasting is abandoned.” Baker’s

Paul has argued that justification cannot be achieved by the law. (2: 1-3- 20)

- **3: 27-29**

There are five questions here. What is the theme of these questions?

- **3: 28**

“For we maintain” is the word λογίζομεθα # 3049 [logizometha](https://biblehub.com/greek/logizometha_3049.htm) to conclude, to reckon, here it has the idea of coming to a settled conclusion – “A man is justified (declared righteous) by faith apart from observing the Law. https://biblehub.com/greek/logizometha_3049.htm

- **3: 29-31 insists that God is one and since there is only one God, there will naturally be only one method of justification.**

Consider Deut. 6: 4, the Shema

“The purpose of the Mosaic Law is fulfilled and its place in God’s total plan is confirmed when it leads an individual to faith in Jesus Christ.” BKC

Reading is a wonderful way to gather information, but it is no guarantee that you are gaining a thorough understanding – a transformation.

- To close out Lesson 3, **summarize what Romans 3 offers to the message of Romans concerning the RIGHTEOUSNESS of God.**

Take your time writing this. Talk to the Lord. Let Him alter your thinking according to His Word.

Remember, we are flawed humans with a Perfect Lord. At some point we are wrong about Who the Lord is. We are wrong about many things regarding our faith. We will never have absolutely perfect knowledge of the Holy until we see Him face to face. So where are you in need of God’s touch? Where are you in error in your thinking? We must examine our thoughts constantly to make sure our thoughts are in line with His truth.

Allow the Lord to form your thinking on His Righteousness.

Romans 4

“How do Sin, Righteousness, Circumcision and Faith Work Together?”

Doctrine: The Righteousness of God / Seeing Jesus

“My sins may have been as deep as the ocean, but in the light of the resurrection the atonement that swallows them up is as deep as eternity.” Torrey

➤ **Read Chapter 4 and write your first impressions here.**

➤ **Write your paragraph summaries here:**

1-8

9-12

13-15

16-25

➤ **Do your Text Discovery on Chapter 4.**

Would you call yourself righteous?

If circumcision was one of the major thoughts in chapter 3, righteousness becomes the spotlight in chapter 4.

❖ **Word Study on Righteousness dikaiosune [δικαιοσύνη](#)**

We have seen the word “righteousness” already. Go back to Romans 1: 17, 18, 29; 2: 5, 8; 3: 5, 21, 22, 25, 26

Now record what you have already seen in Romans about Righteousness.

List here all the verses in Romans 4 in which you see righteous or righteousness.

4: 3

4: 5

Now again, record here what you learn about righteousness from chapter 4.

Do not worry about being exhaustive (saying every single thing), just hit the big issues surrounding righteousness.

For instance, Righteousness is through faith and not works of the law.

Begin to ask yourself, “Why is Righteousness so important to God?”

Where you are this moment, how would you answer that question?

What makes Abraham such a good role model for this particular aspect of God’s nature?

What works against Righteousness?

What do you lean on? Your righteousness or your works?

If you answer “your” righteousness, you need to go back to Romans 1 and 2.

Your understanding of sin is lacking.

Your response should be to declare now and forever that your righteousness does not exist apart from the righteousness of Christ. It is HIS Righteousness alone that saves, sanctifies and completes us.

Keeping the doctrines of sin, justification, sanctification, atonement, identity, Law all in solid biblical alignment is like keeping your car in maintenance. You must constantly be running inspection on your understanding of the Word of God. This is why Bible study is not an option. It is your lifeline. Do NOT look at it as “extra.”

Remember, the chapters and verses were not in the original text of the Bible. That came much later.

The chapters roll into one another. It is OUR job to pay attention to what is being said.

As Rom. 4 opens, we see Paul talking about Abraham.

Has Paul already mentioned Abraham?

4: 2 talks about works, why is Abraham a good example to use in the argument that Paul sets forth here?

Paul is setting for the witness of Abraham and David. “*A matter must be established by the testimony of two or three witnesses.*” Boice

Read 4: 1-12 and record what works have to do with righteousness?

What specific “work” is Paul discussing in this passage?

This was the act of joining the Lord in covenant. By observing circumcision, the believer was identifying himself as belonging to the Lord.

But the physical act of circumcision was not what the Lord was interested in; the Lord has always desired the inward, covenant heart of the believer, not the external mark of a believer.

By the focus on righteousness and faith and not focusing on works and Law, Paul is laying the groundwork for the next seven chapters: the major doctrines of Romans.

4: 13-15

What more do you learn about Abraham, righteousness, Law and faith?

“We are saved not because of our faith but because of God’s promises.” Boice

Matt. 14: 28-31 What do you learn about faith?

“Faith that is grounded in the being and character of God will go from strength to more strength, since God is faithful.” Boice

- **4: 16-25**

Throughout Chapter 4, along with the words we have discussed, the word “promise” has been key.

Now that you have looked at the whole chapter, what does the promise between God and Abraham have to do with you?

WE REMEMBER 10% of what we read 20% of what we hear 30% of what we see 50% of what we see and hear 70% of what we discuss with others 80% of what we personally experience 95% of what we teach others - Edgar Dale

You have seen that Abraham was credited with righteousness. God did not GIVE him righteousness, but God credited it to him as though this righteousness was his.

This is justification. This is a powerful doctrine of the faith. It is included in the appendix, if you care to read it.

What you are asked to do now is prepare to share this truth with someone.

As a Class Activity, we will ask you to pair up with someone and explain to them as you would explain to anyone, what justification is and what it means in your life.

We must do more than read or hear about these truths; they must become our own.

Chapter 5 will continue on with the benefits to which the believer may cling.

All of these benefits are founded on the truths contained in the first three chapters: sin and God’s efforts to justify His people (3: 25-26).

Then Paul continues on with God’s covenant promise to Abraham and God’s provision for justification.

Walking through Romans causes you to dwell on several things regarding your standing with the Lord.

1 - Your standing was lost and hopeless apart from the Lord’s covenant love, Old

Testament refers to this love as hesed – lovingkindness or mercy, favor.

New Testament refers to this love as God’s grace based on His covenant.

2 – The Lord had to find a way to justify you in spite of your own rebellion to Him.

He did this by the sacrificial act of Jesus. First this sacrificial act was accomplished by actual sacrifices of animals. These would never truly bring you into fellowship with the Lord because an animal cannot purchase your redemption. But the sinless Lamb of God could purchase your redemption and He did!

3 – Now what faces Paul and today’s preacher of God’s good news is the continuing story of the lost standing with God and the Lord’s provision of bridging that gap.

4 – Next we will see how we have come to a crossroads: will we choose the way of Adam (death) or the way of Christ (life). You are either “in Christ” or “in Adam.”

5 – Soon we will be looking at the lifelong pursuit of the covenant believer: sanctification (being made holy).

Paul packs so much in these first chapters. We cannot miss any of it. Every truth is crucial to your faith.

➤ **Now go back and answer the opening question in the Chapter Title.**

Bring Sin, Righteousness, Circumcision and Faith together in the Life of the Believer.

Hint: it has to do with your Identity.

To help get you going, write one or two sentences about each word and then summarize what you have written. You will be surprised at how well you comprehend it once you start organizing it in your mind by putting it on paper.

Who is the one who believes?

He believes this Word about the resurrection, the proclamation of God in raising Christ from the dead. He looks to that in spite of all. If you cannot do that you have not got justifying faith. Faith is this confident protest against every voice that assails us from within and from hell. It stands with Paul in chapter 8 and says, ‘Who shall lay anything to the charge of God’s elect? It is God that justifies.

It is in spite of what we know about ourselves, of what the Law knows about us, of what hell knows about us. So stop talking about your past sins, stop talking about your present sinfulness. In this matter of justification you must not mention them. You just stand as you are in the righteousness of Jesus Christ, and in Him believe the staggering Word of God about yourself.” Martin Lloyd-Jones

“Faith is not natural. Faith is spiritual, it is the gift of God. It is only Christian people who have faith. You cannot have faith and not be a Christian. Faith is not something natural in a man. Faith is something ‘inwrought’, it is something that is given. I believe that as God spoke to Abraham, He was giving him the faith to believe the promise. It was nothing natural in Abraham that responded to God. Faith is given, faith is inwrought in us.”

According to Ps. 32, “the people who are blessed are not those who have earned something from God, they are the ones who have received something from Him.” NIV Commentary

APPLICATION QUESTIONS

- 1. What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

- 2. What do you learn about Doctrine in this chapter?**

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

- 3. What was included in this chapter which encourages you to grow in your faith?**

- 4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?**

- 5. How did this chapter show you a better way to being a light in this dark and lost world?**

**We will begin doing class activities which will cement in the teachings we are learning.
We must be able to speak of these truths to really own them.
Reading or hearing about justification is not enough; you must be able to give account for
the hope that is within you.**

➤ **Class Activity:**

**Pair up with one other person (not your spouse or friend you came to class with).
We follow Jesus. Jesus led a righteous, sanctified life. How am I following Jesus? Am I
living a righteous and sanctified life? How? What is different? How do I explain the
righteous life to another person?**

➤ **Find a worship song or hymn that relates to this lesson.**

➤ **Activity**

**Our faith depends on worshipping a Righteous God.
The religions of the world tell you that YOU must be righteous.
Yet our faith tells us that we can never be righteous enough to impress God.
Develop an argument why this information about our God is actually good news.**

➤ **Seeing Jesus: Jesus was and is righteous forever!**

**He always knew the right way to go, the right thing to say, the right thought on every issue,
the right miracle to deliver, the right message to preach. Jesus was never torn or divided on
what to do. He was always centered in just the right way.**

**Consider this aspect of the Being of our Lord. He was utterly right in every way.
How is that true?**

**Because Jesus had no admixture of sin, distraction, impure longings, or any other deterrent
from the holiness of God.**

**Lord, show us how to rid ourselves of things that rob us of the holiness Your Spirit
provides for us. Make us vigilant warriors in regard to protecting this holiness.**

➤ **Read the article on:**

The RIGHTEOUSNESS OF GOD

The teaching or doctrine on the Righteousness of God is critical for the believer to understand. This attribute of God is the pivot on which His ways operate. If our God were not righteous, we would have no need for a savior. If our God were not righteous, we could never depend on His faithful carrying out of His promises. If our God were not righteous, His communicated word to us would be untrustworthy.

Sir Walter Scott says, *“Righteousness is the necessary basis of God’s dealing with saint and sinner; the ground too, on which grace gloriously sways its scepter (Rom. 5:21), and the super-structure on which all Christian life, progress and service repose. It underlies every position and relation of the arch of divine revelation.”*

“God always acts rightly, in perfect harmony with His nature in all His actions.” Herbert Lockyer

We greatly need to see His righteousness before we can acknowledge that we are devoid of it. A proper vision of God in His righteous state will forever abolish the idea of my own merit before Him.

“For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.” **Rom. 10: 3**

Deut. 32: 4, *“The Rock! His work is perfect. All His ways are justice. A God of faithfulness and without iniquity, just and right is He.”*

Ps. 96: 13, *“Before the LORD, for He is coming, for He is coming to judge the earth. He will judge the world in righteousness and the peoples in His faithfulness.”*

Ps. 97: 2, *“Clouds and thick darkness surround Him; Righteousness and justice are the foundation of His throne.”*

Ps. 97: 6, *“The heavens declare His Righteousness and all the peoples have seen His glory.”*

Ps. 98: 2, *“The LORD has made known His salvation; He has revealed His Righteousness in the sight of the nations.”*

Ps. 111: 3, *“Splendid and majestic is His work, and His Righteousness endures forever.”*

- God is the absolute and final standard of righteousness, therefore no standard outside of God exists by which we measure righteousness or justice.

Grudem’s Systematic Theology tells us that *“God’s righteousness means that God always acts in accordance with what is right and is Himself the final standard of what is right.”*

“For the sake of My name I delay My wrath, and for My praise I restrain it for you, in order not to cut you off.” **Is. 48: 9**

“For all of us have become like one who is unclean, and all our righteous acts are like a filthy garment.” **Is. 64: 6a**

“Woe is me, for I am ruined! Because I am a man of unclean lips and I live among a people of unclean lips; for my eyes have seen the King, the Lord of hosts.” **Is. 6:5**

“For all have sinned and fall short of the glory of God.” **Rom. 3: 23**

“But the LORD of hosts will be exalted in judgment and the holy God will show Himself holy in righteousness.” **Is. 5: 16**

“A destruction is determined, overflowing with righteousness.” **Is. 10: 22b**

➤ It is established; we need a Savior.

“Declare and set forth your case; indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, a righteous God and a Savior; there is none except Me.” Is. 45:21

“For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.”

Rom. 8:3

To be a Righteous Judge, our God must deal with sin. With the atoning work of Jesus Christ, God has dealt with sin. The debt is paid. But there remains the problem of our righteousness.

Jesus Himself tells us in the Sermon on the Mount, *“Unless your righteousness exceeds that of the scribes and Pharisees you will not enter the kingdom of heaven.” Matt. 5: 20*

“But by His doing you are in Christ Jesus, Who became to us wisdom from God, and righteousness and sanctification, and redemption.” 1 Cor. 1:30

(Jesus Christ) *“Whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness because in the forbearance of God He passed over the sins previously committed; for the demonstration of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.” Rom. 3:25-26*

“He made Him Who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” 2 Cor. 5:21

When Adam sinned he *imputed* (legally transferred) to us his sin. When Christ lived and died, He *imputed* (legally transferred) to us His righteousness as He took on our debt for sin. As He was transferring “His funds” to our account, He transferred our debt to Himself!

❖ Now what?

“And do not go on presenting the members of your body to sin, as instruments of unrighteousness; but present yourselves to God as those alive from the dead and your members as instruments of righteousness to God.” Rom 6:13

“Present your members as slaves to righteousness resulting in sanctification.” Rom. 6:19b

“For we through the Spirit, by faith, are waiting for the hope of righteousness.” Gal. 5:5

“If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.” Rom 8:10

Westminster Confession: “Faith, receiving and resting on Christ and His Righteousness, is the alone instrument of justification, yet it is not alone in the person justified, but is ever accompanied with all other saving graces.”

“Are you looking in any sense to yourself? Are you in any sense relying even to the slightest extent upon any good you have ever done, or anything you have ever been? Are you even relying upon your own faith? Do you think that it is your belief that saves you? The Christian is a man who looks only and entirely to the righteousness of Jesus Christ. His entire righteousness is in Christ.” Martin Lloyd -Jones

“As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many.” Is. 53:11

“For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness.” Is. 61:10

Our Righteousness is not Something but Someone.

Jer. 23:6b, *“And this is the name by which He will be called, ‘The LORD our righteousness.’”*

Jehovah-tsidkenu

➤ DIGGING DEEPER

“The Rabbis taught that Abraham had a surplus of merit from his works that was available to his descendants.” Paul disagreed with this. Paul made the argument that this arrangement would give Abraham something to boast about and God will not share His glory with anyone.”
Is. 42: 8

“Abraham was regarded as the first converted Gentile (from Ur of the Chaldeans, Gen. 15: 7) and as the first Jew who was circumcised and received God’s covenant.” Baker’s

“When Abraham was justified, he was an ungodly idolater who had no ‘works’ God could reward (4: 4-5). God justified the Abraham who believed, not the Abraham who ‘worked.’”
Baker’s

Now we have the formula: faith ➡ justification ➡ obedience.

“Paul introduced his illustration of Abraham with the first of six occurrences of the question, ‘What then shall we say?’” 4: 1; 6: 1; 7: 7; 8: 31; 9: 14, 30

“This kind of broad elaboration of an Old Testament passage (often given the term midrash) was common among the Jews in Paul’s day.” NIV Commentary

- **4: 6-8**

What do we learn from these Old Testament quotes?

- **4: 9, 10**

Paul uses Scripture (Old Testament) to defend his stance that Abraham and indeed all believers are justified because of faith and not works.

Gen. 15: 8

Ps. 32: 1, 2

Gal. 3: 13, 14

- **4: 11, 12**

“Circumcision as a ‘sign’ or ‘seal’, was an outward token of the justification Abraham had already received... Jews must do more than be circumcised to be right with God. They must also walk in the footsteps of ... faith, like Abraham (Rom. 2: 28-29).” BKC

- **4: 13-15**

“Paul explains that God’s promise to Abraham regarding His blessing for the families of the earth – he was promised that he would be ‘heir of the word’ 4: 13; (Gen. 12: 3) – was not fulfilled through the law.” Baker’s

- 4: 16, 17

Look at:

Gal. 3: 7, 29

“The theme of ‘promise’ binds this entire section together in a unity.” NIV Commentary

- 4: 20 “Yet he did not waver”

“He had his doubts, it is true, but they were momentary and always overcome by his faith in the God Who had promised.” NIV

What causes people to waver concerning God’s promises?

What causes people to grow strong in faith?

What causes you to waver or grow strong?

“Waver” is *diekritis* and means “to be divided.”

Read Luke 10: 38-42

Martha was *merimnao* – torn in two; another way of saying divided.

Yet Mary had chosen the better way: Mary sat at the feet of Jesus and listened to Him.

She had chosen the better way – which way are you going? The way of Martha, who was torn in two or the way of Mary, who knew to sit at the feet of Jesus?

What causes you to be “divided” about what God has promised?

Paul’s reasons for believing justification is by faith:

1. Since justification is a gift, it cannot be earned by works (v. 1-8)
2. Since Abraham was justified before he was circumcised, circumcision has no relationship to justification (v. 9-12).
3. Since Abraham was justified centuries before the Law, justification is not based on the Law (v. 13-17).
4. Abraham was justified because of his faith in God, not because of his works (v 18-25). BKC

Do not be distracted, divided or torn about what matters.

You are justified, not by what you can do, but you are justified already by what Jesus Christ has done.

One last point to consider if you are to really understand the hand of God in this letter – Why is the Righteousness of God so very important?

Why is it so very important that the Lord's people be righteous?

Martin Lloyd-Jones

“The doctrine of justification by faith does not say that God now regards us as if we were righteous. That is not true, that would be a lie. God cannot regard a man who is unrighteous as righteous. That is not what the doctrine says.”

“The doctrine of justification tells us that God justifies the ungodly as they are – does not wait to make them godly first, does not expect them to do anything.”

“People were not clear about sin. God purposed to define it for them, and He defined it in the Law. The Law pin-points sin and therefore it aggravates it; and thereby it works wrath. There were sin and failure before God ever gave the Law through Moses. But what Law does is to define it and to make it transgression.”

John says “The law was given by Moses, but grace and truth came through Jesus Christ.”

“This is a most important aspect of faith; it considers the difficulties but it overcomes them.”

“What was the secret of Abraham's strength? Faith, ultimately, is that which gives glory to God.”

“Faith does not look at itself or at the person who is exercising it. Faith looks at God, holds on to the faithfulness of God. The big thing about faith is not what I am doing, but God's faithfulness.”

Those who have faith ...

“What was their secret? It was that they knew God, they gave glory to God and relied utterly upon Him and His Word.”

Romans 5

“Do I Live in Christ or in Adam?”

Doctrine: Grace/ Seeing Jesus

There is a strong connection between chapter 4 and chapter 5. The word *oun* (“therefore”) supports this relationship between the two chapters.

You may benefit from reading chapter 4 before you launch into chapter 5.

“A believer is not responsible for having peace in the sense of making it but in the sense of enjoying it.” BKC

➤ **Read Romans 5 and write your first impressions here.**

➤ **Write a summary sentence for each paragraph.**

1-5

6-11

12-14

15-17

18-21

➤ **Do your text discovery on the texts in the Appendix.**

We must know where we are, where we have come from and where we are going as we explore the Scriptures that will change our lives.

Pay attention to Paul's change in pronouns. Now Paul uses "we."

How is Romans 4: 23-25 tied to 5: 1-11?

In each chapter you can aid yourself in discovering the theme or topic by asking yourself who the biblical character addressed is presented.

In chapter 1, we see the contrast between the godly and the godless.

Chapter 2, the circumcised and the uncircumcised – but key is that the circumcision is of the heart.

Chapter 3, we are to relate to ALL MEN for all have "fallen short."

Chapter 4, Abraham is our biblical example of faith.

Chapter 5, Adam is our biblical example of universal transgression which imputes to all mankind.

Chapter 6 will change all of these biblical examples because as of that chapter we will begin to talk about the sanctification of each believer.

YOU are the biblical example! You are the representative of what is occurring in the transformation of the Christian!

It is always good to know from where you have come and also where you are going.

Remember, you are building an understanding of the crucial truths of our faith.

Below is an exercise which should help to cement into your mind what this means for you personally.

Go through chapter 5 and write below what you learn about "in Christ" and "in Adam."

IN CHRIST

IN ADAM

ADAM

CHRIST

So then as through **one transgression** there resulted **condemnation** to **all men**,
even so through **one act of righteousness** there resulted **justification of life** to **all men**

**One Sin or
Transgression**

**One Act of
Righteousness**

**Condemnation
To all men**

**Justification
Of Life
To all men**

ROMANS 5-18

Knowing-Jesus.com

“In God’s sight there are two men – Adam and Jesus Christ – and these two men have all other men hanging at their girdle strings.” Thomas Goodwin 17th century theologian

Now one more exercise to stretch your understanding of this chapter in Romans.
Look at every verse so far in Romans about grace.

You don’t have to write the verse; just write what you learn about grace.

Romans 1: 5

1: 7

3: 24

4: 4,16

5: 2

5: 15

5: 17

5: 20

5: 21

Now make a statement about what you have learned about grace by doing this.

How does grace relate to the primary message you have seen in Romans so far.

“If you understand the nature of grace, you will understand that for grace to increase, sin must decrease, not increase. The goal of grace is to destroy and vanquish sin.” Boice

We will tell you now that the next section in Romans is almost entirely focused on sanctification. (Rom. 6-8)

Sanctification means the process of becoming consecrated to God’s kingdom work.

It does not mean becoming sinless, but it does mean that you will grow increasingly intolerant of your own sin because you have become more sensitive to the voice of the Holy Spirit.

How does chapter 5 prepare you to discuss sanctification?

Knowing your identity in Christ is everything!

You must know who you are and above all – you must know WHOSE you are!

Dwell for a few minutes in your identity in Christ that you see in Romans 5.

You are:

Justified by faith v. 1

You have peace with God through our Lord Jesus Christ.

You have been brought into the very presence of God. v. 2

You are awaiting the glory of God. v. 2

You have the right perspective on tribulation because of your identity in Christ Who also suffered. v.3

You are one who perseveres. v. 4

You have proven character.

You have hope.

You have the love of God poured out within your heart. v. 5
You have the Holy Spirit.

Verses 6-8 – Who we were
Still helpless, ungodly
Still sinners
Enemies of God v. 10
Death reigned in us v. 14, 21
Condemned v. 18
Disobedient v. 19

Back to who we are:
You are saved from the wrath of God. v. 9
You are reconciled to God. v. 10
You have received the reconciliation. v. 11
You have received the gift of righteousness. v. 17
You will reign in life through the One, Jesus Christ.
You are justified. v. 18
Through Jesus Christ our Lord grace reigns through righteousness. v. 21

Paul is laying the groundwork of who we were and now, who we are.
After we consider who we are and fully embrace our identity in Christ, we will be ready to move on to the doctrine of Sanctification covered in Romans chapters 6-8.
These are truly glorious chapters!

Before we can move on, we must be able to lay out what we have learned in these five chapters.
Paul is closing a section of this letter before he moves on to Sanctification.
What are the topics of the first five chapters that must be established before Paul moves on to the discussion of Sanctification?

Sin MUST be addressed.
Summarize here what you have learned about Sin.

Identity must be addressed. Who are you and on what or on Whom do you base your identity? Where do you see that explained in the first five chapters? Also what do you learn about the identity of Jew and Gentile? About circumcision or non-circumcision?

Paul makes clear in Romans 3 that there is none righteous, all have sinned and fall short of God's glory. Before we can enter a conversation about Justification, we must establish that we have absolutely no claim on any hope for Justification.

So where in Romans 3 does Paul give us that hope?

Where do we see God offer any hope?

In Rom. 4, Paul uses the example of Abraham. Why is Abraham the perfect example for what Paul is trying to teach us?

In Rom. 4: 13-25, the word “promise” becomes key. What is so important about this word “promise?”

Now that the issue of “justified by faith” has been established, what does Paul feel the need to address?

Chapter 5 brings in all the previous points: Sin (v. 12), Identity (in Adam or in Christ, v. 18), Justification (here, righteousness v. 16-21). Since Paul is alluding to all the key components of justification by faith before he launches into Sanctification, he is making a case for the believer to know where he stands.

He does not stand in death.

He does not stand in hopelessness.

He does not stand in works

He does not stand in the Law.

He does not stand in the world or his old life.

“Because sin was reigning in men’s lives (Rom. 5: 21), death was also reigning (vv. 14 and 17).”
Warren Wiersbe

He stands alone “in Christ.” That is the only place the believer can possibly stand in faith. Any other position is treacherous.

Now the believer can move on to talk about Sanctification.

There is no sanctification apart from grace, so we begin with grace.

➤ **Read the article on Grace below.**

GRACE

This is one of the most important words in the Bible.

Without the existence of this concept of God, we would most certainly perish with no hope at all.

But praise be to God, this word GRACE, does exist.

This word exists because this word represents the nature, the character of God.
He has declared Himself to be gracious.

But You, Lord, are a compassionate and gracious God, Slow to anger and abundant in mercy and truth. **Ps. 86: 15**

And he prayed to the LORD and said, “O LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster.

Jonah 4: 2

When the Lord passes before Moses at Sinai in **Exodus 34:6**, he proclaims himself to be gracious:

The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin.

The Lord is gracious and merciful;
Slow to anger and great in lovingkindness. **Psalms 145:8**

This characteristic of God changes everything.

We are no longer left to fend for ourselves. We have a gracious God Who provides for, cares for, protects, fights for, goes before us because He is motivated by grace and love.

Honestly, of all the doctrines I have prepared as an essay, this is the most daunting one. Why? Because the topic of God’s grace is incomprehensible, unfathomable and inscrutable. The idea of grace is utterly beyond the human mind. This is true of many of the attributes of God, but grace, like holiness, touches everything. The vastness of grace cannot be contained or adequately described, but we continue in our search, in our “pressing on” to understand the grace of God.

The word “grace” means “favor” and also means “**elegance or beauty of form, manner, motion, or action.**”

This causes us to realize that the grace of God is far more than simple kindness; grace springs from a beautiful and lovely Being. There is no beauty or loveliness in this world apart from His grace. Therefore, to live our lives with God’s grace is to bring beauty and loveliness into God’s creation.

The most common Hebrew word for “grace” is חֵן (**hen**). However, sometimes it is translated into a different English word, like 'precious' or 'valuable'.

The Hebrew word translated as grace is חֵן (*hen*, Strong's #2580).

*A wonderful description of this word from the Gospel Project is at the end of this article.

What follows below is a beautiful 2 minute description of the word in Hebrew for grace.
Do not miss this blessing!

https://www.google.com/search?client=safari&rls=en&q=Hebrew+word+for+grace&ie=UTF-8&oe=UTF-8#kpvalbx=_9cqNY-7TK6a2qtsPs7Kg6Ao_28

❖ Where do we first see this word *hen*?

The first use of the word ‘grace’ in the Bible is found in **Genesis 6:8**: “But Noah found grace (or favor) in the eyes of the LORD.”

The Hebrew word used here to define grace or favor is indeed *hen*. Its derivative, *hanan* (חָנַן), is often translated as “to be gracious” or “have mercy.”

Was Noah aware that he needed God’s grace? We are not told but it’s fairly easy to see that his times were troubled and he stood out among the people with whom he lived.

Was Noah asking for grace? Did he even know what grace was?

One of the key properties of grace is that God makes the first move. He initiates grace.

“Law was temporary, but grace is eternal.” Wiersbe

Grace and Covenant

At the heart of the Old Testament teaching on God’s grace is God’s covenant with his people. The covenant provides the historical revelation, thread, and structure to God’s gracious dealings. The Abrahamic covenant ceremony described in **Genesis 15** is both conventional and highly unusual. On the one hand, it was typical for ancient Near Eastern covenants to be ratified by the cutting in two of sacrificial animals, between which the covenanting parties would pass as a way of saying, “If we break the terms of the covenant, may we be torn in two as these creatures have been!” Yet in Genesis 15, Abram does not pass between the carcasses; only the Lord does this. In taking this action, the Lord unconditionally and unilaterally pledges himself to Abram and his descendants. As we see in the New Testament, this action prefigures the work of God in Christ on the cross at Calvary, where he takes up the penalty for our sins in the fulfillment of the covenant.

Grace and Sacrifice

In contrast to cheap sentimentalism, God’s grace in the Old Testament is more than a whim or a spineless capitulation to human rebellion. God does not ignore the problem of sin and pretend it does not exist. He feels a holy anger and wrath toward sin and cannot simply pardon the rejection of his rule as if it had never happened. So there is need for atoning action to deal with the transgressions of his mandates. Thus, God establishes a sacrificial system under Moses, the supreme manifestation of which is the Day of Atonement, detailed in Leviticus 16, whereby sin might be addressed. God himself creates the sacrificial system, he regulates it via his word and elect priesthood, and ultimately, it is God who chooses to accept the sacrifices presented to him.

This fact—that God is the one who establishes and regulates the sacrificial system—should not be ignored. It’s significant because it teaches us that the Old Testament sacrifices were not an attempt by human beings to find something that would placate or cajole an angry God. We wrongly imagine that God was angry with his people and they somehow discovered ways to twist his arm and earn his favor despite their sin. The Scriptures teach us that it was God who took the initiative, revealing how sinful humans could relate to him. He established the content, the terms, and the results of the sacrifices because his wrath needed to be satisfied in a particular way. This initiative is further evidence of his grace and favor toward his people. This is not humanity reaching up to God but God reaching down to humanity, an action completely founded in God’s unmerited favor toward his people. He establishes *by grace* the sacrifices which serve to satisfy his justice.

The gracious activity of God does not begin with the sacrificial system instituted under Moses, of course. Hints of this are found even earlier in the Old Testament. We first see God’s grace on display when God confronts Adam and Eve in the garden after the fall. Adam and his wife have made themselves clothes out of leaves in an attempt to cover their shame. When God approaches, he does not accept their coverings, yet he does not immediately wipe them from the face of the earth either. Instead, he slays animals and covers Adam and Eve with the skins of the animals so that their sinful nakedness might be covered. God deals with the immediate problem of their guilt in the manner of his own choosing. In other words, he provides the solution to the problem of Adam’s sin. In Genesis 3, for all his wrath at Adam’s rebellion, he is revealed to be a gracious God who saves his people through animal sacrifice. These themes recur throughout the Scriptures, as we find again in Genesis 22, for example. After God has asked Abraham to sacrifice his only son to the Lord, Abraham makes the portentous statement that God himself will provide the lamb for the burnt offering (Gen 22:8). Again, we see God revealed as gracious because he provides for his people what they cannot provide for themselves—the sacrifice required for sin. Grace and sacrifice are inextricably linked throughout God’s dealings with his Old Testament people.

Grace and Prayer

Human beings are sinful and deserve nothing but justice and wrath at the hands of God. Yet as we have seen, God’s gracious action is both the response to sin and that which gives Israel its basic identity. So it should not surprise us to find that grace becomes a staple of the piety of the Old Testament. Throughout the Old Testament narratives, Psalms, and in the Prophets, we find God’s people crying out to the Lord in their prayers, pleading for him to be gracious.

Prayer is, of course, closely attached to the notion of sacrifice. We must not forget this, for to do so would be to detach prayer from its position in God’s overall gracious action and also to lose that powerful, raw, existential aspect that we noted above in regard to the nature of sacrifice. If grace is not empty sentiment, then neither is prayer a sentimental action. How often on news reports do we see examples of human suffering with the response that people are praying for the victims? While the response is in a sense a good one, it is hard not to wonder whether phrases such as “our thoughts and prayers are with the victims” are really just another way of saying “we feel very badly for the victims and want to express our solidarity with them and their loved

ones.” That is not biblical prayer. Biblical prayer rests on God’s grace and thus on God’s character as expressed in his saving actions toward his people and as shown forth in the bloody sacrifices of the Old Testament.

This is why the primary place of prayer in the Old Testament is the tabernacle and then the temple, the places where God dwells in covenant with His people and where sacrifices are offered to Him. The temple was a house of prayer (**Isa 56:7; cf. Matt 21:13**). It was also the place where prayers were answered. The existential confusion of the psalmist over the apparent prosperity of the wicked, for example, is resolved when he takes his questions to God’s sanctuary (**Ps 73:16–17**). We can only speculate as to what precisely happened to him in the temple to solve his problem, but it was surely something to do with the sacrificial actions that took place there.

If sacrifice is the context of prayer, then once again we might note that it is the character of God revealed in these sacrifices that is of utmost importance. When Nehemiah (**Neh 9**) leads the people of Israel in a prayer of corporate confession, he recounts how God has saved them in the past despite their sin and rebellion and ascribes graciousness to him (**v. 17**), consciously echoing the words God has declared about himself in **Exodus 34:6**. Nehemiah knows that at this critical moment when Israel returns to Jerusalem a knowledge of God’s grace will be vitally important for the people. They must be taught to remember who they are in light of what God has done for them so they can understand the significance of their actions. Nehemiah does not speak to their immediate needs; he points them back to God’s great historic dealings with his people, calling them to recall how God has revealed himself to be merciful and faithful to them in the past. Nehemiah calls both the people and God himself in his prayer, asking God to be the God he has promised to be and reminding the people of who they are. And of course, he is engaged in the great project of rebuilding the temple, the very place where the sacrifices that undergird prayer are to be performed.

The existential impact of grace is nowhere more apparent than in the Psalms. When we turn to these, we find them replete with references to God’s graciousness as well as explicit calls for him to be gracious. Indeed, the grace of God serves as the foundation for the piety of the psalmist. It is God’s grace alone that forms the basis for any salvific engagement with him. In **Psalm 4** he calls on God to be gracious by hearing his prayer (**v. 1**). **Psalm 6** asks the Lord to be gracious by not rebuking the psalmist in wrath (**v. 1**). **Psalm 9** calls on the Lord to be gracious by saving him from persecution at the hands of his enemies (**v. 13**). At times, the suffering of the psalmist leads him to question whether God is still gracious (**Ps 77:9**), while at other times his confidence overflows with exultant declarations of how gracious God is, echoing other declarations of God’s gracious character found in **Exodus 34:6 (Pss 103:8; 145:8)** or the Aaronic blessing (**Ps 67:1**). As noted earlier, the covenant is also featured as the grounds for God’s graciousness. Prayer typically takes the form of calling out to God and asking him to be the gracious God he has promised to be. The psalmist does not look to his own merit but rather the character of God as he has displayed it in his dealings with his people.

What is clear from a study of prayer in the Psalms is that God’s grace, His unmerited mercy in His dealings with His people, is foundational to the relationship between human beings and their Creator. Prayer is not a conversation between equals, nor is it a cooperative exercise between a

servant and a king. The piety of the Psalms is decidedly one-sided, rooted in God's character and in God's response to human sin. The psalmist pleads no merit of his own but looks solely to God's grace in making his requests. As we move into the New Testament, we see this grace embodied and definitively revealed in the Lord Jesus Christ, yet even in the piety of the Old Testament we see the people turning to the grace of God. To live in the favor and grace of God has been the perennial longing of the people of God from the very start. The psalmist knows that the only answer to the deepest and most troubling questions of human existence is the grace of God.

In fact, at the heart of biblical piety as established in the Old Testament lies a cry of human desperation. The psalmists recognize that there is hope, but it is only found in God's gracious initiative. They have despaired of themselves and see no hope in a fallen creation. They know that if salvation is to come, it can only come from God himself and can only be rooted in his character and his actions. The reason is simple: human beings are in rebellion against God. The creation groans under the weight of human sin and the disruption in our relationship with our Creator. Human experience is tragic: life is not as it should be and ends in death, the penalty for sin. Death is an unnatural intrusion into the realm of human existence, and hope, if there is any hope, it must be in God himself breaking into this creation from outside and acting toward it in mercy.

This is why, even in the darkest of the psalms (**Ps 88**) where there is no explicit expression of hope at all, the psalmist uses the covenant name of God. Despair is set against the larger background of God's covenant and his grace. The problem of humanity is not lack of self-fulfillment requiring personal affirmation and assistance. It is that we are rebels against God at the very core of our being and need him to be gracious toward us.

I would note at this point that this understanding is quite different from what we often find today, even among Protestant churches that claim to take the Bible and the Reformation seriously. Under the impact of cultural forces that place the consumer at the center, Christianity has become a means to an end, something that helps us to realize our own goals or potential. It is a kind of self-help therapy dressed up in an orthodox religious idiom. Yet this has nothing in common with biblical piety, a grace-based piety that understands the tragedy of the human condition and knows that only God's unmerited favor can solve the problems of the human condition.

This is further evident in the writings of the Old Testament prophets. Earlier, we noted Jonah's complaint about God's grace, knowing that Nineveh deserved destruction but "worried" that God might prefer mercy to justice. Jonah relished grace for himself but was not eager to share it with others. More positively, Joel speaks of God's grace in calling the people back to repentance (**Joel 2:13**), as do Amos (**Amos 5:15**) and Malachi (**Mal 1:9**). Of all the prophets, however, Isaiah is arguably the greatest prophet of God's grace. Beginning with his own crisis moment in Isaiah 6, when he is confronted by the Lord in his holiness, Isaiah is driven to despair because of his own sin, a despair cured only by God's own merciful and gracious action. This awareness of God's grace carries through his writings, into the magnificent Servant Songs, where Isaiah looks to the grace of God as the ultimate hope for the people's salvation.

Isaiah 53:4–6 famously offers a pointed and powerful statement of this grace:

**Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.
We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.**

Here we see the culmination of God’s gracious action focused on the Servant. Our griefs and our sorrows have been borne by him. Our peace is bought as he is crushed and chastised. Our sins and transgressions have been laid on him by the Lord so that we might not have to bear their consequences ourselves. God is the agent in this work on our behalf. It is not a response to any good actions we have performed. Rather, it is the opposite: this is how God responds to our sinful rebellion. God’s graciousness finds fulfillment in the work of the Servant. Here God’s unmerited salvific favor is enacted and displayed for all to see. Isaiah’s prophecies of the Servant and his gracious activity point us forward, to the fullness of God’s grace revealed in Christ in the New Testament.

Learn more in the [Grace Alone Video Lectures](#).

Footnotes

1. The Hebrew term *khen*, which is typically translated as “grace,” carries the meaning of “favor,” as does the verb *khanan* and its cognates.
2. Theologians typically make a distinction between “mercy” and “grace.” They regard “grace” as the goodness of God shown to people irrespective of what they actually deserve. “Mercy” is the unmerited goodness of God toward those who have sinned and are guilty. The distinction is a fine one and perhaps not greatly significant. Mercy, we might say, is a specific form of grace.
3. Dietrich Bonhoeffer memorably distinguishes between cheap grace and costly grace: “Cheap grace is the deadly enemy of our Church. We are fighting to-day for costly grace. . . . Cheap grace means the justification of sin without the justification of the sinner. . . . [Costly grace] is costly because it cost God the life of his Son” (The Cost of Discipleship, trans. R. H. Fuller [New York: Touchstone, 1995], 43, 45).

Grace in the New Testament

“Grace” - #5485 *charis* = grace, particularly that which causes joy, pleasure, gratification, favor, acceptance, for a kindness granted or desired

A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. *Charis* stands in direct antithesis to *erga* (works).

God’s grace affects man’s sinfulness and not only forgives the repentant sinner but brings joy and thankfulness to him. It changes the individual to a new creature without destroying his individuality (**2 Cor. 5: 17; Eph. 2: 8, 9**).

Charis, when received by faith, transforms man and causes him to love and to seek after the righteousness of God. *Charis* is initially regeneration, the work of the Holy Spirit in which spiritual life is given to man and by which his nature is brought under the dominion of righteousness. The maintenance of this condition requires an unbroken and immense supply of grace. Grace remains constant in, and basic to a believer’s fight without against the devil and his struggle within against sin. God’s grace ensures that those who have been truly regenerated will persevere until the end of life. This entire work is called sanctification., a work of God ‘whereby we are renewed in the whole man and are enabled more and more to die daily unto sin and to live unto righteousness’ as is stated by the *Westminster Shorter Catechism*. (**Rom. 12: 2; 2 Cor. 4: 16; Eph. 4: 23; Col. 3: 10**)

Notes from The Complete Word Study Dictionary – Spiros Zodhiates

2 Peter 1 says, “Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for a godly life through our knowledge of Him who called us by His own glory and goodness” (**vs. 2-3**).

So here grace comes through the knowledge of God and our Lord Jesus Christ.

The more we know of our Lord, the more grace of His Being He sheds abroad in our understanding of Who He is.

You see that the grace of God is more than salvation but also everything we need for life and godliness. The definition of grace could be “God’s life, power and righteousness given to us by His unmerited favor.” It is through grace that God works effective transformation in our hearts and lives. Grace gives us a new life which is not condemned by God. Through God’s grace we are forgiven, changing our thinking, resulting in the renewal of our mind and heart. Through grace we live the kind of life that God desires every one of His children to experience. Let’s consider in more detail what the grace of God does in us.

God's grace saves us.

Ephesians 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” It is important to see here that by God's grace we have been saved. It is not by works. Salvation is generated strictly on the basis of God's grace. God's gift of grace comes through the cross of Jesus alone – nothing else added, such as our works.

God's grace justifies us.

Romans 3:24, “Being justified as a gift by His grace through the redemption which is in Christ Jesus.” We are accounted right by God only because of His grace and the sacrifice of Jesus Christ, which is available to us because Jesus willingly offered His life for us, paying the price we owed for our rebellion against God. Our justification is not something we receive because of good works, but because of the payment Jesus paid for us at the cross when he suffered and died.

God's grace sanctifies us.

2 Thessalonians 2:13, “Because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.” We are saved by grace and we continue in sanctification dependent on grace as well.

Salvation: our right standing before God depends on grace.

Sanctification: the process of being made holy for God's use, is accomplished by His grace as well.

1 Corinthians 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

God's grace gives us purpose.

God's grace empowers us to live the lives that He has planned for us.

“But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.” (**1 Corinthians 15:10**). We do not earn God's grace by performing works, the works we do originate from the grace of God within us by His Spirit.

Grace, which is God's life, comes into us and energizes us so that we can be all and achieve all His good purposes. **Philippians 2:13**, “For it is God who is at work in you, both to will and to work for His good pleasure.” Our gifts and abilities are given to us by His grace. These gifts should be used for His kingdom and His glory. The gifts of God were never given so we could be happy and lead a good life; the gifts of God have been bestowed on us so that we could fulfill His promises that the seed of Abraham would bless the world through His Son.

Imagine for a minute a world without grace – specifically God's grace.

There is no way for us to ever make ourselves clean and useful for God.

We will never be “good enough for God.”

Keep this in mind as you serve the Lord. Only what is done in His grace is worthwhile and has eternal benefits.

Everything good that comes in us and through us is only by the grace of God.

Grace saves us, justifies us, sanctifies us, and empowers us for His service.

Being a Spirit filled Christian means one who walks by grace, God's grace.

Being a Spirit filled Christian means exhibiting the beauty, the loveliness, the demonstration of God's favor which comes directly from the heart of a gracious God.

*** Biblical Grace and a Generous God**

The Complex and Surprising Answer to Why God is Gracious.

BibleProject Team

In Exodus 34:6,

God describes himself as gracious. This is a word that's probably pretty familiar to you. But taking time to think through the different meanings of this word and how it's used throughout the Bible will help us better understand what it means for a person to be gracious. And more specifically, what it means for the God of the universe to be gracious.

In contemporary English, to be gracious typically means you are kind, courteous, and even delightful. We hear this word used to describe someone's surprising and kind attitude towards another person or in a difficult situation—"he was so gracious with that rude stranger," or "she exudes grace under pressure." Someone who is gracious is an enjoyable person to be around because they bring light and life to others.

Another common English meaning of gracious is to be forgiving, merciful, and compassionate—"it was gracious of her to just give you a warning," or "the judge's lenient verdict was gracious."

These definitions of "grace" and "gracious" can be connected by the idea that to be gracious is to extend kindness or show delight towards someone who may not be deserving of that treatment. These two meanings are also connected in Hebrew thought. So when God calls himself gracious, what he means is that he sees you as a treasure, he delights in you, regardless of your status or behavior.

Grace as Beauty

Let's start to unpack this by looking at the Hebrew word for "grace," *khen* (כֶּן). (To pronounce this word, say "hen" but clear your throat a little at the beginning.) In Hebrew, *khen* is anything that induces a favorable response or something we find ourselves drawn to. It might elicit a favorable response because it is elegant or charming, or it might be because it is beautiful. Anything that we encounter that brings us delight could be called *khen*.

In Proverbs 3:22

Proverbs 3:22

God's wisdom is compared to a necklace and is called "an ornament of *khen*," usually translated as "an ornament of grace." Think about it. Wearing a necklace brings delight to those who wear it and to those who see it worn. And the teacher is asking you to think of God's wisdom like that necklace.

In Psalm 45:2,

a gifted poet is said to have lips of *khen*, most often translated as "lips of grace." The poet's lips create beauty when he uses them for his poetry.

In Proverbs 5:19,

a deer that moves swiftly and elegantly is called a "deer of *khen*," or a graceful deer.

All of these examples of *khen* are describing beauty, elegance, and things worth treasuring. To find *khen* is to find a treasure.

Grace as Favor

Another way we see this word used in the Bible is when someone asks to be treated like a treasure, that is, to be treated favorably. This is what it means to be "found as *khen*" in someone's eyes. That phrase, "to find *khen* in the eyes" is a popular biblical phrase, used 47 times throughout Scripture. And it is exclusively used when someone of higher status looks upon someone of lower status with favor.

For example, Joseph was a slave who found *khen* in the eyes of his master Potiphar Genesis 39:4

When Potiphar looked at Joseph, he didn't just see some lowly slave. He saw someone worth delighting in because Yahweh was with Joseph. Potiphar's favor towards Joseph came in the form of putting him in charge of his household and entrusting all of his assets to him.

Another great example is when a landowner named Boaz decides to take care of a widowed immigrant named Ruth by letting her glean in his field for free. In response to this generosity she says, "Why have I found *khen* in your eyes that you should notice me, since I am a foreigner?" (Ruth 2:10)

Someone in authority can find someone of lesser status as worthy of *khen*(favor). As a result, that person of lower status will be treated with higher regard than their true position would necessitate. And the opposite is true too. Someone in a lowly position can ask someone superior to find *khen* in their eyes for them. This is what it means for someone to "find *khen*" in the eyes of another.

Grace as Action

Let's take this further. *Khen* can also be an action—you can favor someone. In this sense, *khen* is being used as a verb, and the verb form of *khen* is *khanan*(חנן). (Let's practice that pronunciation again. Say "hanan" but clear your throat!) When used as a verb, this word means you are bestowing *khen*—delight, favor, or value—on someone. And remember, this always refers to an act of generosity or favor from someone of higher status to someone of lower status.

For example, in Esther 4:8 and 8:3

Esther goes before King Ahasuerus to ask for her people to be spared from destruction. She asks for *khanan*. Esther is a subordinate making a request to a superior who is not obligated to grant her request. But he does so, and this is called *khanan* (showing favor).

A Gracious God

When someone is consistently favorable towards people of lower status, they could be characterized as being full of *khen*. This is *khen* being used as an adjective, and the adjective form is *khanun* (כַּחֲנוּן). (How is that throat clearing going?)

In the Bible, the person that shows the most *khanun* to others is God himself. Every human is of lower status than the creator God, but God consistently looks upon humans with favor. God treasures us, and he doesn't show us favor because we deserve it. In fact, the story of the Bible is one that shows humans as constantly messing up—we lie, cheat, steal, and kill. We go out of our way to show God we don't deserve to be favored. But despite our failings, God is *khanun*; he is gracious.

The context of the Exodus passage where God first calls himself gracious is a powerful example of this. God has just rescued the Israelites from slavery, brought them to safety, and made a covenant with them. And the first thing they do is make an idol statue, breaking two of the commandments of the covenant! And God's response is to call himself "gracious." He will continue to show favor on humanity even when we rebel.

This attribute of God, his graciousness, the consistent favor he shows towards humanity, is something the Bible celebrates. It is presented throughout Scripture as the undeserved gift it truly is. Take Psalm 103:8-10

as an example.

The Lord is compassionate and *khanun* (gracious) Slow to anger and abounding in loyal love. He will not always strive with us, Nor will he keep his anger forever. He has not dealt with us according to our sins, Nor rewarded us according to our iniquities.

Psalm 103:8-10

We can trust that God will be gracious with us, and it's even something we can feel empowered to ask of him. We see this in Psalm 51

A Contrite Sinner's Prayer for Pardon.

For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.

1 Be gracious to me, O God, according to Your lovingkindness;
According to the greatness of Your compassion blot out my transgressions.

2 Wash me thoroughly from my iniquity
And cleanse me from my sin.

3 For I know my transgressions,
And my sin is ever before me.

4 Against You, You only, I have sinned

And done what is evil in Your sight,

So that You are justified when You speak

And blameless when You judge.

5Behold, I was brought forth in iniquity,
And in sin my mother conceived me.

6Behold, You desire truth in the innermost being,
And in the hidden part You will make me know wisdom.

7Purify me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.

8Make me to hear joy and gladness,

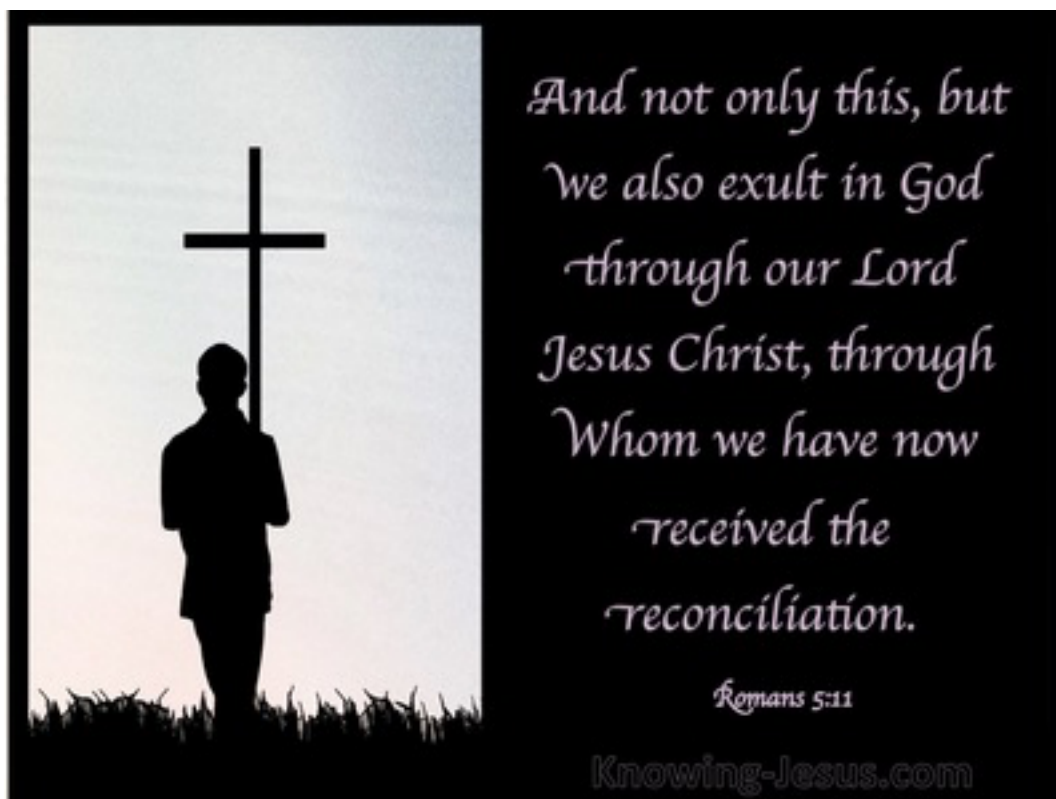
Keep Reading when David asks for God's graciousness even though his circumstances are the result of his own sin.

Be *khanun* (gracious) to me, according to your loyal love, according to your compassion, blot out my rebellious acts.

Psalm 51:1

The story of the Bible is about how God is relentlessly pursuing a relationship with humanity. He continually strives to show us favor even when we betray him or turn our backs on him.

Throughout the Bible, we see the God of the universe find ways to reconcile with a hard-hearted and rebellious humanity. And that's what it means that God is gracious.



➤ APPLICATION QUESTIONS

1. What did you learn about God in this chapter?

Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. What was included in this chapter which encourages you to grow in your faith?

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?

5. How did this chapter show you a better way to being a light in this dark and lost world?

➤ **Find a worship song or hymn that relates to this lesson.**

➤ **Activity**

Find two spots in your house.

One spot will be the “in Adam” spot.

One spot will be the “in Christ” spot.

First go to the “in Adam” spot and lift up your voice to the Lord in praise that you are no longer “in Adam.”

Now walk over to the “in Christ” spot; get comfortable because you need to abide here for a while. Spend some time thanking the Lord for Him calling you into a relationship with Him so that you are indeed “in Christ.”

This activity is much like what the Israelites did in Deuteronomy 28-30. They were instructed to go to Mount Gerizim and Mount Ebal as the blessings and cursings were pronounced in their hearing.

This experience would remain in their hearts and minds as they entered the Land God had promised to give them.

God has promised to give you the inheritance of His Presence daily.

Accept nothing less than walking with Him every moment of every day.

- **Seeing Jesus:** Marinate, meditate a long while today on seeing Jesus as the One Who brings you into the Presence of the Lord. Rom. 5: 1, 2

Contemplate how that relationship has changed your life/ your world.

Do you think it brings joy to the Lord to bring you before the Father?

What is Jesus doing while you are in the Presence of the Father?

WE REMEMBER 10% of what we read 20% of what we hear 30% of what we see 50% of what we see and hear 70% of what we discuss with others 80% of what we personally experience 95% of what we teach others - Edgar Dale

- **Class Activity**

Get into your pairs and today you will explain what it means to you personally to be “in Christ” and no longer “in Adam.”

- **DIGGING DEEPER**

Romans 5: 1, 2 have some of the most profound teaching in the Bible.

We are justified by faith.

We have peace with God through our Lord Jesus Christ.

We have obtained our introduction by faith into this grace.

We stand in this grace.

We exult in hope of the glory of God.

“The text itself speaks, not of seeking peace with God, but of having peace. Having been justified, we have peace with God – this is what it says.” Boice

WORD STUDY: access – *prosagoge* προσαγωγή. # 4318

The word is sometimes used of a person’s being conducted into the presence of royalty

I.the act of bringing to, a moving to

II.access, approach

- 1. to God, i.e. that relationship with God whereby we are acceptable to him and have assurance that he is favorably disposed towards us**

It is as though the Lord has taken us by the hand and brought us into the presence of Almighty God. Jesus has made our access to God complete. We lack nothing. We have access to the Lord; what more could we possibly need or want.

Eph. 2: 18; 3: 12 – other uses of this word

Heb. 10: 19-23

1 Pet. 3: 18

Grace is the “’state’ or ‘realm’ into which God’s redeeming work transfers the believer. It is the realm in which ‘grace reigns’ (5: 21), a realm that is set in contrast to the realm or domain of the law (6: 14, 15: the believer is not ‘under the law’ but ‘under grace’, see also Gal. 5: 4) Douglas Moo NICNT

Think of the eternal position you have with Almighty God because Jesus has made a way (He is the Way, the Truth and the Life) to come before the Lord. Jesus is our means of access. Halleluiah!

Have you ever thought of such a glorious thing as the Lord Jesus bringing us hand in hand before the very throne of God?

Meditate on not coming to God alone and shivering but coming boldly because your Lord and Savior is bringing you to the throne of the Most High God, Creator, Ancient of Days, the Everlasting God (El Elyon, Elohim, El Olam).
STOP here and meditate on what that is like.

What is the difference between “the peace of God” Phil. 4: 7 and “peace with God” Rom. 5: 1?

“Christian peace is rooted in something objective: the cross and resurrection of Jesus... the ultimate peace is not found in the gifts of creation but in the Creator Himself.”

Christ-Centered Exposition

“A little faith will bring a soul into heaven, but strong faith will bring heaven into the soul.”
Griffith Thomas

“In verse 2 Paul clarifies that this peace is not a subjective feeling of peacefulness in the soul but the objective fact that God’s wrath has been removed through Jesus’s death and that sinners have now been granted access to God’s grace, that is, to the realm in which God’s redeeming love for sinners reigns (4: 21).” Baker’s

“We exult in hope of the glory of God.” Rom. 5: 2

What is this hope?

Matt. 17: 2

2 Pet. 1: 16-18

John 17: 1-10, 22

“In the light of this, when Paul speaks of ‘the hope of the glory of God’ in Romans, at the very least he is looking forward to the time when we will see Jesus in the full manifestation of His glory.” Boice

“The fact that we are going to be like Jesus one day is a marvelous expectation. But it is encouraging to know that this transformation has already begun for those who have been justified. In fact, sanctification proves to us that we are on the path to that glory.” Boice

Other verses on Hope: **Acts 2: 26,27; 1 Cor. 13: 13a; 2 Cor. 1: 7; Col. 1: 5; Col. 1: 27; Titus 1: 2; Titus 2: 13; Heb. 6: 19-20; 1 Pet. 1: 3**

In all of the above passages, “hope” refers to certainty.

Paul’s message in **Romans 5: 2-11** is absolutely necessary for understanding the life of the disciple of Jesus.

Why is that statement true in your words?

Write here the progression from tribulation to hope.

5: 1 – We have peace with God

5:2 – We stand in grace.

5: 2-4 - We rejoice in hope.

5: 5-8 – We know a love like no other.

5: 9-10 – We have assurance of final salvation.

5: 11 – We exult in God Himself.

God is telling us every day WHO WE ARE.

This new identity in Christ is everything.

Eph. 2: 11-22; Heb. 4: 14-16

You now have access to God! Take that access!!!

“Romans 5: 1-11 teaches us about the blessings of being justified by faith alone, that is, the blessing of being ‘declared righteous.’ Paul’s style shifts from argumentation to adoration.”

“Paul is radiating a contagious Christian joy and excitement because of what God has done for us in Christ.”

Christ-Centered Exposition

Do you radiate this kind of joy? Why? Or Why not?

“Grace here refers to ongoing favor with God that we possess because of our new relationship with God. We now live in the realm of God’s grace and power.”
Christ-Centered Exposition

“Peace and joy are twin blessings of the gospel: as an old preacher put it, ‘peace is joy resting; joy is peace dancing.’” Tyndale Commentary

Hope should be an overwhelming mark of the Christian life. Hope is not wishful thinking, like, “I hope I pass this test.” Our hope as believers in Jesus Christ is assured hope – without a doubt!

We KNOW where we are going. We know that glory is coming. The key to maintaining this hope is constantly being reminded of where we are headed. We may face suffering now, but we are headed for glory. Dwell on that glory so that you do not become weary.

Every day, ask the Lord to show you a glimpse of His glory. That will keep you steadfast and faithful.

“The glory of God is the end for which He created mankind.” Tyndale

As God’s saint, trust in Him and where He is leading you.

Dwelling in His Word will help you remain, abide in Him.

Romans 5: 5-8

John Owen said, *“We are never nearer Christ than when we find ourselves lost in a holy amazement at His unspeakable love.”*

Paul uses the word “love” 75 of the 116 times it is used in the New Testament.

- **5: 3-5**

Compare with James 1: 2-4; 1 Pet. 1: 6-7

“Only a believer who has faced distress can develop steadfastness. That in turn develops character.” BKC

- **5: 5**

Relate to:

Ps. 25: 3, 20-21

Ps. 22: 5

1 Pet. 2: 6

❖ An additional bonus is this truth:

“The Holy Spirit is the divine Agent Who expresses to a believer the love of God, that is, God’s love for him.” BKC

- 5: 6-8

“ungodly” means the person is in a state of constant opposition to God

“They do not want Him to rule over them; they want to be free to do as they please. God is holy, and they oppose Him in His holiness. This means that they do not accept His righteousness and proper moral standards.” Boice

Relate this to our ongoing theme of the message of Romans as my yielding to Him as my Master, my Ruler. My life belongs to Him.

What do you learn about God’s timing in these verses?

Hyper = “on behalf of us” or “in our place” 5: 8

Griffith Thomas: *“The illustration of the righteous man contrasted with the good man is intended to show the difference between one for whom, as upright, we have profound respect, and one who is also beneficent and elicits our love. The argument is brought to a point in verse 9, 10, with the characteristic phrase, ‘much more.’ If God can save His enemies ‘much more’ can He keep His friends. If the death of Christ was the means of our reconciliation, the life of Christ will be the means of our preservation. ‘Much more’ being reconciled, we shall be kept safe in His love.”*

“Human love, at its best, will motivate a person to give his or her life for a truly ‘good’ person; Christ, sent by God, died, not for ‘righteous’ people, or even for ‘good’ people, but for rebellious and undeserving people; therefore: God’s love is far greater in its magnitude and dependability than even the greater human love.”

Douglas Moo NICNT

“A ‘good person’ would be one who has a stronger claim on one’s emotions than the ‘righteous person.’”

God’s love is contrasted with the best of human love.

- 5: 9 “Much more then”

Qal v’chomer – light to heavy teaching argument of the Hebrew scholars

Also referred to as : from the minor to the major

“This phrase which occurs in verses 9, 10, 15, 17, is the key to the entire passage. Whatever we have derived from Adam, we derive ‘much more’ from Christ. Whatever the past may have been in relation to sin, ‘much more’ will be the present and the future by reason of Christ’s marvelous grace.” G. Thomas

“Salvation, accomplished in Christ and the believer’s appropriation of Christ, is finally realized only in the last day.” NICNT

- 5: 10

“Reconciliation, the third great achievement of Jesus’ sacrificial death on Calvary, is presented. This great triumvirate –“ BKC

Redemption 3: 24; 1 Cor. 1: 30; Gal. 3: 13; Eph. 1: 17

Propitiation (“sacrifice of atonement” “atoning sacrifice”) Rom. 3: 25; 1 Jn. 2: 2; 4: 10

Reconciliation Rom. 5: 10-11; 2 Cor. 5: 18-20; Col. 1: 22

“Redemption pertains to sin (Rom. 3: 24), propitiation (or satisfaction) pertains to God (3: 25), and reconciliation is for people (we were reconciled). Reconciliation is the removal of enmity that stands between people and God. Reconciliation is the basis of restored fellowship between people and God (2 Cor. 5: 20, 21). ‘His life’ is His present life (not His life on earth) in which He intercedes (Heb. 7: 25) for believers.” BKC

Our redemption, propitiation and reconciliation is NOW!

Paul is wrapping up the first major part of the letter. He will now (5: 11-21) begin to explain what it means to be righteous in Christ before this Almighty Holy God.

“Romans 5: 9 and 10 are notable examples of the familiar New Testament tension between the ‘already’ and the ‘not yet’, between what Christ has achieved at His first coming and what remains to be done at His second, between our past and our future salvation. For salvation has a future tense as well as past and present tenses.” Bible Speaks Today

We are to understand from these verses that much more awaits us, but even now we are to live the resurrection life which Jesus procured for us. “We can share His life now, and will share His resurrection on the last day. Paul will go into these truths in Romans 8; he does no more than sketch them here in promising that we shall be saved through Christ’s life.” Bible Speaks Today

5: 11

“We boast because of this: that whatever we have lost in Adam we have gained in Christ.” NICNT

- ❖ **Read these verses again and write here what Paul is teaching us about God’s righteousness residing within those who trust in Christ.**

ORIGINAL SIN

“In this section, Adam stands for the sinfulness of all humanity (1: 18-3: 20), while Jesus Christ stands for God’s solution to the problem of the human condition (3: 21-5: 11).” Baker’s

“Death comes to all people, because all sinned. Everyone is his or her own Adam.”

Bible Speaks Today

“There exists a life-giving union between Christ and His own that is similar to, but more powerful than, the death-producing union between Adam and all his own.” NICNT

- **5: 12 is the classic text for the doctrine of original sin.**
 - 1- **Sin entered the world through Adam.**
 - 2- **Death entered the world through sin.**
 - 3- **Death spread to all humans because all sinned.**

“Paul does not dive into all the theological and philosophical questions often raised about original sin. He simply focuses on the consequences of sin – condemnation and death. Doug Moo says, ‘The universal consequences of Adam’s sin are the assumption in Paul’s argument: the power of Christ’s act to cancel those consequences is the goal.’”

Verse 12 is referred to as a chiasm.

A Sin (12a) produces

**B Death (12b)
B1 All die (12c)**

A1 Because all sin (12d)

Martin Lloyd-Jones *“God has always dealt with humanity through a head and representative. The whole story of the human race can be summed up in terms of what has happened because of Adam, and what has happened and will yet happen because of Christ.”*

It is important that Paul establish the significance of the law at this point because the Jews had felt the answer to the problem of sin was the law.

History had made painfully clear that the law can expose our sin but gives us NO power to deny sin.

“Paul says nothing explicitly about how the sin of one man, Adam, has resulted in death for everyone; nor has he made clear the connection – if any – between Adam’s sin (v. 12a) and the sin of all people (v. 12d). What he has made clear is that the causal nexus between sin and death, exhibited in the case of Adam, has repeated itself in the case of every human being. No one, Paul makes clear, escapes the reign of death because no one escapes the power of sin.” NICNT

“Adam is not the cause, except only for himself, but each of us has become our own Adam.”
Syriac Apocalypse of Baruch

“It was Adam’s sin that corrupted human nature and made individual sinning an inevitability.”
NICNT

“Paul is not basing the universal reign of death on individual acts of sin, but on sinful human nature.” NICNT

Sin existed before the Law. The Law came through Moses; sin existed before Moses. The proof of this is that even before Moses, people died. This was the curse brought into the world by the sin of Adam and Eve. Romans 5: 12

The cost of rebellion against the Lord (sin) was death.

This sin was treason; it was idolatry; it was rebellion of the highest order.

The three verbs in this verse are in the aorist tense which means it occurs in one point in time. The whole human race is regarded as having sinned in the one act of Adam Rom. 3: 23 “All have sinned.”

“The major emphasis is not on Adam’s failure but on Christ’s triumph over sin and death.”
Christ-Centered Exposition

“The federal headship view considers Adam, the first man, as the representative of the human race that generated from him. As the representative of all humans, Adam’s act of sin was considered by God to be the act of all people and His penalty of death was judicially made the penalty of everybody.” BKC

“To Paul, Adam was more than a historical individual, the first man; he was also what his name means in Hebrew – ‘humanity.’ The whole of humanity is viewed as having existed at first in Adam. Because of his sin, however, Adam is humanity in alienation from God.” Tyndale

“5: 12 is the transition point which leads up to the inseparable consequence of sanctification, to be treated in chapters 6-8.” Griffith Thomas

“Adam is the head of a race of sinners: all of us. Christ is the head of a new race of redeemed people: all of those who trust in Him. In some ways Romans 5 is an explanation of 1 Corinthians 15: 22.” (also 15: 45-49) Christ-Centered Exposition

“In Christ or In Adam”

“The entire race is divided into these two humanities by virtue of people’s relationships to these representatives.” Boice

Was Adam a historical figure?

“You do not need an historical atonement to undo a mythological fall or a mythological transgression. All you need is another myth. But if Christ needed to be real to save us, then Adam was real, too. It is because Adam was real that Christ also had to be real to make atonement. The fall of the human race was historical.”

Paul’s point is that we were condemned by reason of our union with Adam, just as we have now been saved by virtue of our union with Jesus Christ.” Boice

Go ahead and look at 1 Cor. 15: 22, 45-49 Note what you see.

Some view the doctrine of Original Sin as an “offense to reason.” They cannot reasonably agree that one person can be responsible for the sin of another from generations past.

Pascal, French philosopher said, “Original sin is foolishness for men, but it is admitted to be such. You must not then reproach me for the want of reason in this doctrine, since I admit it to be without reason. But this foolishness is wiser than all the wisdom of men. For without this, what can we say that man is? ...”

Consider: as you watch the Olympics and you say, “We are ahead in the gold medal division!” The “we” you refer to does not place you on the winner’s podium. The “we” is collective as an American. The thrust of the meaning here is that you sense a connection to the American athletes due to some underlying unity. This same unity exists in regard to the nature of our existence here among the masses. When I sin, it effects more than just me.

Even now, when we sin, it has long range effects for many.

As you contemplate this, allow yourself to regard sin as the true enemy that it is.

What it means to be “in Christ”

Union with Christ is difficult to grasp.

This is truly a mystery, like several of the “unions” are.

The union of the Trinity: Father, Son and Holy Spirit, is a very hard concept to entertain.

The hypostatic union of the two natures of Christ: His divine and human natures, residing in one man. This truth was established at the Council of Chalcedon in 451 AD. And now, the mysterious union of the Lord and the believer.

Yet, one of the places in Scripture that help the most to resolve the confusion is John 15: The Vine and the branches.

- **5: 13 - sin is not imputed**

Paul’s argument “is that in the time between Adam and Moses all persons died, even though there was no specific law for them to have broken. They were sinners, of course. The judgments of the great flood of Noah’s times and the destruction of Sodom and Gomorrah in Abraham’s day prove it. But the race as a whole was judged by universal death, not for the specific sins of the individuals involved, but for Adam’s transgression.

The critical idea here is ‘imputation’ or, as Paul expresses it in verse 13, the fact that sin was ‘not taken into account.’ He means that, although all were sinners. God did not take their own personal sin into account when He punished them. But since they all nevertheless died, their death must have been for Adam’s disobedience and not for their own sinfulness.” Boice

- **5: 16**

“The effective power of God’s saving justification granted to sinners who have committed countless sins is incomparably greater than the power of sin that resulted from a single transgression of one human being... As sin did its work with universal effectiveness, God’s grace proved all the more powerful.” Baker’s

Beginning with **5: 9**, all the way through **verse 17**, how many times do you see the phrase - “much more” or “how much more”?

“On the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.”

In **Chapter 5**, go through and list all the contrasts. This is a rich study; do not forsake it.

For instance,

5: 16 – Through one man sin entered into the world

Where is the contrast here?

What I hope you are seeing is this: the salvation which Christ has procured for us is far greater than the turmoil into which Adam had thrown us. Our blessed union with the Lord is greater in every way to the original union we had with Adam.

We could never have had the same relationship with the Father that we possess now. We would never have known His mercy, His compassion, His forgiveness, His deep love if we were merely just like Adam. Eternal life with the Lord is greater than a forever life in Eden.

“Unfallen Adam was righteous, but it was his own righteousness as a created being, it was the righteousness of a man.” We on the other hand, have the righteousness of Christ imputed to us! Adam lost his own righteousness, but we have been given a far more abundant righteousness!

Regarding Adam’s sin transferring to his descendants: *“Clearly there is some causal connection between him (Adam) and them, as the whole passage implies. The reference, however, is not to guilt which is personal and cannot be transferred, but to an evil nature which he inherited from Adam... The idea is that we possess in Christ infinitely more than we have received in Adam’s sin... If we pass by one step from Adam to Christ, from sin to redemption, surely there is no place left for the law. Here is now the answer. Law came in as a sort of parenthesis, not as the original, or final purpose of God.”* Griffith Thomas

- **5: 18, 19**

Read 5: 18. Does this indicate a universal salvation?

What does 5: 17 include that would help make this more direct?

Read these two verses slowly.

What does it mean to you that you are no longer disobedient and condemned, but you are righteous?

Remember, justification means “to declare one to be in a right standing before God’s law.”

“If we imagine that our good works have anything to do with our justification, we are not justified. We are still in our sins and therefore not saved.”

“How can God declare us to be righteous, then? Only on the grounds of Jesus’ own perfect righteousness imputed to us. That is, we are justified by God by grace alone.” Boice

But how does that square with the fact that the ‘good works’ that Christians are called upon to do are the result of God’s prior working in them?

Look at:

Eph. 2: 10

Phil. 2: 12, 13

Titus 2: 14

Take time to think about this. What does it mean that you are righteous?

Did you want to be righteous before God?

Did you ask to be made righteous before He came into your life?

Did you gravitate to worldly things and people before Him?

Did the idea of being “righteous” sound even a little appealing to you?

Write your thoughts here.

There was nothing in us which made us desire the righteousness of God. He ALONE did this work in us and for this transforming work, we are eternally blessed and eternally occupied with singing His praises. Amen!

- **5: 20, 21**

“Sin reigned in death.”

“Grace reigns through righteousness.”

“The law can count sin, but it cannot counter it. The solution to sin is not Mosaic law but messianic grace.” Christ-Centered Exposition

“The Old Testament is ‘the book of the generations of Adam’ (Gen. 5: 1) and it ends with a ‘curse’ (Mal. 4: 6). The New Testament is the ‘book of the generation of Jesus Christ (Matt. 1: 1) and it ends with ‘no more curse’ (Rev. 22: 3).” Wiersbe

The word “*reigns*” is much like the word “*rules*.”

Something will rule your life; what will it be? Death, sin or Righteousness and life?

Don’t forget: grace is a power, not just an attitude. “*Grace is more than an attitude. It is also a power that reaches out to save those who, apart from the power of grace would perish.*” Boice

The idea of grace ruling your life through righteousness is the inheritance of the disciple of Jesus Christ.

Do not settle for anything short of His grace.

“But although sin abounds through law, grace abounds ‘more exceedingly’ in order that, as sin reigned in death, even so grace might reign through righteousness unto eternal life through Christ. Here again is the parallel. Whatever sin has brought, grace has brought still more.” Thomas

“The active obedience of Jesus refers to His submission to and active conformity to the law of Moses.”

“The passive obedience of Jesus Christ is something else. It refers to His submission to the cross.”

Both of these acts were required in order for the Lord to atone for us. Because of the long-term obedience of Christ to the law, when we are in union with the Lord, we have this same complete obedience through Him. His passive obedience, dying on the cross, absorbing our guilt, bought our position as made right with God.

Jesus has, by these acts, secured our eternal home and safety.

“At the cross of Christ, the law of God and the grace of God met, and each was fully satisfied.” Boice

Really Romans 5 is about your new identity in Christ.

This new identity should inform and change your whole life. Nothing remains untouched by your Lord. He transforms **EVERYTHING ABOUT YOU!**

We must build our lives on our identity in Christ.

“When sin has done its worst and the condition of the race seems most hopeless, I will send a heavenly being of infinite grace and power to rescue them and effect a new kingdom of love.” Boice

Remember, Jesus has enacted by His sacrifice, a new humanity. We are all a new creation. We are who He desires to fill His kingdom.

Romans 5-8 are very assuring chapters.

“The overriding theme of these chapters is assurance.” Boice

How do you see Romans 5 as being a passage which dedicates itself to assurance?

Romans 6.

“Is My Identity Wrapped Up in Christ or Is It Wrapped Up in Me?”

Doctrine: Baptism

In Romans 5 we discussed being “in Adam” and being “in Christ.” This chapter continues the conversation regarding identity. That is the big word for this chapter: IDENTITY.

We MUST know who we are and Whose we are. Our faith depends on it.

Here at the point of Justification, we could think the believer is now free to develop. But we would be mistaken if we think he can develop on his own recognizance.

Sin is still lurking at his door to doom him to failure as a disciple of Christ. The power, influence and constant supervision of the Lord is still necessary. Here is where the Holy Spirit of God will shine brightly.

➤ **Read Romans 6 and write your first impressions here.**

➤ **Write your paragraph summaries here.**

1-7

8-11

12-14

15-19

20- 23

**There is no new identity in Christ apart from baptism.
Baptism is IDENTITY.**

A cucumber is no longer a cucumber; it is now a pickle because it has gone through transformation and absorbed a new identity.

A tadpole is now a frog.

A caterpillar is now a butterfly.

The pickle can never return to being a cucumber; nor the frog become a tadpole again.

Stop and consider what it means that you no longer are who you used to be.

Your identity is wrapped up in His identity.

We must remember that while we are justified before the Lord, we continue to battle within our lives the sin that would strangle us.

“The apostle’s doctrine of justification means ‘to regard as righteous,’ and not ‘to make Righteous’ or else the question now put would be utterly pointless.” Griffith Thomas

Justification (studied in the earlier chapters) involves being saved from the penalty of sin.

Sanctification – the believer’s growth in Christlikeness – is about being saved from the power of sin.

Glorification involves being saved from the presence of sin.

We are now entering into a concentrated discipleship in Sanctification.

This is crucial to your growth as a believer and disciple of Christ.

Chapter 6 opens with a clear and necessary connection to chapter 5.

We have been told in chapter 5 that because of the grace of the Lord, we have been declared justified and righteous.

Paul now will anticipate the response from those who try and corrupt his words.

While God’s provided righteousness is revealed in justification, Paul also was anticipating how regeneration and sanctification are evident in the further action of God in the life of the true believer. This we will explore in ch. 6-8.

“Just as we are identified with Adam in sin and condemnation, so we are not identified with Christ in righteousness and justification.” Warren Wiersbe

Romans 3: 21-5: 21

Substitution: He died for me

He died for my sins

He paid sin’s penalty

Justification: Righteousness imputed

Saved by His death

Romans 6-8

Identification: I died with Him

He died unto sin

He broke sin’s power

Sanctification: growing in righteousness

Saved by His life

REMEMBER: Paul has to think of the opposition to his letters as well as the receivers. So here Paul is developing an argument he thinks will possibly surface in Rome.

That argument would be:

Well, if sinning produces God’s grace, then we SHOULD be sinning.

This kind of thinking shows that the divisive one does not understand the true identity of the one who has been touched by God’s grace.

If we have indeed been identified with Christ we are changed and no longer desire to sin. Sin has now become abhorrent to us.

What is revealed in the question in **6: 1** is a heart that seeks to sin as much as possible without suffering any penalties of sin.

This question “*overlooks God’s purpose in the plan of salvation.*” Boice

God intended to save us from sin. The life of Christ within the believer, which Paul has been talking about, is precisely what will turn us from sin to righteousness.

“*Union with Christ, being the only source of holiness, cannot be the source of sin.*” Boice

- **Now 6: 2 begins in earnest to set the record straight as to how grace, sin and death are related.**

“Then Paul explained why such a thought cannot be entertained. The fact is, Christians died to sin (6: 7, 11)). The Greek aorist (past) tense for “died” suggests a specific point when the action occurred, at salvation. Death, whether physical or spiritual, means separation, not extinction (6-7, 14). Death to sin is separation from sin’s power, not the extinction of sin. Being dead to sin means being ‘set free from sin.’ (v. 18, 22)” BKC

Me genoito = “may it never be”

This is a phrase that will be used throughout Romans: 3: 4, 6, 31; 6: 1, 2, 15; 7: 7, 13; 11: 1, 11).

The utilization of this phrase lends itself to this style of argumentation in a letter, in which Paul speaks as though having an argument with a partner to establish his viewpoint.

James Montgomery Boice says Romans 6: 2 is the key to understanding sanctification. How is that true?

“Becoming a Christian is not just about adding a little something new to your life. It involves a brand-new personal identification with Christ, and part of this new identity involves dying with Christ.” Christ-Centered Exposition

“Only those who have died with Christ are righteous and thereby enabled to conquer the mastery of sin.” Schreiner

“Dying to sin”

“Dying to sin is not something we do or have done but is something that has been done to us.”

“The secret of sanctification is not our present experience or emotions, however meaningful or intense they may be, but rather something that has already happened to us.” Boice

Col. 2: 20; 3: 3; 2 Tim. 2: 11; Rom. 6: 7, 8, 11

“We too have ‘died to sin’, in the sense that through union with Christ we may be said to have borne its penalty.” Bible Speaks Today “We cannot die for our sins; He alone has done that.”

“The chief benefit that comes from Christ’s salvation is Christ Himself.” Christ-Centered Exposition

“Our identity in Christ is our most fundamental and important identity.” Christ-Centered Exposition

Anyone understanding their baptism or conversion would never have asked the question in verse 1.

- Rom. 6: 1-11

On your text of Romans 6:

Mark distinctively *grace, sin, death, life, slaves and free*.

For instance, I use circles enclosed as chains to represent slaves; I use a dome over the word death to represent a grave. Sin has marks all around the word itself to represent the “marks” that sin places on us.

Grace is just a big capital “G.” Life is a small flower.

Grace ends chapter 5 and begins chapter 6, but what really takes over as the topic of discussion now is life and death.

Life is two-fold. It is a rejection of sin; it is giving up your way of life and embracing a certain death to sin and then secondly, it is walking in newness of life, resurrection life. The reality of you is that you have been resurrected. Not will be resurrected in the future alone, but you have been (past tense) resurrected for a life here and now.

Are you walking in resurrected life?

- Rom. 6: 3

Concerning what “baptism into Christ” means, look at:

Gal. 3: 27

For those who think that this verse indicates the possibility of perfection, why would Paul write in Rom. 13: 12, 14 to “lay aside the deeds of darkness” if the believer could not be tempted by darkness?

“I die to sin (in Christ) once; I die to self (like Christ) daily.” Bible Speaks Today

“Far from being dead, in the sense of dormant, our fallen nature is so alive and active that we are urged not to obey its desires and are given the Holy Spirit to subdue and control them.” Bible Speaks Today

- Rom. 6: 5 United with Him in the likeness of His death

Someone allergic to milk can have a violent reaction when he ingests a milk product. Sin is something we will react to. Our body will reject the milk. Our new identity will convulse and reject sin.

“Participation in Christ’s resurrection always follows participation in His death.” NIV Commentary Eph. 2: 6; Col. 2: 12

- Rom. 6: 6 “Knowing this”

Knowing the ways of the Lord is crucial to growing In Christ.

“Christian living depends on Christian learning; if Satan can keep a Christian ignorant, he can keep him impotent.” Wiersbe

“What Paul is saying is that our identification with Christ means we are no longer dominated by sin. Since sin’s power over us has been broken, we should reflect that new freedom in the way we live... Paul teaches here that the believer’s old ‘sin nature is dealt a deathblow at conversion.” NIV

It is suggested that the “old self” is any semblance of Adam left in the person. The tie to Adam has now been utterly dissolved. Our Adamic servitude has been decisively and utterly terminated.

“Too many Christians are ‘betweeners’: they live between Egypt and Canaan, saved but never satisfied; or they live between Good Friday and Easter, believing in the Cross but not entering into the power and glory of the Resurrection.” Wiersbe

καταργέω katargeo “Done away with”

I. to render idle, unemployed, inactivate, inoperative

1. to cause a person or thing to have no further efficiency
2. to deprive of force, influence, power

II. to cause to cease, put an end to, do away with, annul, abolish

1. to cease, to pass away, be done away
2. to be severed from, separated from, discharged from, loosed from any one
3. to terminate all intercourse with one

As to *katargeo*, Griffith Thomas says, *“Thus while it approximates as nearly as possible to the thought of literal destruction, it significantly stops short of it and shows that sin is not destroyed but only robbed of its power by the counteracting principle of union with Christ.”*

Look at: **Heb. 2: 14**

Praise the Lord Jesus has broken the power of sin!

Through Christ we reign in life **Rom. 5: 17** so that sin no longer controls our lives.

Kyrieuei from *Kyrios* – lord. Jesus, Who rules as *Kyrios*, is the True Lord and we live within His sphere of LIFE.

- **Rom. 6: 7 “For he who has died is freed from sin.” Freed to what?**

To live.

Not free “to sin” but free “from sin”

“Freed from sin” – *dedikaiotai* means, “has been justified” or “declared righteous.”

The perfect tense of this verb describes a past action with a continuing effect or force. Sin no longer has the legal right to force its mastery and control on a believer, for he has died with Christ.

For the believer, Christ’s resurrection was a removal from the sphere of physical death to an eternal, spiritual testimony to life.

“In resurrection Jesus Christ was victorious over death (Acts 2: 24) and death no longer has mastery over Him as it does over all other human beings (Jn. 10:17-18).” BKC

Romans 6: 8-23 will now explore what this newfound life will entail. Jesus told us in **John 12: 24, 25** that nothing bears fruit unless it first dies. Here is the commentary from Paul on exactly what Jesus meant.

Write Rom. 6: 8 here.

- Rom. 6: 9

Compare with Acts 2: 24

Does life come first or second?

How do we die?

Look at Gal. 2: 20; 5: 24; 6: 14 and respond to the above question.

Explain how Rom. 6: 11 further elucidates (makes clear) this?

“Reckon” “Consider” *logizesthe* – To reckon means to put to one’s account; it means simply to believe that what God says is true in His Word and therefore it is true in your life

Reckon is an attitude of faith, not of feeling.

“We are to keep on reckoning these facts as absolutely true, and then, as we reckon them, they will become powerful in our lives, for we become what we reckon ourselves to be.” Griffith Thomas

“The charge to count oneself dead to sin but alive to God in Christ Jesus is in the present tense, indicating a necessity to keep up the process if one is to avoid reactivating the body of sin. He is to give no more response to sin than a dead man can give.” Expositor’s Commentary

“So the major secret of holy living is in the mind.” Bible Speaks Today

“Paul didn’t tell his readers to feel as if they were dead to sin, or even to understand it fully, but to act upon God’s Word and claim it for themselves. Reckoning is a matter of faith that issues in action. It is like endorsing a check: if we really believe that the money is in the checking account, we will sign our name and collect the money. Reckoning is not claiming a promise but acting upon a fact. God does not command us to become dead to sin. He tells us that we ARE dead to sin and alive unto God, and then commands us to act upon it. Even if we do not act upon it, the facts are still true.” Wiersbe

Because of the fact that our union with Christ permits, truly demands that we are dead to the flesh, the remainder of this chapter instructs us how then we should live.

Paul tells us to know (v. 6); this is our mind.

Then he tells us to reckon (v. 11); this is our heart.

Then he tells us to “present yourselves” to God; this is our will.

“We must also be particularly careful to note that ‘dead to sin’ does not mean the death of sin as a power in the heart. The Apostle does not say that sin is dead to us, but that we in Christ are dead to it, and that we are to keep on reckoning ourselves to be so with the reckoning of simple faith.”

“Christ died to sin once for all, to expiate it and to destroy it, thereby robbing it of its penal power for the believer. Thus, Sanctification and Justification come from the same source, union

with Christ and are inseparably connected... The view of the Cross is thus widened to take in Sanctification as well as Justification, to deal with sinfulness as well as with sins, to apply to what we are as well as what we do, and Sanctification is shown to rest on the same foundation, and to proceed from the same source as Justification, namely our union with Christ in His death, burial and resurrection.” Griffith Thomas

Go thru each section below and write what you learn about who you are now and what is different about a believer in Christ.

- **Rom. 6: 12-14**

I will start you off.

- **The flesh does not rule in your life; the Spirit rules. You may occasionally sin or err but the Spirit will convict you and you will turn from that sin. This goes along with 1 John 3: 4-8.**

- **Rom. 6: 12**

When we submit to the evil one, we are no longer submitting to our True Lord. “To give in to a dying master is strange indeed.” BKC

“We must exercise our will so that the desires of sin do not reign over us. This is a call not to make peace with sin but to declare war on it. Do not let it reign! We share in Christ’s resurrected life. We have power not to let sin reign! We can live a different kind of life now because of our union with Christ.” Christ-Centered Exposition

“The word ‘obey’ has as its root idea ‘listening’ or ‘heeding.’ If the body is kept mortified, it will have no ear for the subtle suggestions of evil.” Expositor’s Commentary

- **6: 13**

This word “present yourselves to God” is in the aorist tense – a one point in time, determined surrender.

- **Rom. 6: 14**

“The law demanded obedience, but grace supplies the will and the power to obey; hence grace breaks the mastery of sin as law could not.” Tyndale Commentary

- **Rom. 6: 15-19**

You are still a slave, but you have a different Master now. Now I obey Christ.

“The Greek aorist tense here may have the sense of committing an act of sin now and then, in contrast to living a life of sin as stated in verse 1 ... righteousness is the normal consequence of obeying God and living for Him.” BKC

Rom. 6: 16 compare to Matt. 6: 24

“All human beings are slaves, and there are only two slaveries, to sin and to God.” Bible Speaks Today

- **Rom. 6: 20-23**

I am living eternal life right now! I am sanctified!

v. 21 Whereas the ‘end’ or result of sin is death (v. 21), the end of salvation is eternal life. v. 22

• **6: 13, 16, 18, 19, 20** **What do you learn about:**
instruments of righteousness

slaves of righteousness

In order to experience sanctification, you must die and you must be His slave. All else is just pretend. You are “playing church.”

6: 23 wages = *opsonia* ‘fish ration’ “*the daily food ration given to a Roman soldier for his service. In other words, it does not refer to a large payment dispensed at the end of the soldier’s period of service but rather to something that was measured out to him day by day. It is the individual’s present state, then, not his future state, that is in view.*” Boice

“Death is not to be regarded merely as the final payment, but as that which already casts its dark shadow over life, a portent of the deeper darkness to come.” Expositor’s

➤ **APPLICATION QUESTIONS**

1. What did you learn about God in this chapter?
Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?
Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.
Find others: (Some may not be included in the suggested list.)

3. What was included in this chapter which encourages you to grow in your faith?

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?

5. How did this chapter show you a better way to being a light in this dark and lost world?

➤ **Find a worship song or hymn that relates to this lesson.**

➤ **Activity: the next baptism you observe, pray earnestly for that new believer. Commit to pray for them every time the Lord brings them to your heart and mind. Consider the fact that they are new creatures before the Lord and they are entering into a new life, foreign to what they have known before. Be a support for them through prayer and any other way the Lord directs you.**

➤ **Seeing Jesus: Read the three short Gospel accounts of the Baptism of Jesus. Matt. 3: 13-17; Mark 1: 9-12; Luke 3: 21-23
Then consider and write here why Jesus had to be baptized.**

WE REMEMBER 10% of what we read 20% of what we hear 30% of what we see 50% of what we see and hear 70% of what we discuss with others 80% of what we personally experience 95% of what we teach others - Edgar Dale

➤ **Class Activity**

Describe what it means to be baptized in Christ to the person you are paired with.

➤ **Read the article on Baptism below.**

BAPTISM

While Baptism is a very old practice for the Christian, it has roots in Judaism.

Ceremonial washings are revealed in the Torah. God commanded the Hebrew people to wash their clothing before He gave them the law at Sinai (Ex. 19: 10).

Aaron and his sons also were commanded to wash before they would minister in the Tabernacle.

Lev. 8, 16

There were also a number of ritual cleansings for other issues. **Lev. 15.**

One particular instruction regarding washings involved leprosy. **Lev. 14:1-9**

In the Second Temple period, the practice of *mikveh* was quite common. There are many references to this rite in the Talmud.

The Complete Jewish Study Bible tells us concerning the *mikveh* that it relates “*to an experience of death and resurrection, and also to the reentry into the womb and reemergence.*”

The rite of baptism was for proselytes to Judaism. But when did this occur?

This had arisen during the intertestamental period and was limited to the Gentiles. When one converted to Judaism, this rite was considered one which “purified” the unclean Gentile.

Yet, John the Baptist clearly called and baptized Jews and Gentiles. John was making clear that true repentance required a cleansing for everyone. Repentance was the key and baptism was the outward signal that repentance had taken place within the heart. John’s call was precisely to ready God’s people for the coming of the Messiah. Baptism was a part of this process of readying them.

“It is not unlikely that John’s baptism, followed the pattern of proselyte baptism, which required a renunciation of all evil, complete immersion in water, and then reclathing as a member of the holy community of law-keepers.”

Expositor’s

Another interesting difference here with John is that typically with proselyte baptism, the procedure was for the convert to baptize himself. John was not functioning as a priest or Levite who usually played a part in purification. This is why the rulers of Jerusalem sent a delegation to question John.

John 1: 19-28

F. F. Bruce p. 99

Josephus 18. 117. “*The Essenes, according to Josephus, took a purifying bath in cold water each day before their midday meal (Jewish War 2. 129) There were people known to rabbinical tradition as ‘morning bathers’ because they practiced a ritual washing at dawn before they took the name of God on their lips, thus exceeding the righteousness of the scribes and Pharisees, with whom they engaged in controversy.*”

“Baptism was not merely for the purpose of expiating special transgressions, as was the case chiefly in the violation of the so-called heretical laws of purity but was the first step in a practice of holy living and a preparation for the attainment of a closer communion with God.

The purpose for baptizing the proselyte was for cleansing from the impurity of idolatry. The bathing in water constituted a rebirth and made him a ‘new creature.’” Expositor’s

Expositor’s

“Proselytes to Judaism were washed completely, issued new clothing, and then received into the commonwealth of the people of God; but Israelites were regarded as sons of Abraham and children of God by covenant from birth. In effect, Jesus was telling Nicodemus that his descent from Abraham was not adequate ground for salvation. He would have to repent and begin a new life in the Spirit if he expected to enter the kingdom of God.” John 3: 5-9; 8: 37- 44

New Testament Baptism

“In the New Testament, baptism is connected with death, not birth; no amount of physical water can effect a spiritual change in a person. The emphasis in John 3: 14-12 is on believing, because salvation comes through faith (Eph. 2: 8- 9). The evidence of salvation is the witness of the Spirit within (Rom. 8: 9), and the Spirit enters your life when you believe (Eph. 1: 13- 14; Acts 10: 43- 48).” Warren Wiersbe

Water Baptism

Matt. 28: 18- 20

Acts 2: 41

Matt. 28: 18- 20 teaches us “the covenant relation which baptism formally confers is with all three Persons of the Godhead.” Reformation Study Bible

“The outward and visible sign in the Christian Church of the new birth is baptism.”

R.V.G. Tasker

Reformation Study Bible

Rom. 6: 3

“Baptism, the sign and seal of initial union with Christ, is the burial service for the ‘old self’ (v. 6) as well as the inauguration ceremony for the new person in Christ (v. 4). As such, it proclaims that those united to Christ have died to sin. From 5: 20 to 8: 4, sin is presented as the driving energy that produces sinful acts, and is personified as a tyrannical taskmaster, demanding dominion and needing to be resisted.”

Acts 22: 16

1 Cor. 6: 11

Eph. 5: 25-27

Baptism is a symbol of what has taken place on the inside of the believer.

The identity of the believer has changed. He/she is no longer one who lives for themselves.

Gal. 2: 20

Baptism is a Spirit- wrought regeneration that cannot be accomplished by man, but only by God's Spirit.

This new identity issues in new life. **Titus 3: 5**

The Holy Spirit now lives within the believer and the abiding presence of God is dwelling within the believer; this dwelling is the seal and guarantee that one will be kept safe in Christ forever.

1 Cor. 12: 13

Eph. 1: 13, 14

We are united with Christ in His death, burial and resurrection.

Rom. 6: 3- 7

Col 2: 11, 12

The word *baptizo* means “to dip” or “immerse in a liquid.” The idea is much like dipping a cucumber in vinegar. After enough saturation time, the cucumber is no longer a cucumber, but a pickle. The pickle has a new nature now and will never be able to be a cucumber again!

The same is true of the believer. Now we have a new nature.

The old “you” is gone forever.

Does that mean you will never sin or act like your old self?

No, you are still human with human frailties, but you no longer HAVE to sin.

Augustine says when Adam was created God created him *posse non peccare* – able not to sin.

But when Adam fell and essentially “died” spiritually, he was no longer able to resist sin.

His new condition was *non posse non peccare* – not able not to sin.

As new creatures in Christ we are returned to our pre- Fall state: we are now able to “not sin.”

We are *posse non peccare* again!!

“The outward signs do not automatically or magically convey the inward blessings that they signify. No prescription of a particular mode of baptism can be found in the New Testament.”
Reformation Study Bible

➤ DIGGING DEEPER

Here is a term that may help your understanding of Romans from here on out.

Or it may not aid you at all – give it a try and see.

Prosopopeia is a figure of speech where an absent, imaginary, or inanimate entity is given a human voice, presence, or characteristics, allowing it to speak or act as if it were a person. It is a form of [personification](#), a broader term, where human attributes are lent to non-human things to create vivid imagery and evoke emotion in writing or speech.

- Giving a voice to the non-human:

This is the core function, whether it's a deceased person speaking or an abstract concept like freedom.

Throughout Romans, it is thought that Paul uses this method of discourse. Paul presents his thoughts but also the thoughts of his adversaries.

Prosopopeia explains the argument in **Rom. 5: 13-14**. One is arguing that sin was not imputed where there was no law. Then Paul jumps back in with “nevertheless, death reigned from Adam until Moses.” This is one explanation for the difficult passages that are hard to understand. Paul is not arguing from one logical point of view, but he also interjects the argument of the other entity who is speaking.

Be on the lookout for other instances of the uses of *prosopopeia* or an interjected speaker.

“Actually, the sixth chapter of Romans is a parenthesis dealing with the first and most logical objection that anyone might bring against the gospel, namely, that it leads to Antinomianism or sinful conduct.” J. M. Boice

To review Antinomianism, you may wish to return to Lesson 2 and the discussion under The Law article.

“In the second main section of the letter, Paul explains the reality of God’s saving righteousness in the life of the Christian (6: 1-8: 39).”

In reading Romans 6, how do you explain the fact that the believer in Jesus Christ cannot possibly trivialize sin. We are unable to make light of sin. It is death to us as followers of Jesus.

Write your explanation here.

It is so good for you to be able to explain these profound truths of our faith in your own words – not someone else’s.

Read Rom. 3: 8 again.

Here in 6: 1 we see the accusing argument again. It is as though Paul is anticipating the argument concerning sin and the abounding grace of the Lord.

“In 6: 3-10 Paul gives a theological explanation; in 6: 11-14 he gives an ethical explanation.” Baker’s

The first chapters of Romans established the great need of man for God’s righteousness if man was ever to live with God. Later in 3: 21-5: 21, we saw how the Lord provided for this righteousness by imputing the righteousness of His Son to us by faith.

This act is also referred to as: Justification.

Now that we are justified, what is the next move and whose move is it?

“Justification is the strait gate through which we enter the narrow way of holiness, and from this point we are to deal with the way, not with the gate.” Thomas Griffith

In Rom. 6: 1, 2 the verb tense for “died to sin” is in the aorist tense. This tense refers to a single action that has taken place and been completed in the past. It is a finished past action.

“Paul is referring not to a death to the power of sin, but to a death to its guilt, that is, to our justification.” Bible Speaks Today

Martin Lloyd-Jones urges that Christ “died to the realm and to the rule and to the reign of sin; and that we are dead to sin in the sense that we are no longer under its rule, being out of the territory and the jurisdiction of sin.”

“The secret of sanctification is not our present experience or emotions, however meaningful or intense they may be, but rather something that has already happened to us.” Boice

Christ has changed us.

John Stott – Men Made New, “Our biography is written in two volumes. Volume one is the story of the old man, the old self, of me before my conversion. Volume two is the story of the new man, the new self, of me after I was made a new creation in Christ. Volume one of my biography ended with the judicial death of the old self. I was a sinner. I deserved to die. I did die. I received my deserts in my Substitute with Whom I have become one. Volume two of my biography opened with my resurrection. My old life having finished, a new life to God has begun.

“The secret of sanctification is not some neat set of experiences or emotions, however meaningful or intense they may be. It is knowing what has happened to you.” Boice

“Being a Christian involves a personal, vital identification with Jesus Christ, and that this union with Him is dramatically displayed in our baptism.” Bible Speaks Today

C. J. Vaughan writes that “our baptism was a sort of funeral.”

WORD STUDY

Baptized βαπτίζω

I. to dip repeatedly, to immerse, to submerge (of vessels sunk)

II. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe

III. to overwhelm

Water baptism is an outer, external symbol of what has taken place within the believer.

“Baptizo always pointed to a change having taken place by some means” Boice

“The union with Christ does not become a reality through water baptism understood as a purely ceremonial event but through faith in Jesus as the crucified Messiah and Savior.” Baker's (Rom. 1: 16-17; 3: 22, 25-28, 30; 4: 5, 9, 12; 5: 1)

Gal. 3: 27 does not refer to water baptism, but rather refers to our being identified with Him. Boice

Slaves δοῦλος a slave, bondman, man of servile condition

1. a slave
2. metaph., one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men
3. devoted to another to the disregard of one's own interests

a servant, attendant

I.Sanctification ἁγιασμός -hagiasmos consecration, purification
the effect of consecration, sanctification of heart and life

Develop the concept of progressive sanctification

- **6: 5 instructs the believer that he is united with Jesus in His death but also in His resurrection.**

Boice refers to this resurrection life as occurring now. Paul says in Phil. 3: 10 *"I want to know Christ and the power of His resurrection..."* He means that he wants to be victorious over sin.

How can we be victorious over sin?

By knowing what God has done for us when He joined us to Christ!

KNOWING is the key to Sanctification.

- **6: 6 "old man" "old self" "old nature"**

Only here and Eph. 4: 22; Col. 3: 9 – the "old man" ceased to exist at our regeneration, when it was 'put off.' We are never exhorted to 'put off' the 'old man.' The 'we' of this verse means our real self as united to Christ." Griffith Thomas

"But the secret to victory over sin is not the crucifixion or killing of the old self, for the simple reason that the old self has already died. That is why the Bible never tells us to crucify the old man. How can we if he has already been put to death? I make this point strongly because, although the Christian life is indeed a struggle, to equate killing our old self with that struggle (when the old self has already been crucified with Christ) is to miss the truth that has been given to us by God for our victory." Boice

According to Boice, the old nature is still within us. The old self (or old man) has been crucified and is dead. But the body of sin, "Paul is talking about the old nature, mentioning – for the first time in Romans – the Christian's actual inclination to sin, which must be dealt with."

"God has taken us out of Adam and placed us in Christ, thereby causing us to die to the old life, in order that 1) our present inclinations to sin might be robbed of their power, and 2) we should be delivered from sin's slavery." Boice

"The power of sin has been broken in those who believe, for their old self (lit. 'old man,' meaning who they were in Adam) was crucified and put to death with Christ. They were

born into the world as sinners, with the result that their bodies were ruled by sin. Body of sin refers to the rule of sin, but without excluding the involvement of the personal self that lives through the body. Sin's rule, however, was broken when Christians died with Christ, and therefore they are no longer enslaved to sin. The tyranny, domination, and rule of sin have been defeated for them." ESV Study Bible

- **6: 7 details the truth that believers have become identified with Christ in His death, thereby the believer has died with Christ and has been freed from the enslaving power of sin.**

"The perfect tense of this verb describes a past action with a continuing effect or force." BKC

There is a Jewish tradition that says an individual's own death atones for one's sin. CJSB

Christ cannot die again, so death no longer has any power over Jesus, and death no longer has power over believers because we have died with Christ in His death on the cross. Jesus has broken the power of sin by breaking the power of death.

Note the word "done away with" or "destroyed" *katargeo* means "rendered powerless."

Truly our only response to sin is death.

This is why Jesus says that if we want to be His disciples, we must deny ourselves, take up our cross and follow Him. Matt. 16: 24.

- **6: 11**

We must recognize that we are no longer controlled by sin which results in death, we are now controlled by the living Lord, Who gives life. 2 Cor. 5: 14-16

Our first exhortation is here in verse 11.

Paul *"knew that there was no use rushing ahead to tell them how to live the Christian life until he had first fully instructed them on what God had done for them in Christ. This is because the work of God in Christ is foundational to everything else about Christianity."* Boice

The mystical union with Christ – what it means to be "in Christ" - is the essence of sanctification. "In Him" or "In Christ" is written 164 times in Paul's writings.

"The first step in our growth in holiness is counting as true what is, in fact, true. The key to living the Christian life lies in first knowing that God has taken us out of Adam and has joined us to Jesus Christ, that we are no longer subject to the reign of sin and death but have been transferred to the kingdom of God's abounding grace. The secret to a holy life is believing God." Boice

"Consider, and keep constantly before you, this truth about yourself. In other words, learn to think of yourself as one who has been delivered from sin's realm." Boice

"Christians must realize that the mastery of sin has been broken in their lives." ESV

- **6: 12**

Now we are introduced to the instruction NOT to let sin reign in your mortal body.

1 Cor. 6: 19, 20 tells us that the body is God's temple, and the body is for His glory alone. Here in Rom. 6: 12-13 the body is God's tool and weapon for righteousness.

Why does God care about our body?

"We can no longer be satisfied with this world and its offerings. To be sure, the world never did really satisfy us. The world, which is finite, can never adequately fill beings who are made with an infinite capacity for fellowship with and enjoyment of God." Boice

- **6: 13**

“Sin’s hold on us is in or through our bodies. Certainly, we cannot miss noticing how directly, literally, and strongly Paul emphasizes our actual physical bodies in these verses.” Boice

“When the Apostle tells us not to allow sin to reign in our body, he manifestly implies that sin is in it, and that the believer’s life cannot therefore imply what is often described as sinlessness.” Griffith Thomas

“Sin is not dead in Christians, even in the most mature and pious Christians, but rather is something always to be struggled against. The reason we have to fight against sin is that we are sinners.” Boice

It would be utter folly to be delivered from slavery to sin only to return to this slavery.

Our job now, as belonging to the Lord, is to promote righteousness. This is our identity NOW!

- ❖ **Read 6: 16-18 and write here in your own words the argument Paul gives as to why disciples of Jesus can no longer be slaves to sin.**

The Jesus Bible: *“The key difference in this battle for the Christian is that in Christ, a person is no longer fighting for victory; he is fighting from victory.”*

- **6: 15 “under law”**

“‘Under law’” means ruled by law as the principle of a covenant of works. Law commands but it cannot control.” Thomas

“But under grace” 1- a revelation of the divine attitude and will as gracious

2- a divine bestowment of inward power and will as gracious

Thus, ‘under grace,’ cannot possibly mean license to sin.

Rom. 6: 15-18 parallel with verses 1-14.

“The two sections follow parallel tracks as Paul explains why it is impossible for the believer in Christ to continue in sin and why, by contrast, Christians must yield the parts of their bodies to God as instruments of righteousness.” Boice

“We must recognize that the grace and power of God that justified us continue to be at work to sanctify us. God expects us to obey Him, but our very obedience is the product of His grace.” NIV

To view our efforts as the determining factor in our conversion or sanctification is the essence of legalism or moralism.

To guard against this kind of moralistic pride, we must base our obedience in the practices of our Lord which will put us in touch with God’s power – this will bring the working of His grace in our lives and NOT our own works.

These practices would include: memorizing Scripture, prayer, worship, solitude, gratitude, fasting, just to name a few that seemed to keep our Lord in His earthly life in deep communion with the Father.

Beware of programs which give you a confidence based on “checking off the list;” these activities will only embolden your personal pride.

- **6: 17**

“Paul clarifies that believers do not occupy neutral ground in the battle between sin and righteousness.” Baker’s

- **6: 20-23**

“If I choose deliberately to place myself under the control of grace, by surrendering to Christ and entering into union with Him, grace will necessarily and inevitably work in me and through me.”

We submit ourselves to its influence.

“We ‘delight ourselves in the Lord,’ He gives us the ‘desires of our heart,’ but they are no longer our desires but His, for since we have put ourselves ‘under grace,’ we delight ourselves in the God of grace.” Griffith Thomas

Either we will serve sin, or we will serve God. Those are our only two choices. Neutrality does not exist.

List all the contrasts you see in these four verses.

Where do you want to live? In which of these paths will you go?

Why does the Father spend so much time in contrast in the Bible?

What does contrast offer the believer as a form of learning?

“Looking back over 6: 15-23, we see that truth has been taught by means of contrast. Obedience is the one concept common to both sides of the contrast.” Expositor’s Commentary

If you want to delve a bit deeper on this:

Look at **Matthew 7: 13-27** and **Psalms 1**. These contrasts have much to teach us.

Paul chose to spend quite a bit of time in this chapter on baptism. What has this week’s look into baptism said to you about maintaining a constant identity with the Lord?

Where do you see the greatest pitfall to your faith as you look at **Romans 6**?

Paul's practical everyday experience:

"It is the necessity of remembering who we are, on account of our conversion (inwardly) and our baptism (outwardly)." Bible Speaks Today

So much of our identity as believers has to do with truly being "baptized" into His life. What have you found this week that urges you to be even more IDENTIFIED with your Lord?

"You have already received 'all things that pertain to life and godliness.' You do not need another experience. You do not need some new gift. You have been given everything in Christ; you are 'in Him' from the beginning of your Christian life. You are just a slacker and a cad, just lazy and indolent, indeed 'a liar.'" Strong words from Martin Lloyd-Jones

C.S. Lewis "The Weight of Glory": Lewis urges us to think of people as eternal creatures who are daily becoming either more and more like God or more and more like the devil.

Romans 7

“Is There Really More to Say about Sanctification?”

Doctrine: The Heart, the Mind, the Will

Seeing Jesus: Our Only Hope

“Now that the Apostle has made clear what he meant by ‘you are under grace,’ it remains for him to explain with equal clearness ‘you are not under law.’” Griffith Thomas

There are two heads in Romans 5 – Adam and Christ; two Masters in Romans 6 - Sin and Christ and now here in this chapter, there are two husbands.

Paul uses the illustration of a marriage to show us that we have been freed from law in order to be married to our Lord.

We are still talking about sanctification in this chapter. What more does Paul have to say? Before you read this chapter, what do you think remains to be said about sanctification?

➤ **Read Romans 7 and write your first impressions here.**

➤ **Write your paragraph summaries here.**

1-3

4-6

7-12

13

14-20

21-25

Who is this ‘wretched man?’ We will endeavor to find out.

➤ Now do your text discovery work for this chapter.

Paul still has more to say about sanctification.

If asked concerning the 5 WH, what has Paul already addressed involving sanctification?

Who

What

Where

When

Why

How

So here in chapter 7, what remains to be discussed?

Paul will now begin to discuss the law. *“Law is used 23 times in this chapter.”* Wiersbe

“In 3: 20 we have law in relation to justification; in 5: 20, law in relation to sin; in 6: 14, law in relation to believers. In 7: 14-25 he shows that no man can be saved by law because law cannot deliver from the flesh.” Griffith Thomas

According to ESV study Bible, *“Law refers to the Mosaic law given at Mount Sinai.”*

➤ Relate the law to sanctification from Rom. 7: 1-6.

I will get you started:

The law deals with those who are alive.

The example of marriage is given; if her husband is alive, she is bound to him. But upon death, she is released.

When we die through our union with Christ, we are released from the prior law, but we are now under the law of Christ (Matt. 5-7) which is even more demanding!

How can we possibly adhere to this impossible law? We cannot. Only He can and He has imputed His full legal fulfillment to us. Therefore, by identifying as His, we have kept His law. Rom. 8: 2; Gal. 6: 2; 1 Cor. 9: 20, 21

“What really is ‘legalism?’ It is the belief that I can become holy and please God by obeying laws. It is measuring spirituality by a list of do’s and don’ts. The weakness of legalism is that it sees sins (plural) but not sin (the root of the trouble). It judges by the outward and not the inward. Furthermore, the legalist fails to understand the real purpose of God’s Law and the relationship between Law and grace. The believer has a new relationship to the Law because of his union with Jesus Christ.” Wiersbe

“Paul is struggling with the place of the law in God’s purpose. ‘Law’ or the ‘commandment’ or the ‘written code’ is mentioned in every one of the chapter’s first fourteen verses, and some thirty-five times in the whole passage which runs from 7: 1 to 8: 4. What is the place of the law in Christian discipleship, now that Christ has come and introduced the new era.”

Bible Speaks Today

Here in Rom. 7, Paul “addresses God’s purpose for giving the law, reminding the readers of the law’s goodness, but then he dramatically describes how one cannot keep the law perfectly, thus magnifying our need for the Messiah (7: 7-25).”

“The law should lead us to Jesus Who alone can deliver us from the penalty of sin, from the controlling power of sin, and eventually from the presence of sin. The law reveals the holiness of God.” Christ-Centered Exposition

Keep in mind that Chapters 6 and 7 are uniquely connected. Notice the idea of fruitfulness in both chapters; notice the idea of a union with Christ in both chapters; notice the continuing references to sin and bondage to sin. Do not forget Chapter 6 as you move into Chapter 7.

As we move from justification to sanctification, we absolutely must see that we cannot do any of this apart from the Lord. We must not be left in bondage to the law.

This is now Paul’s chief concern.

“We must remember that the flow of Romans 5 through 8 is from justification by faith to glorification and that chapters 6 and 7 are parentheses inserted between chapters 5 and 8 in order to deal with Antinomianism (lawlessness).” Boice

- **7: 1** “has jurisdiction over”

“Has jurisdiction over” is **kyrieuo** which expresses the imperial authority of law over those who are subject to it.

Kyrieuo is associated with the word “Kyrios” or Lord.

- **7: 2**

The woman’s identity has changed upon the death of the husband. She is no longer a wife; she is a widow, a single woman now. This is her identity now based on a death.

“The point of the comparison is that death brings an end to these relationships, and the widowed partner is free to be in a new relationship. Because the ‘marriage’ with the law was broken by death, the believer is not an adulteress and cannot be condemned by the law. The believer dies through being united with Christ in His death, breaking the chain of disobedience and death that bound the sinner together with Adam in his destiny (5: 12-21). The other side of the illustration is that union with Christ in His resurrection gives the believer a new relationship, in which a true, if not yet perfect, obedience is offered to God in love and gratitude. In the new relationship with Christ, the energy of the Spirit ensures that there will be life and fruitfulness.”

Archaeological Study Bible

“There can be no doubt that the dominant theme of the paragraph concerns ‘release from the law,’ since he uses this expression three times (2, 3, 6) and refers to the law in every verse... There are many parallels between Romans 6 (freedom from sin) and Romans 7 (freedom from the law).” Bible Speaks Today

7: 4-6 The Marriage Analogy

“Remember this is an illustration. Paul is not developing an allegory in which every detail of the picture corresponds exactly to something in the reality. The point is simple: death ends the obligations to the law. The point of his illustration is this: Christ’s death has secured our release from marriage to the law and our remarriage to him.” Christ-Centered Exposition

The analogy of the wife in marriage is appropriate because in the Jewish culture of this time period, the wife had no legal right to divorce. *“Divorce was a privilege granted only to the man. If the husband died, she was then released from ‘the law of marriage’ (literally ‘the law of the husband.’)”* Expositor’s Commentary

“Paul was not teaching about marriage or divorce but was illustrating the point that believers have ‘died’ to the law.” Archaeological Study Bible

“Paul is not concerned here to teach about marriage or divorce but is citing an example to prove a theological point.” NIV Commentary

“This is not an allegory. That is, it is not necessary to assign meanings to each of the illustration’s parts.” Boice

- 7: 5

Fruit-bearing here points to the fact that any production would only occur as the believer was abiding in Christ. **John 15: 1-6; Compare to Rom. 6: 21, 22**

“Paul is concerned for righteousness, which is the fruit of God, and the idea is: How are we to attain this righteousness so long as we are married to law?” Boice

“But now, by dying to what once bound us, that is , the law, we have been released from the law so that, in consequence, far from being free to sin, we are free to serve (as slaves).” Bible Speaks Today

- 7: 6

“To be ‘dead to the law’ does not mean that we lead lawless lives. It simply means that the motivation and dynamic of our lives does not come from the Law: it comes from God’s grace through our union with Christ.” Wiersbe

Answering man’s questions about the details of this passage are not Paul’s concern; he is writing about the law, its purpose and its method.

“When Paul says that we are ‘not under the law (6: 14-15) or that we have been ‘released from the law’ (7: 6), what he means is that we are no longer under a specific form of God’s law, not that we are not under God’s law at all. According to 1 Cor. 9: 19-21, Paul views the law of Moses as a subset of the law of God generally.” NIV

While believers are not subject to the law of Moses, we are definitely subject to the law of Christ. **Gal. 5: 13-15; 6: 2; Rom. 8: 2; 1 Cor. 7: 19**

“The law functioned as a revelation of God’s moral will. We are no longer under the law as a covenant of works. That is, the law no longer has power to condemn us for our sins. But we are still under the law as a revelation of God’s moral will. To be sure, we need no longer obey the civil and ceremonial law, for those parts of the law have been fulfilled in Christ. But an important, indeed a basic, component of the ‘law of Christ’ is the moral law of the Old Testament, manifested especially in the Ten Commandments. Moreover, although the new covenant believer does not stand directly under Old Testament law, that law itself serves an important function in helping us understand our obligations. New Testament teachings are informed by the Old Testament law.” NIV

Notice in this verse the mention of “newness of spirit.” Rom. 6: 4 mentioned newness of life. It is the same Greek word: *kainoteti*.

What does this important word of “newness” based on your union with Christ say to you?

Look at: 2 Cor. 3: 4-6 Write here how it relates to this verse.

"It should be observed that verse 6 gives the theme of chapter 8; fruitfulness and service to God in newness of spirit." Griffith Thomas

"But between the old covenant which was one of 'letter' (gramma), an external code written on stone tablets, and the new covenant which is one of 'Spirit' (pneuma), for the new age is essentially the age of the Spirit, in which the Holy Spirit writes God's law in our hearts... For the indwelling of the Holy Spirit is the distinguishing characteristic of the new age, and so of the new life in Christ." BST

"Because Yeshua paid the penalty for humanity's disobedience to Torah by His death, we have been released from the. Yetzer hara, the 'evil inclination.'" The Complete Jewish Study Bible

➤ **Now move on to 7: 7-12 and record what you learn about sanctification here.**

The Law was used in my life to instruct me and lead me to Christ. Gal. 3: 24

"Confronted by the law, sin takes on the character of rebellion, so that people enjoy transgressing commands in order to demonstrate their independence." Bible Speaks Today

What is the relation of law to sin?

- **7: 8**

"What Paul is saying is that sin twists the good function of the law." Christ-Centered Exposition

"The law kills." Men can give us information, but only the Spirit can give us illumination and help us understand spiritual truths. Wiersbe

"Now, as believers, we want to obey God. We are not attempting to earn salvation. We want to obey because we have been changed. We still want to serve in a way that reflects the righteousness of the law, but we have new power to do this: the Holy Spirit." Christ-Centered Exposition

- **7: 9-11**
- **7: 10**

"Sha'ul is not unique among Jewish writers in pointing out that the life-giving Torah produced death when rejected or misused." 1 Tim. 1: 8, 9 The Complete Jewish Study Bible

"Using the law as a 'bridgehead' that Paul made already in v. 8, the two (sin and law) then act as a kind of frame around the narratives of verses 8b-10. With the 'so then' of v. 12 Paul comes back to his main point. Sin has indeed used the law to bring death to Israel. But the law is innocent; it provides the 'opportunity' only. Thus, it can be concluded that the law is not sin (v.7), it is 'holy, righteous and good.'" NIV

"Once the law came, then awareness of sin and death came. The Mosaic law did not bring life but death (v. 10). Sin was magnified and judgment came as a result." Christ-Centered Exposition

"Here, as elsewhere in Romans, the shadow of Eden emerges in Paul's language." Gen. 3: 13; 2 Cor. 11: 3; 1 Tim. 2: 14 RSB

- **7: 12**

"It is impossible to give our allegiance to the law and to Christ simultaneously." Bible Speaks Today

"There are no unholy commandments because God is holy (Lev. 19: 2). There are no unrighteous commandments because God is righteous (Dan. 9: 14). There are no evil commandments because God is good. (Mark 10: 18)" Christ-Centered Exposition

"The law was given to drive out all self-righteousness so that we might embrace Jesus Christ alone as our Savior." Boice

"The law reflects God's character ('holy')." RSB

"The law does not cause sin; it exposes and condemns it. The law does not cause death; sin does. It exposes, provokes and condemns sin." Bible Speaks Today

"We are 'already' justified and reconciled, indwelt by the Spirit, but we are 'not yet' glorified and resurrected, still subject to sin's lure." NIV

"The motives and means of our service have completely changed. Why do we serve? Not because obedience leads to salvation, but because salvation leads to obedience." BST

➤ **Now 7: 13-20**

The law defines for us what sin is.

The law is not the problem but one's reaction to it. Christ-Centered Exposition

Sin is *"any want of conformity unto or transgression of the law of God."* Westminster Shorter Catechism

"Sin is fundamentally the exaltation of self at the expense of God." John Stott

"A stick plunged into a stream will at once show the direction of the current, and, when God's 'perfect law' is held up before the sinner, it will reveal to him himself, and 'through the commandment' sin becomes exceedingly sinful." Griffith Thomas

The law being spiritual deals with the inner man. When Moses revealed truths concerning the Law in Deuteronomy, he stressed the love of God as the major motivator.

Deut. 4: 37; 6: 4-6; 10: 12; 11: 1; 30: 6, 16, 20

"The Law is good. It reveals God's holiness to us and helps us to see our need for a Savior. The Law cannot transform the old nature; it can only reveal how sinful that old nature is." Wiersbe

"The law is a reflection of the character of God." Expositor's

In verses 12-25, this is not *"the language of the unregenerate... this is an example of the inward 'groaning' of God's people who are eagerly waiting for the redemption of their bodies (8: 23)." BST*

Of himself, man is unable to please God, to obey God. To try to overcome the old nature with the Law is to invite failure. The Law cannot deliver one from the old nature. 1 Cor. 15: 56 says "the strength of sin is the law." The Law actually is like a magnet that draws out of us all kinds of sin and corruption. This effort will only fatigue and weary the unwary believer. The strength and power come from the Spirit alone; any human endeavor to obey the law will end in defeat. Victory comes from the Spirit and any attempt at living apart from the Spirit will end in abject misery.

"In Romans 3: 19 the law condemns us as guilty. In Gal. 3: 22 the law imprisons the condemned soul and keeps him safely in ward. Then in Gal. 2: 19, 20 the law becomes the executioner of the prisoner, for law cannot possibly show any mercy. And thus, it becomes our conductor to Christ (Gal. 3: 24) in order that we might be justified by faith. Happy, therefore, is that man who has come to the end of himself, his own ideas, his own efforts, his own determination to be saved by his own obedience, and has acknowledged his utter sinfulness, his hopeless inability, and has accepted Christ as 'the end of the law for righteousness.'" Griffith Thomas

"As Yeshua put it, 'The spirit indeed is eager, but human nature is weak.'" Matt. 26: 41

➤ **Now 7: 21-25**

Accept and appreciate the gift of the righteousness of Christ as your own.

Glory in Who He is.

“By the mind Paul meant ‘the inward man’ v. 22 as opposed to ‘the flesh’ (v. 18). The flesh will never serve the Law of God because the flesh is at war with God. But the Spirit can only obey the Law of God! Therefore, the secret of doing good is to yield to the Holy Spirit.” Wiersbe

This passage reflects his emphasis on both “the ‘already’ aspect of salvation (that believers have been saved) and the ‘not yet’ aspect (that believers will be saved ultimately and for all eternity at the return of Christ), and that they live in the tension between the already and the not yet.” ESV

“The law not only cannot bring justification (the view of Paul the Jew under the law), but it cannot bring sanctification either (the view that Paul is describing his Christian experience.)”
Christ -Centered Exposition

Romans 7, with its “concentration on the law and its omission of the Spirit, cannot be held to describe Christian normality... He or she loves the law (and is therefore regenerate), is still a slave of sin (and therefore is not a liberated Christian) and knows nothing of the Holy Spirit (and therefore is not a New Testament believer). Who then is this extraordinary person? They were born of the Spirit, but not indwelt by the Spirit.” Bible Speaks Today

“The New Testament never characterizes Christians as those who do not struggle with sin; rather, they are those who stay in the fight. The Christian needs the gospel as much as the non-Christian does, for it is by the gospel God’s people were saved from their slavery to sin.”

The Jesus Bible

When looking at this chapter of Romans, it is helpful to remember that man is made in the image of God. Just as God is Trinity – Father, Son and Holy Spirit – so man is tri-partite, heart, mind and will.

Read Matt. 13 – the Parable of the Sower.

In this parable, we see that man is not completely invested until he is invested heart, mind and will.

The seed that fell on rocky places and heard the word with joy did not live.

When we see someone hear the gospel with joy, we think the life of the individual has been impacted totally, but it has not.

When the mind is touched or the heart is moved, but the will has not been affected, we can know that the whole person – the person made in the image of God, has only been partially touched.

Romans 7 makes clear that the will must be moved. The will of the person must be involved for lasting transformation to take place.

Perhaps this will help as we continue in our efforts to witness to those seeking the Lord.

We must be used to reach their hearts, minds and wills. We cannot expect the miracle of rebirth until the Lord has accomplished His full regeneration which includes the will.

Only the Lord can do this great work and we must be ready to be a part of His call to spread the gospel, realizing the gospel is far more than any human can contemplate.

We stand in awe of the great redemptive work of Almighty God!

- **Seeing Jesus: Here in chapter 7, we see that Jesus is our only hope to be “set free from the body of this death.” Verse 24**

Consider that you are utterly without hope apart from Lord Jesus.

Dwell and marinate on that truth for a while.

➤ **APPLICATION QUESTIONS**

1. **What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

2. **What do you learn about Doctrine in this chapter?**

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. **What was included in this chapter which encourages you to grow in your faith?**

4. **What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?**

5. **How did this chapter show you a better way to being a light in this dark and lost world?**

6. How has your marriage to Christ made you holy?

- Find a worship song or hymn that relates to this lesson.
- Class Activity – pair up with one or two other people and discuss – What place does the Law have in your life?
- Read the article on “The Mind, Heart and Will”

Then write here how what you are learning will impact your thinking and therefore your living.

MIND, HEART AND WILL

So many times we wonder why we are so flawed as believers in Christ. Where is the power, the consistency, the transcendence from this world? I can tell you where it is: it is because at some point you and I break down with our abandon to the Lord. Either we fail to give Him our heart, our mind or our will. He demands all three for us to function as He intended us to function.

The fall categorically changed this dynamic. We were to be fully His and bent toward His desires, not our own. All of this changed with the fall.

Man became far more interested in his own will than in the will of the Father.

We also wonder why someone who professes faith in Christ will ultimately turn away. They may have given the Lord their mind – agreeing with Him on all things in regard to faith. They may even have given the Lord their heart – saying that they love Him and will follow Him. But when it comes time to actually deny self and do what is opposed to his own preference, he comes up with an excuse. His will has not been affected.

This is when, over time, we see the mind and heart drifting away and eventually this person “falls away.” But they never were fully the Lord’s in the first place.

“They went out from us, but they were not really of us; for if they had been of us, they would have remained with us, but they went out, so that it would be shown that they all are not of us.”

1 John 2: 19

“Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.’”

Matt. 16: 24

Let’s think of some biblical characters who were agreeable with the Lord’s mind.

Matt 19: 16-22

²⁰ The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

²¹ Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

²² But when the young man heard that saying, he went away sorrowful, for he had great possessions.

This young man assented with his mind that what Jesus said was true, but he could not bend his will to yield to what Jesus told him.

Our beloved Peter

John 13: 36-38

³⁶ “Simon Peter said to Him, ‘Lord, where are You going?’

Jesus answered him, ‘Where I am going you cannot follow Me now, but you shall follow Me afterward.’

³⁷ Peter said to Him, ‘Lord, why can I not follow You now? I will lay down my life for Your sake.’

³⁸ Jesus answered him, ‘Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.’”

Peter loved the Lord with his mind and heart, but his will had not been yielded yet.

We are much like these two examples; we believe and we even love; but we love our own will more than the will of the Father.

So let’s look at how to yield our will to our Father.

Who did this better than anyone? Of course, Jesus did!

John 5: 19

¹⁹ Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.

John 5: 30

³⁰ “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

Jesus could do nothing on His own. He did nothing on His own initiative.

Until we are essentially paralyzed and can do nothing on our own, we will never know what it is to do the will of the Father. We must daily turn over our affections and desires to be replaced by His affections and desires. Not only must we do this daily, we must check in with the Father all throughout the day and ask Him to remind us NOT to take up our own agenda at any point.

You ask, “Is this kind of commitment even possible?”

Look at Paul, Joseph, Moses, Abraham, Mary, Deborah, Stephen, the list goes on.

Sure they were human and made human errors but their overall life was one of devotion to the will of the Father.

Matthew 10:28

²⁸ Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

Mark 12:30

³⁰ and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’

1 Corinthians 7:34

³⁴ and *his interests* are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.

1 Thessalonians 5:23-28

²³ Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. ²⁴ He who calls you is faithful; he will surely do it.

²⁵ Brothers, pray for us.

²⁶ Greet all the brothers with a holy kiss.

²⁷ I put you under oath before the Lord to have this letter read to all the brothers.

²⁸ The grace of our Lord Jesus Christ be with you.

Notes from ESV

God initiated the reconciliation of Christians with Himself and is now at peace with them. Spirit, soul and body represent the entirety of human nature. It seems unlikely that this is a tripartite division of human nature into body, soul and spirit, where “spirit” and “soul” would refer to different parts; more likely Paul is simply using several terms for emphasis. For similar ways of expressing the totality of human nature see Matt. 10: 28; Mark 12: 30; 1 Cor. 7: 34. There is no need for the Thessalonians to worry about whether they will be sufficiently holy and blameless at the coming of the Lord. God is faithful, and He will surely make it happen.

Looking at other passages will make this even more evident.

When looking at chapter 7 of Romans, it is helpful to remember that man is made in the image of God. Just as God is Trinity – Father, Son and Holy Spirit – so man is tri-partite, heart, mind and will. In Rom. 7, we see the intense struggle the man has because he has not surrendered his will to the Lord.

Read Matt. 13 – the Parable of the Sower.

In this parable, we see that man is not completely invested until he is invested heart, mind and will.

The seed that fell on rocky places and heard the word with joy did not live.

When we see someone hear the gospel with joy, we think the life of the individual has been impacted totally, but it has not.

When the mind is touched or the heart is moved, but the will has not been affected, we can know that the whole person – the person made in the image of God, has only been partially touched.

Romans 7 makes clear that the will must be moved. The will of the person must be involved for lasting transformation to take place.

Perhaps this will help as we continue in our efforts to witness to those seeking the Lord.

We must be used to reach their hearts, minds and wills. We cannot expect the miracle of rebirth until the Lord has accomplished His full regeneration which includes the will.

Only the Lord can do this great work and we must be ready to be a part of His call to spread the gospel, realizing the gospel is far more than any human can contemplate.

We stand in awe of the great redemptive work of Almighty God!

In the Parable of the Sower, there are four types of soil. Soil along the road, soil in the rocky places, soil among the thorns and good soil comprise the four types of soil.

In the first soil, the seed fell beside the road. The one who hears the word of God and does not understand it is like this soil. Jesus tells the disciples that “the evil one comes and snatches away what has been sown in his heart.” **Matt. 13: 19**

Note that the seed was in his heart. Many people say they “feel” in their heart a compatibility with the Lord, but in time they lose interest in His ways. This person had definitely experienced a heart response to the Lord, but apparently there was never a response of the will.

Matt. 13: 20 now tells us about the second soil. *“The one on whom seed was sown on the rocky places is the man who hears the word and immediately receives it with joy.”*

He definitely has an emotional response to the word but it is not lasting. Why not? Because he has no root in himself. What is this root?

Our root system is developed by yielding our spirit to the Lord.

We are told in **verse 21** that when affliction and trials come because of the word, he falls away (immediately).

Many people fall away. But here we see that he never attained the status of “good soil” that is necessary to be a part of the kingdom of God.

The seed sown among the thorns fares no better. The worries of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful.

Finally, we see the one on whom seed was sown on good soil. This is the one who hears the word and understands it; he bears fruit and brings forth a hundredfold or sixty or thirty.

Matt. 13: 23

Why is this important?

Here we see that there are those who have an interest in the word of the kingdom of God. They may be in the midst of God’s people for a long time. Their minds have been involved, even their hearts are involved, but they have never truly yielded their wills to His will.

These people are NOT citizens of the kingdom of heaven.

We do them no favors to indicate to them that they are God's children.

Their greatest need is to come to the point where they see that maintaining their independence of the Lord in regard to their wills is literally killing them.

Your greatest gift to them is to show them this parable and ask them which soil represents their own life.

Explain to them that the fruit which is talked about here is the fruit of the Spirit, not human endeavor. God is not impressed with our efforts; He is pleased with those who are humble and poor in spirit.

Fruit of the Spirit: **Gal. 5: 22, 23**

Some have alluded to the fact that man is body, soul and spirit. But this can lead to confusion as soul and spirit are not always clearly delineated.

"The words 'soul' and 'spirit' are used interchangeably.

Thus in 1 Sam. i. 10, it is said of Hannah, 'She was in bitterness of *soul*' and in i. 15, she says to Eli, 'I am a woman of a sorrow-ful *spirit*.'"

Job vii. II, you have the Hebrew parallelism which shows that the two terms are used of the same thing: "I will speak in the anguish of my *spirit*, I will complain in the bitterness of my *soul*."

Isaiah xxvi. 9 is another case of parallelism, " With my *soul*

have I desired thee in the night, yea with my *spirit* within me will I seek thee early."

Luke 1. 46, "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour

In the twofold account of the agony in Gethsemane (Matt. and Mark) Jesus says, "My *soul* is exceeding sorrowful," so in John xii. 27, where a phase of the same experience is recorded, He says "Now is my *soul* troubled"; but in John xiii. 21, it is said, Jesus was troubled in *spirit*; so in chap. xi. 33, "He groaned in *spirit* and was troubled." Similarly in Mark viii. 12, it is said, " He sighed deeply in His *spirit*." So that the deep inward trouble of the Lord Jesus can be predicated

alike of soul and spirit; they are both the seat of that trouble, and the inference is plain that the two are one.

In Luke xii. 20, the rich man's death is indicated in the words, "This night thy *soul* shall be required of thee." Stephen's death is recorded in the words, "Lord Jesus receive my *spirit*."

https://biblicalstudies.org.uk/pdf/eq/1931-2_121.pdf

This can lead us to believe that soul and spirit are the same, which is not the case, but the distinction between these two concepts is hard to wrap up.

So the delineation of mind, heart and will seems to help make better sense of the condition of humans.

While it is clear that spirit and soul can be interchangeable, it is also apparent in Scripture that mind and heart can be used in connection.

Therefore, at this point it would be advantageous to define our terms.

These three areas are evident in the believer and unbeliever. This is contrasted with some who view the unbeliever as one with no living spirit, hence, the unbeliever would be not tri-partite, but duo-partite, in this discussion.

Whereas when considering mind, heart and will, all human being possess all three.

Mind: the area where thoughts, pondering, questions, decisions are developed

Heart: the area where thoughts, pondering, questions take root and form a personality of their own

Will: the area of one's life where, due to the development of thoughts, decisions and the establishment of a solid foundation upon which these thoughts and decisions are built, action is produced

The will determines the action but the will has not surfaced out of thin air. The will has been determined by the developing mind and heart.

We are constantly encouraged in Scripture to guard our hearts, to apprehend our minds, allowing no foreign material to penetrate the walls of our "soft underbelly of consciousness."

The Life of Christ within each believer will produce action. A faith with no action is indeed no faith.

Verses urging and demanding action:

Set your minds on things above, not on earthly things.

[Colossians 3:2](#)

Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.'

[Matthew 22:37](#)

Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom.

[James 3:13](#)

While the word “mind” or “will” is not recorded here, this passage tells us about understanding which is a byproduct of the mind.

Blessed are those who find wisdom,
those who gain understanding.

[Proverbs 3:13](#)

This goes along with Matt. 13: 19, 23, which sees understanding as the separating factor of identity.

Without understanding there is no true identity with the kingdom of heaven.

[Philippians 4:7](#)

7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

[Romans 12:2](#)

2 Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

[1 Corinthians 2:16](#)

16 for, “Who has known the mind of the Lord so as to instruct him?” But we have the mind of Christ.

Heb. 8: 10

10 This is the covenant I will establish with the people of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.

1 Peter 1:13

13 Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming.

Isaiah 26:3

3 You will keep in perfect peace those whose minds are steadfast, because they trust in you.

2 Corinthians 10:3-5

3 For though we live in the world, we do not wage war as the world does. **4** The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. **5** We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

Col: 3: 2

2 Set your minds on things above, not on earthly things.

Ephesians 4:23

and that you be renewed in the spirit of your mind,

Philippians 2:2

make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

Romans 8:5

For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

Romans 8:6

For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

1 Corinthians 2:11

For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.

Some of these note the connection of mind and spirit thus this can cause confusion when we rely on body, soul and spirit as our three distinctive divisions.

Romans 1:28

And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

1 Corinthians 2:10

For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.

Romans 7:23

but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.

Luke 24:45

Then He opened their minds to understand the Scriptures,

Source: <https://bible.knowing-jesus.com/topics/The-Mind>

Job 38:36

“Who has put wisdom in the innermost being
Or given understanding to the mind?

Colossians 1:21

And although you were formerly alienated and hostile in mind, engaged in evil deeds,

Jeremiah 17:10

“I, the Lord, search the heart,
I test the mind,
Even to give to each man according to his ways,
According to the results of his deeds.

Proverbs 27:19

As in water face reflects face,

So the heart of man reflects man.

Proverbs 16:1

The plans of the heart belong to man,

But the answer of the tongue is from the Lord.

Matthew 9:4

And Jesus knowing their thoughts said, “Why are you thinking evil in your hearts?

2 Corinthians 3:14

But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.

Psalms 26:2

Examine me, O Lord, and try me;

Test my mind and my heart.

Source: <https://bible.knowing-jesus.com/topics/The-Mind>

Dr. Caroline Leaf says this in her book *Switch On Your Brain*, “As we think, we change the physical nature of our brain. As we consciously direct our thinking, we can wire out toxic patterns of thinking and replace them with healthy thoughts.”

<https://medium.com/baysidechurch/7-verses-about-the-power-of-your-thoughts-8a50b8e1910f>

“Change your mind” is the central theme of Jesus’ first sermon (**Matt. 4:17**). Jesus challenged people to change their minds. Metanoia – repentance means to change your way of thinking.

Taking our thoughts captive requires stillness. **Ps. 46: 10; 2 Cor. 10: 5**

If we have no time for prayer, reflection, conversing with the Lord, we are doomed to allow our emotions to control our lives.

Prov. 23:7

We are told by Jesus the interpretation of the parable when He explains that the kingdom of heaven is compared to only the good soil.

Extra notes

Made in the image of God – tri-partite

Go over 3 – mind, heart and will as touched by God

What does it mean to be made in His image?

Do we look like God or does He look like us?

We tend to think God is “man-like.”

God is spirit So He is not encumbered with a body and all the trappings of man.

“The spirit is willing, but the flesh is weak.” Matt. 26: 41

Willing – comes from the will

➤ DIGGING DEEPER

Why does Paul discuss marriage here? What does marriage have to do with what Paul has been writing about up until now?

There is an internal conflict within for every believer as we turn to the Lord, grow in faith and move forward in sanctification. So Paul will now address the Law and the struggle to yield more and more to the Lord.

“Paul was not teaching about marriage or divorce but was illustrating the point that believers have ‘died’ to the law.” Archaeological Study Bible

“The overall impact of the law on Israel has been negative: It stirs up consciousness of sin (3: 20), brings wrath (4: 15), and increases trespass (5: 20). If Christians are to be free from sin, they must therefore also be taken out from under the law’s binding authority.” NIV Commentary

- **7: 4** *“You were made to die to the Law through the body of Christ.”*

“The law has authority over a person only as long as the person lives. Believers who are united with Jesus’s death and who have therefore died are freed from the normative power of the law. The death of Jesus results in the death of the believers as they are incorporated into Christ.” Baker’s

“Written on stone tablets, the law of God cannot change the human heart, only God’s Spirit can do that.” NIV

“Just as a believer ‘died to sin’ (6: 2) and so is ‘set free from sin’ (6: 18, 22), so he also died to the Law and is separated and set free from it (6: 14; Gal. 2: 19). As a wife is no longer married to her husband when he dies, so a Christian is no longer under the Law. This separation was through the body of Christ, that is, because of Christ’s death on the cross.” BKC

“The fruit, like the ‘fruit unto holiness’ of 6: 22, is a new life, characterized by those ‘good works, which God prepared beforehand, that we should walk in them’. Eph. 2: 10” Tyndale

- **7: 5**

“Uncontrolled desire is the manifestation of human self-centeredness and self-worship, and thus idolatry.” Baker’s

*Write **Romans 7: 6** here and then write what this verse means to you personally.*

We have a new law now – the law of the life of Christ. What is that law?

Gal. 3: 10-13

2 Cor. 3: 6

Galatians 6:2

"Carry each other's burdens, and in this way you will fulfill the law of Christ"

□ **1 Corinthians 9:21**

Parenthetically, "being under the law to Christ" (ἐννομος Χριστῷ)

The next two sections of this letter will explain important truths concerning the life of the believer.

- 1) The old life in the flesh 7: 7-25**
- 2) The new life in the Spirit 8: 1-17**

We belong now to God; but according to Ps. 19: 7-14, God loves the Law. So how do we reconcile these apparent differences?

- **7: 6**

Notice in this verse the mention of "newness of spirit." Rom. 6: 4 mentioned newness of life. It is the same Greek word: *kainoteti*.

The God Who loves the Law and loves His people has found a way to unite them together: He has given us His Law within our hearts. (Jer. 31: 33; Ezek. 36: 26, 27)

"For we live on this side of Pentecost, so that the indwelling of the Spirit is the birthright and hallmark of all who belong to Christ (8: 9)." BST

- **7: 9-11**

"1) Sin distorts the divine commandment by emphasizing seemingly negative aspects of God's will.

2) Sin lets humans believe that disobedience against God's commandment will not be punished with death.

3) Sin uses God's own law to cast doubt on the goodness of God and thus on the very identity of God, seeking to provide a reason for preferring self-determination over subjection to God." Baker's

- **7: 11**

Sin's controlling principle tries to deceive and dominate the believer as well as the unbeliever.

"When Paul speaks of sin as 'deceiving' or 'beguiling' him, there is an echo of Eve's complaint 'The serpent beguiled me, and I ate' Gen. 3: 13." Tyndale

“Here, as elsewhere in Romans, the shadow of Eden emerges in Paul’s language.” Gen. 3: 13; 2 Cor. 11: 3; 1 Tim. 2: 14 RSB

“Sha’ul is not unique among Jewish writers in pointing out that the life-giving Torah produced death when rejected or misused.” 1 Tim. 1: 8, 9 The Complete Jewish Study Bible

“Sin is like a personal enemy within.” BKC

Gen. 4: 7

“Using the law as a ‘bridgehead’ that Paul made already in v. 8, the two (sin and law) then act as a kind of frame around the narratives of verses 8b-10. With the ‘so then’ of v. 12 Paul comes back to his main point. Sin has indeed used the law to bring death to Israel. But the law is innocent; it provides the ‘opportunity’ only. Thus, it can be concluded that the law is not sin (v.7), it is ‘holy, righteous and good.’” NIV

- **7: 12**

The problem is not the law but rather sin.

“The Law is not the cause of the act of sin within; the principle or nature of sin within an individual is.” BKC

“The commandment is not holy in some general sense; it is righteous because it formulates God’s demands, which lead His people to righteousness, keep them from harmful and fatal desires, and thus protect them from sin. And it is good because it represents God’s goodwill, which preserves and promotes life... It is not the law but the operation of sin that is responsible for my death.” Baker’s

“What the history of Israel with the law reveals is the inability of human beings to obey God. We always fall short of the law, and the law therefore reveals the power of sin, our own helplessness, and the need for someone to liberate us from our miserable state.” NIV

“Salvation has ‘already’ and ‘not yet’ dimensions.” RSB

- **7: 13**

“The inability persists only so long as I fight the battle in my own strength, for then I serve the law of God with my mind, but my body willy-nilly goes on rendering obedience to the law of sin.” Tyndale

A lot about “I” in this passage (7: 7-25). *“The history of the “I” begins with the knowledge of sin (7: 7). Knowledge of sin is possible only in the context of the law.” Baker’s*

“The statement ‘the law is spiritual’ (7: 14) emphasizes the divine origin of the law in God’s Spirit.” Baker’s

List here the things recorded about the law. Beginning with 7: 12 -25.

The Law is:

Holy, holy, righteous good (12)

Spiritual (14)

Good (16)

- **7: 14, 15**

“The nature which I have inherited ‘in Adam’ finds the law uncongenial. The law is ‘spiritual’ because it is God’s law; but this nature of mine is unspiritual (sarkinos, fleshly), enslaved to a power which my will repudiates.” Tyndale

Sin causes the believer to be fooled by sin's lies. *"As a result, indwelling sin continues to seek to claim what it considers its property even after one has become a Christian."* BKC

There has been an age-old battle in regard to this chapter. Is Paul referring here to the pre-Christ life of the believer or is this an ongoing struggle of the flesh and the Spirit even once we have turned our lives over to the Lord? Since this is such a controversial topic, I will not attempt to persuade you one way or the other. There are good arguments on either side.

"Anyone who thinks the matter is clear-cut either lacks objectivity or charity – or both!" NIV

What we CAN focus on here is the life ruled by the flesh or the life ruled by the Spirit which is the major concern of the next chapter.

Lloyd-Jones answers this conflict with the fact that Paul is speaking of *"one who has been awakened to his personal lawlessness and spiritual inability by the Holy Spirit but who has not yet been made a participator in the new life of Jesus Christ."* Boice

Augustine, Luther, Calvin and the Puritans see this person as a mature Christian, *"describing the Christian's continuing conflict with sin, which we all experience, and teaching that there is no victory in such struggles apart from the Holy Spirit. Just as the law of God is unable to justify a person, so also is the law unable to sanctify a person. Sanctification must be accomplished in us by the Holy Spirit."* Boice

"The mature Christian knows that he is always in Romans 7 apart from the Holy Spirit. Moreover, he knows that dependence on the Holy Spirit is not something that is attained once for all but is the result of a daily struggle and a constantly renewed commitment."

What is sanctification? Is it an awareness of how good we are becoming? Or is it a growing sense of how sinful we really are, so we will constantly turn to and depend upon Jesus Christ? If we are mature in Christ, we know it is the latter." Boice

From **Romans 7**, list here what you are learning about how the flesh works.

"Never does the person seek to please God through the Holy Spirit. Paul seems to be describing a new believer who is still trying to lead the Christian life by doing the law rather than by the power of the Spirit. Chapters 7 and 8 together carry a hidden command. The believer must 'get out of Romans 7 and into Romans 8.'" NIV

"The key to the meaning of the entire section is found in the repetition of 'I' thirty times in the chapter, without a single mention of the Holy Spirit." Griffith Thomas

Ch. 7 law is mentioned 20 times/ in Ch. 8 law is only 3 or 4 times

Ch. 7 no mention of the Spirit while in Ch. 8 Spirit is mentioned over 20 times.

Some see **7: 14-25** as referring to the unbeliever. *"Here is a picture of life under the law, without the aid of the Spirit."* Tyndale

"We are 'already' justified and reconciled, indwelt by the Spirit, but we are 'not yet' glorified and resurrected, still subject to sin's lure." NIV

Latin phrase: simul Justus et peccator – “at the same time just and a sinner”

BACK IN ROMANS 3: 20, WE SAW THAT THE LAW COULD NOT JUSTIFY, NOW WE SEE THAT THE LAW ALSO CANNOT SANCTIFY.

- **7: 18**

“As human beings have been created in God’s image, it is a grotesque situation that sin has established itself as a squatter, managing human beings who have been created in God’s image. I am forced to acknowledge that ‘good itself does not dwell in me.’” Baker’s

When Paul says that nothing good resides within him, where exactly is he referring to the place of residing sin? V. 18

“This is not literal physical or material flesh, but the principle of sin that expresses itself through one’s mind and body.” BKC

- **7: 19, 20**

“Romans 7 stands as a warning never to think we can please God by our own efforts. We can never fulfill His law; we will always have to confess that we are ‘debtors to grace.’” NIV

“The conflict is between desire and performance; the will is there, but the ability is not.” BST

- **7: 21, 22** *“The inner man”*

“His (Paul’s) use of ‘inner being (lit. ‘inner person’) is one reason why many interpreters think Paul must be writing here as a Christian, for Paul only uses this phrase elsewhere of a Christian (2 Cor. 4: 16; Eph. 3: 16).” NIV

Let the Bible be your commentary here. One of the best ways to pull the proper interpretation from the Scriptures is within the Scriptures themselves.

Compare to:

2 Cor. 4: 16

Eph. 3: 16

1 Pet. 3: 4

“The ‘inmost self’ is the ‘new nature’ in Christ that is daily being renewed in the Creator’s image (Col. 3: 10; 2 Cor. 4: 16) In the light of 8: 7-8 it is difficult to view the speaker here as other than a believer.” Tyndale

1. How has your marriage to Christ made you holy?

- **7: 23**

“The Christian life is a warfare, a warfare within against our inherently sinful natures, as well as a warfare without against external forces. It is extremely important that we see this.” Boice

Three times Paul says nearly the same thing: v. 14-17 “I am unspiritual.”

18-20 “Nothing god lives in me, that is in my sinful nature.”

21-24 “When I want to do good, evil is right there with me.”

Take a look at John 15: 5 and see the answer to this dilemma.

The reason for your struggle is to *“teach you to rely not on yourself but on God, Who raises the dead. He has already delivered you from ‘deadly peril’ and He will deliver you again.”*
Boice

- **7: 24, 25 “Wretched man” and “this body of death”**

Rev. 3: 17 (John the Apostle wrote this verse.)

In Rom. 7: 24, Paul writes of the body of death. What had Paul written in Rom. 6: 6?

“The unbeliever is not distressed by his failure to keep God’s law.” Boice

There are two cries from the man of v. 24, 25. *“Yet both come from the same man, who is a regenerate believer, who laments his corruption, who yearns for the final deliverance at the resurrection (indeed, ‘groans’ in waiting for it, 8: 23), who knows the impotence of the law to rescue him, and who exults in God through Christ as the only Savior.” Bible Speaks Today*

Notice that Paul does not say “What will rescue me?” but Paul asks “Who.”

“These mean that sin works through one’s human body (Rom. 6: 6, 12-13, 19; 7: 5, 23) bringing death (6: 16, 21, 23, 7: 10-11, 13; 8: 10).” BKC

“Believers are perfect as to their justification, but their sanctification is only begun. It is a progressive work. When they believed in Christ, they knew but very little of the fountain of corruption that dwells in them. When Christ made Himself known to them as their Savior, and the Beloved of their souls, the carnal mind seemed to be dead, but they found out afterwards that it was not dead. So some have experienced more soul trials after their conversion than when they were awakened to a sense of their lost condition. ‘O wretched man that I am!’” Tyndale

“In my mind I am a slave to God’s law, for I know it and love it and want it; but in my sinful nature (in my sarx, my false and fallen self, uncontrolled by the Spirit) I am a slave to the law of sin, on account of my inability by myself to keep it. The conflict is between my renewed mind and my unrenewed sarx.” BST

A key word to dig into to decipher this passage is *sarki* (*sarx*): flesh, fleshy, and some translate as sinful nature.

σάρξ sarx G 4561

I.flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts

II.the body

1. the body of a man
2. used of natural or physical origin, generation or relationship
 1. born of natural generation
3. the sensuous nature of man, "the animal nature"
 1. without any suggestion of depravity
 2. the animal nature with cravings which incite to sin
 3. the physical nature of man as subject to suffering

III.a living creature (because possessed of a body of flesh) whether man or beast

IV.the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

σῶμα soma G 4983

I.the body both of men or animals

1. a dead body or corpse
2. the living body
 1. of animals

II.the bodies of planets and of stars (heavenly bodies)

III.is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body

1. so in the NT of the church

IV.that which casts a shadow as distinguished from the shadow itself

Rom. 8: 23

The word for "body" here is: *somatos*. The body is neutral and not necessarily sinful, but the body of sin is most definitely evil. Be constantly aware if you are dealing with the neutral body or the body of sin.

Note:

Phil. 3: 20, 21

Romans 7 is such a worthwhile chapter to prepare you for Chapter 8 – the chapter all about the Spirit. Chapter 7 makes you LONG for the Spirit. "Please, Lord, don't leave me in chapter 7!"

Please write the three things that speak the most to you as you draw near to the study of the Spirit in your life. To get you started, meditate on what life would be like without the Spirit. Truly contemplate a life apart from the Spirit of God. We don't do this much, but it is worthwhile to do for many reasons. One reason is that as you consider what your life would be apart from His Spirit, you are horrified. This drives you to an attitude of utter gratitude. We need to thank the Lord daily for His Spirit residing within us. It is far too easy to grow complacent and ungrateful about the very Spirit of God living within us.

1 – v. 22, 23 While I might agree with the law of God in the inner man, I am at war with the Lord. Flesh versus mind – I need help! My mind needs to be transformed, tamed like a wild lion by the Lion-Tamer.

v. 25 – *“The mind with which the law of God is served is the mind responsive to the voice of conscience (but scarcely the Spirit-renewed mind of Rom. 12: 1); the flesh which does the bidding of the law of sin is the fallen nature which death alone will annihilate. It is ‘I’ of myself (autos ego) that experience defeat and frustration; but ‘I’, as a believer, am not left to ‘myself’; the power of the indwelling Spirit makes an almighty difference (8: 9-11).”* Tyndale

“In the New Testament the word ‘mind’ frequently occurs in an ethical sense (referring to the will and moral disposition of a person), as here and in Col. 2: 18.” Archaeological Study Bible

“Without Chapter 7 we would not be able to appreciate to the full the truths presented in Chapter 8.” Expositor’s

“CHRIST FOR US IS OUR JUSTIFICATION.

CHRIST IN US IS OUR SANCTIFICATION. BOTH ARE BY FAITH.” GRIFFITH THOMAS

Romans 8 (Recommended to be two lessons)

“The Chapter Which Defies a Single Title Because It Is So Rich!”

Doctrine: Holy Spirit / Seeing Jesus

It is highly recommended to divide this lesson into two weeks.

The lessons are one week shorter than usual, so you have an extra week built into this study.

Divide the study according to verses or according to homework. You decide where fits best for your class.

Or you can see just how far you can get and leave the remainder for the following week.

In one class I only got to verse 11 the first week. In another class we got all the way to verse 23. Why not let the Spirit direct your content for this week? You may find that is the answer each week! A Holy Spirit directed class – imagine that!!!

Chapter 8 is one of the most glorious chapters in the New Testament.

I know, I know, I say that a lot but, this chapter is truly special, and you will agree with me this week.

It is your great joy to soak up the truths within this glorious message from this portion of God's Holy Word!

Really! Is there MORE to be said about sanctification???

Paul continues now in chapter 8 with more truth concerning the doctrine of sanctification. You better believe this is a monumentally important doctrine!

➤ **Read Romans 8 and record here your first impressions.**

➤ **Write your paragraph summaries here.**

1-8

9-11

12-17

18-25

26-27

28-30

31-39

“‘No’ is very emphatic, implying ‘no sort of condemnation,’ whether judicial or experimental, implying no sort of condemnation.” Griffith Thomas

“If we are ‘in Christ’ not only is part of our condemnation removed but all of it is gone.” Ch. Spurgeon

“We are free from it (condemnation), for we are now under the new and higher ‘law of the Spirit of life.’” Spurgeon

➤ **Do your Text Discovery which is located in the Appendix.**

Recap three of the most important truths from Romans 6 and 7 you have seen so far.

1.

2.

3.

Paul begins with “therefore” so what has gone before has relevancy to what we are looking at now.

Why does Paul open with condemnation?

Why would that be on his mind or on the reader’s mind?

- **Rom. 8: 2**

The law of the Spirit of life in Christ Jesus has a claim on your life.

The law of sin and death has none. Jesus nailed that law's requirement to the cross.

But you are most surely still under a law, but the law which has jurisdiction in your life now is the law of the Spirit of life in Christ Jesus.

This is your citizenship now. You are not a citizen of death any longer. You are a citizen of life. Praise the Lord!

"When we enter into union with Christ Jesus we find a new power, the rule of the Holy Spirit, Who gives life and thereby controls the evil nature." Griffith Thomas

"The Law has no power to condemn sin in our flesh so as to render sin powerless, but God could, and did, do this in sending Christ. The only way of deliverance was the provision of a new spirit, and this could only come through God's gift of His Son. Our Lord's death was the divine condemnation of sin, and now its rule is broken. Christ thereby secures in us the holiness which the law could not secure." Griffith Thomas

"The conflict at the end of Romans 7 is between my mind and my flesh. The conflict at the beginning of Romans 8 is between the Holy Spirit and the flesh, the Holy Spirit coming to my rescue, allying Himself with my mind, the renewed mind Hd has given me, and subduing my flesh." John Stott

- **Rom. 8:3, 4**

What do you learn about the Law here?

What happened to the sin that had a death hold on you?

How does the act of Christ transfer to you? How does the sacrifice of Christ as an atonement for sin reach all the way to you? (You cannot answer this question without verse 4.)

Now go back to v. 3 and read Rom. 8: 3-8.

Record here everything you learn about the "flesh."

v. 3

The Law could not achieve what God wanted due to the weakness of the flesh.

Jesus came in the likeness of sinful flesh.

Now go back again (this seems redundant but it is so very helpful so DO IT!)

Contrast flesh with Spirit

Flesh

Spirit

Consider the believer's new relationship to the law.

The law cannot claim you. 8: 2

The law cannot condemn you 8: 3

The law cannot control you. 8: 4

"So the Law is weak and unable to produce righteousness – not because of the wickedness of its own nature but because of the wickedness in my nature." Spurgeon

"The legalist tries to obey God in his own strength and fails to measure up to the righteousness that God demands. The believer lives a righteous life, not in the power of the Law, but in the power of the Holy Spirit." W. Wiersbe

The first four verses of Chapter 8 are critical.

Verse 1 tells us basically the same as ch. 5 – the condemnation of the sinner is utterly removed in Christ.

Verse 2 is a summary of ch. 6 which teaches us that the condemnation of sin in the soul is brought to an end by its union with Christ and consequent deliverance.

Verse 3 is a summary of ch. 7 and the impossibility of the law to produce righteousness; only the death of Christ and His resurrection could do this.

Verse 4 summarizes the message of Rom. 8, depicting the possibilities of Christian holiness in the power of the Holy Spirit of God.

"Many believers are struggling against sin in the idea that God expects them to 'fight the good fight' against evil, but they forget that it is the 'good fight of faith' and their struggling is very largely in their own strength and inevitably results in failure.' God does not give even the believer inherent power over sin. This is not His way of deliverance; His method is altogether different, for He Himself becomes the power dwelling in us that overcomes sin. ... through the mighty energy of the Holy Spirit within us are we enabled to overcome the power of inbred and indwelling sin." Thomas

What do you learn about the mind in verses 5-8?

v. 5-8

“Mind” always means the *“entire bent of thought, feeling, motive, and will, and when this is realized and our whole inner being is turned definitely and constantly in the direction of the Holy Spirit, purity becomes our very life.”* Griffith Thomas

“If you let the flesh live, allowing it to prosper and flourish, the real you will die.” Stott

“Under the old order, before the coming of the Spirit, it was impossible to do the will of God, and if people’s lives are still dominated by that old order, to do His will remains an impossibility. But those who belong to the new order of the Spirit do the will of God from the heart. Their own spirit, formerly dead and insensitive, is now instinct with the life which the Spirit of God imparts. Their body may still for the time being be subject to the law of death which results from the entry of sin into the world; but the last word remains with the Spirit of life.”
Tyndale Commentary

Now proceed on to Rom. 8: 9-11 and add to your list what you see about flesh and Spirit under the above list.

v. 10

“For Paul, the human spirit is not alive until it is quickened by the Spirit of God; hence if the (human) spirit is alive, it is because the (divine) Spirit is life.” Tyndale

Likewise, Rom. 8: 12-17, continue the list of what you learn about flesh/Spirit.

“The flesh cannot be destroyed in this life, but the deeds which proceed from it can be mortified or made dead. The man in Christ is not in the flesh, but it is in him, and the problem of salvation is not how to transmute the flesh into something good, but how to live with this thing every day without being overcome by it. The presence of the Spirit solves the problem.” Griffith Thomas

Chapter 7 has shown how living with the intent to overcome the flesh by our own doing is disastrous. This must be done by the indwelling Holy Spirit.

Regeneration concerns our nature and condition while adoption concerns our position and privileges.

“As we yield the members of our body to the Spirit (Rom. 6: 12-17), He applies to us and in us the death and resurrection of Christ.” Wiersbe

What you should be seeing now is the enormous importance of the Spirit in the life of the believer if there is to be genuine sanctification.

The Spirit plays a crucial role in the growth and consecration of the disciple of Christ.

Just as Peter, John and the others were not empowered to be world-changers until the Coming of the Holy Spirit at Pentecost, the disciple today can affect no eternal change apart from the Spirit of God.

“The chief mark of this full-grown sonship is being “led by the Spirit of God.” Thomas

If the above quote is true, how are you doing with being led by the Spirit?

Can you give any examples?

• 8: 11, 12

“So no particle of our real humanity will be left under the power of sin and death. Our souls have already been emancipated, and our bodies will be redeemed too.” Spurgeon

Now we move to Rom. 8: 18-25.

There is a shift in this passage. While sanctification has been the main topic for many verses, now Paul is urging the disciples to endure suffering. “Glory” becomes a key word (introduced in v. 17) and this begins to approach the next passageway for the believer after sanctification – glorification.

What does Paul choose to focus on as he endeavors to encourage the disciples to persevere under the inevitable suffering that will come?

Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. ([1 Pet. 4:12–13](#))

Paul “feels it necessary to show that afflictions are not inconsistent with the reality and permanence of spiritual blessings.” G. Thomas

“The suffering is not for punishment. The believer is following his Master’s example.” G. Thomas

The Lord has set His eye, not on sanctification, but glorification.

We know this because what was on His heart hours before He faced the cross is expressed in John 17.

Stop and read John 17 right now and see the similarities between Rom. 8 and John 17.

Reading John 17 is always a privilege. You are seeing a glimpse into the heart of your Savior.

One of the saddest consequences of eternal lostness is to never experience what it is like to be without sin.

Dwell on that thought for some time.

Now back to our current condition. Remember we will look into details more in Digging Deeper.

Remember that Ps. 91 does not say, “under His wings you will SEE, but instead it says “under His wings you will TRUST!”

“Life is dark, but love can see.

Life is difficult, but love can understand.

Life is sad, but love can rejoice while waiting for that day when we shall no longer see through a glass darkly but when we shall know even as we are known.” G. Thomas

Hope becomes a predominant thought now.

"Hope is an essential element of our salvation and must never be omitted from our contemplation of what the Christian life means. Faith looks backward and upward; hope looks onward. Faith accepts; but hope expects. Faith is concerned with Him Who promises; but hope is occupied with the good things promised. Faith appropriates; but hope anticipates." Griffith Thomas

Rom. 8: 26-29

Again we will consider how we are being sanctified.

The Spirit also

. v. 26

What becomes an important part of sanctification in Rom. 8: 26, 27?

"Our weakness is most easily seen in our prayer lives. How few of us prevail with God, as Elijah did (Jms. 5: 17-18)... I fear that people who know nothing of the 'groans that words cannot express' will never know anything of 'the glory' that words cannot express." Spurgeon

"We often pray best when we think we are praying worst." Spurgeon

8: 28-30 are familiar verses that must be looked at anew in the context of sanctification. What do these three verses offer to your understanding of sanctification? Be very thoughtful here.

A good Bible student always asks himself/herself,

"What do I learn about the Lord here?"

"What do I learn about myself?"

"What message is on the Lord's heart to deliver to His people?"

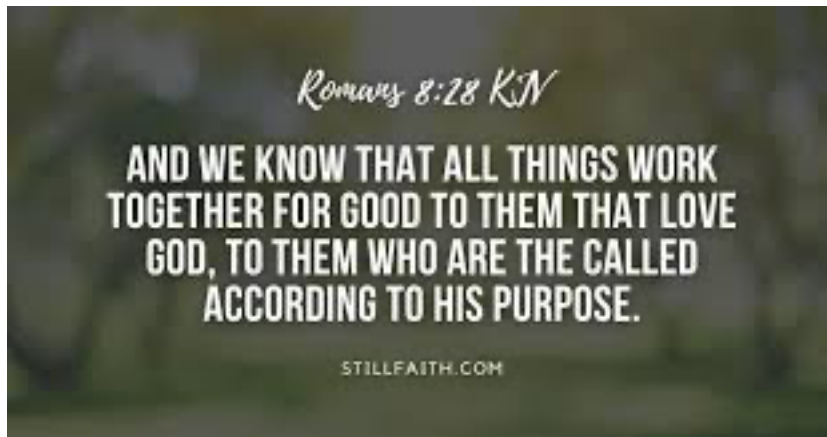
"It should be carefully noted that the Apostle does not attempt even to introduce, still less to reconcile, the divine and human aspects of this great passage. It is for this reason that everything is looked at from the Divine point of view, and that there is no reference to sanctification between justification and glorification." Griffith Thomas

8: 31-39

What is the cost of discipleship?

What was the cost to the Ultimate Disciple?

What is the result of giving all for your Great Prize?



➤ **APPLICATION QUESTIONS**

1. **What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

2. **What do you learn about Doctrine in this chapter?**

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. **What was included in this chapter which encourages you to grow in your faith?**

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?

5. How did this chapter show you a better way to being a light in this dark and lost world?

➤ Find a worship song or hymn that relates to this lesson.

➤ Activity

The title of this lesson indicates this chapter is so full of rich truth that it is difficult to narrow it down to one title.

Your job is to come up with 3 possible titles for Romans 8.

➤ Class Activity

What does it mean to be led by the Spirit? How do you know when you are walking by the Spirit?

➤ Seeing Jesus: Rom. 8: 9 Do you have evidence in your life that the Spirit of Jesus lives in you?

Consider, the very Spirit of Jesus lives in you.

Write a response here.

➤ Read the article on “Holy Spirit”

THE HOLY SPIRIT

The doctrine of the Holy Spirit is a critical teaching of both the Old and New Testaments.

With a doctrine as important, vital and misunderstood, it is imperative that the

focus be on Scripture and not on any particular manmade ideologies.

Hebrew for spirit is *ruah* #7307. This is a noun which means spirit, wind, breath.

The Holy Spirit was involved in creation.

We are introduced to the Spirit of God in **Genesis 1: 2**, *“The earth was formless and void, and darkness was over the surface of the deep and the Spirit of God was moving over the surface of the waters.”*

The truth of this fact is reiterated in the psalms.

Ps 33: 6 says, *“By the word of the LORD the heavens were made, and by the breath of His mouth all their host.”*

Ps. 104: 30, *“You send forth Your Spirit, they are created; and You renew the face of the ground.”*

Ps. 147: 15, 18, *“He sends forth His command to the earth; His word runs very swiftly...He sends forth His word and melts them; He causes His wind (#7307) to blow and the waters to flow.”*

“The revelation of the Spirit is a progressive doctrine... As the flower or fruit form the last revealed part of the tree, so the Spirit is “third,” seeing He is the last revealed personality of the Trinity.” Herbert Lockyer

The Spirit gave abilities to perform certain tasks in the Old Testament.

Ex.31: 2-6, *“See... I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, to make artistic designs for work”* This was done to enable the tabernacle to be built according to God’s specifications.

Judg. 15: 14, *“When he came to Lehi, the Philistines shouted as they met him. And the Spirit of the LORD came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands.”*

The Spirit inspired prophets to utter their prophecies and elders to judge.

Num. 11: 17, 25, *“Then I will come down and speak with you there, and I will take of the Spirit Who is upon you, and will put Him upon them; and they shall bear the burden of the people with you, so that you will not bear it all alone... Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do it again.”*

2 Sam. 23:2, *“The Spirit of the LORD spoke by me, and His word was on my tongue.”*

The Spirit was given to man at the discretion of God.

Ps. 51:10-12, *“Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit.”*

Ez. 36: 27, *“I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.”* This was spoken to Old Testament people with a view to the future promise of the indwelling Spirit which they had only partially experienced.

The people rebelled against the Spirit.

Ps. 106: 33, *“Because they were rebellious against His Spirit, he (Moses) spoke rashly with his lips.”*

The people grieved the Holy Spirit.

Is. 63: 10, 11a, *“But they rebelled and grieved His Holy Spirit; therefore He turned Himself to become their enemy, He fought against them. Then His people remembered”*

The Spirit was present among the returned exiles.

Hag. 2: 5, *“As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!”*

Neh. 9: 20, *“You gave Your good Spirit to instruct them, Your manna You did not withhold from their mouth, and You gave them water for their thirst.”*

The Spirit gave rest.

Is. 63: 14, *“As the cattle which go down into the valley, the Spirit of the LORD gave them rest. So You led Your people, to make for Yourself a glorious name.”*

The Spirit brought the dead to life.

Ez. 37: 5, 6, *“Thus says the Lord God to these bones, ‘Behold, I will cause breath to enter you that you may come to life. I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD.’”*

The full and complete revelation of the Spirit would not become manifest until Pentecost.

Is not the presence of the Holy Spirit in the Church today less distinct than in the early church? Why?

Our enemy would deny believers the truth of the blessed Holy Spirit. His tactic is to hide from us Who the Holy Spirit is and if he is not successful in that strategy, his method is that of patronage and falsification.

Paul warns us of the trinity of perversion in **2 Cor. 11:4**, *“For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.”*

The Holy Spirit was involved in the birth of Christ.

Matt. 1: 20, *“But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary as your wife; for the Child Who has been conceived in her is of the Holy Spirit.’”*

Lk. 1:35, *“The angel answered and said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.’”*

John the Baptist foretold that Jesus would baptize in the Spirit. (Mark 1:8; Jn.1:33)

This was the fulfillment of the prophecy uttered in the Old Testament. (**Jer. 31:31-34; Joel 2:28-32**)

The following descriptions highlight the fact that the Holy Spirit acts as a Person; these are personal acts.

The Holy Spirit speaks.

Acts 1:16, *“Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.”*

Acts 8: 29, *“Then the Spirit said to Philip, ‘Go up and join this chariot.’”*

Acts 10: 19, *“While Peter was reflecting on the vision, the Spirit said to him, ‘Behold, three men are looking for you.’”*

Acts 13: 2, *“While they were ministering to the Lord and fasting, the Holy Spirit said, ‘Set apart for Me Barnabas and Saul for the work to which I have called them.’”*

The Spirit teaches, guides, and counsels.

Jn.14: 26, *“But the Helper, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”*

Rom. 8: 14, *“For all who are being led by the Spirit of God, these are sons of God.”*

Gal. 5: 18, *“But if you are led by the Spirit, you are not under the Law.”*

The Spirit testifies (witnesses).

Jn. 15: 26, *“When the Helper comes, Whom I will send to you from the Father, that is the Spirit of truth Who proceeds from the Father, He will testify about Me.”*

Rom. 8:16, *“The Spirit Himself testifies with our spirit that we are children of God.”*

The Spirit searches and reveals.

1 Cor. 2:10-16, *“For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God... Now we have received, not the spirit of the world, but the Spirit Who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words, taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually appraised... But we have the mind of Christ.”*

The Spirit wills.

1 Cor. 12:11, *“But one and the same Spirit works all these things, distributing to each one individually just as He wills.”*

The Spirit intercedes.

Rom. 8:26, 27, *“In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning too deep for words; and He Who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”*

The Holy Spirit clearly is divine.

The Spirit gives life.

Jn. 3: 5-8, “Jesus said to him, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit... The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.’”

Jn. 6: 63, “It is the Spirit Who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”

Gal. 4: 6, “Because you are sons, ‘God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’”

While the Spirit gives life, He also takes life.

Acts 5: 1-9, “... But Peter said to Ananias, ‘Why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? ... You have not lied to men but to God.’ ... Then Peter said to her, ‘Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well.’”

The Spirit is opposed to the flesh.

Gal. 5: 16, 17, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”

The Holy Spirit convicts of sin.

Jn. 16: 8, “And He, when He comes, will convict the world concerning sin and righteousness and judgment.”

The Holy Spirit helps.

Jn. 14: 16, “I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, Whom the world cannot receive, because He abides with you and will be in you.”

The Spirit sanctifies.

Gal. 5: 22, 23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

The Spirit transforms.

2 Cor. 3: 17, 18, “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

The Spirit renews and regenerates.

Tit. 3: 5, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

“Regeneration does not make a sinner a better man, but brings in a new man. The old nature is not improved.” Lockyer

The Spirit empowers.

Acts 1:8, “But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

The Spirit unifies.

Phil. 2: 1, 2, *“Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same love, united in spirit, intent on one purpose.”*

The Spirit gives evidence of God’s presence.

1 Jn. 4: 2, *“By this you will know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God.”*

Jn. 15: 26, *“When the Helper comes, Whom I will send to you from the Father, that is the Spirit of truth Who proceeds from the father, He will testify about Me.”*

The Holy Spirit will not unveil His magnificence and power unless we maintain a heart of devotion and humility.

“The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the church.” Wayne Grudem

The Spirit dwells within the believer in Jesus Christ.

Rom. 8:6, 9, *“For the mind set on the flesh is death, but the mind set on the Spirit is life and peace... However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.”*

Acts 2:38, *Peter said to them, ‘Repent and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit.’”*

Eph. 2:21, 22, *“In Whom the whole building, being fitted together, is growing into a holy temple in the Lord, in Whom you also are being built together into a dwelling of God in the Spirit.”*

- ✓ Comforter: *parakletos* #3875 refers to aid of any kind; used of a legal advisor, pleader, proxy, or advocate, one who comes forward on behalf of and as the representative of another; it comes from the verb *parakaleo* which means to call to the side, to aid, help, comfort, encourage, exhort
- ✓ Spirit: *pneuma* #4151 means breath; the vital spirit of life; the rational spirit, mind, element of life; *“the spirit is man’s immaterial nature which enables him to communicate with God, Who is also spirit.”* Zodhiates

“The true abode of the Spirit was and ever must be, the God-Man, crucified, risen, ascended, and coming again.” Herbert Lockyer

Is. 11: 2, *“The Spirit of the LORD will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD.”*

➤ DIGGING DEEPER

These first eight chapters have been faithful to reveal the righteousness of God.

We also see the need of a Righteous Redeemer Who can transform our lowly nature into a nature that can co-exist with a holy and righteous God.

Our Righteous God found a way to do this.

Contrasts abound throughout these first chapters, and they are filled with examples of the righteousness of God and His Law and the unrighteousness of man.

Chapters 1-5 show how we are accounted righteous by grace through faith (justification), and chapters 6-8 show how we are made righteous through faith (sanctification), and how, too, we are kept righteous (Glorification)." Thomas

God has decided that the divine righteousness would come through faith, even a faith which He Himself would give. All human boasting is denied. This work of salvation, justification, sanctification and glorification is done by the Lord. These are divine actions and only the Divine One can operate these actions.

"This life of righteousness cannot be lived. By means of law (ch. 7) Law and grace are contrasted, and the former is seen to be utterly powerless for holiness." G. Thomas

"It (chapter 8) is undoubtedly the chapter of chapters for the life of the believer. Chapters 6 and 7 have set forth (mainly by contrast) the power of that union to sanctify. Ch. 6 has shown that union with Christ involves the utter incompatibility of union with sin; ch. 7 has shown that union with Christ means the absolute impossibility of union with law.

Law in the present chapter is regarded, not merely as God's requirement, but as His will for us in union with Christ." Griffith Thomas

Ch. 8 shows that "grace gives before it requires."

Paul will now show us how this life in the Spirit is to be lived.

"While believers suffer in the present world, they suffer in hope (8: 18-30), assured of their ultimate triumph on account of the love of God (8: 31-39)." Baker's

"Alford sums up the contents of this chapter as follows: 'In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that (vv. 1-17), though incompletely, not inconsiderably, even in this state, - and (vv. 18-39) completely and gloriously hereafter. And (vv. 31-39) the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love.'" Wuest

We have looked at the life in opposition to the Lord and His holy law, now we will turn to examine the life of the Spirit-filled believer.

The role of the law on the life of the believer has been dealt with in Chapter 6. We were reminded there that Christ already atoned for my sin and I am free from the penalty of my sin. Christ has atoned for that death sentence. But for me to activate that union with Christ, I must be dead as well. My death took place on the cross along with my Savior because it is there that I became identified with Jesus.

As we identify with Christ as our Lord, we now live within the sphere of Christ. He is our home; He is our identity.

"Christ is the sphere of safety for all who are identified with Him by faith." BKC

Wuest: "Paul does not base his assertion of no condemnation to the saint upon the saint's conduct, but upon his position in Christ."

"I do not myself believe that the Christian ever, in this life, passes for good and all out of the one cry into the other, out of Romans 7 and into Romans 8, out of despair into victory." John Stott

What does it mean to you that “*There is now no condemnation for those who are in Christ Jesus?*”

- **8: 2**

Compare to 1 Cor. 15: 45

John 8: 32, 36

Rom. 7: 4

Rom. 8: 2 is the second mention of the Spirit since Romans 5: 5; but the Holy Spirit will be mentioned 18 more times through 8: 27.

“*The law of the Spirit of life in Christ Jesus ...*,” because it is in the aorist tense, indicates a once for all act of freedom from sin and death.

The Law of the Spirit compares to the law of sin and death.

One brings life and one brings death. (Rom. 7: 23; 8: 2)

What is the law of Christ?

Gal. 6: 2

1 Cor. 9: 21

Jam. 1: 25; 2: 12

According to Rom. 8: 2, from what have you been set free?

Relate that to Romans 7.

We must stop looking to the law for justification or sanctification.

“The law here is not a written law but a regulative principle which exercises a control over the life of the believer. This regulative control over his life is exercised by the Holy Spirit. This

control is in the form of the energy given the believer both to desire and to do God's will, this energy coming from the life that God is, which in the believer is given him by reason of his position in Christ Jesus." Wuest

"All claim of sin on him is at an end."

- **8: 2, 3 God condemned sin in the flesh.**

Katekrinen = "passed a judicial sentence on it so that those in Christ are not condemned... The goal of this was so that the righteous requirements of the Law - a life of holiness (Lev. 11: 44-45; 19: 2; 20: 7) – could be fully met as believers do not live according to the sinful nature but according to the Spirit." BKC

"Had Jesus been corrupted by sin in any way, He could not have fulfilled the Old Testament pattern, which required a sin offering to be 'without blemish.'" (Lev. 4: 3) Reformed Study Bible

κατακρίνω – infinitive = *katakrino* #2632

The KJV translates Strong's G2632 in the following manner: condemn (17x), damn (2x).

I. to give judgment against, to judge worthy of punishment

1. to condemn
2. by one's good example to render another's wickedness the more evident and censurable

Compare to Gal. 5: 17-24

Peri hamartias = "sin offering" in the OT

"The Spirit has set us free from the law, He is not making our sanctification the cause or ground of our justification; but rather its necessary fruit." Stott

- **8:4**

"The passive verb ('might be fulfilled in us') indicates that the obedience of the believers is the work of God, through the power of the Holy Spirit. In 8: 5-8 Paul describes two modes of existence. There are people who are dominated by opposition to God (the flesh), and there are people who are dominated by the presence of God in their lives (the Spirit)." Baker's

"We have seen all along that the law's impotence is not intrinsic. Its weakness is not in itself, but in us, because of our flesh." Stott

"The law prescribed a life of holiness, but it was powerless to produce such a life, because of the inadequacy of the human material on which it had to work." Tyndale

*"In this case the law's *dikaionoma* or righteous requirement refers to the commandments of the moral law viewed as a whole, which God wants to be fully met in His people... Although the law cannot secure this obedience, the Spirit can."* Bible Speaks Today

The fact that it is in the passive voice directs us to understand that the work is not ours, but that of God by His grace.

There HAD to be a fulfilling of the Law for a Just God to accept His beloved children. God Himself offered the solution to the dilemma: His own SON would resolve the conflict between righteous obedience to the Law and flawed, sinful man.

I. "Walk" περιπατέω **peripateo #4043** to walk, to order one's behavior or conduct

1. to make one's way, progress; to make due use of opportunities
2. Hebrew for, to live
 1. to regulate one's life
 2. to conduct one's self
 3. to pass one's life

"A Christian is one who orders his behavior in such a way that it is not dominated by the evil nature, but by the Holy Spirit." Wuest

Can the Spirit disobey the Law of God? Never

The Spirit can only obey the Law of God. So let us walk by the Spirit and thereby obey the Lord.

These verses constantly give us contrast: walking in the Spirit versus walking in the flesh. You simply cannot do both at the same time – you MUST decide.

Contrast is one of the best biblical tools available to us. Don't miss these critical contrasts.

See if you can find more contrasts. Record them on your Text Discovery pages.

"Holiness is the ultimate purpose of the incarnation and the atonement. The end God had in view when sending His Son was not our justification only, through freedom from the condemnation of the law, but also our holiness, through obedience to the commandments of the law. The moral law has not been abolished for us; it is to be fulfilled in us. Although law-obedience is not the ground of our justification (it is in this sense that we are 'not under the law, but under grace'), it is the fruit of it and the very meaning of sanctification. Holiness is Christlikeness, and Christlikeness is fulfilling the righteousness of the law." Bible Speaks Today

"God justifies us through His Son and sanctifies us through His Spirit." Bible Speaks Today

- **8: 5** "According to the flesh"

σάρξ sarx # 4561

I. flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts

II. the body

1. the body of a man
2. used of natural or physical origin, generation or relationship
born of natural generation
3. the sensuous nature of man, "the animal nature"
 1. without any suggestion of depravity
 2. the animal nature with cravings which incite to sin
 3. the physical nature of man as subject to suffering

III.a living creature (because possessed of a body of flesh) whether man or beast

IV.the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

Strong's Definition

Wuest: "As the seat of indwelling sin it is in permanent revolt."

- **8: 6**

This verse says that the mind set on the flesh is death. What is the contrast to the mind set on the flesh?

- **8: 5, 6**

***Phronema* (mind) of the believer is set on the Spirit.**

The mind (*phronema*) set on or controlled by the flesh is set on death.

- 1. The sinful mind is hostile to God. Rom. 5: 1**
- 2. The sinful mind does not submit to God's Law**
- 3. The sinful mind cannot please God.**
- 4. The sinful mind of the believer who gives into the sinful mind is acting like the unsaved. 1 Cor. 3: 3: 3**
- 5. The sinful mind ends in death and does not end in life and peace as does the mind set on the Spirit. Rom. 8: 6**

Write here what it was that the Law could not do.

How did God accomplish what He accomplished? And what is that again, just to be crystal clear?

Go back to Romans 5: 1 and relate how that verse relates to all of this discussion concerning life in the Spirit.

"The two spheres of existence are so opposed that the one is described as death, the other as life." Tyndale

"Now to 'set the mind upon' the flesh or the Spirit means to occupy ourselves with the things of the flesh or the Spirit. It is a question of our preoccupation, the ambitions which compel us and the interests which engross us." Stott

Now in these verses, we will see that if a man *“is not holy, he cannot possibly have been justified. Sanctification is the evidence of justification.”* Thomas This is shown by the contrasts of “flesh” and “Spirit.”

- **8: 6-8 The mind set on the flesh is death.**

According to v. 7 what is the reason why the mind set on the flesh is hostile to God?

What does it mean for the mind to subject itself to the law?

Are you beginning to see how much depends on our mind, where we set it?

- **8: 7**

ὑποτάσσω hupotasso #5293

I.to arrange under, to subordinate

II.to subject, put in subjection

III.to subject one's self, obey

IV.to submit to one's control

V.to yield to one's admonition or advice

VI.to obey, be subject

“Subject” in the present tense meaning is continuously NOT subjecting to the law of God.

How does this relate to **verse 2** where we are free from the law of sin and of death?

- **8: 9-11**

In verse 9 you see the Trinity. Where?

“Christians are not in Adam, dominated by ‘the flesh,’ but are under the rule of Christ, because the Spirit Who dwells in them is the Spirit of Christ. Though the body is still subject to death, life prevails because those united with Christ live to God in the sphere of the Spirit. The duality in view here is not simply the distinction between the physical and spiritual sides of a believer’s life, but between two spheres of existence – bodily life in a fallen world with its ever-present physical death, and life in the Spirit, a participation in the resurrection of Christ. (1: 4).”
Reformed Study Bible

Believers are no longer in the flesh. Their thinking and therefore living have been forever changed. Their lifestyles are no longer controlled and dominated by the world which opposes God.

Now believers are in the Spirit which means their lives, their decisions, even their thoughts are directed and empowered by the very Spirit of God.

“You” is in the emphatic position. So, the writer wants to bring emphasis to the fact that for YOU it is not so. YOU are in no bondage to sin. YOU have the life mentioned in v. 11 which allows for you to overcome the indulgences of sin.

By using “you” the writer has made it very personal.

Does this describe who you are?

How?

If you are not compatible with the above description, what do you plan to do?

“The life-giving Spirit of Christ imparts to you that eternal life which is the consequence of justification.” Tyndale

The Spirit we have been given is a Life-giving Spirit Who was given because Christ was willing to give His life so that we could be eternally joined to Him.

How much do you value that gift?

What is the result of having Christ by His Spirit indwelling us?

“Dwell” is oikei

οἰκέω – the infinitive of oikei = to dwell

οἰκέω οἰκέō, oy-keh'-o; from [G3624](#); to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit:—dwell.

“The Spirit is not only resident in the believer in the sense of position in him, but He is actively at home in him, living in him as His home. He has a ministry to perform in him, namely, to give him victory over sin and produce His own fruit.” Wuest

In your future Bible study always pay attention to “in Christ” or “in Adam” or “in the flesh” or “in the Spirit.”

En is the Greek for “in,” our locative of sphere,

This means the surroundings and environment in which you live your life. This sphere is terribly important. You will either function in the sphere of Christ or the sphere of the world.

This is where you live.

“The believer’s spirit is alive (zoe) in that the Holy Spirit energizes it with divine life which is righteous in its quality.” Eternal life is not only unending in its nature, but also ethical and spiritual in its content.” Wuest

“By definition, Christians are not in the flesh, for all who believe in Christ are indwelt by the Holy Spirit. Paul alternates between the Spirit of God and the Spirit of Christ here, showing that Christ and God are the same status.” ESV

“Since only the Holy Spirit gives spiritual life, a person cannot be related to Christ apart from the Spirit. The interchange of the titles ‘Spirit of God’ and Spirit of Christ’ argues for the deity of Jesus Christ.” BKC

“These passages do not take away the distinction between Christ and the Spirit as separate Persons of the Trinity. Rather, Paul teaches that Christ and the Holy Spirit work together in applying the resurrected life of Christ to the believer.” RSB

These three verses are key to understanding your identity as a believer.

If the Holy Spirit does not live within you, or righteousness reside within you, or conviction of sin occur, or production of spiritual fruit, you possibly are not His.

“The presence of the Spirit within believers testifies to the new life they enjoy because of the righteousness of Christ that is now theirs.” ESV

Delivered from the condemnation of death v. 1-2

Delivered from the power of the flesh v. 3-8

Delivered from the power of death. v. 9-11

Contrast this with Rom. 7: 14-25

“The God Who raised Christ from the dead will raise us, raise our bodies. Why? Because the Spirit dwells in them and thus hallows them. How? By the power of the same Spirit Who indwells them. So, the Holy Spirit, Who has already given life to our spirits, will in the end give life to our bodies, too.” Stott

“The resurrection body will be the perfect vehicle of our redeemed personality.” Bible Speaks Today

- **Rom. 8: 12, 13**

Clearly, in these two verses, we see the need to put to death daily the control, desires and inclinations of the flesh. “But if by the Spirit you are putting to death the deeds of the body, you will live.” V. 13

This means “putting to death constantly.” The verb is in the present tense which means constantly.

Remember to look back at Rom. 6: 6, 13.

“Mortification (putting to death by the power of the Spirit the deeds of the body) means a ruthless rejection of all practices we know to be wrong; a daily repentance, turning from all known sins of habit, practice, association or thought.” Stott

“Aspiration (setting our mind on the things of the Spirit) is a whole-hearted giving of ourselves, in thought and energy and ambition, to ‘whatever is true and honorable, just and pure, lovely and gracious’ – Phil. 4: 8).” Stott

“The body is not evil of itself. Sin originates in the heart, the spiritual center of our being, including the will (Mark 7: 18-23). But since we live in physical bodies, sin finds expression through the body.” Reformed Study Bible

“The Romans compelled condemned criminals to carry their cross to the site of crucifixion, to carry our cross is symbolic of following Jesus to the place of execution.” Bible Speaks Today

“A conclusion is drawn from the previous verses. Since Christians live in the Spirit, they are no longer captive to the flesh and should no longer live according to the flesh.” ESV

“Live according to the flesh” and “walk by the Spirit” give us contrasting approaches.

Look at the following verses to learn more about this life/walk.

Gal. 5: 16-18 NASB

¹⁶ But I say, walk by the Spirit, and you will not carry out the desire of the flesh. ¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. ¹⁸ But if you are led by the Spirit, you are not under the Law.

These verses will help further understand Paul's remarks here.

Eph. 4: 22-31

Col. 3: 5-9

- 8: 14-17

What does it mean that *"the Spirit Himself testifies with our spirit that we are children of God?"*

Verse 14 says "sons." This word is *huios* and refers to sons, meaning a child mature enough to take on adult family privileges and responsibilities.

Whereas in verse 16, the Spirit testifies with our spirit that we are children (*tekna*) of God. This word refers to the birth relationship between God and the believer. Again, all about **IDENTITY!**

Tekna means literally "born ones."

The following verses will further develop the concept of Identity.

In contrast to sin's domination and tyranny, we are told in verse 15, we have received a spirit of adoption: *huiiothesias* – meaning "placing as a son."

Believers are adopted sons and daughters of God Himself with full privileges and power as belonging to God's family.

Gal. 4: 5

Eph. 1: 5

"Our present sonship, although glorious, is imperfect. We are not yet conformed, either in body or in character, to the image of God's Son." Stott

"Adoption was common among the Greeks and Romans, who granted the adopted son all the privileges of a natural son, including inheritance rights." Archaeological Study Bible

"Abba" is found three times in the NT: Mk. 14: 36; Gal. 4: 6

"The language of 'leading' is reminiscent of the 'adoption' and leading of Israel in the Exodus and wilderness, which may be the background to Paul's thought here (9: 4; Deut. 8: 2, 15; 29: 5) ... In addition to justification and freedom from condemnation (v. 1), believers are taken into the family of God and are inwardly persuaded by the Spirit that they belong there... the idea of adoption does not appear in the Old Testament legal system." RSB

**At this time in history, adopted sons had the same privileges as natural-born sons.
We now have the same privileges as the natural-born sons and daughters of God.
We are NOT slaves. Gal. 4: 7**

If interested, take a look at John 1: 12 and 1 John 3: 1-2, for further understanding of our identity in Christ.

Who are we as the adopted children of God (according to these verses)?

“An adopted son was a son deliberately chosen by his adoptive father to perpetuate his name and inherit his estate.” Tyndale

*“The witness of the Spirit gives the Christian’s spirit assurance that he or she is God’s child.”
ESV*

- **8: 15, 16**

“The Spirit prompts us in our prayers to call God ‘Father.’” Bible Speaks Today

“Witnesses” “Testifies” = symmartyreo syn implies “together with” so there would be two witnesses as mentioned in Deuteronomy 19: 15. The Holy Spirit and the spirit within the believer; both bearing witness to the Lord as Father.

“Cry”= krazo is a strong word depicting loud, spontaneous, emotional outburst

- **8: 17**

Being a child of God means that we have certain privileges, promises, powers, strengths but also other marks of being a believer. We are called to suffer for Him as He willingly suffered for us. This, too, is a sign of being God’s child.

“Receiving the inheritance that comes to us in Christ involves sharing in His suffering, the pathway to sharing in His glory (2 Cor. 4: 17). ‘Glorified,’ and ‘glory’ in vv. 17-21, 30 mean the transforming ennobling, joy-bringing manifestation of God in one’s personal being.” RSB

“The sufferings and the glory belong inseparably together. They did in the experience of Christ; they do also in the experience of His people.” BST

*“God’s creating mankind ‘in His image’ was an early step towards the accomplishment of His age-long purpose, to have creatures of His own sharing His glory as fully as it is possible for created beings to share their Creator’s glory. The image of God in the old creation was defaced by sin... When the due time arrived, the divine image was displayed on earth in the new Man, into whose image those who are united with Him by faith are progressively changed – from one degree of glory to another – until the day when, to quote another New Testament writer, they will be perfectly conformed to His likeness, because they will see ‘Him as He is’ (1 Jn. 3: 2).”
Tyndale*

- **8: 18-39 Suffering and triumph**

8: 18-30 These are verses which describe the suffering in this present life, while

8: 31-39 declare the future triumph through God’s grace in the future.

We may be suffering, but we are not left without hope.

This section, 8: 18-39, returns to the topic of hope begun back in 5: 1, 2.

Paul concludes this chapter with the same message of hope.

Refresh your mind with this passage – 5: 1-11.

2 Cor. 4: 17 NASB

¹⁷ For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

1 Pet. 4: 13 NASB

¹³ but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.

“The already-not yet position of the believer”

- **8: 18-30** “Since Adam’s fall, creation is no longer ‘very good’ (Gen. 3: 14-19) and waits for restoration and perfection.” Baker’s

Creation, both in humanity, creature and nature, groan under the weight of subjugation and corruption. We share a current suffering with creation. The future restoration of creation is connected with our own salvation at the proper time.

Take a moment to go outside and look, listen, smell, touch the Lord’s creation.

Do you value this creation He has made for you or do you abuse it?

Talk to the Lord about how you can honor Him by caring for your living space.

We cannot change the world in regard to the environment, but we can honor the Lord by honoring the gift of surrounding life He has given to us.

Don’t make this political; just make it a matter between you and your Lord Who plans to restore His creation.

One day, I will tell you my paper towel story!

Paul here considers (*logizomai*) the sufferings he faces worth the pain.

Do you frequently *Logizomai* what’s happening in your life?

Logizomai comes from the same base word as logical.

That means that your sufferings are logical; they make sense in the race to build you up as a child of God.

- **8: 19**

This verse refers to the anxious longing (*apokaradokia* – the strained expectation), this means that creation is straining and waiting just like we are for the revealing that is coming.

Look at:

Phil. 1: 20; the only place in the New Testament where this word of strained expectation is found.

“Waits eagerly” = *apekdechomai*, used 7 times in the New Testament, each time referring to Christ’s return. (Rom. 8: 19, 23, 25; 1 Cor. 1: 7; Gal. 5: 5; Phil. 3: 20; Heb. 9: 28)

“to wait with the head raised, and the eye fixed on that point of the horizon from which the expected object is to come; it depicts somebody standing on tiptoe or stretching the neck, craning forward in order to be able to see.” Bible Speaks Today

“The revealing of the sons of God will occur when Christ returns for His own. They will share His glory (Rom. 8: 18; Col. 1: 27; 3: 4; Heb. 2: 10).” BKC

“From an eschatological perspective, in the return of Messiah, the Jewish hope of Tikkun Olam (Repairing the World) will finally be fulfilled. (Rev. 21: 1).” The Complete Jewish Study Bible

Acts 3: 21; 1 Cor. 15: 23-28; Heb. 2: 8-11; Rev. 21: 1

All of creation is waiting eagerly for that time.

“We should be cautious in pressing the details. The future glory is beyond our imagination. What we do know is that God’s material creation will be redeemed and glorified, because God’s children will be redeemed and glorified.” BST

- **8: 20**

“Not Adam, or the devil, but God; only He could be said to have subjected creation to futility in hope.” Tyndale

- **8: 22**

“Inevitably, therefore, the Christian life involves patient waiting in hope.” RSB

“This groaning is not a useless thing: Paul compared it to a woman in travail.” Wiersbe

“Jesus Himself used the same expression in His own teaching about the end times. He spoke of false teachers, wars, famines and earthquakes as ‘the beginning of birth-pains’, that is, preliminary signs of His coming.” BST

“Since its groans are labor pains, they look forward to the coming new order. The universe is not going to be destroyed, but rather liberated, transformed and suffused with the glory of God.”

- **8: 23**

Relate to James 1: 18

“We have not yet received the ‘redemption of our bodies.’ But we have received the Holy Spirit, the God-given guarantee of our full inheritance to come. Indeed, He is more than the guarantee of it: He is the foretaste of it.” Stott

“Yet we remain only half saved. For we have not yet been saved from the outpouring of God’s wrath in the day of judgment (5: 9), nor have the final traces of sin in our human personality been eradicated. So we were saved ‘in hope’ of our total liberation. We hope for what we do not yet have.” BST

- **8: 23-27**

God’s Spirit helps believers to _____, interpreting into words even the deep groanings within each person.

When the Spirit is referred to as “the first fruits of the Spirit” we are to understand that our experience, to this point on earth, with the fruits of the Spirit, is infinitesimal compared to the amazing glory to come!

“The Holy Spirit is called a ‘deposit’ (down-payment or earnest) guaranteeing our inheritance Eph. 1: 14; 2 Cor. 1: 22. Similarly God the Holy Spirit, indwelling believers, is a foretaste that they will enjoy many more blessings including living in God’s presence forever.” BKC

We have only experienced to this point, a foretaste of the blessings we are waiting to enjoy when we are face to face with the Lord, abiding fully and eternally in His presence.

Are you groaning for that?

Are you engrossed daily in the longing for His Presence?

We all should be. Unfortunately, we have become engrossed, instead in our daily appointments and “to do” lists. We are robbed of our opportunity to live the divine life TODAY by meditating on our God and His ways.

All of this is based on our adoption to our Father. We are *huios* – Look back at commentary on Rom. 8: 14-17 about this word: *huios*. This will help deepen your understanding of your IDENTITY.

We are already in the family of God, living in the privileges of adoption. But we await our final redemption – the freedom from this body of sin which holds us back.

- **8: 24, 25**

Introduces us to a short consideration on HOPE.

What do you learn about hope in these verses?

“The aorist tense implies that the salvation is already ours.” Tyndale

- **8: 24** *hope that is seen or unseen*

“This is the hope of the people of God – Christ in you, the hope of glory. This hope is an essential element in their salvation; it enables them to accept the trials of the present, so that by patient endurance they may win their lives; it is , along with faith and love, one of the crowning graces of the Christian life.” Tyndale

- **8:25** – “perseverance”

“The reason that believers persevere in faith and obedience, however, is not the strength of their own commitment, but that Jesus Christ through the Holy Spirit preserves them. Christ continues to intercede for His people (Rom. 8: 34; Heb. 7: 25), and it is inconceivable that His prayer for them will go unanswered. The regenerate are saved through persevering in faith and Christian living to the end as God preserves them. (Heb. 3: 6; 6:11; 10: 35: 39.)” RSB

- **8: 26, 27**

“The Spirit helps us in our weakness, in the ambiguity and frailty of our ‘already-not yet’ existence. In particular, He helps our frailty in prayer.” BST

These two verses give us more insight into the role of the Holy Spirit.

V.26 tells us that the Holy Spirit “helps” us. This verb (“helps”) is in the present tense which means that the Holy Spirit “keeps on helping.”

This word is rich as a picture of one person helping another carry a heavy load.

It appears only in the New Testament here and Luke 10: 40.

“God always answers the requests of the Spirit in the affirmative, since the Spirit always prays in accord with God’s will.” ESV Concerning v. 27

“It covers those longings and aspirations which well up from the depths of the spirit and cannot be imprisoned within the confines of everyday words. In such prayer it is the indwelling Spirit Who prays, and His mind is immediately read by the Father to Whom the prayer is addressed.” Tyndale

What have you learned in this chapter about the Holy Spirit?

“When the human spirit is in closest harmony with the Spirit of God, words may not only prove inadequate; they may even hinder prayer.” Tyndale

We begin to see several things about prayer. Make sure you note these truths and mark them in your Text Discovery material.

The first thing you learn has to do with the role of the Holy Spirit in prayer.

What is that role?

What is one of the benefits of memorizing Scripture?

Look at Acts 4: 24 in regard to praying.

What do you learn about prayer in Rom. 8: 27?

- **8: 28-30**

Do all things work out well for everyone?

What is the qualifying issue for this outcome?

“God weaves everything together for good for His children. The ‘good’ in this context does not refer to earthly comfort but conformity to Christ (v. 29), closer fellowship with God, bearing good fruit for the kingdom, and final glorification (v. 30).” ESV

“Verses 29-30 explain why those who believe in Christ can be assured that all things work together for good: God has always been doing good for them, starting before creation (the distant past), continuing in their conversion (the recent past), and then on to the day of Christ’s return (the future). ‘Foreknew’ reaches back to the OT, where the word ‘know’ emphasizes God’s special choice of, or covenantal affection for, His people (e.g., Gen. 18: 19; Jer. 1: 5; Amos 3: 2) See Rom. 11: 2, where ‘foreknew functions as the contrast to ‘rejected,’ showing that it emphasizes God’s choosing His people (see also 1 Pet. 1: 2, 20).” ESV

“God does not shelter us from the difficulties of life because we need them for our spiritual growth. (5: 3-5) In Rom. 8: 28 God assures us that the difficulties of life are working for us and not against us.” Wiersbe

“They were predestinated. God’s will follows His knowledge and He foreordained them to be conformed to the image of His Son.” Thomas

"It should be carefully noted that the Apostle does not attempt even to introduce, still less to reconcile, the divine and human aspects of this great passage. It is for this reason that everything is looked at from the Divine point of view, and that there is no reference to sanctification between justification and glorification." Griffith Thomas

- **8: 29 "He foreknew"**

"Foreknew" = proorizo which means 'to decide upon beforehand' (BAGD), as in Acts 4: 28 'They did what Your power and will had decided beforehand should happen.' "Clearly, then, a decision is involved in the process of becoming a Christian, but it is God's decision before it can be ours. This emphasis on God's gracious, sovereign decision or choice is reinforced by the vocabulary with which it is associated. On the one hand, it is attributed to God's 'pleasure, will, plan, and purpose,' and on the other, it is traced back to 'before the creation of the world' or 'before time began.'" 1 Cor. 2: 7; 8: 3; 2 Tim. 1: 9; 1 Pet. 1: 20; Rev. 13: 8

"Throughout the New Testament it is recognized that human beings are by nature blind, deaf and dead, so that their conversion is impossible unless God gives them sight, hearing and life." BST

"This does not mean simply that God foreknew what believers will do, God foreknows them. It means a meaningful relationship with a person based on God's choice (Jer. 1: 4-5; Amos 3: 3) in eternity before Creation. He chose us in Him before the Creation of the world. Eph. 1: 4" BKC

"God does foresee events, but Paul's point is that God has of His own initiative chosen the objects of His active, saving love. 'Know' implies intimate personal relationship, not merely awareness of facts and circumstances (Gen. 4: 1; Amos 3: 2; Matt. 1: 25)." RSB

"If God predestines people because they are going to believe, then the ground of their salvation is in themselves and their merit, instead of in him and his mercy, whereas Paul's whole emphasis is on God's free initiative of grace." BST

"conformed to the image of His Son"

It is interesting that Paul speaks of our future glorification in the past tense, as though it has already occurred. This is because as far as God is concerned, it is already accomplished! This is the prophetic past tense. If God declares it to be a fact, it is already indeed a fact.

Phil. 1: 6

⁶ For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

"Firstborn among many brethren"

σύμμορφος #4832 sunmorphos having the same form as another, similar, conformed to

"The noun morphe refers to the outward expression of an inward essence or nature. Thus, in the process of sanctification, the saint is transformed in his inner heart life to resemble the Lord Jesus, which inner change results in a change of outward expression that reflects the beauty of the Lord Jesus ... This image, indistinct in the new convert, becomes progressively clearer and distinct as that believer grows in the Christian life." Wuest

"The resurrected and glorified Lord Jesus Christ will become Head of a new race of humanity purified from all contact with sin and prepared to live eternally in His presence. As the 'Firstborn' He is the highest position among others." Col. 1: 18 BKC

- **8: 30 “He called”**

“The call cannot refer to the outward call of the gospel that many reject. It is an inward call of God that performs what He intends. All who are predestined are called in this way.” RSB

“The purpose of God’s gracious predestination – the creation of a new race sharing and displaying the Creator’s glory... The foreknowledge and foreordaining belong to God’s eternal counsel.” Tyndale

“Glorified” is in the past tense and indicates that the work is settled from God’s point of view which is the only point of view that matters.

Notice that from verse 29 and following, the verbs are in the past tense. The fact that we are, past tense “glorified” already is an amazing statement to our standing with the Lord! He sees us as already glorified to some extent.

“Sanctification is glory begun; Glory is sanctification completed.” F.F. Bruce

“The tense in the last word ‘glorified’ is amazing. It is the most daring anticipation of faith that even the New Testament contains.” Denney

8: 18-22 Creation groans

8: 23-25 Believers groan.

8:25-30 The Holy Spirit groans.

- **8: 31-39 “Who will bring a charge against God’s elect**

- **8: 32**

“He delivered Him over for us”

“Who delivered up Jesus to die? Not Judas, for money; Not Pilate, for fear; not the Jews, for envy, - but the Father, for love!” Octavius Winslow

Is there anyone who can bring a charge against God’s elect?

“There is nobody left to condemn the sinner. Rom. 8: 33-34 thus confirms the truth of 8: 1.” Baker’s

“A joyous conclusion to the argument that Paul has carefully unfolded throughout the preceding chapters. The opposition of unbelievers and Satan will never succeed, since God is for us.” ESV

“This passage is reminiscent of the third Servant Song in Isaiah 50: 4-9, on which it in part depends.” RSB

“Once more, as in Rom. 5: 9, 10, Paul reasons from the greater to the less: for God to give His Son to die for us was the supreme gift, guaranteeing the subsequent gift of everything else that we need for our full and final glory. (v. 30).” RSB

What other things do you find out about the one who believes in Jesus?

- **8: 36**

“The quotation from Ps. 44: 22 shows that the difficulties listed in Rom. 8: 35 do strike Christians. They are not exempted from suffering or even from being killed.” ESV

“In the early days of the church one or more Christians were martyred every day or faced the possibility of it.” BKC

- **8: 37** “More than conquerors”

Hypernikomen = keep on being super conquerors (present tense verb form)

ὑπερνικάω #5245

to be more than a conqueror, to gain a surpassing victory

Wuest: “to carry off the victory”

According to Vine’s we are hyper-conquerors; we are pre-eminently victorious

Christ and His love enable believers to triumph. **2 Cor. 2: 14**

- **8: 39**

“Everything in creation is under the control of God the Creator and of Jesus Christ the Lord. That is why nothing will be able to separate us from the love of God that is in Christ Jesus our Lord.” Bible Speaks Today

How the chapter breaks down:

- v. 1-11 Deliverance from the power of the flesh by the power of the Holy Spirit
- v. 12-17 The full realization of our sonship by the same power of the Spirit
- v. 18-30 Even sufferings do not affect our position because of the power of the same Spirit
- v. 31-39 In spite of everything victory will be ours through Jesus Christ our Lord.

The chapter begins with no condemnation and ends with no separation while in between there is no defeat (v. 37)

Another view of these chapters is provided by Martyn Lloyd -Jones.

Both [Romans] 5:1-11 and 8:18-39 affirm, against the threat of tribulation and suffering, the certainty of the Christian’s final salvation because of God’s love, the work of Christ, and the ministry of the Holy Spirit. This theme, the “hope of sharing in God’s glory” (cf. 5:2 and 8:18, 30), “brackets” all of chapters 5-8. Assurance of glory is, then, the overarching theme in this second major section of Romans (Romans 5-8). The verdict of justification, which Jews relegated to the day of judgment, has, Paul proclaims, already been rendered over the person who believes in Jesus. But can that verdict, “hidden” to the senses, guarantee that one will be delivered from God’s wrath when it is poured out in judgment? Yes, affirms Paul. Nothing can stand in its way: not death (5:12-21), not sin (chap. 6), not the law (chap. 7) — nothing! (chap. 8). What God has begun, having justified and reconciled us, he will bring to a triumphant conclusion, and save us from wrath.

As 8:18-39 shares a common theme with 5:1-11, so 8:1-17 has much in common with 5:12-21. And sandwiched in between these passages is 6:1-7:25. Here Paul focuses on the situation of the Christian in this life — a situation of some tension and conflict because, while transferred through our justification into the new realm of God’s kingdom, the powers of the old realm to which we no longer belong nevertheless continue to influence us. Temptations to sin, the sufferings that are a part of our sin-sick world, and the last enemy — the death of the body — must still be faced. But, proclaims Paul, the God who has provided for the beginning of spiritual life (justification) and the end (glorification) also provides the “between”. In union with Christ, we have been delivered from the tyranny of sin (chap. 6) and the law (chap. 7). At the risk of oversimplifying a complex section and obscuring many other significant connections, we may view the main development of chapters 5-8 as a ...chiasm:

A. 5:1-11 — Assurance of future glory

B. 5:12-21 — Basis of this assurance in the work of Christ

C. 6:1-23 — The problem of sin

C’. 7:1-25 — The problem of the law

B’. 8:1-17 — Ground of assurance in the work of Christ, mediated by the Spirit

A’. 8:18-39 — Assurance of future glory

... In chapters 5-8, then, Paul invites the Christian to join with him in joyful thanksgiving for what the gospel provides — a new life given to God’s service in this life and a certain, glorious hope for the life to come.¹

The common outline of Sin, Salvation, Sanctification, Sovereignty and Service for the book of Romans is certainly valid, but it is helpful to see that offered here by Lloyd-Jones.

Go enjoy, thrive, live your day being “more than a conqueror” because God made you so!

Romans 9

“Is God Righteous to the Jew and the Gentile?”

Doctrine: Sovereignty / Seeing Jesus

You will read things in this chapter that may disturb you or delight you. I am not sure where you are in your understanding of Who the Lord is and how He works. But I do know that we are ever-changing in our conceptual understanding. As long as we are flesh and blood, we will be learning and growing. You and I are wrong somewhere in our thinking; God is molding our thinking. DO NOT resist Him; simply say, “Yes, Lord, because I am in covenant with You, I will accept as truth what Your Word says and You will explain to me what You know I need to know and understand for today.”

Do not resist a further, deepening revelation of Who God is and your part in His kingdom. Be very wary of the thought that “my God wouldn’t do that.” That statement is very telling. Perhaps you have created a God in which you are comfortable.

Our God does NOT make people comfortable. He is far bigger than we can think or imagine; His ways are not our ways; in some ways, our God is not fully knowable. We must take our clues from His Word alone. This is what is safe to believe about God – certainly NOT what we are comfortable with.

Only the Holy Spirit can show you Who God is. Talk with His Spirit for a while and ask Him to reveal the truths of Who God is to you.

Then and only then, should you be reading this chapter or any other chapter of God’s Holy Word.

There are times you must simply say, “God has His reasons and I will rest in that.”

Rest in His Goodness as well as His Sovereignty.

“What we find in Romans 9-11 is a complex portion of the letter.” Christ-Centered Exposition

➤ **Read Romans 9 and write your first impressions here.**

This chapter marks a new section in this letter.

Can you tell what is on Paul’s mind now? Write here what you think is uppermost on the mind of the apostle as he opens chapter 9.

1-5

6-13

14-18

19-26

27-29

30-33

Paul has just written in chapters 6-8 about sanctification – the transforming relationship of Jesus Christ with the believer.

How is his opening in this new chapter a shift?

What is Paul shifting towards in the first 8 verses of chapter 9?

Why would Paul make this shift now after talking about becoming holy, sanctified, set apart and consecrated?

In Romans 8: 38, 39 Paul glories in the truth that nothing can separate us from the love of God which is in Christ Jesus. In 9: 3, he is wishing he could separate himself from Christ! For what reason?

Paul is the apostle of all apostles who maintains the identity of the believer in Christ as wholly swallowed up in the Life of Christ. There is NO sanctification, holiness, consecration without being wholly given over to Jesus and doing life His way.

There is no more MY WAY.

So here, Paul is showing us that in order to live out the life of the sanctified believer in Jesus, all other “aids” to faith must be put down.

There is only one “AID TO FAITH” and that is Jesus Himself.

As we open chapter 9, we see that Paul is desiring to make crystal clear the fact that the old ways of Judaism cannot be affixed to this new life in Christ.

Christ and Christ alone must be the Rock we cling to. Nothing else.

- **In verse 4, what advantages does the Jew possess?**

What do you find out in v. 6 that indicates that true Israel are the followers of Christ?

- **Read 9: 6-13. Do these verses concern you? Why?**

If these verses concern you, could it be that you want to control God or dictate the parameters of how far our God can go or what He does?

Our God is the only truly free Agent in creation, because He alone is the Creator.

DO not dictate to Almighty God what His role is and how He is to perform His role as Lord. He is Lord and as soon as you accept that and bow before Almighty God, the sooner you are on your way to a fuller understanding of Him and His ways.

Let the Scriptures guide you and not your senses of right and wrong or your preconceived ideas of Who God is.

Now that you are a bit settled down, why would Paul be writing this now, at this point in this letter to the Roman Christians?

- **Now read Rom. 9: 14. STOP here. Read it again.**

No matter how you read what went before, settle on this truth: “There is no injustice with God.”

Now read Ex. 33: 8-23. These are blessed verses; revel in them. Meet with the Lord in the cloud.

- **Now read Romans 9: 14-16.**

Read John 1: 11-13.

Who should decide about belonging to the King?

- **Read Rom. 9: 17-18.**

Circle on your Text Discovery page any pronoun referring to God (“My”, “I”, “He”).

God decides whether we agree or not. But He decides with grace, love, justice, mercy, righteousness, holiness, total knowledge, truth. Adjust your thinking to His Word and not your feelings.

His Word trumps your feelings every time.

“God’s ‘name’ is synonymous with God Himself because it reflects His character.”
Archaeological Study Bible

Paul is an expert at anticipating our arguments. Why do you think that is true?

Who is directing Paul’s writing?

- **Read 9: 19-26.**

You thought the earlier verses were tough!

Paul is now showing the widening of the kingdom of God. Verse 24 tells us that His people will come from non-Jews as well as Jews. This is not the way Paul opened this chapter; he was grieving over the Jews and their rejection of their Messiah.

Paul is showing us himself the way of reforming your own thinking right in front of us.

Paul is accommodating his thinking to what the Lord is actively doing. Paul is growing before our eyes!

Remember, it was common for Jewish rabbis to regularly use simple illustrations from everyday life to drive home deep theological points. But these analogies were never meant to be exhaustive technical dogmas. *“The analogies between God and the potter and between a human being and a pot should not be pressed to the extreme.”*

Archaeological Study Bible

- **9: 25, 26**

“Sha’ul (Paul) uses these texts from Hoshea in a midrashic way (a way of application).” CJSB

Hosea is now read considering that the unbelieving Israelites are currently in rebellion to God and believing Gentiles are God’s people.

- **Read 9: 27-29 – who is the remnant?**

- **Read 9: 30-33**

Two key words in this passage: faith and righteousness.
Write here what you learn about both words.

Although Romans 9 seems an odd follow up to Rom. 6-8 and the glorious depiction of His Spirit within the believer, we cannot separate chapter 9 from the entire passage of Rom. 9-11. You must read all three chapters together.

“If you study only chapter 9, you may be tempted to think everything is up to God and we have nothing to do, as the focus is on God’s sovereignty, election, choosing, and outworking of His purposes in history. But if you study only chapter 10, you will be tempted to believe everything is up to you, as the focus is on human responsibility, the necessity of believing, and the urgency of evangelism. Then, in chapter 11, Paul puts both God’s sovereignty and human responsibility together, concluding” with his beautiful doxology: 11: 33-36.”

Christ-Centered Exposition

If you think you have all of this figured out concerning the truths of election, God’s sovereignty, man’s responsibility, God’s utter freedom to rule as Lord, then you consider yourself wiser than Paul. He declares at the end of this section that the *“ways of God are unsearchable”* beyond our depth of understanding. These truths that we are looking at should cause us to bow the knee and adore Him for Who He is – trusting His ways because He knows all, controls all, and He is all-loving and all good.

“In light of Romans 9-11, every form of Christian anti-Semitism stands condemned, and every claim that the gospel is not for Jews is indisputably refuted.” Complete Jewish Study Bible

“It seems strange that Paul would interrupt his discussion of salvation and devote a long section of three chapters to the nation of Israel. Why didn’t he move from the doctrinal teaching of chapter 8 to the practical duties given in 12-15? A careful study of Romans 9-11 reveals that this section is not an interruption at all; it is a necessary part of Paul’s argument for justification by faith.” W. Wiersbe

In this chapter Paul is defending the character of God: His faithfulness, His justice, His righteousness and His grace.

Someone could have asked, “Weren’t the Jews God’s special people and now He has abandoned them?”

This is the purpose for these three chapters. God had always planned to include the Gentile nations within His kingdom; He was doing it in a way the people of Israel could never imagine.

This chapter has the potential to reveal to you a bigger God than you ever imagined. God is so much bigger than we can contemplate. Revel in the fact that our God is unsearchable 11: 33 and unfathomable.
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APPLICATION QUESTIONS

- 1. What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

- 2. What do you learn about Doctrine in this chapter?**

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

- 3. What was included in this chapter which encourages you to grow in your faith?**

- 4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?**

- 5. How did this chapter show you a better way to being a light in this dark and lost world?**

- Find a worship song or hymn that relates to this lesson.

➤ Activity

Find a picture of your family. Look at this picture and imagine one of the family members never having been a part of your family.

This is almost impossible to even imagine. But try – it serves a purpose.

God could have developed a faith system much simpler and less involved. But He didn't. He chose to have salvation come from the Jews. Why? Because He saw this as His best way, I imagine.

Jesus even tells us: "Salvation is from the Jews." John 4: 22

Then why did He judge the Jews and turn to the Gentiles? Could He not have caused the Jews to be His faithful people?

Yes, He certainly could – but He wanted to include the Gentiles and He has always wanted to include the Gentiles (Remember Rahab, Ruth?).

In Romans 9, we see the phase of the Redemption Story where the Lord brings the Gentiles into the kingdom. This was His way and we may not fully understand, but we can know that our Lord is just, right, loving, merciful, holy, all-knowing and all-powerful. He could have achieved this another way, but this is the way He chose to do it and we must bow the knee and say. "Amen, Lord, You are holy and full of grace."

Class Activity: How can we reconcile God's sovereign action in all things, especially salvation and yet view man's responsibility as his own?

- Seeing Jesus: If man, in any way, could achieve righteousness on his own, there would have been no need for the crucifixion of Jesus. We could have saved ourselves.

But indeed, there is no possible way for broken man to make himself righteous. Therefore, we have only one hope.

Jew and Gentile have only one hope.

- Read the article on "Sovereignty."

SOVEREIGNTY

"I know that You can do all things, and that no purpose of Yours can be thwarted." Job 42:2

"The Most High is ruler over the realm of mankind and bestows it on whomever He wishes." Dan. 4:25b

"But our God is in the heavens; He does whatever He pleases." Ps. 115:3

The doctrine of the sovereignty of God should be a comfort to His people. But this truth only comforts those who know and trust Him.

- How do we come to trust our God as Sovereign?
 - How do we see Him clearly enough to realize He truly knows what He is doing?
- As with anything else in life, we observe closely the object of our interest.

There are many ways to observe, study, contemplate this attribute of God.

The first way to observe is to “see” Him in Scripture where He has ordained His own revelation to us.

“There is only one Lawgiver, the One Who is able to save and to destroy; but who are you who judge your neighbor? Come now, you who say, ‘Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.’ Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, ‘If the Lord wills, we will live and also do this or that.’ But as it is, you boast in your arrogance; all such boasting is evil. Therefore, to one who knows the right thing to do and does not do it, to him it is sin.” James 4:12-17

Our God is omnipotent (all-powerful). Within this attribute of the Lord’s omnipotence is the idea of His sovereignty. Latin *omni* = “all” *potens* = “powerful.”

“God’s omnipotence means that God is able to do all His holy will.”

Grudem’s Systematic Theology

The Lord’s power is frequently mentioned in Scripture.

“Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle.”

Ps. 24: 8

“Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You.” Jer. 32: 17

“For nothing will be impossible with God.” Luke 1:37

“And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’” Matt. 19:26

It was well known among the Lord’s servants that He is omnipotent.

“And do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham.” Matt. 3: 9

“And we know that God causes all things to work out together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.” Rom. 8: 28, 29

Many times in both Old and New Testaments, the Lord is referred to as “Almighty.”

“I am the Alpha and the Omega,” says the Lord God, “Who is and Who was and Who is to come, the Almighty.” Greek = pantokrator

It is important in mentioning God’s omnipotence that, as the above definition states, God can do “all His holy will.” This clarifies the terms of His exertion of power. He cannot lie, sin, deny Himself, be tempted with evil, cease to exist or act in a manner contrary to His attributes. His will is holy and is always consistent with His character.

God also exercises power over His creation.

“Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good

pleasure'; calling a bird of prey from the east, the man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it." **Is. 46:9-11**

"Daniel said, 'Let the name of God be blessed forever and ever, for wisdom and power belong to Him. It is He Who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men and knowledge to men of understanding. It is He Who reveals the profound and hidden things; He knows what is in the darkness, and the light dwells with Him. To You, O God of my fathers, I give thanks and praise, for You have given me wisdom and power; even now You have made known to me what we requested of You, for You have made known to us the king's matter.'" Dan. 2:20-23

"See now that I, I am He, and there is no god besides Me; it is I Who put to death and give life. I have wounded and it is I Who heal, and there is no one who can deliver from My hand."

Deut. 32:39

"The LORD kills and makes alive; He brings down to Sheol and raises up. The LORD makes poor and rich; He brings low, He also exalts. He raises the poor from the dust, He lifts the needy from the ash heap to make them sit with nobles, and inherit a seat of honor; for the pillars of the earth are the LORD's, and He set the world on them." **1 Sam. 2:6-8**

God's power is not always exerted to bless and comfort, but at times to discipline.

"Let me sing now for my well-beloved a song of my beloved concerning His vineyard on a fertile hill. He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it; then He expected it to produce good grapes, but it produced only worthless ones.

'And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. What more was there to do for My vineyard that I have not done in it?

Why, when I expected it to produce good grapes did it produce worthless ones? So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. I will lay waste; it will not be pruned or hoed. But briars and thorns will come up. I will also charge the clouds to rain no rain on it. For the vineyard of the LORD of hosts is the house of Israel and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress." **Is. 5:1-7**

God's sovereign will does not always make sense to us.

*"When David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he came out cursing continually as he came. He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and his left. Thus Shimei said when he cursed, 'Get out, get out, you man of bloodshed, and worthless fellow.' ... Then David said to Abishai and to all his servants, 'Behold, my son who came out from me seeks my life; how much more now this Benjamite? Let him alone and let him curse, for the LORD has told him.'" **2 Sam. 16: 5-11***

"I am the LORD, and there is no other; besides Me there is no God... that men may know from the rising to the setting of the sun that there is no one besides Me. I am the LORD, and there is no other, the One forming light and creating darkness, causing well-being and creating calamity; I am the LORD Who does all these."

Is. 45:5-7

"Simon, Simon, behold, Satan has asked permission to sift you like wheat."

Lk. 22:31

*"So Pilate said to Him, 'You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?' Jesus answered, 'You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.'" **John 19:10, 11***

*"Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!" **Matt. 18:7***

Job 1 reveals to us that Satan is not free to torment us. He must ask permission to inflict us with any of his schemes.

“Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life... God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance, now therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.” **Gen. 45:5-8**

“As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.” **Gen. 50:20**

We can trust God’s covenant, sovereign will.

“No temptation has overtaken you but such as is common to man; and God is faithful, Who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.” **1 Cor. 10:13**

“In everything give thanks; for this is God’s will for you in Christ Jesus.” **1 Thes. 5:18**

“In God I have put my trust, I shall not be afraid. What can man do to me?” **Ps. 56:11**

“Trust in Him at all times, O people; pour out your heart before Him; God is a refuge for us.”

Ps. 62:8

“Commit your way to the LORD, trust also in Him, and He will do it.” **Ps. 37:5**

“Trust in the LORD with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight.”

Prov. 3:5, 6

“Casting all your anxiety on Him, because He cares for you.” **1 Pet. 5:7**

Another way to develop your trust of your Sovereign God is to “see” His work in the lives of others.

We can remain more objective when looking at the life story of someone else. Also that life has the advantage of looking back with gained insight and perspective. We are in the midst of our own lives. The Lord knows this to be true of us; I believe this is why there are so many narratives in the Scriptures about people like Joseph, Daniel, Job, Abraham and above all the life of our Lord. These lives give us direction, hope and understanding in the ways of God. Also reading biographies of those who trusted their Sovereign God is a great inspiration. The lives of people like Corrie ten Boom, Hudson Taylor, William Carey, Jim Elliot and many others, can help you “see” how a Sovereign God can be trusted with your own life.

We also can gain understanding of God’s sovereignty by looking with the help of the Holy Spirit at our own lives.

“But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him Who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, ‘What have You done?’” **Dan. 4: 34, 35**

“The LORD of hosts has sworn saying, ‘Surely, just as I have intended so it has happened, and just as I have planned so it will stand ... For the LORD of hosts has planned, and who can frustrate it? And as for His stretched out hand, who can turn it back?’” **Is. 14: 24, 27**

Basically God’s sovereignty means that He reigns over all.

There is nothing at all that can happen in God’s universe without His permission. To see this truth in its proper balance, we must ask the Holy Spirit to enlighten us. Otherwise, with an improper view of God’s reign, we might develop an unhealthy resentment and lack of trust in our Sovereign God. When we are tempted to doubt God’s covenant love in the light of His sovereignty, we must ask ourselves if we value our own wills and desires more than His sovereign will. His will must win out at all times because He knows the end from the beginning. He tells us, “I am the Alpha and the Omega Who is and Who was and Who is to come, the Almighty.” **Rev. 1:8**

“Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” **Rom. 11:33-36**

He is our “El Shaddai,” our all-sufficient God .

He is Adonai, Lord.

He is Elohim, the Creator.

He is El Roi, the God Who sees.

He is El Elyon, the Most High God.

➤ **DIGGING DEEPER**

Knowing what has gone before in Romans is crucial to a solid understanding of this very difficult chapter in the New Testament.

In **Rom. 9: 31**, Paul “*probably has the Mosaic law in view. The mistake that the Jews have made lies not in what they pursued, but in the manner of pursuing it (‘not ... by faith, but ... works, v. 32)’*”. Reformed Study Bible

“God’s Righteousness to Israel and to the Gentiles”

Paul has made it clear that God’s saving promises have been fulfilled for the Gentiles. Indeed, the church of Jesus Christ now enjoys the spiritual blessings promised to Israel: the gift of the Spirit (8:9); adoption as God’s children (8: 14-17); future glory (8: 17, 30); election (8: 33); and the promise of never being severed from God’s love (8: 35-39).

Paul now asks in Rom. 9-11 whether the promises God made to ethnic Israel will be fulfilled. If His promises to the Jews remain unfulfilled, how can Gentile Christians be sure that He will

fulfill the great promises that conclude Ch. 8? Paul answers that God is faithful to His saving promises to Israel (9: 6) and that He will ultimately save His people (11: 26).” ESV Study Bible

“The big question in Romans 9-11 is simple: Has God’s word failed? Rom. 9: 6 is the thesis of Rom. 9-11. That much should not be disputed. The argument then climaxes with Paul’s statement about the eschatological salvation of Israel in 11: 26-29.” Christ-Centered Exposition

“Can God be trusted to do what He says? This is the ultimate question Paul seeks to answer in chapters 9-11. If God indeed promised He would bless Israel and then turned around and blessed the church instead, He might do the same again. His promises to me personally as a believer might not be reliable either. Absolute trust in God to accomplish what He has promised is fundamental to our security as believers... Paul is trying to show why there exists a spiritual Israel within physical Israel. What he seeks to show is that God’s promise to Israel never guaranteed salvation for all Jews.” NIV

These chapters are considered a theodicy. (ch. 9-11)

“And in all this, Paul is providing what theologians call a theodicy, a justification of the ways of God to human beings.” Boice

The question here is: “Can God be trusted?”

- **9: 1-5**

What advantages does the Israelite possess in regard to faith?

The Bible is the best commentary on the Bible.

So let’s use texts from other parts of the Bible to help us make sense of what we are reading.

Paul’s request is much like that of Moses: Ex. 33: 30-32.

Paul is here showing his great love and agonizing heart over his countrymen – the Jews.

“Paul is not literally expressing this wish, since he has just stated his conviction that nothing could ever separate him from God’s love in Christ (8: 35, 38f) His use of the imperfect tense conveys the sense that he could entertain such a wish, if it could possibly be granted.” Bible Speaks Today

Yet Paul clearly knows that his atoning efforts would never come close to those of our Lamb of God, Jesus Christ.

- **9: 4 God’s glory**

Most likely this is the glory of the tabernacle and the temple: 1 Kgs. 8: 11; Ezek. 1: 28; Heb.

“John Murray wrote, ‘This glory was the sign of God’s presence with Israel and certified to Israel that God dwelt among them and met with them.’ Boice

In regard to the covenants, nothing is more characteristic of the divine relationship between God and His people.

The word “covenant” appears at least 253 times in the Old Testament.

Look back at Rom. 3: 1-3 and remember the benefits of being Jewish.

“Instead of permitting their religious privileges (Rom. 9: 1-5) to lead them to Christ, they used these privileges as a substitute for Christ.” Wiersbe

- **9: 5**

“Paul is not only saying that the Messiah was born of Israel, that is, that He was a Jew. He is also saying that this Jewish Messiah, born of Israel according to the flesh, is, in fact, God.”

Boice

Understanding the Jews helps us understand Who Jesus is because He came **to** the Jews, **from** the Jews and **for** the Jews. Specifically, His coming from the Jews is in view here.

Jesus referred to as God:

John 1: 1, 14

John 20: 28

Acts 20: 28

Heb. 1: 8; Ps. 45: 6-7

Tit. 2: 13, 14

“The first heresy in church history was the denial of the true humanity of Christ.” Boice

This is a very important doctrine in the church because it makes clear that our Lord faced temptation and did not falter. Jesus was a descendant of Abraham, David and others according to the flesh so that He can be the true Lamb of God as the God Man.

“Why the God Man?”

Anselm answered that question. *“God became man in Christ because only one who was both God and man could achieve our salvation. The debt was so great that, while man alone owed it, only God could pay it, so that the same person must be both man and God. Thus it was necessary for God to take manhood into the unity of His Person, so that He Who in His own nature ought to pay and could not should be in a person who could... the life of this One Man was so sublime, so precious, that it can suffice to pay what is owing for the sins of the whole world, and infinitely more.”*

❖ **God is Working out His Sovereign Purposes in History**

“Paul states the thesis of chapters 9-11 in 9: 6.” BST

“To defend the gospel, Paul must defend God’s faithfulness to His promises to Israel. For if God has gone back on His word to Israel, then a deep chasm between the Old and the New testament opens up, and the good news can no longer claim the God of Israel as its author. The whole plan of salvation crashes.” Bible Speaks Today

- **Rom. 9: 6-13**

Read Gal. 3: 1-4 and compare to our Romans verses here.

“This means for the purpose of God’s election that biological descendants of Abraham are not automatically children of God. Rather, it is God’s promise that causes some of Abraham’s natural descendants to be God’s children.” Baker’s Illustrated Commentary

“In the Old Testament era, natural descent did not automatically guarantee inheritance of the promise. God chose who should inherit it. This principle is evident in the families of Abraham and Isaac.” Reformed Study Bible

“All those who can claim him (Abraham) as their physical ancestor are his ‘children,’ but only those who have him as their spiritual father as well are his ‘offspring.’” NIV

God’s purposes will be achieved, but not by human achievement.

“God has reserved the sovereign right to determine who His people will be (v. 7-29).” Christ-Centered Exposition

Read about Paul’s pedigree: **Phil. 3: 3-8**

Paul “learned that the advantages he had thought were spiritual assets were, in fact, not assets. In reality those items were liabilities, for as long as he was trusting them, they were keeping him from Christ. What he had to do was move that entire list over into the column of liabilities, and in the column of assets write ‘Jesus Christ alone.’” Boice

- **Rom. 9: 6-13**

“Why did the Jews fail to believe in Jesus Christ as their Messiah and Savior? Paul answers that it was because of the way they went about trying to earn their salvation themselves. The way of salvation, as he has shown us in Romans 4 from a careful examination of key Old Testament passages, is by faith in God’s provision in Christ. Abraham, David and all the other Old Testament figures who were saved were saved through believing God. But this is precisely what the Jews in Paul’s day would not do. They wanted to be approved by God on the basis of their own good deeds and righteousness, and as a result, they would not submit to the righteousness of God that is received by faith... They do not understand the depth or horror of sin, which contaminates even the best of their imagined good works.” James Montgomery Boice

What had been the response of Jews to Jesus?

Read Luke 19: 41-44

Also read Matt. 21: 42-45

- **9: 9-10 The promise**

“The birth of Esau and Jacob is further evidence that God did not promise that every person of Jewish descent would be saved, for they had the same father and mother and were even twins, and yet God chose Jacob and not Esau.” ESV

“Being loved by God is not dependent on works but on the gracious will of God, Who calls individuals to be His people.” Baker’s

“The words ‘children of God’ show that Paul is thinking of salvation (8: 16), and hence he is not thinking merely of physical blessings given to Israel.” ESV

“God’s sovereign choice was not by works, even foreseen works, but by Him Who calls. 1: 6; 8: 28, 30 God’s plan (8: 28; 9: 11), and not man’s works (4:2-6), is the basis of His election.” Bible Knowledge Commentary

- **9: 11-13**

“In vv. 11-13, Sha’ul reveals the distinction between ‘wages’ and ‘imputation’ in relation to the assertion of God’s election of Ya’akov over Esav.” Complete Jewish Study Bible

“God did not look into the future and see Jacob doing good deeds and on that basis decided to choose him, for Jacob was a deceiver.” Christ-Centered Exposition

Here God’s sovereign freedom is highlighted. God set His love on Jacob for His own reasons. The question is: “Do you trust those reasons and do you trust Him to do what is right?”

Does your estimate of just, right, good measure up to God’s standard of just, right and good? Or do you ever consider your consideration of what is right to be more holy than the Holy One Himself?

The point is clear: God’s word has not failed! True Israel is saved; God’s people are still His people. He has chosen a people for Himself. There is an Israel within Israel.

Verse 6 “For they are not all Israel who are descendants from Israel.”

“The parallels between [Romans 9:11-12](#) and [2 Timothy 1:9](#). “The parallels between the texts are at least fourfold: (1) Both speak of God’s ‘call’ (*kaleo*); (2) both stress that the call was not based on ‘works’ (*erga*); (3) both refer to God’s saving ‘purpose’ (*prothesis*); (4) both say that this salvation was decided before human history began” (28-29). Since no one denies that eternal salvation is in view in [2 Timothy 1:9](#), it stands to reason he is talking about it also in [Romans 9:11-12](#).” Tom Schreiner

- ❖ **God’s Ways Are Just and His Salvation Is Merciful**

- **Rom. 9: 14-18**

This is a tremendously difficult passage. Do not try and make it say something to fit your systematic theology, just let it say what it seems to say, but always lining it up with other passages from the Bible.

Read it again.

Ex. 9: 13-21 Write here what is going on in this passage of Scripture.

Read the context of the origin of this verse: Ex. 33: 17-23 Write here what is going on in this passage of Scripture.

Now go back to Romans 9 and read verses 6-18 again in one reading.

Why would Paul be using the passages in Exodus to define his comments in this portion of his letter?

What does this passage in Rom. 9: 6-18 seem to be saying? Just the basic meaning, even if it doesn't make sense to you right now.

- **9: 14-15**

"Since God chose Jacob instead of Esau before they were born, without regard to how good or bad either of them would be, the question naturally arises: Is God just in choosing one over the other? God is just because no one deserves to be saved (Rom. 3: 23), and the salvation of anyone at all is due to God's mercy alone, as the citation of Ex. 33: 19 affirms." ESV

"Paul answered the question by explaining that the promises were never intended for those who are mere physical descendants of Abraham, that is, all ethnic Jews. Rather, as he says, the promise is to spiritual Israel, which means those out of ethnic Israel (as well as from the Gentile nations) whom God had elected to salvation." Boice

"If therefore anybody is lost, the blame is that person's, but if anybody is saved, the credit is God's. This antinomy contains a mystery which our present knowledge cannot solve; but it is consistent with the Bible, history and experience ... Most of our problems arise and seem insoluble because our image of God is distorted." Bible Speaks Today

According to Rom. 9: 16 Salvation is based on _____ will.

God's will or man's will

"The chief point of verse 16 is the exclusion of any human role in salvation." Boice

"God is righteous in showing mercy to some while He hardens the hearts of others. When God shows mercy it is not a person receiving a reward earned by one's own efforts, but God's sovereign free grace extended to persons who are morally incapable of any acceptable effort (1: 18-3: 20). God owes mercy to none, so there is no injustice when mercy is not shown. Mercy is a divine prerogative; it rests on God's good pleasure. When God 'hardens' Pharaoh's heart (v. 18), He does not create fresh evil in it but gives Pharaoh over to his already evil desires as an act of judgment, resulting eventually in God's display of 'power' (v. 22) in the destruction of Pharaoh's army (Ex. 14: 17, 18, 23-28)." RSB

"It is God's way of saying: 'I'm going to do what I'm going to do!' So, when God says to Moses what we read in [Exodus 33:19](#), he is saying that his decision to be merciful and compassionate is his decision alone. Neither any individual or any circumstance has any bearing or influence on God. It is an independent and sovereign choice on his part." Sam Storms

“To dispense mercy and compassion and grace based solely on his own good pleasure, and not based on anything man does, is absolutely essential to what it means to be God. In sum, God does not save or condemn because of constraints imposed on him by what humans do or will. God is altogether free and acts according to his own wise purposes to display the fullness of his glory.” Sam Storms

“All human beings deserve hell, not heaven.”

“If any individual is to be saved, it must be by mercy only, and mercy is in an entirely different category from justice.”

“Even if God should save people on the basis of something in them – faith, good works, or whatever – this would actually be injustice, since people’s backgrounds are unequal.” Boice

- **Now for some cross references. These will help us determine a little better what a difficult passage means. Check out only as many as you care to look into.**

There are many cross references, and you may add your own (by the way, we will not be finished with cross references on this topic even after this exercise!) – this truth is just too important to leave to ignorance. So if you are wondering where some other verses are, be patient, they will be coming most likely.

- **Starting with Rom. 9: 6:**

Num. 23: 19

Rom. 2: 28, 29

- **Concerning Rom. 9: 7:**

John 8: 33, 39

Gal. 4: 23

***Gen. 21: 12**

Heb. 11: 18

- **Rom. 9: 8**

Rom. 8: 14

- **Rom. 9:9**

Gen. 18: 10

- **Rom. 9: 10-13**

Rom. 4: 17

Rom. 8: 28

Gen. 25: 23

Malachi 1: 2f

Rom. 9: 14-17

Rom. 2: 11; 3: 5

2 Chron. 19: 7

Luke 20: 9-18

Ex. 9: 16; 33: 19

Eph. 2: 8 (specific to Rom. 9: 16)

- **Rom. 9: 18**

Ex. 4: 21

Ex. 7: 3

Ex. 9: 12

Ex. 10: 20, 27

Ex. 11: 10

Ex. 14: 4, 17

Deut. 2: 30

Josh. 11: 20

John 12: 40

This is a lot, I know, but read and let the truth of Scripture have its way. Only read as many as it takes to get the general gist of the issue. Don't try to solve everything here.

God will reveal more to you as you yield to His plainly stated truth. Don't try to figure it out according to your own understanding - which is faulty.

- ❖ **This is a lot on the sovereignty of God. We must keep in balance the entire counsel of God's Word.**

Look at: 2 Pet. 3:9

⁹ The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

1 Tim. 2: 3, 4

³ This is good and acceptable in the sight of God our Savior,

⁴ who desires all men to be saved and to come to the knowledge of the truth.

Ezekiel 18: 23, 32; 33: 11

God is far, far more complex than the little box in which we try to contain Him.

We must let Scripture say what it will and not try to conform Scripture to our system of belief. Where there are apparent contradictions, talk to the Lord about your response to your own uncertainty. Ask Him what you are to do with these seeming contradictions.

Do not run ahead of God and seek a resolution which is forced or abusive to either Scripture.

Wait on the Lord for His answer.

Personally, I have seen some monstrous violence attempted against unfavorable verses to one's dearly held tenets. DO NOT be swayed by man-made arguments to "help" you reconcile differences. Again, be patient and let the Lord speak as He chooses to speak.

I am comfortable with apparent contradictions because I know the Lord has a perfectly sound solution to my problem ... I just don't know it yet.

We are dealing here with eternal truth. Paul tells us in Rom. 11: 33, 34

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

³⁴ For who has known the mind of the Lord, or who became His counselor?

Don't be surprised when He is, at times, unfathomable. We do what we can and then we wait.

Now compare Gal. 3: 6-29 specifically with Rom. 9: 8. Take your time with this; it's a lot. Break it down into:

Gal. 3: 6-13

3: 14-18

3: 19-22

3: 20-23

“It is nowhere suggested that God has the right to create sinful beings in order to punish them, but rather that He has the right to ‘deal with sinful beings according to His good pleasure,’ either to pardon or to punish them... Certainly God has never ‘prepared’ anybody for destruction; they prepare themselves for it by their own evildoing.” BST

3: 23-29

“Election is always totally a matter of grace. If God acted only on the basis of righteousness, nobody would ever be saved.” Wiersbe

“If therefore God hardens some, he is not being unjust, for that is what their sin deserves. If, on the other hand, he has compassion on some, he is not being unjust, for he is dealing with them in mercy. The wonder is not that some are saved and others not, but that anybody is saved at all. For we deserve nothing at God's hand but judgment. If we receive what we deserve (which is judgment), or if we receive what we do not deserve (which is mercy), in neither case is God unjust. If therefore anybody is lost, the blame is theirs, but if anybody is saved, the credit is God's” (269-70). This antinomy contains a mystery which our present knowledge cannot solve; but it is consistent with Scripture, history and experience.”

John Stott

- Rom. 9: 14-26

Compare to Gal. 4: 21-31

Again, break it down into:

Gal. 4: 21-24

4: 25-28

4: 29-31

Gal. 6: 13, 15

This is all hard work, I know, but you will never land on solid ground on these difficult issues if you run to a commentary and see what “some man” has to say about it.

Take the time to see what the Lord has to say about it!

- **Rom. 9: 17**

Compare to Ex. 9: 16

“Paul’s argument proceeds in two stages. First, the freedom of God’s mercy revealed to Moses (Ex. 33: 19) demonstrates that affiliation with God’s election is the result of God’s mercy, not the result of human desire or effort (9: 15-16).” Baker’s

“All belong to the ‘same lump’ (vv. 10-13) of fallen humanity in Adam (5: 13-14); all actively sin even before God hardens them in sinning (1: 18-28). That God should show mercy to any from the Adamic lump and create vessels of honor from it is the kindness of grace; that others should become vessels for lesser use is a matter of His sovereign prerogative and is itself a display of perfect justice towards them... The distinction between elect and reprobate does not lie in anything in themselves (all deserve wrath), but exclusively in the will of God.” RSB

“This does not mean that God actively created unbelief or some other evil in Pharaoh’s heart (James 1: 13), but rather that He withdrew all the divine influences that ordinarily acted as a restraint to sin and allowed Pharaoh’s wicked heart to pursue its sin unabated. (1: 24, 26, 28)” MacArthur Bible Commentary

“Pharaoh sinned because he chose to sin, and he resisted God and hardened his heart because it is the nature of sinners to resist God and the nature of sin to harden hearts.” Boice

“The word ‘harden’ (skleryno) refers to being in a state of insensitivity to God, His Word, and His work... Still less does he suggest that God’s will is but His response to human decisions.” NIV

- 1- **God is not responsible for the sin of men and women.**
- 2- **God retains the freedom to save whom He will and judge whom He will.**
- 3- **In both cases His name is glorified.**

- ❖ **God Has the Right of a Potter over His Clay**
- **9: 19 “God’s will”**

Will = *boulemati* – deliberate purpose

ℒ. **βούλημα – *boulema*** = will, counsel, purpose

- **9: 20, 21**

Compare to Jer. 18: 6

Look at Jer. 18: 1-11 in total and see what you learn.

Is. 29: 16

Is. 45: 9a

Is. 64: 8

Prov. 16: 4

Here, verses 14-26, does Paul try to resolve the issue of divine sovereignty and human responsibility?

So what does he do?

He keeps pointing us where?

Remember Ps. 115: 3

In this particular portion of the Psalms, the psalmist is describing the worship of false gods. When we refuse to worship the true Sovereign God of the Bible, we are creating our own god to worship. Beware of this trap.

We must worship the True Lord as He declares Himself in His Holy Scriptures.

“Paul counters with a fundamental theological truth: human beings are not competent to question God (9: 20). God is the almighty Creator; human beings are His creatures.” Baker’s

“The reason and discernment between right and wrong which he [man] possesses is the gift of God; it must, then, be the greatest abuse of these faculties to employ them to question the conduct of Him Who gave them.” Boice

If you are seeing now that “God does not owe you anything, that you have actually spurned what good He has shown you, and that all you actually deserve from Him is judgment, then God is already using His Word to bring about the needed transformation of your heart.” Boice

“As mere men, finite creatures with limited insight and wisdom, men who themselves are deserving of nothing other than judgment, we have no right to speak to God in this way. God is not a child whose hand you can slap and say, “No, no. You can’t do it that way.” Paul’s rhetorical question, “But who are you, O man, to answer back to God,” suggests quite clearly that to protest against what God does is insolent, arrogant, and reflects a failure to realize that you are but human and he is God. It is one thing for a human to object to what another human has done. But it is the height of presumption and pride for a finite man or woman to think that they know better than God, that their moral judgment on what is right and wrong surpasses that of the Creator himself.” Sam Storms

It would have been far easier for Paul to answer the question of Rom. 9: 19 with the answer: “Man’s free will.” But Paul didn’t answer this way, instead Paul affirms that humans are guilty for their sin, and he offers no philosophical resolution to satisfy man’s dilemma. It is not a dilemma for God; He knows that His reasons are His own and His reasons are just, right, holy, loving and indeed merciful. Eph. 1: 11 tells us that “God works all things after the counsel of His will.”

We must rest with this truth based on the character and attributes of Who God is.

This is why we study the names of God so much. We MUST know the character of God in order to trust Him without hesitation or doubt.

- **9: 21 has given us the example of the potter and the clay. What is the message Paul is trying to convey here in your own words?**

- **9: 22, 23**

“God created a world in which both His wrath and His mercy would be displayed. Indeed, His mercy shines against the backdrop of His just wrath, showing thereby that the salvation of any person is due to the marvelous grace and love of God. If this is difficult to understand, it is because people mistakenly think God owes them salvation!” ESV

“In Rom. 1: 18-3: 20 Paul demonstrated that God’s wrath against the Jewish people (as against the polytheists) is not arbitrary but the consequence of their own actions of disobedience.” Baker’s

“Continuing the analogy of a potter, Paul refers to those whom God has not chosen for salvation, but rather allowed to incur the just penalty for their sin---God’s wrath. By their own rejection of Him God does not make men sinful, but He leaves them in the sin they have chosen.” MacArthur’s Bible Commentary

“None of us deserves to be chosen by God. It is altogether and entirely an act of God’s mercy and grace. Nothing we have done exerted an influence on God to make the decision he made. We were ‘prepared beforehand for glory’ (v. 23), which is to say, it happened in eternity past, so that God would be magnified and praised for his sovereignty. The words ‘prepared beforehand’ are most likely another way of describing our having been ‘predestined’ (8:29).” Sam Storms

- ❖ **God’s Promises Include Many Gentiles and a Jewish Remnant v. 24-29**

- **9: 25-26**

“Paul quotes Hos. 2: 23 and 1: 10 to illustrate the stunning grace of God – that those who are not My people ... will be called ‘sons of the living God.’ In calling Gentiles to salvation, God calls a sinful people to Himself, just as in saving Israel He showed mercy to the undeserving. No one can presume on God’s grace. In calling anyone to salvation, He shows undeserved mercy to those who were not His people.” ESV

“Though the number of the Israelites be like the sand by the sea, only the remnant will be saved.” Boice

“Sha’ul uses these texts from Hoshea in a midrashic (application) way.” CJSB

- **9: 27-29**

“Isaiah 10: 22-23, quoted in part in Romans 9: 27-28, is one of the great ‘remnant’ texts in the Old Testament. The remnant conception emerged in the prophets as a message of both judgment and hope.” NIV

“The fact that only some of Israel would be saved was prophesied in Isaiah 10: 22-23. Most of Israel was judged, and only a remnant experienced salvation. Indeed, as Is. 1: 9 says, Israel deserved to be wiped out like Sodom and Gomorrah, but God had mercy and spared some.” ESV

“But those who are lost are not made to disbelieve by God.” Boice

Two terms to know, being aware of these terms may assist you as you read differing ideas: Both of these terms relate to the decision of God to elect people to salvation and when that decision was made.

Infralapsarianism – in the timeless mind of God, the decision to believe was made in full view of the fall (the Latin word *lapsus* means ‘fall’)

Supralapsarianism – in the mind of God, the decision to believe was made without any prior reference to it.

When did God decide to elect people to salvation—was it before God made the decision to create the world and permit the fall, or was it after His decision to create the world and permit the fall? Those who think it was before are supralapsarians. And those who think it was after are infralapsarians.

<https://learn.ligonier.org/podcasts/simply-put/supralapsarianism-and-infralapsarianism>

Is this distinction vital?

What does it offer for the believer?

Whether or not you subscribe to either of these views, it is helpful to be aware of this concept because it offers you the opportunity to consider the mind of God. You are now trying to comprehend, although in a small way, the very mind of the Divine.

This is why C S Lewis said he finally came to understand how someone could “love the Law.” The Law expresses the Divine Mind.

As you consider the thinking, the decision-making of God, you are entertaining the Divine Mind. Revel in that! Rejoice in that! What a privilege He offers to us to think of Him.

- 9: 30-33

Look at:

Is. 8: 14

Is. 28: 16

Acts 4: 10-11

1 Pet. 2: 6, 8

Gal. 4: 24

“Lord, have mercy on me.”

“As long as we believe we are in control of our own destinies, we will never assume this posture. But when we understand that we are in the hands of a just and holy God and that we are without any hope of salvation apart from His free and utterly sovereign intervention, we will call out for mercy, which is the only right response.” Boice

“The righteousness that was the goal (telos) of the law now comes through faith in Christ. Jesus Christ is both the end of the law (as a means of acquiring righteousness) and the goal of the law (as a description of the righteousness that God demands and accepts.) Righteousness is granted

to 'everyone who believes' – but only to those who believe, whether they are Jews or Gentiles." Baker's

Luther "was trying to earn salvation by works of human righteousness, when the righteousness we need is not human righteousness at all. It is divine righteousness, and this can become ours only if God gives it to us, which He does in the gospel." Boice

"The prophet Isaiah said it would be so – he said that Israel would reject their own Messiah (Is. 8: 14; 28: 16) in prophecies echoed here by the apostle Paul. Many Jews were busy looking for a political leader like King David of old; they were focused on deliverance from the Roman oppression and so they neglected the greater King Who was sent and the greater deliverance He offered. Jesus, the cornerstone for all Christian faith and righteousness, was – and still is – a stumbling block for many." The Jesus Bible

"Many in Isra'el missed the Messiah because they did not grasp that the first requirement of the Torah is faith, not works. The stone which the builders rejected has become the Rosh Pina, the chief Cornerstone. Whoever falls on that stone will be broken in pieces; but if it falls on him, he will be crushed to powder! (Luke 20: 17b-18) Yeshua is as a stumbling stone to these Jews who pursue a relationship with God by 'works' rather than by faith." CJSB

"Paul concludes the lesson on God's divine choice by reminding his readers that, although God chooses some people to receive His mercy, those who receive His judgment do so not because of something God has done to them, but because of their own unwillingness to believe the gospel. Sinners are condemned for their personal sins, the supreme one being rejection of God and Christ. (2: 2-6, 9, 12; John 8: 21-24; 16: 8-11)" MacArthur

- **9: 30-33 The Jews pursued God by works not by faith**

Look at:

Heb. 3: 7-13, 17-19

Election and Human Responsibility

"Election is due to the special and gracious intervention of God in an individual's life to save that person, while reprobation is merely God's passing by a person, thereby allowing him to continue in his own way and eventually be judged for his sin... God never condemns innocent people." Boice

Unbelief = Disobedience

This is what the Lord cannot overlook. Faith is an absolute which cannot be counterfeited or substituted. Faith and faith alone will bring you to the Lord – Jew or Gentile.

"Having accounted for Jewish unbelief in terms of divine sovereignty, Paul now diagnoses it as due to a fatal prior commitment to a false way of righteousness. Divine sovereignty and the guilt of human willfulness are for Paul two aspects of reality. By God's grace and sovereignty, Gentiles who did not seek God's righteousness have now received it through faith in Christ, but Israel as a people have failed to receive it because they sought it by a legal means in which it could be found. Christ has been to the Jews a stumbling stone (the image is from Is. 8: 14; 28: 16) over which they have fallen (v. 32, 33; 1 Pet. 2: 8)." RSB

“Paul explains in verse 32: Israel insisted on expunging the curse of the law through observance of the law’s stipulations rather than accepting God’s righteousness by faith in Jesus Christ, as the Gentiles did.” Baker’s

Four Great Offenses of the Gospel

- 1- The deity of Jesus Christ
- 2- His humanity and humble estate
- 3- That the gospel must be received by faith rather than being earned by works
- 4- That salvation is according to God’s sovereign election and calling

“These are four great stones for stumbling!” Boice

For us, or for anyone, the first step to salvation is to humble pride.

“If we could gain a righteous standing before God by our own obedience to His law, the cross would be superfluous. The fact that Christ died for our sins is clear proof that we cannot save ourselves. But to make this humiliating confession is an intolerable offence to our pride. So instead of humbling ourselves, we ‘stumble over the stumbling stone.’” Bible Speaks Today

“Long before Jesus’ coming, the OT prophets had predicted that Israel would reject her Messiah, illustrating again that her unbelief is perfectly consistent with the Scripture.” MacArthur

“As Paul stated later, the church included Jewish as well as Gentile believers (11: 1-5), but by the time of Paul’s third missionary journey the increasing rejection of the gospel by the Jews and the predominance of Gentiles in the church led the apostle to speak of ‘the Gentiles’ as antithetical to Israel.” BKC

How do you relate to the stumbling stone?

“Everybody has to decide how to relate to this rock which God has laid down.”

“There are only two possibilities. One is to put our trust in Him, to take Him as the foundation of our lives and build on Him. The other is to bang our shins against Him, and so to stumble and fall.” BST

Why should Gentiles achieve salvation and the Jews fail to achieve it?

Why did Israel fail to achieve right standing with the Lord by the law?

How did Israel pursue their righteousness before the Lord?

How does that effort amount to stumbling over the Cornerstone of faith?

Why would some people seek something completely in the wrong direction?

Righteousness is one of the predominant themes of the Old and New Testaments. This quality was never to be acquired as an accomplishment or skill; righteousness was only available one way – through a relationship. The understanding of this truth has come through many trials and years of failure. Righteousness could not be gained through keeping the law or adhering to certain rules; it has always been about the heart for God.

The problem occurred when Judah returned to Israel after the Babylonian captivity.

God's people were fiercely determined to be righteous and adhere to the law, even developing extra rules to contain themselves thereby insuring they would not fail again and fall into apostasy.

This period resulted in the forming of the Pharisees as a group of spiritual leaders.

“True righteousness goes well beyond external compliance to a set of rules; true righteousness comes from a heart that is bent toward loving God and participating in joyful worship. This is why true righteousness can only come about through faith and through the gospel. Jesus alone is fully righteous, inside and out; the only way in which a person can become righteous is by faith in Him.” The Jesus Bible

“God is holy and must punish sin; but God is loving and desires to save sinners. If everybody is saved, it would deny His holiness; but if everybody is lost, it would deny His love. The solution to the problem is God's sovereign election.” Wiersbe

So what are the applications of Romans 9?

1. *Share Paul's burdens.*
2. *Never doubt God's Word.*
3. *Embrace the mystery of God's sovereignty and human responsibility.*
4. *Allow this vision of God's sovereignty to increase your faith.*
5. *Bow down before God's majesty.*
6. *Never get over the wonder of God's saving mercy and grace.*

“Thus, the chapter about Israel's unbelief begins with God's purpose of election (6-29) and concludes by attributing Israel's fall to her own pride (30-33). In the next chapter Paul calls her 'a disobedient and obstinate people' (10: 21).” Bible Speaks Today

“As wheels in a complicated machine may move in opposite directions and yet subserve a common end, so may truths apparently opposite be perfectly reconcilable with each other, and equally subserve the purposes of God in the accomplishment of man's salvation.”

Preface to the Horae Homileticae

“Ultimately Romans 9-11 is not about Israel – it is about God. God, Paul argues, is consistent and utterly faithful to His promises.” NIV Commentary

Romans 10

“Is Humility the Only Way to God?”

Doctrine: Humility/ Notes on Sheol / Seeing Jesus

“It is possible to be religious and miss out on God’s gracious salvation.”

Christ-Centered Exposition

- **Read Romans 10 and write your first impressions here.**

Paragraph Summaries:

1-4

5-13

14-15

16-17

18-21

- **Do your Text Discovery of Romans 10.**

Go back and read Romans 9: 30-33 and then read the first 6 verses of chapter 10.

- **Write here how the end of chap. 9 and the beginning of chap. 10 relate.**

“Chapters 9-11 of Romans all address the problem of Jewish unbelief. In chapter 9 the emphasis was on God’s purpose according to election; the emphasis of chapter 10, however, is on the human factors: on the need for an understanding of the gospel (5-13), for the proclamation of the gospel (14-15) and for the response of faith (16-21). With chapter 10 Paul turns from the past to the present, from his explanations of the Israelites’ unbelief to his hope that they will yet hear and believe the gospel.” Bible Speaks Today

Paul is very intent that his readers know that righteousness is not based on the Law or anything WE can do. Our righteousness is completely based on the finished work of Christ.

This was a common problem with the early church and it remains today a problem with the modern church: we like to think that we can contribute to our status of well-put together Christian on our own. But we cannot.

We cannot add a thing. Jesus has made the transaction complete by His blood and that is all that must be done.

In chapters 6-8 we learned about the work of the Holy Spirit.

Write here what you remember about the Spirit’s work within the believer.

I will get you started.

Look at: Rom. 8:9 and write here what the role of the Holy Spirit is.

Now look back over chapters 6-8 and list a few more things about the Holy Spirit.

Do you see how quickly and easily it is to forget the working of the Holy Spirit and get trapped into thinking that we can supply something that was lacking from our spiritual birth?

Now when we arrive at Romans 9, Paul begins to make clear that the election of any believer is due to the mercy of God. 9: 15

Salvation is not the keeping of the Law, but it is according to the will of the Father.

Paul also here in 9: 25, 26, makes evident that the Lord has called the Gentiles as well as the chosen Jews.

What is Paul doing?

He is focusing on a righteousness not based on the Law but based on the Lord’s doing.

Whoever the Lord calls righteous will be considered righteous.

“The basic error of those who are seeking to establish their own righteousness is that they have not understood Paul’s next assertion: Christ is the culmination (telos) of the law so that there may be righteousness for everyone who believes it... The reason Christ has terminated the law is so that there may be righteousness for everyone who believes.” Bible Speaks Today

➤ Now read Romans 10: 1-9 again.
After reading this passage, write here what the message of these verses seems to be.

It was hard to ask you to stop at 10: 9 because v. 10 of this passage really goes with the whole picture.

What does v. 10 add to your understanding of Rom. 10: 1-9?

Read Rom. 10: 10-12

What is the message in these three verses?

“The first step to obtaining the righteousness of God is to renounce our own righteousness.”
Bible Speaks Today

- Rom. 10: 14

“How then will they call on Him in Whom they have not believed? How will they believe in Him Whom they have not heard? And how will they hear without a preacher?”

This verse is an oft repeated verse, charging the believer to be ready and intentional about making known the Person of Jesus Christ to the lost world.

Here is Paul urging believers to go out and witness to the world?

Or is he more likely explaining to the one caught up in the Law what the true message of salvation truly is?

Notice all the Old Testament references in Rom. 9-11. Yes, Paul is talking to the Jews primarily here, but his message is one of giving his fellow Jews the instruction which Paul himself received from the Lord: “Salvation is from the Lord.” Ps. 3: 8

“Did you receive the Spirit by the works of the Law, or by hearing with faith? Having begun by the Spirit, are you now being perfected by the flesh?” Gal. 3: 2,3

Paul’s Jewish brethren must understand that this identity in Christ has nothing to do with Jewish customs and rituals and everything to do with Christ and His Life.

This chapter ends with the Suffering Servant of Isaiah crying out,

“All the day long I have stretched out My hands to a disobedient and obstinate people.” Is. 65: 2/Rom. 10: 21

Paul had to encourage them to let go of the old Jewish ways which were holding them back.

Jesus has clearly said that no one would enter the kingdom of heaven without their righteousness exceeding that of the scribes and Pharisees. How was that to occur? Paul here is declaring that Jesus is that RIGHTEOUSNESS and that only through Him would we ever be righteous and whole and able to enter the kingdom.

Before Paul enters Rom. 11, he wants to make sure that the Jewish brethren understand they have a great need of the cleansing and transforming that Jesus offers. The transforming that goes back to Romans 8. Reading that chapter may help your understanding of Chapter 11.

Paul is preparing the reader here in Ch. 10 for the upcoming focus on Israel in 11.

APPLICATION QUESTIONS

- 1. What did you learn about God in this chapter?**

Jesus?

Holy Spirit?

- 2. What do you learn about Doctrine in this chapter?**

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

- 3. What was included in this chapter which encourages you to grow in your faith?**

- 4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?**

- 5. How did this chapter show you a better way to being a light in this dark and lost world?**

- **Find a worship song or hymn that relates to this lesson.**

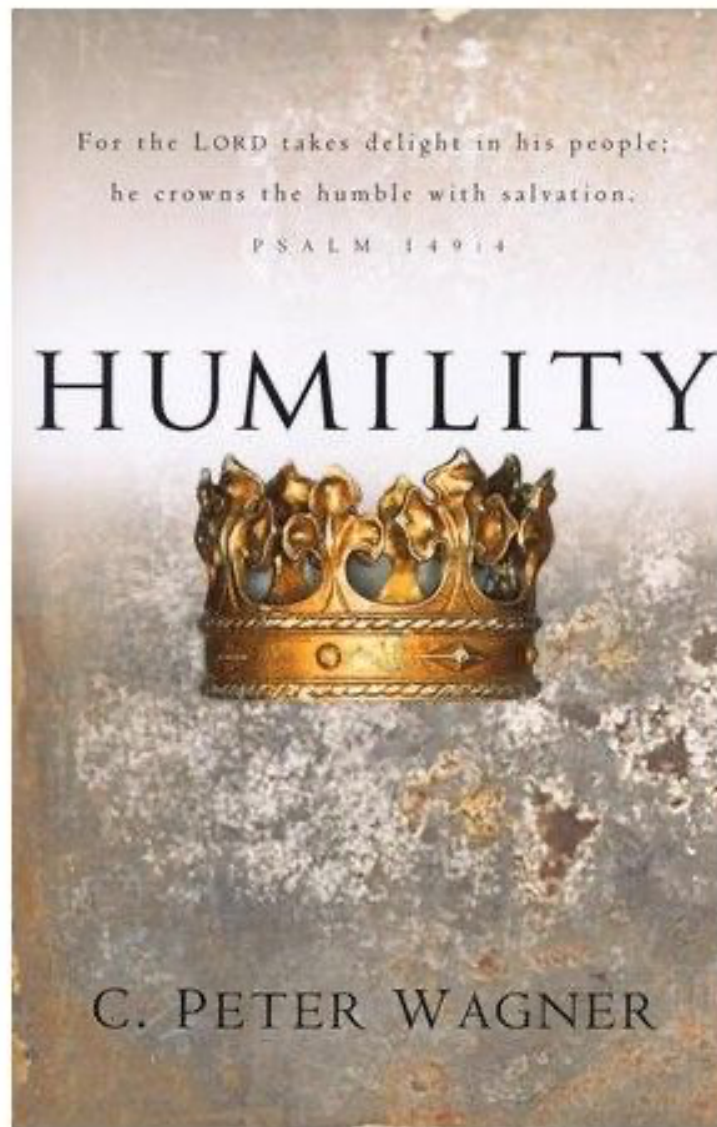
- **Activity**

Talk to the Lord about one way this week in which you can practice humility. For instance, do something for someone who has never done anything for you. Do this with no expectations. Praise someone who seems to never get enough praise.

Write here what the Lord showed you by humbling yourself in this way.

- **Class Activity: Answer the question in the lesson title – Is Humility the only way to God?**

- **Read the Doctrine on Humility**



What is so great about being humble?
Do we really need to be humble?
Why does it matter to Jesus?
Are there any reasons NOT to be humble?

By the way, this will be an ongoing doctrine. In other words, let's continue to add to the notes, comments, quotes contained in this document. Humility is such a considerable doctrine that we must constantly be tweaking its truthful impact in our lives.

One way to approach a topic first is to determine the definition of the subject; here that would mean a proper definition of “humility.”

ταπεινοφροσύνη – tapeinophrosune

I. having a humble opinion of one's self

II. a deep sense of one's (moral) littleness

III. modesty, humility, lowliness of mind

Next we would explore some places where we find this word.

Colossians 3:12 New American Standard Bible

¹²So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, **humility**, gentleness and patience;

Acts 20: 19 New American Standard Bible

¹⁹serving the Lord with all **humility** and with tears and with trials which came upon me through the plots of the Jews;

Eph. 4: 2 New American Standard Bible

²with all **humility** and gentleness, with patience, showing tolerance for one another in love,

Phil. 2: 3 New American Standard Bible

³Do nothing from selfishness or empty conceit, but with **humility** of mind regard one another as more important than yourselves;

1 Pet. 5: 5 New American Standard Bible

⁵You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with **humility** toward one another, for God is opposed to the proud, but gives grace to the **humble**.

A reading of Phil. 2: 5-11, the famed kenosis passage, gives us a clear understanding of what humility is, what it does and what it costs. Jesus is our example here.

Philippians 2:5-11

New American Standard Bible 1995

⁵Have this attitude in yourselves which was also in Christ Jesus, ⁶who, although He existed in the form of God, did not regard equality with God a thing to be grasped, ⁷but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. ⁸Being found in appearance as a man, He **humiliated Himself** by becoming obedient to the point of death, even death on a cross. ⁹For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰so that at the name of Jesus every knee will

bow, of those who are in heaven and on earth and under the earth, ¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Here “humble” is the verb form *tapeinoo* from the previous noun *tapeinophrosune*.

We consider ourselves small because we can give a correct estimate of ourselves as bondservants of Jesus Christ. While we consider ourselves small (as John the Baptist did John 3: 30), we can then focus our attention on Christ Who is to always appear “BIG” to us.

A proper view of Christ is the only guarantee that we will perceive ourselves correctly. We will always consider our agenda, our viewpoints, our will, our dreams as more important UNTIL we bow before the Lord.

When we find our place, our position at the feet of Jesus, we have gained the world and all it has to offer us. If we can simply be at the feet of the Master, we are where we need to be and we have all the necessities of life.

Is this pie in the sky, wishful thinking?

Try living there ... at the feet of Jesus, then you will know the answer to the question posed.

There are many examples from Scripture of those who chose the path of humility: Moses, Abraham, Esther, Boaz, David, Peter, Ruth, Elijah, Naaman the leper, Nebuchadnezzar. Each of these people saw victory when they humbled themselves. When they walked their own way, they experienced defeat.

History has one example after another of those who followed the footsteps of Jesus and surrendered their will to His.

Corrie ten Boom, Dietrich Bonhoeffer, David Brainerd, Jonathan Edwards, Martin Luther, my mother, George Washington, Jim and Elisabeth Eliot, countless unnamed believers who are not nameless to the Lord. And this is the mark of humility: if your Master knows you and knows of your devotion to Him, that is all that matters to you.

Test yourself on the issue of Humility

Are you willing to sacrifice whatever He asks of you, even if no one ever knows?

Are you glad to offer a service with no acknowledgement from others?

Are you full of joy when others receive praise from man and you go unnoticed?

Is humility something you long to grow in like your Lord?

Do you realize that there may be great loss in your life in order for you to know this kind of humility? Are you willing to embrace this humility no matter what that cost is?

- "Humility is not thinking less of yourself, it is thinking of yourself less." - [C.S. Lewis](#)
- "True humility is not denying your strengths, humility is being honest about your weaknesses." - [Rick Warren](#)

- "Pride makes us artificial, and humility makes us real." - Thomas Merton
- "Humility is the solid foundation of all virtues." - [Confucius](#)
- "Humility is the only true wisdom by which we prepare our minds for all the possible changes of life." - [Thomas Jefferson](#)
- "Life is a long lesson in humility." - [James M. Barrie](#)
- "I believe the first test of a truly great man is in his humility." - [Fulton Sheen](#)

'It was pride that changed angels into devils; it is humility that makes men as angels.' – Saint Augustine

'Live a life full of humility, gratitude, intellectual curiosity, and never stop learning.' – Gza

'Humility is the true key to success. Successful people lose their way at times. They often embrace and overindulge from the fruits of success. Humility halts this arrogance and self-indulging trap. Humble people share the credit and wealth, remaining focused and hungry to continue the journey of success.' – Rick Pitino

1.

'Early in life I had to choose between honest arrogance and hypocritical humility. I chose the former and have seen no reason to change.' – Frank Lloyd Wright

'Life is a long lesson in humility.' – James M. Barrie

'It ain't the heat, it's the humility.' – Yogi Berra

'A grateful heart is a beginning of greatness. It is an expression of humility. It is a foundation for the development of such virtues as prayer, faith, courage, contentment, happiness, love, and well-being.' – James E. Faust

'There is no respect for others without humility in one's self.' – Henri Frederic Amiel

'Pride makes us artificial and humility makes us real.' – Thomas Merton

'We come nearest to the great when we are great in humility.' – Rabindranath Tagore

'If you aren't humble, whatever empathy you claim is false and probably results from some arrogance or the desire to control. But true empathy is rooted in humility and the understanding that there are many people with as much to contribute in life as you.' – Anand Mahindra

'Thank you' is the best prayer that anyone could say. I say that one a lot. Thank you expresses extreme gratitude, humility, understanding.' – Alice Walker

'Revenge, lust, ambition, pride, and self-will are too often exalted as the gods of man's idolatry; while holiness, peace, contentment, and humility are viewed as unworthy of a serious thought.' – Charles Spurgeon

'We learned about gratitude and humility – that so many people had a hand in our success, from the teachers who inspired us to the janitors who kept our school clean... and we were taught to value everyone's contribution and treat everyone with respect.' – Michelle Obama

'A Christian reveals true humility by showing the gentleness of Christ, by being always ready to help others, by speaking kind words and performing unselfish acts, which elevate and ennoble the most sacred message that has come to our world.' – Ellen G. White

'Sports are such a great teacher. I think of everything they've taught me: camaraderie, humility, how to resolve differences.' – Kobe Bryant

'The greatest friend of truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.' – Charles Caleb Colton

'Just knowing you don't have the answers is a recipe for humility, openness, acceptance, forgiveness, and an eagerness to learn – and those are all good things.' – Dick Van Dyke

'Above all, remember that God looks for solid virtues in us, such as patience, humility, obedience, abnegation of your own will – that is, the good will to serve Him and our neighbor in Him. His providence allows us other devotions only insofar as He sees that they are useful to us.' – Saint Ignatius

'Humility is attentive patience.' – Simone Weil

'Humility is the gateway into the grace and the favor of God.' – Harold Warner

'The world calls for, and expects from us, simplicity of life, the spirit of prayer, charity towards all, especially towards the lowly and the poor, obedience and humility, detachment, and self-sacrifice. Without this mark of holiness, our word will have difficulty in touching the heart of modern man.' – Pope Paul VI

'Nothing is more deceitful than the appearance of humility. It is often only carelessness of opinion, and sometimes an indirect boast.' – Jane Austen

'Humility and knowledge in poor clothes excel pride and ignorance in costly attire.' – William Penn

'To me, having the courage to tell your own story goes hand in hand with having the curiosity and humility to listen to others' stories.' – Sarah Kay

'Humility must always be the portion of any man who receives acclaim earned in the blood of his followers and the sacrifices of his friends.' – Dwight D. Eisenhower

'Humility, that low, sweet root, from which all heavenly virtues shoot.' – Thomas Moore

'A man who is eating or lying with his wife or preparing to go to sleep in humility, thankfulness and temperance, is, by Christian standards, in an infinitely higher state than one who is listening to Bach or reading Plato in a state of pride.' – C. S. Lewis

'Judges have to have the humility to recognize that they operate within a system of precedent, shaped by other judges equally striving to live up to the judicial oath.' – John Roberts

'Do you wish to rise? Begin by descending. You plan a tower that will pierce the clouds? Lay first the foundation of humility.' – Saint Augustine

'A good youth ought to have a fear of God, to be subject to his parents, to give honor to his elders, to preserve his purity; he ought not to despise humility, but should love forbearance and modesty. All these are an ornament to youthful years.' – Saint Ambrose

'There is nothing I can do to undo what I did. I can only say again how sorry I am to those I let down and then strive to go forward with a greater sense of humility and purpose, and with gratitude to those who stood with me during a very difficult chapter in my life.' – David Petraeus

'Holy humility confounds pride and all the men of this world and all things that are in the world.' – Francis of Assisi

'It is a most certain truth, that the richer we see ourselves to be, confessing at the same time our poverty, the greater will be our progress, and the more real our humility.' – Saint Teresa of Avila

'Humility is nothing else but a right judgment of ourselves.' – William Law

'Humility is always a good thing. It's always a good thing to be humbled by circumstances so you can then come from a sincere place to try to deal with them.' – Michael J. Fox

'Humility is really important because it keeps you fresh and new.' – Steven Tyler

'Think not that humility is weakness; it shall supply the marrow of strength to thy bones. Stoop and conquer; bow thyself and become invincible.' – Charles Spurgeon

'Humility is a good estate; founded thereon, the whole spiritual edifice grows into a holy temple in the Lord. Through humility, some have even possessed the gates of their enemies. For which of the virtues is so mighty to subdue the pride of demons and the tyranny of men?' – Saint Bernard

'Humility is the foundation of all the other virtues hence, in the soul in which this virtue does not exist there cannot be any other virtue except in mere appearance.' – Saint Augustine

'Do you wish to be great? Then begin by being. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundation.' – Saint Augustine

'Humility is to make a right estimate of one's self.' – Charles Spurgeon

'There is something in humility which strangely exalts the heart.' – Saint Augustine

'May it please Christ our Lord to grant us true humility and abnegation of will and judgment, so that we may deserve to begin to be His disciples.' – Saint Ignatius

'Because in the school of the Spirit man learns wisdom through humility, knowledge by forgetting, how to speak by silence, how to live by dying.' – Johannes Tauler

'So much of how we act and what we do is based on humility or pride – that's everything. And when you can humble yourself, you know, we are more like Christ when we can humble ourselves.' – Tim Tebow

'One way to appreciate C.S. Lewis is to see how his Christian humility shaped his life and work.' – John Piper

'The most important criterion is this: hire someone whose character and humility and attitude you would like to have reproduced in your church and in yourself.' – John Ortberg

'Far more books get written about how to get more people in your church than how to get the people already in your church to have more humility and sincere love.' – John Ortberg

'Jesus' life as a foot-washing servant would eventually lead to the adoption of humility as a widely admired virtue.' – John Ortberg

'Jesus told us to learn from him how to be meek and humble of heart. We must look at his life if we are to have any concept of what humility is all about.' – Mother Angelica

**Another way of Seeing Jesus this week, is His humility.
Take time to read Phi. 2: 5-11.**

➤ **Read notes on Sheol**

➤ **Seeing Jesus: Rom. 10: 10** There is a result to belief and that result is righteousness. *“For with the heart a person believes, resulting in righteousness.”*
Jesus told us in the Sermon on the Mount that our righteousness had to exceed that of the scribes and Pharisees. Matt. 5: 17-20 That is what this means – apart from the righteousness of Christ, we cannot enter His kingdom.

➤ **DIGGING DEEPER**

Remember, salvation is the issue throughout chapters 9-11.

“Romans 9-11 deals with the problem of Jewish unbelief. After discussing God’s sovereign purposes in the first part of chapter 9, Paul now focuses on human factors: the necessity of belief and the urgency of evangelism.” Christ-Centered Exposition

“This chapter develops the solution of the problem which was stated in ch. 9: 30-33. Israel’s rejection is seen to be due not to the withholding of grace, which as a matter of fact was freely offered by God, but to their own sinful inability to use and accept God’s way of life. Notwithstanding their zeal they were blinded by self-righteousness, and they failed to see several essential and important things.” Bible Speaks Today

Paul will spend a lot of time in this chapter contrasting the righteousness of self- effort and the righteousness of faith.

• **10: 1**

The great error of the nation of Israel was they were not ready for a Messiah to save them. They thought they had no need for being saved from themselves.

Jesus had explained this to them in His teaching.

Luke 15: 11-32 – the wrong attitude of the Elder Brother

Luke 18: 9-14 – the Pharisee

“Like the man in the parable (Matt. 23: 11-13), they were without the wedding garment, even though it had been provided for every guest. Thus Israel’s condition was marked by the three elements of ignorance, effort and failure.” Bible Speaks Today

“Paul does indeed treat Israel as a whole in these chapters as separate from God and His people, under condemnation.” NICNT

They did not sense a need for salvation.

Do you sense a need to be saved?

“When a man comes to realize that life demands righteousness he can proceed along one of three ways: 1 – he may endeavor to restore himself; or 2 - to rest upon the mercy of God; or 3 – endeavor to blend the two methods and divide the work between God and himself.”

Griffith Thomas

- **10: 2, 3**

“Not according to knowledge” seems to be the key to this chapter.

Zeal and sincerity are not enough. Truth matters.

“The Jews’ zeal and sincerity do not lead them to salvation. The broader principle is that many sincere, ‘religious’ people are wrong in their beliefs.” ESV Study Bible

“Zeal for God is good, not bad. Gal. 4: 17-18; 1 Pet. 3: 13. But Jewish zeal apart from Yeshua has the potential to lead one astray in that it is not based on a correct understanding of the Torah, God’s word about Himself.” Complete Jewish Study Bible

“ ‘Zeal’ in Judaism and as Paul uses the word cannot be confined to passion for Israel’s exclusive rights; it is ultimately a passion for God Himself.” NICNT

“ ‘God’s’ is not simply possessive, but has the nuance of source.” NICNT

“So zealous were the Jews that they even ‘improved upon God’s Law’ and added their own traditions, making them equal to the Law. Paul himself had been zealous for the Law and the traditions (Acts 26: 1-11; Gal. 1: 13-14).” Wiersbe

“The Secret of all failure in life in relation to God is unwillingness to submit to His Word and Will.” Griffith Thomas

I. **ἐπίγνωσις epignosis** precise and correct knowledge

1. used in the NT of the knowledge of things ethical and divine

“This word connotes a practical as opposed to a theoretical knowledge.” NICNT

Intensive, full knowledge Bible Knowledge Commentary

“The Jews obviously had knowledge of God but not full knowledge... The Jews did not really understand God’s own infinite righteousness, which is why they were continuing to seek to establish their own.” Bible Knowledge Commentary

Is. 64: 6

(Also found in Ezek. 14: 14; 18: 22,24, 26; 33: 12, 13, 18)

“Interpreting ‘their own righteousness’ as self-righteousness suits the context best.” NICNT

“God’s is not simply possessive but has the nuance of source.” Douglas Moo, referring to
“God’s knowledge”

Look at: Deut. 9: 4-6

“What have the Jews not understood? In a word, righteousness.” NICNT
Did you know that understanding righteousness was so important?

DO YOU understand righteousness?

Paul is very intent that his readers know that righteousness is not based on the Law or anything WE can do. Our righteousness is completely based on the finished work of Christ.

“Christ has brought the law to its culmination; it is in Him that righteousness is now available – for anyone who believes.” NICNT

“Subject” – *hupotasso* #5293 ὑποτάσσω = military term, as soldiers under a commander

I.to arrange under, to subordinate

II.to subject, put in subjection

III.to subject one's self, obey

IV.to submit to one's control

V.to yield to one's admonition or advice

VI.to obey, be subject

*“Paul uses *hupotasso* of a submission to something besides another person only in Rom. 8: 7.”*
NICNT

“Appropriating by faith of God’s righteousness involves not only the discarding of all dependence upon self and self-effort for salvation, but also the heart’s submission of capitulation to Jesus as Savior and Lord. This the Jews did not want to do.” Kenneth Wuest

“Everything about the Jewish religion pointed to the coming Messiah – their sacrifices, priesthood, temple services, religious festivals, and covenant. Their Law told them they were sinners in need of a Savior. But instead of letting the Law bring them to Christ (Gal. 3: 24), they worshiped their Law and rejected their Savior. The Law was a signpost, pointing the way. The Law cannot give righteousness; it only leads the sinner to the Savior Who can give righteousness.” Wiersbe

Ps. 19

If the law is perfect and Christ is the realization of the law – then when we look at the law are we not looking at a portrait of Christ? As when we see a painting of a meadow – is that representation not a rendering of the true and ideal meadow?

“Christ is the goal at which the law aimed, in that He embodies the perfect righteousness which it prescribes... Since Christ is the goal of the law, since in Him the law has found its perfect fulfilment, a righteous status before God is available to everyone who believes in Him, and that implies the termination of the law’s function (real or imagined) as a means of acquiring such a righteous status. In Him the old order, to which the law belonged, has been done away, to be replaced by the new order of the Spirit. 2 Cor. 3: 6-18” Tyndale

- 10: 4

“For the goal at which the Torah aims is the Messiah.” CJSB

Goal (telos) here does not mean end of the law but “goal” of the law. This has caused a misunderstanding concerning the heart of the Lord in regards to the Law.

“The Law is good, restoring the soul.” Ps. 19

Jesus clearly said that He did not come to abolish the Law but to fulfill it. Matt. 5: 17

“What Christ has ended is all attempts at achieving righteousness through the law.” Moo

“The Mosaic law has reached its goal in Christ (it looked forward to and anticipated Him), and the law is no longer binding upon Christians (the old covenant has ended). Since Christ is the goal and end of the law, righteousness belongs to all who trust in Christ.”

ESV Study Bible

Acts 13: 39

How do you reconcile these two quotes from the Complete Jewish Study Bible and the ESV Study Bible. Is one wrong and the other right or can they exist together as viewpoints sharing the same goal – righteousness through Christ alone?

“Telos means ‘end,’ ‘termination.’ They therefore conclude that Paul is proclaiming here the end of the (false) understanding of the law as a means of securing righteousness with God or the end of Israel’s misunderstanding of the law and its righteousness as confined to Israel.”

“Verse 4 is, then, the hinge on which the entire section 9: 30-10: 13 turns. It justifies Paul’s claim that the Jews, by their preoccupation with the law, have missed God’s righteousness (9: 30-10: 13): for righteousness is now found only in Christ and only through faith in Christ, the one who has brought the law to its climax and thereby ended its reign.” Douglas Moo

We find a possible *inclusio* in 9: 30 and 10: 13 with the discussion of the righteousness by faith, even the faith of the Gentiles.

“One of the predominant themes in both the Old and New Testaments is that of righteousness. Paul’s understanding of this word is not that it is an extensive list of rules to keep, but rather something that Jesus earned through His perfectly obedient life and credits to believers by faith. For Paul, righteousness is not so much a description of conduct as it is a condition of a proper relationship between God and a person.” The Jesus Bible

“True righteousness can only come about through faith and through the gospel. Jesus alone is fully righteous, inside and out; the only way in which a person can become righteous is by faith in Him. When a person believes in Jesus, that person’s sin is laid upon Jesus and is paid for by His sacrifice. Meanwhile, the believer in exchange receives the perfect righteousness of Christ. By faith, a person can at long last not only act in a righteous way but can actually

become more and more righteous as their heart is changed by the continual influence of the Holy Spirit.”

In your own words, describe what the difference is between righteousness by faith and righteousness by the law.

“It is the element of surrender and teachableness that gives life its real power, for when the heart of man is willing to be dependent upon God, it ceases to be self-dependent and rebellious.”
Griffith Thomas

Is Paul teaching here that Christ has done away with the law?

According to the NIV Commentary, Paul does not teach that Christ has done away with the Law.

How would you defend that statement or disagree with it?

- 10: 5

Compare to Gal. 3: 10-12

Paul quotes Lev. 18: 5 – but he has told us in the opening chapters of Romans that there is none righteous and all have sinned. So what do you think Paul is setting up here?

“The use of law is not to save, but to discover sin. The emphatic word in this phrase is ‘doing.’ (“practicing”)” Griffith Thomas

“Paul writes that Abraham was given a righteous standing by faith, not by law obedience (Rom. 4). Only faith in the coming Sacrifice for sin that God would offer, that Sacrifice, the Lord Jesus, symbolized and prefigured in the Old Testament by the Levitical sacrifices, could give the person such a standing.” K. Wuest

Paul will begin with many Old Testament quotes to explain what is meant by living by righteous faith.

- 10: 6-8

What do these verses have to say about obtaining righteousness?

Read Deut. 30: 12-14

Paul continues using Old Testament quotes to support his argument. Chapter 10 is full of Old Testament quotes.

Why would Paul do that?

“Paul’s emphasis is not only on the authority of Scripture, but also on the fundamental continuity which unites the Old and the New Testament revelations.” Bible Speaks Today

“Moses argued that the Jews had no reason to disobey the Word of God because it had been clearly explained to them and it was not far from them. In fact, Moses urged them to receive the Word in their hearts. Deut. 5: 29; 6: 5-12; 13: 3; 30: 6

The emphasis in Deuteronomy is on the heart, the inner spiritual condition and not mere outward acts of obedience.” Wiersbe

“Vincent, commenting on verse 8 says, ‘Christ has accomplished the two great things necessary for salvation. He has descended to the earth and has risen from the dead.’ Wuest

“Through Christ’s being brought down to earth (i.e., His incarnation, Rom. 10: 6) and His being brought up from the dead (Rom. 10: 7), God has made righteousness readily available (10: 8). One does not have to ascend into heaven or plumb the depths of the sea to discover it. All one needs to do to attain righteousness is to respond in faith to the gospel as it is preached.”

NIV Commentary

Paul shows us that righteousness in Christ by faith is the only true righteousness.

- **10: 7 “Sheol” or “Abyss” notes are in the appendix.**

“The affirmation ‘Jesus is Lord,’ the earliest Christian confession of faith, was probably used at baptisms.” Archaeological Study Bible

- **10: 8 “word” = rhema**

- I. ῥῆμα** that which is or has been uttered by the living voice, thing spoken, word
1. any sound produced by the voice and having definite meaning
 2. speech, discourse, what one has said
 3. a series of words joined together into a sentence (a declaration of one's mind made in words)
 1. an utterance
 2. a saying of any sort as a message, a narrative concerning some occurrence
- II. subject matter of speech, thing spoken of**
1. so far forth as it is a matter of narration

2. so far as it is a matter of command

3. a matter of dispute, case at law

This, of course, is different from the word “*logos*” that refers to “word” as well.

Rhema is the spoken saying, while *logos* is the specific word from God.

Logos refers to the total expression of some idea or person.

Rhema is used of a part of speech in a sentence.

“The notion of God’s ‘word’ is the key bridging concept. In Deuteronomy the word takes the form of a command; here in Romans, that word is the message of faith.” NIV Commentary

“What is the point? That the message about the righteousness of faith, preached by Paul and the other apostles, is, like the law of God, accessible and understandable: “the word is near you, in your mouth and in your heart. In Christ, the culmination of the law, God’s word is near in a way that it has never been before. And all that is now required of human beings is the response of faith. Paul is therefore explaining the ‘nearness’ of the word of faith, the gospel, by emphasizing that it demands only a simple response and that, when responded to, it mediates God’s salvation.” D. Moo

“How then can Paul take a verse about the law which is to be obeyed and apply it to the gospel which is to be believed?” Bible Speaks Today

“All the ‘doing’ required by the law, has been accomplished by Jesus Christ, and everything that is required now from men is to believe what Christ has done.” Griffith Thomas

“We do not need to do anything. Everything that is necessary has already been done.”
Bible Speaks Today

- **10: 9 “Jesus is Lord.”**

“Confession is the outward manifestation of this critical inner response. This acclamation of Jesus as Lord is a very early and very central element of Christian confession.” Douglas Moo

Lord is kyrios

Kurios represents the Old Testament Yahweh.

Kurios represents to the Gentile, the supremacy of the emperor. To call another Kurios was a threat to their very lives.

“No Jew would do this who had not really trusted Christ, for Kurios in the LXX is used of God. No Gentile would do it who had not ceased worshiping the emperor as Kurios. The word Kurios was and is the touchstone of faith.” Wuest

Romans 10: 9 is the essential verse in the Bible that reveals why we cannot read one verse alone.

When you read this verse, you could think that speaking and having a warm feeling in your heart constitutes faith and it does not!

You MUST read Romans 10: 10 as well.

“With the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”

There are clear and evident proofs of a new believer. His belief will result in a hunger and thirst for righteousness which Jesus talks about in the beatitudes. *“Blessed are those who hunger and thirst for righteousness for they shall be filled.”*

The word “confess” is *homologeō* = to speak the same thing in other words “to agree with God about Who the Lord Jesus is.”

“To confess the Lord Jesus means therefore to be in agreement with all that Scripture says about Him, which includes all that these two names imply.” Wuest

This is a sobering thought. If we are in conflict with Who the Scriptures say Christ is, our very salvation is in jeopardy.

Note that Paul reverses the order of the verbs in these two verses. 10: 9, 10

“Verse 10 elaborates further, only now in reverse order (chiasm), with the heart coming first and then the mouth. Heart belief leads to justification, confession with the mouth to salvation.”
NIV Commentary

This points out how belief and confession must work together for salvation to be achieved.

Rom. 10: 9 and 10 form a chiasm. Two parallel clauses ; each clause reiterates one of the conditions of v. 9, but in reverse order (thus forming a chiasm).

Saying a prayer, walking the aisle, talking about Jesus, these do not amount to the kind of life transformation that Jesus effects in someone’s life.

When the Savior of the world saves you, you are changed!

God does not do any shabby work, right Sadie? A friend of mine loves this quote.

True salvation, true regeneration, true possession by God, true repentance from the old life have lasting effects on the new believer.

The butterfly cannot go back to being a caterpillar and the frog cannot climb back and be a tadpole.

They have been transformed.

Believer, you have been transformed and that transformation continues until you go to heaven.

“The new order of salvation in which faith in Jesus the Messiah leads to righteousness applies both to Jews and to Greeks (Gentiles) since Jesus Christ is the Lord of all people who believe in Him (10: 12), a truth confirmed by Joel 2: 32 (10: 13).” Baker’s

“Saving faith is not mere intellectual agreement but deep inward trust in Christ at the core of one’s being.” ESV

“The term ‘heart’ in Scripture always means the center of the moral being, and invariably includes the three elements of intellect, feeling, and will. Saving faith dominates the entire being, mind, feelings, and will, and as a consequence, this faith will express itself in confession.”
Thomas

“In two words, ‘righteousness’ and ‘salvation,’ we have the very heart of the redemptive work of Christ. Righteousness means, as we have seen, ‘rightness with God,’ and covers past, present, and future. In relation to the past we are ‘righteous’ by justification. In relation to the present we are ‘righteous’ by sanctification. In relation to the future we shall be ‘righteous’ by glorification. Salvation is the same great fact viewed from another standpoint. Salvation means deliverance, and therefore safety, and this also concerns our past, present, and future. In relation to the past, it is salvation from the power of sin. In relation to the present, it is salvation from the power of sin. In relation to the future, it is salvation from the presence of sin. Well may the Apostle call this ‘the glorious Gospel.’” Thomas

- **10: 11**

Why does Paul quote **Is. 28: 16** again (**Rom. 9: 33**)?

ALWAYS check when something occurs twice and especially three times!

10: 4 and 11 make clear that the offer for salvation is universal – to whomever will believe.

“Believing in Christ brings man into a right relation to God, confession of faith maintains him in that right relation, and keeps him continually safe until the final salvation, ‘ready to be revealed in the last time’ (1 Pet. 1: 5).” Griffith Thomas

- **10: 12-13**

What do you find out about the Lord here?

Joel 2: 32; Acts 2: 21

What does it mean to “call” on the Lord?

Both this verse, 13 and v. 14, use this word: “call.”

I.ἐπικαλέω epikaleo # 1941 – to call; to put a name upon, to surname

1. to permit one's self to be surnamed

II.to be named after someone

III.to call something to one

1. to cry out upon or against one

2. to charge something to one as a crime or reproach

3. to summon one on any charge, prosecute one for a crime

4. to blame one for, accuse one of

IV.to invoke

1. to call upon for one's self, in one's behalf

1. any one as a helper

2. as my witness

3. as my judge
4. to appeal unto

V.to call upon by pronouncing the name of Jehovah

1. an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name

What does it mean to you that you call on the name of the Lord?

- Make two lists here; one on law and one on faith in regard to righteousness. I have started.

You finish it.

Law Righteousness

Only for the Jew
Based on works
Self-righteousness
Cannot save

Faith Righteousness

For whosoever
Comes by faith alone
God's righteousness
Brings salvation

• 10: 13

"The more we confess and profess our faith, the more it will obtain a hold upon our own lives. It was never intended for mere private enjoyment, or even personal use; it was expected of us that we should spread it far and wide by confessing what Christ is to our souls." Griffith Thomas

Humility is needed by both Jew and Gentile in order to come to faith in Jesus. The Gentile was blinded by false teaching; the Jew was blinded by a false heart, unwilling to submit to a Messiah not of their making and choosing.

Humility accepts from the Lord the salvation that He offers.

The proud person tries to come up with their own way of saving themselves.

- 10: 14, 15

Compare to: Is. 52: 7

Paul begins with a series of rhetorical questions. Remember rhetorical questions are meant to persuade the hearer of the point the speaker is making.

“One of the reasons for the enduring power of Romans is its constant attention to one of the great issues in Christian theology: the relationship between the Old Testament and the New.”
NIV

What comes first, believing or calling on Him according to this Scripture?

I. Preach is kerusso #2784 κηρύσσω to be a herald, to officiate as a herald

1. to proclaim after the manner of a herald
2. always with the suggestion of formality, gravity and an authority which must be listened to and obeyed

II. to publish, proclaim openly: something which has been done

III. used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers

“In the New Testament this whole section of the book of Isaiah, from chapter 40 on, is applied to the gospel age. The deliverance from Babylonian exile under Cyrus, like the deliverance from Egyptian servitude in the days of Moses, is treated as the foreshadowing of the greater and perfect deliverance accomplished by Christ.” Tyndale

“If those who proclaimed the good news of release from Babylonian exile were celebrated in this way, how much more welcome the heralds of the gospel of Christ should be!” Bible Speaks Today

- 10: 15-17

“Point by point he shows conclusively, by arguments based upon the plain words of their own Scriptures, that a universal proclamation of the Gospel was absolutely necessary, if the prophet’s words were to be fulfilled.” Thomas

“Hence, the more we know of God through His Word, the more faith we shall possess. Faith does not come by asking, but by getting to know God. We need not pray for faith, but if we come to know God, faith will spring up as the certain result, ‘They that know their God shall be strong.’” Dan. 11: 32

- 10: 16

Is it possible that this verse (with a quote from Is. 53: 1) is referring back to Romans 9: 1-3?

- 10: 17

Here Paul becomes crystal clear. What is his argument/message in this verse?

Again, the word for “word” here is *rhema*. What do you think is stressed here?

Remember, *rhema* has to do with the spoken word, an utterance.

For someone to change and become a follower of Jesus, someone else has to speak and utter the truths of our faith.

“Hearing, the kind that can lead to faith, can only happen when a definite salvific word from God is proclaimed. That word is ‘the word of Christ,’ the message about His lordship and resurrection. (vv. 9-10)” NIV

- 10: 18, 19

Compare to:

Ps. 19: 4

Look back at Rom. 1: 20

Col. 1: 6, 23

Deut. 32: 21

“Israel should have understood from the prophecy of Deut. 32: 21 that the Gentiles would believe.” ESV

“Above all nations Israel ought to have understood a message from God.” Wuest

Both general revelation and special revelation are indicated in this verse (18). Ps. 19: 4 refers to the voice of creation being the general revelation of Who God is and “their words to the end of the world” is the special revelation seen in the gospel message. Ps. 19: 7-14 reveal the special revelation of Who God is based on His Word.

- 10: 20, 21

Paul quotes the Law and the Prophets here so there are two witnesses. First from Moses with Deut. 32: 21 in verse 19 and then Isaiah 65: 1 in v.20.

“The Jews have not only heard the message about Jesus the messianic Savior but also have indeed understood the message. The problem of Israel is that they are not obedient.” Baker’s

Is. 65: 1, 2

What is the message Paul is giving based on these Old Testament quotes?

“The arms outstretched all the day long are the symbol of that incessant pleading love which Israel through all its history has consistently despised. It is not want of knowledge, then, nor want of intelligence, but willful and stubborn disobedience that explains the exclusion of Israel (meanwhile) from the Kingdom of Christ and all its blessings.”

James Denny

“The word ‘disobedience’ is apeitheo, ‘not to allow one’s self to be persuaded.’ It speaks of Israel as non-persuasible, a people stiff-necked, obstinate.” Wuest

“So Paul concludes his second exploration into the unbelief of Israel. In chapter 9 he put it down to God’s purpose of election, because of which many were passed by and only a remnant was left, an Israel within Israel. In chapter 10, however, he puts it down to Israel’s own disobedience. Their fall was their own fault. The tension between divine sovereignty and human responsibility remains.” Bible Speaks Today

“On the one hand, God predestines some to be saved. On the other hand, God still longs for all to be saved (1 Tim. 2: 4; Ezek. 33: 11). Though it may seem impossible to understand how both of these statements are true, the Bible teaches both, and one should not use either truth to deny the other.” ESV Study Bible

“Having applied Is. 65: 1 in v. 20 to the Gentiles, Paul now applies Is. 65: 2 to Israel, an application that matches the original meaning of the text. The passage stresses both God’s constant offer of grace to His people and their stubborn resistance to that grace... Both the grace of God in revealing Himself and in reaching out to Israel and Israel’s refusal to respond to that grace are important for Paul’s argument.” D. Moo

Obeying God and seeing God’s way of doing things takes humility. As long as we insist on our way of doing things, it reveals that pride is still a driving force with us. Pride will cost us so much. Nothing is ever worth the cost of pride.

Humility finds God’s way of doing things the only way and follows the path set by Jesus.

Romans 11

“When Does Theology becomes Doxology!”

Doctrine: Covenant

“All sound theology begins and ends with doxology.” R. C. Sproul

“Paul began these three chapters (9-11) with the tragic paradox of Israel’s condition, uniquely privileged by God and yet deep rooted in unbelief (9: 1ff.)” Bible Speaks Today

What happens now? Where do we go from here?

“Only a God as wise as our God could take the fall of Israel and turn it into salvation for the world!” Wiersbe

“Who is the true Israel?”

The Israel within Israel

➤ **Read Romans 11 and record here your first impressions.**

➤ **Write your paragraph summaries here.**

1-6

7-10

11-16

17-24

25-32

Watch for: remnant, hope, promises, grace, works.

The important question for this chapter is: “Who are the people of God?”

➤ Do the Text Discovery on Chapter 11.

- 11: 1

Romans 1-8 deal with the Gospel of Righteousness. Now in Romans 9-11 we are looking at the relation of the Jew specifically to the Gospel of Righteousness.

“This question of the relation of the Jew to the Gospel was one of the great problems of St. Paul’s ministry, and to men of Jewish blood it was particularly acute.” Griffith Thomas

“The simple but adequate explanation of Jewish rejection is seen in John 1: 11.” ‘He came to His own and His own received Him not.’

Paul presents himself as evidence that God has not abandoned Israel’s remnant.

Paul begins this chapter with a question. Then he answers it.

His argument is based on particular pieces of evidence. The first he presents is personal: himself. The second is theological: he refers to Israel as God’s people whom He had foreknown.

The next evidence is biblical; he goes back to the Old Testament and calls upon Elijah. Using the lack of understanding of Elijah, Paul reveals that God has always maintained a remnant.

“Although the doctrine of the remnant was not developed until Isaiah’s time, the faithful remnant itself already existed during the prophetic ministry of Elijah at least a century earlier.” Bible Speaks Today

- 11: 2

“There is an Israel within Israel.” Christ-Centered Exposition

“In Elijah’s day, when national apostasy had assumed the dimensions of a landslide, there was a loyal minority of seven thousand who refused to worship Baal; so now in Paul’s day there was a believing minority of Jews who had not rejected the gospel. They constituted a faithful remnant, chosen by God’s grace, and their existence was in itself proof that God had not abandoned Israel or given up His purpose for them.” Tyndale

- 11: 3

Paul uses Elijah as a reminder of the remnant which the Lord is faithful to preserve.

Look back at: Rom. 9: 27-29

- 9: 4

When the Lord says, “I have reserved for Myself seven thousand men,” what does that tell you?

- 11: 5

“Moreover, the chief characteristic of this remnant was that it had been chosen by grace. ‘Grace’ emphasizes that God has called the remnant into being just as He had ‘reserved’ for Himself the loyal minority in Elijah’s day (4).” Bible Speaks Today

“Although the true Israelites are not the mass of the nation (Ro. 9: 6), but a godly remnant representing those who are ‘Israelites indeed,’ yet the fact of this remnant, existing amidst national degeneracy and apostasy, shows that God is still mindful of His people as a people.’

G. Thomas

- 11:6

“Election and grace are inseparable, for both show that salvation is God’s work alone, and that it has nothing to do with works.” ESV

“‘Grace’ means that ‘works’ have no role to play, that God is entirely free to bestow His blessing on whomever He chooses.” NIV Commentary

Notice grace and remnant appear frequently together.

“Law elects those who obey its requirements. Grace elects those who are willing to receive everything through faith, not as a matter of right, but as undeserved and unmerited favor at the hand of God.” G. Thomas

- 11: 8

“The first quotation (8) is a conflation of Deuteronomy 29: 2ff. and Isaiah 29: 10. Paul quotes only the first sentence, to the effect that God has given them a spirit of stupor, a complete loss of spiritual sensitivity which (as the context makes clear) was self-induced before it became a divine judgment.” Bible Speaks Today

“The Lord has not given you a mind to understand, or eyes to see, or ears to hear.” Similar to this quote is Is. 6: 9-10 and is “used in all four Gospels as a testimonium of the failure of Jesus’ hearers to pay heed to His message.” Tyndale

“Paul, following Jewish precedent, quotes from every part of the Hebrew canon: The Law, the Prophets, and the Writings.”

“On the Divine side, the godly remnant has obtained righteousness, the rest being hardened (blinded). Then from three passages of the Old Testament (Is. 29: 10; Deut. 29: 4; Ps 69: 22, 23), this judicial hardening is proved and explained to be due to Israel’s sin. The chosen nation lacked spiritual discernment (v. 8), and they had become burdened with ceremonialism and servility (v. 9, 10), until at length they had wholly departed from the Divine idea and ideal.”

“So in the moral world, when we rebel we set in motion the laws of God’s universe which act upon our soul and tend to blind and harden us. The great truth of the Divine blinding and hardening is proof that God limits man’s willfulness and says, ‘Thus far shalt thou go, and no father.’” G. Thomas

Rom. 11: 1-10 focuses on the present and 11: 11-32 focus on the future.

In Rom. 11: 1-10

Two key concepts are especially important: election and the remnant.

What do you learn about both of these terms in these ten verses?

- **11: 12** qal vahomer argument (from the lesser to the greater) “How much more then”

The olive tree

“The olive tree was the ‘most widely cultivated fruit tree in the Mediterranean area. But just as significant was the fact that the Old Testament and Jewish writings sometimes compare Israel to an olive tree (Jer. 11: 16; Hos. 14: 5-6).” NIV

- **11: 17-24**

“The cultivated olive is the people of God, whose root is the patriarchs and whose stem represents the continuity of the centuries. Now some of the branches have been broken off, standing for the unbelieving Jews.” Bible Speaks Today

“It was still customary in Palestine at the beginning of the twentieth century ‘to reinvigorate and olive tree which is ceasing to bear fruit, by grafting it with a shoot of the Wild-Olive, so that the sap of the tree ennoble this wild shoot and the tree now again begins to bear fruit.’” Tyndale

“The graft from the wild-olive is the sum total of Gentile believers, now incorporated into the people of God; the old branches which were cut away are those Jews who declined to accept the gospel.” Tyndale

“Throughout the New Testament continuance is the test of reality.” Tyndale

- **11: 23, 24**

“You must remember your dependence on the root, for branches have no life in themselves.” BST

11: 11-24 reveals to us that “faith as Paul has shown earlier in Romans, gives a person no boast for pride for it is a matter simply of accepting the gracious gift God offers (3: 27; 4: 3-5) The Gentile Christians, therefore, need to replace their arrogance with fear (11: 20b). For while God shows ‘kindness’ to those who stand in faith, God shows ‘sternness’ to those who fall (v. 22a).” NIV

“Paul may be deliberately describing a process that is ‘contrary to nature’ (v. 24) in order to hint at the grace of God in bringing the Gentiles to salvation.” NIV

- **11: 25**

“The so-called mystery religions of Paul’s day used the Greek word Mysterion in the sense of something that was to be revealed only to the initiated. Paul used the term to refer to something formerly hidden or obscure but now revealed by God for all to know and understand.” Archaeological Study Bible

“What Paul specially wants them to know is this mystery. By a ‘mystery’ he means not a secret which is known only by the initiated, but a secret which has now been openly revealed and has therefore become public truth. Essentially this is Christ Himself, in Whom are hidden all the treasure of wisdom and knowledge.’ Knowledge leads to humility, for humility is honesty, not hypocrisy. The complete antidote to pride is truth.” Col. 2: 2f.

“Israel’s blindness is only partial and only temporary, with a view to the blessing of the Gentiles... The new covenant will not be complete until it embraces the people of the old covenant. Temporarily alienated for the advantage of the Gentiles, they are eternally the object of God’s electing love because His promises, once made to the patriarchs, can never be revoked.” Tyndale

- **11: 28-32**

“Human disobedience and divine mercy are depicted in the experience of both Gentiles and Jews; the obvious difference is that, whereas God has already been merciful to disobedient but repentant Gentiles, His mercy to disobedient Israel belong largely to the future.” BST

- **Verse 32**

“Paul is not here thinking of those who, like Pharaoh in 9: 17, persistently reject the divine mercy. He ‘does not intend to make a definite pronouncement about the ultimate destiny of each individual man. But the hope of mankind is more, not less, secure because it is rooted in the truth about God, rather than in a truth about man himself.’” (C.K. Barrett) Tyndale

- **“Main Idea: Paul explains the outworking of God’s saving purposes in redemptive history, with particular emphasis on the future of Israel, and concludes by praising God with a glorious hymn.”**

1. First, it is relevant for our evangelism.
2. It is relevant for our unity.
3. It is relevant for our hope.
4. It is relevant for our worship.

“As we begin with these things in mind, consider the context. Chapter 10 ends with God holding His hands to stubborn Israel (10: 21). Now the apostle addresses the future destiny of the Jews.” Christ-Centered Exposition

In Ch. 11 Paul speaks of the hope of the remnant of Israel which in turn gives the Gentile believer hope in the ever-lasting promises of the Lord.

Paul ends this chapter and this section of Romans with a glorious doxology bringing all the truths of the doctrines to a culmination of praise.

- **APPLICATION QUESTIONS**

1. What did you learn about God in this chapter?

Jesus?

Holy Spirit?

2. What do you learn about Doctrine in this chapter?

Doctrines are: (Refer to the list of Doctrines found in Lesson 1 – Application Questions)

Sin is one of the frequent doctrines in these early chapters.

Find others: (Some may not be included in the suggested list.)

3. What was included in this chapter which encourages you to grow in your faith?

4. What do you learn in this chapter that shows you how one Christian should show love and care for another Christian?

5. How did this chapter show you a better way to being a light in this dark and lost world?

➤ **Find a worship song or hymn that relates to this lesson.**

➤ **Activity**

Go stand in your closet and look for the oldest garment you own. What is it? Does it have a deep value to you?

Do you ever wear it?

For some sentimental reason, you just cannot part with it. That's OK. (This is from a confirmed pack-rat; so take it with a grain of salt.)

You could call this garment a remnant. It is old; it is special to you; and you have preserved it.

Now how is that "remnant" different than the remnant of God's people to Him.

In what ways has He elevated the value of His remnant compared to yours?

Class Activity: Do you like Theology? Why do you like it or why do you not like it?

Talk about this with your partner.

Remember "Theo" – means God and "logy" means the study of ...

Theology is the study of Who God is.

➤ **Read the article on "Covenant."**

COVENANT

Berith: cutting (Hebrew)

Diatheke: disposition, covenant, testament or will (Greek)

According to Unger's Bible Dictionary, a covenant is a compact between man and man; either between tribes or nations; or between individuals in which each party bound himself to fulfill certain conditions, and was promised certain advantages; also it refers to a compact between God and man. As man is not in the position of an independent covenanting party, such a covenant is not strictly a mutual compact, but a promise on the part of God to arrange His providences for the welfare of those who should render Him obedience.

There are many covenants mentioned in the Bible: with Noah, with Abraham, with David, with Israel and the new covenant. Covenants were usually sealed with an oath and confirmed by the sacrifice of an animal which depicted the future of either party if they were to break the covenant. At times a covenant meal was involved or the giving of salt.

Covenant is more than a contract. "Contract" suggests negotiation and terms, has generally to do with goods or services, and is task oriented. "Covenant," while it is not without terms, is a bonding between two persons that has a mutual relationship as its goal. At stake is intimacy and loyalty. The intimacy factor is pinpointed in the covenant formula: "You will be my people, and I will be your God." The loyalty exponent is explicit in the command, "Obey." The charge that Israel has not obeyed is repeated more than thirty times in Jeremiah chapters **7, 11, 26, and 42**.

- Covenants in Scripture are solemn agreements, negotiated or unilaterally imposed; that bind the parties to each other in permanent defined relationships, with specific promises, claims and obligations on both sides (i.e., the marriage covenant).

When God makes a covenant with His creatures, He alone establishes its terms, as His covenant with Noah and every living creature shows (**Gen. 9:9**).

God's covenant rests on His promise, as is clear from His covenant with Abraham. Abraham heeded God's call because he believed God's promise; it was his faith in the promise that was credited to him for righteousness (**Gen. 15:6; Rom. 4:18-22**).

- God's covenant with Israel at Sinai is in the form of the ancient Near Eastern suzerainty treaties. These are covenants imposed unilaterally by a powerful king on a vassal king and a servant people. Although the covenant at Sinai required obedience to God's laws under the threat of His curse, it was continuation of the covenant of grace (**Ex. 3:15; Deut. 7:7, 8; 9:5**). The gracious promise of God's covenant was further defined through the types and shadows of the law given to Moses.

God's covenant with Israel was preparation for the coming of God Himself, in the person of His Son, to fulfill all His promises, and to give substance to the shadows cast by the types (**Is. 40:10; Mal. 3:1; John 1:14; Heb. 7-10**). Jesus Christ, the Mediator of the new covenant, offered Himself as the true and final sacrifice for sin. He obeyed the law perfectly, and as the Second Adam, He became the Inheritor, with those united with Him by faith, of all the covenant blessings of grace and fellowship with God in His renewed creation. The temporary Old Testament arrangement for imparting those blessings became obsolete when what they anticipated was realized. **Heb. 7-10**

Signs

Signs are involved with different covenants. With Noah, the rainbow was a sign of God's promise to Noah. Circumcision was the sign God used when instituting the covenant with Abraham. God designated the Sabbath day as the everlasting sign between Israel and God.

"But as for you, speak to the sons of Israel, saying, 'You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD Who sanctified you.'" **Ex. 31:13**

Today, among believers and even non-believers, marriage is a covenant agreement in which rings are the token sign of the pledge of faithful commitment and constant love.

In the new covenant, there are two signs of the relationship: baptism and the covenant meal.

These were established by Jesus. "While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body.' And when He had taken a cup and given thanks, he gave it to them, saying, 'Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.'"

Matt. 26:26-28

"And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.'" **Matt. 28:18-20**

How important are these signs? What is the worth of these signs?
--

The signs are only as trustworthy as the Person standing behind the value of the sign.

As in the case of wedding rings, the rings themselves do not magically effect the transformation of the two people entering into matrimony.

The signs of God's covenant agreements are only as true as He is Himself. Is God willing to stand behind His covenant promises? A look at the history of Israel and human history in general will give evidence to God's commitment to His promises and covenant agreements: **both the blessings and the curses.**

Grudem: a covenant is an unchangeable, divinely imposed legal agreement between God and man that stipulates the conditions of their relationship. Note the term "divinely imposed." This

term is crucial because it reveals the fact that man can never negotiate with God or change the terms of the covenant; he can only accept the covenant requirements or reject them. To emphasize this truth, the writers of Scripture use the term *diatheke* in the New Testament and also in the Septuagint version of the Old Testament. The common Greek word used when referring to a mutual contract agreement is *syntheke*.

Diatheke – to set out in order; to dispose in a certain order; in Classical Greek it always meant the disposition which a person makes of his property in prospect of death.

Specifically, in regard to God, a solemn disposition, institution or apportionment of God to man

The idea of a *synthēkē* in Greek culture was an agreement between equal partners, an agreement with the consent of peers. The Jewish translators wanted to maintain that the covenants that God makes with His people are made between a superior and a subordinate, not between two equal parties. So, the word *synthēkē* was rejected.

Although the actual word “covenant” is not seen in the Genesis account with Adam, The essential parts of the covenant are all there – a clear definition of who is involved, binding provisions that delineate the conditions of the relationship between the two parties, the blessings in the event of obedience. **Hos. 6:7**, indicates an understanding by the prophet of a covenant agreement between Adam and God.

We experience death because the covenant between God and man was violated.

The crucial covenant with God seen in the Old Testament is between God and Abram.

In **Gen. 12:2, 3**, God says to Abram, “I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you and the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Gen. 15:18 (read entire chapter for context) tells us that, “On that day the LORD made a covenant with Abram, saying, ‘To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates.’”

This is the covenant upon which the entire covenant system is founded.

Hesed

Throughout Scripture there is a covenant term which reveals the heart of God toward those with whom He is in covenant relationship. That term is “*hesed*.”

“*Hesed*” is the consistent, ever-faithful, relentless, lavish, ever pursuing, one-way love of God for His own people.

[Michael Card states,](#)

“*Hesed*” is a Hebrew word that describes the indescribable, that defines the un-definable. Put simply, *hesed* is the defining characteristic of God in the Old Testament.

The classic text for clearly stating the importance of this term is **Psalm 136**. Here the psalmist uses this word twenty-six times to proclaim God’s eternal kindness, love and goodness to His people. In this psalm, God’s faithful actions toward His people to protect, perfect, provide, deliver and redeem them is the focus of the rehearsal of all His miraculous works. All that God has done to act on behalf of His people is founded upon His great covenant love, His “*hesed*.”

“The entire span of creation to God’s redemption, preservation, and permanent establishment is touched upon in this psalm. It all happened, is happening, and will continue to happen because of the Lord’s covenant faithfulness and kindness.”

The Complete Word Study Dictionary Old Testament

“God’s “hesed” was not basically mercy, but loyalty to His covenant obligations, a loyalty which the Israelites should also show.” Nelson Glueck

“Hesed” denotes free acts of rescue or deliverance which in prophetic usage includes faithfulness. Theological Wordbook of the Old Testament

Some scholars have viewed God’s “hesed” in the Old Testament as the preview to the announcement in the New Testament that “God is love.”

“Know therefore that the LORD your God, He is God, the faithful God, Who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments... Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers.” **Deut. 7:9, 12**

“He said, ‘O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart.’” **1 Kgs. 8:23**

“I said, ‘I beseech You, O LORD God of heaven, the great and awesome God, Who preserves the covenant and lovingkindness for those who love Him and keep His commandments.’”

Neh. 1:5 (Daniel says almost the same thing in **Dan. 9:4**)

“Now therefore, our God, the great, the mighty, and the awesome God, Who keeps covenant and lovingkindness. Do not let all the hardship seem insignificant before You, which has come upon us, our kings, our princes, our priests, our prophets, our fathers and on all Your people, from the days of the kings of Assyria to this day. However, You are just in all that has come upon us; for You have dealt faithfully, but we have acted wickedly.” **Neh. 9:32, 33**

“All the paths of the LORD are lovingkindness and truth to those who keep His covenant and His testimonies... The secret of the LORD is for those who fear Him, and He will make them know His covenant.” **Ps. 25:10, 14**

“Gather My godly ones to Me, those who have made a covenant with Me by sacrifice... But to the wicked God says, ‘What right have you to tell of My statutes and to take My covenant in your mouth?’” **Ps. 50:5, 16**

- Just a quick look at **Psalms 136** reveals that God’s “hesed” is everlasting.
“My lovingkindness I will keep for him forever, and My covenant shall be confirmed to him.” **Ps. 89:28**

“He has remembered His covenant forever, the word which He commanded to a thousand generations, the covenant which He made with Abraham, and His oath to Isaac. Then He confirmed it to Jacob for a statute, to Israel as an everlasting covenant.” **Ps. 105:8-10**

Some covenants were to be everlasting and some were to serve a purpose for a time.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.”

“Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine,” declares the LORD GOD...” Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Thus, I will establish My covenant with you, and you shall know that I am the LORD.”

Ez. 16:8, 60, 62

“I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the LORD Who sanctifies Israel, when My sanctuary is in their midst forever.” **Ez. 37:26-28**

“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, Whom you seek will suddenly come to His temple; and the messenger of the covenant, in Whom you delight, behold, He is coming,” says the LORD of hosts. **Mal. 3:1**

“And his father Zacharias was filled with the Holy Spirit and prophesied, saying: Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people...to show mercy toward our fathers and to remember His holy covenant, the oath which He swore to Abraham our father.” **Lk. 1:67-73**

The new covenant was inaugurated by Christ. He was the mediator of this new covenant and it was better than the prior covenant which was referred to as the covenant of the law.

“It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’” **Acts 3:25**

“And so, all Israel will be saved; just as it is written, ‘The Deliverer will come from Zion, He will remove ungodliness from Jacob. This is My covenant with them, when I take away their sins.’” **Rom. 11:26, 27**

“But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. When He said, ‘A new covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.” **Heb. 8:6, 13**

What if you are not in covenant with God?

“Because you have said, ‘We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception.’” **Is. 28:15**

“Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?” **Heb. 10:28, 29**

The central element of all of God’s covenants with His people has been, “I will be their God, and they will be My people.” (Jer. 31:33; 2 Cor. 6:16)

- The goal of God’s covenant dealings is, as it has always been, the gathering and sanctifying of the covenant people “from every nation, from all tribes and peoples and languages (**Rev. 7:9**), who will one day inhabit the New Jerusalem in a new world order (**Rev. 21:3**). Here the covenant relationship will find its fullest expression – “they will be His people and God Himself will be with them as their God.” (**Rev. 21:3; Gen. 17:7; Ex. 29:45, 46**). Toward this goal God’s shaping of world events still moves.

The covenant framework embraces the entire economy of God's sovereign grace. Covenanting with God in response to His covenanting with us should be a regular devotional exercise for all believers, both in private and at the Lord's Table. An understanding of the covenant of grace guides us through and helps us to appreciate all the wonders of God's redeeming love.

"Do you want something to keep you close to God? Something that will give you confidence that you are never without Him? Then you're searching for God's covenant, His undying promise... God's covenants provide the foundation and structure for life."

Covenants, O. Palmer Robertson

If you are in covenant relationship with Almighty God, there will be evidence of this truth. You will resemble your Father. The family likeness will be evident in your life. Your identity is wrapped up in Who He is and how you can express your great love for Him. It is interesting that the terms describing covenant have to do with cutting (Hebrew) and wills (Greek). There must be a "cutting away" of the dead flesh that cries out to be pampered, indulged and spoiled. For the follower of Christ, the marriage begins with a funeral. There must be a death to self-will and a birth to living for the will of God. **This is the covenant life.**

Let this be our prayer:

"Now the God of peace, Who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to Whom be the glory forever and ever. Amen." **Heb. 13:20**

➤ DIGGING DEEPER

"Paul now pointedly asks whether God has rejected His people. The apostle himself is evidence that God has not fully and finally rejected the people on whom He set His love. Just as a believing remnant could be found in Israel in Elijah's day, so there continues to be a remnant formed by God's grace. By grace the elect obtained the salvation they sought. The rest were hardened." Reformed Study Bible

- 11: 1, 2

The form of the question posed in Greek calls for a negative reply.
God has not rejected His people.

1 Sam. 12: 22

Ps. 94: 14

Is. 7: 3; 1: 9; 6: 13; 11: 11-16

Isaiah's son Shear-jashub's name means "a remnant shall return."

"God has maintained a remnant of believing Israelites whom He reserved for Himself by His electing grace." Baker's

“God makes a distinction between Abraham’s natural children and his spiritual children (Rom. 2: 25-29). The fact that Jews shared in the covenant by being circumcised did not guarantee their salvation. Like Abraham, they had to believe God in order to receive His righteousness (Rom. 4: 1-5).” Wiersbe

“Foreknew” #4267 *proginosko* προγινώσκω

I.to have knowledge before hand

II.to foreknow

1. of those whom God elected to salvation

III.to predestinate

This word in its verb and noun forms is used seven times in the NT.

Twice in connection with man: Acts 26: 5; 2 Pet. 3: 17, where it signifies foreknowledge based upon previous experience

Five times with reference to God: Acts 2: 23; Rom. 8: 29; 11: 2; 1 Pet. 1: 2, 20, where it means “foreordination”

Read Acts 2: 23

Here we see “determinate counsel” and “foreknowledge” falling under the Granville Sharp Rule of Greek Grammar.

This rule states:

The Granville Sharp Rule, a principle of *Koine* Greek grammar, states that when two nouns of the same case are connected by the Greek word "kai" (and), and the definite article precedes the first noun but not the second, both nouns refer to the same person. This rule, popularized by Granville Sharp in the 18th century, is used to interpret certain New Testament passages, like 2 Peter 1:1 and Titus 2:13, where "God" and "Saviour" are connected in this way.

In Acts 2, “the words ‘determinate counsel’ refer here to the council composed of the Persons of the Triune God in council convened to select and appoint from among their number, the One Who should be the Lamb for Sacrifice. This action is foreordination, the appointing of a person to a certain destiny. The word ‘foreknowledge’ is part and parcel of that act and partakes of the meaning of that act, namely, that of ‘foreordination.’” K. Wuest Word Studies

- 11: 3

Compare to:

1 Kings 19: 10, 14

- 11: 4

1 Kings 19: 18

These seven thousand are the remnant to the Lord – those whom the Lord reserved for Himself.

“They had not kept themselves for God, but God had kept them. Wherever they were, they were seven thousand preserved from apostasy by God Himself. The Lord in His grace preserves His people.” NIV

We also see apostasy in this OT passage. *“Apostasy is not the same as paganism. An apostate is one who, at some point, professed the true God. Apostasy can take place only in the house of God. People become apostate by repudiating the faith they once professed.” NIV*

- 11: 5 “remnant” – leimma – remainder λεῖμμα

Read Isaiah 10: 20-23

“Time” is *kairos*, not *chronos*.

Kairos speaks of time as the *“critical epoch-making periods foreordained of God ... when all that has been slowly, and often without observation, ripening through long ages is mature and comes to the birth in grand decisive events which constitute at once the close of one period and the commencement of another.” Trench*

- 11: 6

“It is impossible to mix grace and works, for the one cancels the other.” Wiersbe

How many times is “grace” mentioned in this one verse?

- 11: 7-10

“The nation as a whole has not attained the salvation that the Jewish people have been seeking. God’s chosen remnant has found salvation, while God has hardened the rest (11: 7).” Baker’s

“Paul says all in Israel not included in the remnant chosen to salvation by sovereign grace were hardened. He explains this hardening in that God gave them a spirit of slumber, an insensibility of heart that made them insensible to the gospel, sightless, spiritual eyes, and deaf ears.” Wuest

Paul cites from the Torah in verse 8 – Deut. 29: 3.

He recites from the prophets in verse 8 – Is. 29: 10.

He recites from the Writings in verses 9-10 – Ps. 69: 23-24

So Paul recites from all three parts of the Hebrew canon (the Tanakh).

- 11: 9 *“Their dining tables become a snare”*

“Dining table” here refers to fellowship at meals, which is highly valued in Judaism, especially if ‘words of Torah’ are exchanged. The Complete Jewish Study Bible

“This is what happened to Israel: their spiritual blessings should have led them to Christ, but instead they became a snare that kept them from Christ. Their very religious practices and observances became substitutes for the real experience of salvation.” Wiersbe

The verses in 11: 7-15 echo the stories of conflict between younger and older brothers beginning with Genesis: Cain/Abel, Ishmael/Isaac, Esau/Jacob, Joseph and his brothers.

How do these OT stories of brotherly conflict compare to the parable of Jesus in Luke 15 between the older and the younger brothers?

How does this shed any light on the conflict between Israel and Gentiles?

Who did the Lord tend to vindicate in all of the above stories: the younger or the older brother?

- 11: 11

Compare to:

Deut. 32: 21

Acts 13: 44-48

Acts 18: 6; 28: 24-28

“Transgression” – *paraptoma* = false step, trespass

“The preservation of the faithful remnant was a work of God.” BKC

“Holding to works righteousness, they had become blind to the truth of redemption.” NIV

- 11: 12

“God has not given up on the Jewish people – they are ‘Israel’ and will be saved if and when they come to faith in Jesus as Israel’s Messiah and Savior... Paul hopes that unbelieving Jews will become jealous when they see what happens when Jews (the remnant) and Gentiles come to faith in Jesus Christ, forming communities in which the new covenant people of God live together, with their lives transformed by the power of the Holy Spirit.” Baker’s

“The temporary hardening of Israel will be seen to be a powerful factor in preparing the way for their restoration.” G. Thomas

- 11: 15

Kosmos – “world” – here referring to the Gentiles

“Any Jews won to Christ would be part of the ‘remnant chosen by grace.’” BKC

“If” (*ei*) is used throughout Paul’s argument and here means, “if and it is so.” This is the “if” of fulfilled condition.

“The meaning may be that Israel’s conversion will be the immediate precursor of the resurrection, to coincide with the Parousia of Christ.” Tyndale

- 11: 16-24

“In the present use of the figure, the ‘first-fruits’ should most probably be understood to comprise those men and women of Jewish birth who had, like Paul, acknowledged Jesus as Messiah and Lord.” Tyndale

“Part of the dough made from the first of the harvested grain (first fruits) was offered to the Lord. This consecrated the whole batch.” Archaeological Study Bible

“The cake made from the first ground meal of the wheat harvest was sanctified or made holy by being offered to God... Since it is set apart to the Lord first, it sanctifies the whole harvest.” BKC

“In Scripture hallah describes a small cake baked from dough set aside for God; this must be done first (hence the term ‘first fruits’). Only afterwards may the loaf made from that dough be eaten, so that the loaf is then ‘holy’ in the sense of being usable at all.”

Complete Jewish Study Bible

“Paul applies spiritually the principle that the firstfruits serve as the pledge of the final harvest.” RSB

“Jewish rejection was due solely to unbelief.” Thomas

“Faith always implies the cessation of dependence on self and the assertion of dependence on another.”

“‘By faith’ is the key to everything in the believer’s life. It is the only response to God’s revelation of Himself in Christ.”

We are saved by faith. Eph. 2:8

Sanctified by faith Acts 26: 18

Live by faith Gal. 2: 20

Purified by faith Acts 15: 9

Walk by faith 2 Cor. 5: 7

Stand by faith Rom. 11: 20

God’s absolute requirement for Christian living is loyal obedience to His will.” Griffith Thomas

“In 11: 16-24 Paul applies these truths to the assembly of Gentile believers and Jewish believers. The example of the dough of the first-fruit offering, which renders the whole lump holy, demonstrates that Israel as a whole is consecrated to God on account of the election of the patriarchs and the promises given to them. The same point is made with the example of the roots and the branches (Jer. 11: 16). If the roots of Israel (the patriarchs) are holy, then the branches are holy as well. All who belong to God’s people participate in the election of the patriarchs.” Baker’s

Num. 15: 17-21

“Wild olive shoots do seem to have been grafted into cultivated trees to bring fresh vitality to them.” RSB

“The usual procedure was to insert a shoot or slip of a cultivated tree into a common or wild one. In verses 17-24, however, the metaphor is used of grafting a wild olive branch into the cultivated olive tree. Such a procedure is unnatural – which is precisely the point. Normally, such a graft would be unfruitful.” Archaeological Study Bible

“Olive oil was one of the most important, if not the most important, agrarian products in the land. The olive tree is the most durable of all trees. The roots go deep, and the trees can live for three or four hundred years.” NIV

“It is only in the kingdom of grace that a process thus contrary to nature can be successful; and it is this circumstance which the apostle has seized upon to magnify the mercy shown to the Gentiles by grafting them, a wild race, contrary to the nature of such operations, into the good olive tree of the church, and causing them to flourish there and bring forth fruit unto eternal life.” Wuest

Verse 24 makes this plain.

The olive tree is Israel (**Jer. 11: 16-19; Hosea 14: 6-7**).

The wild shoots are the Gentiles.

- **11:20**

11: 17, some of the branches were broken off.

According to this verse, why were the branches broken off?

“The only proper response to what God has been doing is to stand in awe before God. Arrogance, which is unbelief, provokes God’s judgment.” Baker’s

I. “Fear” #5399 phobeo φοβέω to put to flight by terrifying (to scare away)

1. to put to flight, to flee

2. to fear, be afraid

1. to be struck with fear, to be seized with alarm

1. of those startled by strange sights or occurrences of those struck with amazement

2. to fear, be afraid of one

3. to fear (i.e. hesitate) to do something (for fear of harm)

4. to reverence, venerate, to treat with deference or reverential obedience

How do you describe what it means to “fear” God?

“Fear here does not refer to a paralyzing fear. Rather, it is the kind of humble fear that does not take God or salvation for granted or think lightly of His displeasure.” ESV

“The gospel should always produce humility in our hearts, as Paul has already stated in the letter (3: 27; 4: 2). Persevering faith walks in gratitude to God and in the fear of God.” Christ-Centered Exposition

“And if a spirit of pride leads the new graft – the Gentile church – to forget its reliance on divine grace and exchange faith in God for self-confidence, it will suffer the same fate as the old branches.” Tyndale

- **11: 21**

“If” is first class condition and means, “If, and it is true.”

“Ultimately, therefore, the olive tree imagery shows that there is one people of God. The roots of the tree are planted in Old Testament soil. They are the patriarchs, through whom God acted to call out a people for His own name... But now, at the turn of the ages, God extends His grace and invites Gentiles to join His people on an equal footing with Jews... Paul’s imagery makes clear that the turn of the ages did not bring into existence a new people of God. Rather, Gentiles join the already existing people of God, ‘true Israel.’” NIV

- **11: 22**

“Continue” is *epimeno* and means to remain, abide; “the word speaks of position in and relationship to” Wuest

- **11: 23**

“Our sovereign God can open blind eyes and soften hard hearts so that unbelievers may embrace the Messiah.” Christ-Centered Exposition

“All things are possible to him that believes, and we are not to say that in this man or that, Jew or Gentile, unbelief is final, and belief an impossibility. If the Jews give up their unbelief they will be incorporated again in the true people of God.” Wuest

- **11: 24**

“Obviously, the reasoning in this verse is more theological than horticultural. It would be difficult horticulturally to graft broken branches back into the parent tree, but the Jews really ‘belong’ (historically and theologically) to the parent tree.” Arch. Study Bible

“God sovereignly chose to put Israel aside corporately because of unbelief and to extend righteousness by faith to everyone.” BKC

- **11: 25**

“There has always been only one way of salvation (faith in God) and one people of God.” NIV

What is this “mystery” to which Paul refers?

Dan. 2: 18, 19, 27-40

1 Cor. 2: 1, 7; 15: 51

Eph. 1: 9; 3: 3-4, 9; 5: 32

Col. 1: 26, 27

This is a mystery revealed.

"Mystery does not refer necessarily to something puzzling or difficult to grasp, but to something that was previously hidden and is now revealed. The mystery here has three elements: (1) at this time in salvation history the majority of Israel has been hardened; (2) during this same time the full number of Gentiles is being saved, and (3) God will do a new work in the future in which He will save all 'Israel.'" ESV

"It refers to a truth that has been 'hidden' from God's people in the past but has now been disclosed in the gospel." NIV

"Mysterion" is a hidden purpose or counsel of God which when revealed, is understood by the believer. Wuest

The times of the Gentiles: **Luke 21: 24**

"In Old Testament prophecy the remnant of the old Israel was at the same time the nucleus of the new Israel." Tyndale

God has hardened a part of Israel; otherwise, the good news for the Gentiles is unavailable without becoming a Jew.

"But wholly novel was the idea that the bulk of Israel would have to wait to enjoy the blessings of the kingdom until the set number of Gentiles had come in." NIV

"Hardening" – reread **Romans 9: 18** and relate to **11: 7, 25**

This hardening is partial and temporary. NIV

(Some versions say "blindness" in 11: 25.)

"What it means to be hardened is seen from Paul's explanatory and supporting quotations. Deut. 29: 3-4; Is. 29: 10 and indicates that hardening involves spiritual drowsiness a 'numbness resulting from a sting,' blindness and deafness." BKC

The time of hardening will end when the *"full number of the Gentiles has come in."*

The salvation of "all Israel" takes place in this manner – **verse 26.**

Hardening uses two verbs: here in **v. 25** it is *porosis* and means "dullness;" in **9: 18** and **2: 5**, the word for "hardening" is *skleroteta* and means "stubbornness."

"Most suggest that 'all Israel will be saved' means that there will be a large-scale conversion of Jews to faith in Christ at the end, with the word 'all' referring to 'Israel as a whole, as a people"

whose corporate identity and wholeness would not be lost even if in the event there were some (or indeed many) individual exceptions.” Baker’s

Some see “all Israel” as referring to believing Jews and believing Gentiles who have become one body, one people of God’s new covenant due to God’s redeeming grace.

Look at: Gal. 6: 16

“‘All’ in some passages means ‘all without exception,’ and in others ‘all without distinction.’”
G. Thomas

“‘All Israel’ is a recurring expression in Jewish literature, where it need not mean ‘every Jew without a single exception,’ but ‘Israel as a whole.’” Tyndale

As we read these verses, let us move forward with a prayerful spirit. We should be praising God for His grace for Jew and for Gentile. Focusing on the grace of the Lord will help to keep us humble and protect us from the arrogance which destroys Christ-like living.

“The reason we can be absolutely certain God is not finished with the Jews is that God predicted it. Whatever God says will happen in the future must necessarily come to pass, but how does God know what will happen eventually with the Jews? For that matter, how does God know what is going to happen tomorrow to us? The open-theism movement, which is penetrating the Christian world with ungodliness, says that God does not and cannot know the future choices of human beings. Open theists claim that God’s future knowledge is limited by human free will and that even God’s knowledge is finite. He is not really omniscient, they say, and He certainly lacks the foreknowledge of human choices in the future... God knows what is going to happen tomorrow before it happens because He has ordained it. His knowledge of future things is based upon His ordination of future things. God knows that the people of Israel will be restored in the last hour because it is His sovereign will that it should happen.”
R. C. Sproul

“Had God waited in heaven for us to turn from our sins and come to the cross, He would still be waiting. In His sovereign mercy and grace God does not wait for us to turn or incline ourselves; God brings us away from our disobedience to respond to Him.”

R.C. Sproul

“Paul’s purpose throughout this section is to stifle Gentile pride.” NIV

- **11: 26-27**

Here we are speaking of spiritual Israel and not national Israel.

Compare to:

Is. 59: 20-21

The Talmud (Jewish spiritual instructional writings) considered this reference above to be Messianic and Paul used it as such here.

Is. 59: 21a; 27: 9

Jer. 31: 33, 34

Heb. 8: 10, 12

"I do not think that 'all Israel' means every single Israelite without exception (who has ever lived or is living at a particular time in history). I think it means Israel as a whole – ethnic Israel in a general sense – like the phrase does elsewhere (1 Sam. 12: 1, 2; 2 Chron. 12: 1; Dan. 9: 11)."

"God has a remnant throughout history and at some point in the future many more Jews will believe on Jesus. Please note that they will not be saved in some way other than faith in Jesus."
Christ-Centered Exposition

Passages from the Old Testament suggest that the new covenant, "to which believing Gentiles and believing Jews belong, is not a covenant with a national righteousness but the promised covenant in which the problem of sin has been solved once and for all, something that the law could not do." Baker's

"'All Israel will be saved' does not mean that every Jew living at Christ's return will be regenerated. Many of them will not be saved, as seen by the fact that the judgment of Israel, to follow soon after the Lord's return, will include the removal of Jewish rebels (Ezek. 20: 34-38)." BKC

"This is not a covenant yet to be made, but the fulfilment of one made long before." Tyndale

"All the Jews elect by God will have been brought to salvation." NIV

"At the very start of the discussion, in the passage beginning at 9: 6, he has declared that 'not all who are of Israel are in fact Israel.' In a similar passage in Galatians 6: 16, he has spoken of the 'Israel of God,' meaning the whole family of the Messiah – Jew and Gentile alike (see also Gal. 3: 26-29)... All Israel means all the family of Abraham – and that includes believing Gentiles as well as believing Jews (Rom. 4: 16)." N. T. Wright

"Not then for their own sake, but because of God's pledged word to the patriarchs, He will not annul Israel's election." NIV

Check **Ps. 14: 7; 53: 6** in regard to "from Zion."

- **11: 30**

"God's ultimate purpose for the human race is now revealed; it is mercy for both Jew and Gentile." Tyndale

- **11: 31**

A time of disobedience comes first and then a time of mercy. Now Jew and Gentile, both come to salvation in the same manner.

"Paul has spent most of Romans describing his gospel, through which salvation is offered to both Jew and Genetil (1: 16; 10: 10-13). But the heart of that gospel is Christ (1: 3, 4)." NIV

- 11: 32

“The word “all” here refers to Jews and Gentiles (all without distinction, not all without exception). The sin and disobedience of both Jews and Gentiles is highlighted, to emphasize God’s mercy in saving some among both Jews and Gentiles.” ESV

*“In verses 28-32 Paul wraps up the entire argument in chapters 9-11 by reminding us of some of the most basic points in this portion of the letter... One cannot miss the constant emphasis on salvation by God’s grace and mercy in Romans 9 and 11... One day more Israelites will be saved. They will join the remnant, and they will join a host of believing Gentiles, and they will all together rejoice in God’s mercy. **Here is the grand aim of history: that the nations glorify God for His mercy.** It makes sense for Paul to begin his list of exhortations in Romans 12 by recalling God’s mercy.” Christ-Centered Exposition*

“God’s purpose in shutting Jews and Gentiles up together in a situation where their disobedience to His will must be acknowledged and brought to light was that He might lavish His unmerited mercy on Jews and Gentiles together.” Tyndale

“Salvation is to come to Jew and Gentile alike by the way of free grace and it answers to this, that the providence of God, Jew and Gentile alike have been made to feel the need of grace by being shut up under disobedience.” Wuest

“But Paul, in light of God’s revelation of the ‘mystery’ of salvation history in Christ, now understands that Israel’s redemption will come through the intervention of Christ Himself when He returns in glory. If this is correct, Paul adds the phrase ‘from Zion’ in order to stress that it is God’s intervention from heaven at the end of history that brings final salvation to His people Israel.” NIV

*“Paul demonstrated that all human beings are sinful, guilty and without excuse, and then from 3: 21 onwards unfolded the way of salvation by grace through faith in Christ... The end of God’s ways will be mercy, mercy uncompromised, mercy on the fullness of both Jews and Gentiles, mercy on ‘them all,’ that is, **on all without distinction, rather than on all without exception.**” Bible Speaks Today*

Before Paul goes on to the practical part of Romans, he pauses to worship. This should ring true in our hearts as well. Always pause to worship the One Who is worthy of all praise!

“It is very important to note from Romans 1-11 that theology (our belief about God) and doxology (our worship of God) should never be separated. On the one hand, there can be no doxology without theology. It is not possible to worship an unknown god. All true worship is a response to what God reveals about Himself in Christ and Scripture. It was the tremendous truths of Romans 1-11 which provoked Paul’s outburst of praise... God is not an appropriate object for cool, critical, detached, scientific observation and evaluation. No, the true knowledge of God will always lead us to worship, as it did Paul. Our place is on our faces before Him in adoration.” Bible Speaks Today

- 11: 33-36
- The following questions are given in chiasmic form (reverse) to draw attention to the awe of our Lord.

“Who has known the mind of the Lord?” – knowledge

“Who has been His counselor?” – wisdom

“Who has ever given to God, that God should repay him?” - riches

What elicits this glorious praise?

The contemplation of the salvation of God's new people brings Paul to the point of great praise and adulation.

"God's judgments are unsearchable, as He grants righteousness to the unrighteous." Baker's "The wonderful truth of verse 32 compels the Apostle to burst forth in adoring wonder at the marvel of God's mercy and grace." G. Thomas

"The plan of God for the salvation of all people demonstrates God's infinite knowledge and His ability to use it wisely." BKC

"Beyond tracing out" is the translation for "unsearchable."

"Even after we are in heaven – when we are no longer looking through the glass darkly but basking in the refulgent glory of God – we will not have an exhaustive knowledge of the Creator." R.C. Sproul

Pause and consider the three aspects of Divine character mentioned here: riches, wisdom and knowledge.

Note also prior chapters response to the grace of God: end of chapters 5, 6, 7, and 8.

- **V. 34-35** supply us with three rhetorical questions concerning the ways of God.

What are those three questions:

Compare:

Is. 40: 13a

Is. 40: 13b

Job 41: 3, 11

"In 8: 31-39 Paul concludes his 'sermon' on Christian assurance in chapters 5-8 by calling on his readers to exult in their security in Christ. Now in 11: 33-36 he caps off his survey of salvation history by leading his readers in an expression of awe at God's extraordinary plan for the world. The praise to God Paul offers here falls into three strophes. In verse 33, we find three exclamations about God's wise plan. In verses 34-35, the apostle uses three rhetorical questions to remind us that God is ultimate in all things and that He is therefore deserving of our praise." NIV

An outline that could lend some clarity is below.

A. 9: 1-5 Paul's sorrow regarding Israel's failure

B. 9: 6-13 God's purpose had respect only to a portion

C. 9: 14-29 God's purpose regarded only a remnant

D. 9: 30-33 Israel's failure in spite of the Prophets

10: 1-13 Israel's failure in spite of the Law

10: 14-21 Israel's failure in spite of the Gospel

E. 11: 1-10 God's purpose regarding the remnant accomplished

F. 11: 11-32 God's purpose will ultimately embrace the whole

G. 11: 33-36 St. Paul's joy regarding God's purpose

Some note that A answers to G ; B to F; D to E; while D (in three sections) is the center and heart of the section.

Denney says, the Apostle's interpretation proceeds along three lines:

1 – in ch. 9: 6-29 he asserts God's freedom and sovereignty as against any claims or right of man.

2 – in ch. 9: 30-10: 21 he turns to the human side and shows that the rejection of the Jews is due to their rejection of the Gospel

3 – ch. 11 he shows how the unbelief of the Jews and the salvation of the Gentiles are to issue in the great future, in which God's promises to Israel are fulfilled.

Griffith Thomas

The Job reference spotlights the fact that God asks Job more than sixty questions regarding the sovereignty of God. (In the context of the Job passage)

"God is the first Cause, the effective Cause, and the final Cause of everything." BKC

FURTHER UNDERSTANDING OF ROMANS 9-11

James Denney:

"Briefly, the ninth chapter means, God is sovereign, and the tenth chapter means, Israel has sinned. Both of these are presented in relative independence as explanations of the perplexing fact which confronted the apostle, namely, that the Jews did not receive the gospel, while the Gentiles did; in this chapter, the two are brought into relation to each other, and we are shown (to some extent) how in the sovereign providence of God even the sin of Israel is made to contribute to the working out of a universal purpose of redemption - a redemption in which Israel also shares, in accordance with the inviolable promise of God."

"Paul's pattern of writing letters was broadly the same – he built his convincing arguments by explaining doctrine, but then brought it to a more practical level by discussing behavior. This holds true in the book of Romans. Having spent 11 chapters extrapolating the gravity of sin, the necessity of faith, and the profound grace of the gospel, Paul is ready to turn the corner into the practical implications of behavior in

Romans 12. As he closes the first section of his letter, he erupts in praise for Who God is and for what He has done.

In this passage, Paul acknowledges the mysterious and incomparable nature of God and His plan. The gospel, which Paul has explained in detail in the previous pages, was not something any human could have devised. Rather, it took God's great and unsearchable wisdom to provide the solution for the terrible and universal problem of sin. He acted in history in such a way that men and women could be made righteous." The Jesus Bible

Wise thoughts from Douglas Moo

“Humility, willingness to listen, and respect for others are the appropriate attitudes for us finite creatures as we seek to plumb the depths of God’s character and truth. To be sure, God has graciously given us in His Word a revelation of Himself and His plan that everyone can understand. The essence of what that Word says is clear and undebatable. But the details are not always as clear as our theological traditions or denominational loyalties suggest... I would describe my current approach in theological study and teaching as ‘humble.’” NIV

Last thought:

Go in a quiet place in your home, read the doxology out loud to the Lord.

Romans 11: 33-36

Linger after reading and wait to hear the Father’s Voice.

Lesson 12

“Do We Understand the Message of Romans?”

SUMMARY LESSON FOR ROMANS CHAPTERS 1-11

Below is a basic outline of how Romans is broken down.

Below this box write out one or two sentences about each outline section.

One way of outlining this letter is:

Chapters 1-3: 21 Sin

Chapters 3: 22-5 Salvation

Chapters 6-8 Sanctification

Chapters 9-11 Sovereignty of God

Chapters 12-16 Service

Chapters 1:1 – 3: 21

Chapters 3: 22-5

Chapters 6-8

Chapters 9-11

What do you see, after looking at the whole of this section of Romans, as the major theme of this letter?

Now, go back through your lessons or by using the Text of Romans, assign a summary verse for each chapter.

Write the summary verse for that chapter and then give a few words as to why that verse.

Summary Verse for Each Chapter of Romans 1-11

Verse	Reason
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	
13.	
14.	

15.
16.

You have done an amazing job of dwelling in this tremendously important book of Scripture. You may not even realize yet how profound your understanding of Romans will make your entire understanding of Scripture over time.

This book is the very foundation of New Testament Theology.

That means this book translates to you the plan, purpose and the thinking of how the Lord rescues His people from sin, for salvation and provides sanctification because He is the Sovereign God of Redemption.

Next section of the letter will reveal more to His people about how they can respond to Him in obedient service – living each day as His faithful offering.

Without the solid teachings within the first eleven chapters, the teaching moments of chapters 12-16 would not carry as much weight. But because of the powerful and thorough content of the first eleven chapters, you should be well-grounded in spiritual truth: Who the Lord is, who you are, what constitutes the Church, what the mission of the Church is, how the believer is to live, how sin is to be daily conquered, what it means to be in Covenant with the Lord, and more.

You are as equipped as you could be to go be “more than a conqueror.”

So now, live as one who knows how to live ... because you do.

Remember, if you still have questions or confusions, write them down in a place where you routinely return. This walk with Jesus is ongoing and we are constantly having His mysteries unfolded to us.

See you for the next installment of Romans, chapters 12-16, An Offering to God: Transformed and Renewed!

➤ **Seeing Jesus: Do you see Jesus as the very Cornerstone of the faith?**

There is no Christian faith apart from Jesus. We must SEE JESUS every day and in every way as we go through our lives each day. Truly we are to be a living sacrifice for Him as we will see in the next section of Romans. It is our privilege to be a living sacrifice, not our heavy burden.

Class Activity: Get into your one on one or three person groups to discuss this question:

After studying Romans 1-11, how has Jesus more clearly become the Centerpiece of your life?

APPENDIX

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ROMANS IN BRIEF (ONE WORD DESCRIPTORS FOR EACH CHAPTER)

Chapter
Verse

1	
2	
3	
4	
5	
6	
7	
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9	
10	
11	
12	
13	
14	
15	
16	

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Doctrines

What you learn about man

ROMANS 1

¹ Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,

² which He promised beforehand through His prophets in the holy Scriptures,

³ concerning His Son, who was born of a descendant of David according to the flesh,

⁴ who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

⁵ through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles for His name's sake,

⁶ among whom you also are the called of Jesus Christ;

⁷ to all who are beloved of God in Rome, called *as* 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, because your faith is being proclaimed throughout the whole world.

⁹ For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you,

¹⁰ always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

¹¹ For I long to see you so that I may impart some spiritual gift to you, that you may be established;

¹² that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

¹³ I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.

¹⁴ I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

¹⁵ So, for my part, I am eager to preach the gospel to you also who are in Rome.

¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

¹⁷ For in it *the* righteousness of God is revealed from faith to faith; as it is written, “But the righteous *man* shall live by faith.”

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

¹⁹ because that which is known about God is evident within them; for God made it evident to them.

²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

²¹ For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.

²² Professing to be wise, they became fools,

²³ and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

²⁴ Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.

²⁵ For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

²⁶ For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

²⁷ and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

²⁸ And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

²⁹ being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips,

³⁰ slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

³¹ without understanding, untrustworthy, unloving, unmerciful;

³² and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

KEY WORDS:

KEY MESSAGE:

Romans 2

¹ Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

² And we know that the judgment of God rightly falls upon those who practice such things.

³ But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God?

⁴ Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

⁵ But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

⁶ who will render to each person according to his deeds:

⁷ to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

⁸ but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

⁹ *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

¹⁰ but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

¹¹ For there is no partiality with God.

¹² For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

¹³ for *it is* not the hearers of the Law *who* are just before God, but the doers of the Law will be justified.

¹⁴ For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

¹⁶ on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

The Jew Is Condemned by the Law

¹⁷ But if you bear the name “Jew” and rely upon the Law and boast in God,

¹⁸ and know *His* will and approve the things that are essential, being instructed out of the Law,

¹⁹ and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

²⁰ a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

²¹ you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

²² You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

²³ You who boast in the Law, through your breaking the Law, do you dishonor God?

²⁴ For “the name of God is blasphemed among the Gentiles because of you,” just as it is written.

²⁵ For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

²⁶ So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

²⁷ And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter *of the Law* and circumcision are a transgressor of the Law?

²⁸ For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

²⁹ But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

KEY WORDS:

KEY MESSAGE:

Romans 3

¹ Then what advantage has the Jew? Or what is the benefit of circumcision?

² Great in every respect. First of all, that they were entrusted with the oracles of God.

³ What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

⁴ May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written,

“That You may be justified in Your words,

And prevail when You are judged.”

⁵ But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)

⁶ May it never be! For otherwise, how will God judge the world?

⁷ But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

⁸ And why not *say* (as we are slanderously reported and as some claim that we say),
“Let us do evil that good may come”? Their condemnation is just.

⁹ What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

¹⁰ as it is written,

“There is none righteous, not even one;

¹¹ There is none who understands,

There is none who seeks for God;

¹² All have turned aside, together they have become useless;

There is none who does good,

There is not even one.”

¹³ “Their throat is an open grave,

With their tongues they keep deceiving,”

“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 paths,

¹⁷ And the path of peace they have not known.”

¹⁸ “There is no fear of God before their eyes.”

¹⁹ Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

²⁰ because by the works of the Law no flesh will be justified in His sight;
for through the Law *comes* the knowledge of sin.

²¹ But now apart from the Law *the* righteousness of God has been manifested,
being witnessed by the Law and the Prophets,

²² even *the* righteousness of God through faith in Jesus Christ for all those who
believe; for there is no distinction;

²³ for all have sinned and fall short of the glory of God,

²⁴ being justified as a gift by His grace through the redemption which is in Christ
Jesus;

²⁵ whom God displayed publicly as a propitiation in His blood through faith. *This*
was to demonstrate His righteousness, because in the forbearance of God
He passed over the sins previously committed;

²⁶ for the demonstration, *I say*, of His righteousness at the present time, so that He
would be just and the justifier of the one who has faith in Jesus.

²⁷ Where then is boasting? It is excluded. By what kind of law? Of works? No, but
by a law of faith.

²⁸ For we maintain that a man is justified by faith apart from works of the Law.

²⁹ Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also,

³⁰ since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

³¹ Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

KEY WORDS:

KEY MESSAGE:

Romans 4

¹ What then shall we say that Abraham, our forefather according to the flesh, has found?

² For if Abraham was justified by works, he has something to boast about; but not before God.

³ For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

⁴ Now to the one who works, the wages are not credited as a favor, but as what is due.

⁵ But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

⁶just as David also speaks of the blessing of the person to whom God credits righteousness apart from works:

⁷“Blessed are those whose lawless deeds have been forgiven,
And whose sins have been covered.

⁸Blessed is the man whose sin the Lord will not take into account.”

⁹Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “Faith was credited to Abraham as righteousness.”

¹⁰How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

¹¹and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,

¹² and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

¹³ For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.

¹⁴ For if those who are of the Law are heirs, then faith is made void and the promise is nullified;

¹⁵ for the Law brings about wrath, but where there is no law, there also is no violation.

¹⁶ For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

¹⁷ (as it is written: “I have made you a father of many nations”) in the presence of Him whom he believed, *that is*, God, who gives life to the dead and calls into being things that do not exist.

¹⁸ In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “So shall your descendants be.”

¹⁹ Without becoming weak in faith he contemplated his own body, now *as good as* dead since he was about a hundred years old, and the deadness of Sarah’s womb;

²⁰ yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,

²¹ and being fully assured that what *God* had promised, He was able also to perform.

²² Therefore it was also credited to him as righteousness.

²³ Now not for his sake only was it written that it was credited to him,

²⁴ but for our sake also, to whom it will be credited, to *us* who believe in Him who raised Jesus our Lord from the dead,

²⁵ *He* who was delivered over because of our wrongdoings and was raised because of our justification.

KEY WORDS:

KEY MESSAGE:

Romans 5

¹Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

²through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.

³And not only *this*, but we also celebrate in our tribulations, knowing that tribulation brings about perseverance;

⁴and perseverance, proven character; and proven character, hope;

⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

⁶For while we were still helpless, at *the* right time Christ died for the ungodly.

⁷For one will hardly die for a righteous person; though perhaps for the good person someone would even dare to die.

⁸But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

⁹Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him.

¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

¹¹And not only *this*, but we also celebrate in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned—

¹³ for until the Law sin was in the world, but sin is not counted against *anyone* when there is no law.

¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation *committed* by Adam, who is a type of Him who was to come.

¹⁵ But the gracious gift is not like the offense. For if by the offense of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, overflow to the many.

¹⁶ The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *offense*, resulting in condemnation, but on the other hand the gracious gift *arose* from many offenses, resulting in justification.

¹⁷ For if by the offense of the one, death reigned through the one, much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ.

¹⁸ So then, as through one offense the result was condemnation to all mankind, so also through one act of righteousness the result was justification of life to all mankind.

¹⁹ For as through the one man's disobedience the many were made sinners, so also through the obedience of the One the many will be made righteous.

²⁰ The Law came in so that the offense would increase; but where sin increased, grace abounded all the more,

²¹ so that, as sin reigned in death, so also grace would reign through righteousness to eternal life through Jesus Christ our Lord.

KEY WORDS:

KEY MESSAGE:

Romans 6

¹ What shall we say then? Are we to continue in sin so that grace may increase?

² [Far from it! How shall we who died to sin still live in it?

³ Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

⁴ Therefore we have been buried with Him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life.

⁵ For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

⁶ knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

⁷ for the one who has died is freed from sin.

⁸ Now if we have died with Christ, we believe that we shall also live with Him,

⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

¹⁰ For the death that He died, He died to sin once for all *time*; but the life that He lives, He lives to God.

¹¹ So you too, consider yourselves to be dead to sin, but alive to God in Christ Jesus.

¹² Therefore sin is not to reign in your mortal body so that you obey its lusts,

¹³ and do not go on presenting the parts of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those who are alive from the dead, and your body's parts *as* instruments of righteousness for God.

¹⁴ For sin shall not be master over you, for you are not under the Law but under grace.

¹⁵ What then? Are we to sin because we are not under the Law but under grace? Far from it!

¹⁶ Do you not know that *the one* to whom you present yourselves *as* slaves for obedience, you are slaves of *that same one* whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

¹⁷ But thanks be to God that though you were slaves of sin, you became obedient from the heart to *that* form of teaching to which you were entrusted,

¹⁸ and after being freed from sin, you became slaves to righteousness.

¹⁹ I am speaking in human terms because of the weakness of your flesh. For just as you presented the parts of your body as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your body's parts as slaves to righteousness, resulting in sanctification.

²⁰ For when you were slaves of sin, you were free in relation to righteousness.

²¹ Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

²² But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

²³ For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord.

KEY WORDS:

KEY MESSAGE:

Doctrines:

What you learn about man:

Romans 7

¹ Or do you not know, brothers *and sisters* (for I am speaking to those who know the Law), that the Law has jurisdiction over a person as long as he lives?

² For the married woman is bound by law to her husband as long as he is alive; but if her husband dies, she is released from the law concerning the husband.

³ So then, if while her husband is alive she gives herself to another man, she will be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress if she gives herself to another man.

⁴ Therefore, my brothers *and sisters*, you also were put to death in regard to the Law through the body of Christ, so that you might belong to another, to Him who was raised from the dead, in order that we might bear fruit for God. ‘

⁵For while we were in the flesh, the sinful passions, which were *brought to light* by the Law, were at work in the parts of our body to bear fruit for death.

⁶But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

⁷What shall we say then? Is the Law sin? Far from it! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “You shall not covet.”

⁸But sin, taking an opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead.

⁹I was once alive apart from the Law; but when the commandment came, sin came to life, and I died;

¹⁰and this commandment, which was to result in life, proved to result in death for me;

¹¹ for sin, taking an opportunity through the commandment, deceived me, and through it, killed *me*.

¹² So then, the Law is holy, and the commandment is holy and righteous and good.

¹³ Therefore did that which is good become *a cause of* death for me? Far from it! Rather *it was* sin, in order that it might be shown to be sin by bringing about my death through that which is good, so that through the commandment sin would become utterly sinful.

¹⁴ For we know that the Law is spiritual, but I am fleshly, sold into bondage to sin.

¹⁵ For I do not understand what I am doing; for I am not practicing what I want *to do*, but I do the very thing I hate.

¹⁶ However, if I do the very thing I do not want *to do*, I agree with the Law, that *the Law is* good.

¹⁷ But now, no longer am I *the one* doing it, but sin that dwells in me.

¹⁸ For I know that good does not dwell in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not.

¹⁹ For the good that I want, I do not do, but I practice the very evil that I do not want.

²⁰ But if I do the very thing I do not want, I am no longer *the one* doing it, but sin that dwells in me.

²¹ I find then the principle that evil is present in me, the one who wants to do good.

²² For I joyfully agree with the law of God in the inner person,

²³ but I see a different law in the parts of my body waging war against the law of my mind, and making me a prisoner of the law of sin, *the law* which is in my body's parts.

²⁴ Wretched man that I am! Who will set me free from the body of this death?

²⁵ Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

KEY WORDS:

KEY MESSAGE:

Romans 8

¹ Therefore there is now no condemnation at all for those who are in Christ Jesus.

² For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

³ For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

⁴ so that the requirement of the Law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

⁵ For those who are in accord with the flesh set their minds on the things of the flesh, but those who are in accord with the Spirit, the things of the Spirit.

⁶ For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

⁷ because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*,

⁸ and those who are in the flesh cannot please God.

⁹ However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

¹⁰ If Christ is in you, though the body is dead because of sin, yet the spirit is ^[1]alive because of righteousness.

¹¹ But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

¹² So then, brothers *and sisters*, we are under obligation, not to the flesh, to live according to the flesh—

¹³ for if you are living in accord with the flesh, you are going to die; but if by the Spirit you are putting to death the deeds of the body, you will live.

¹⁴ For all who are being led by the Spirit of God, these are sons *and daughters* of God.

¹⁵ For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons *and daughters* by which we cry out, “Abba! Father!”

¹⁶ The Spirit Himself testifies with our spirit that we are children of God,

¹⁷ and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

¹⁸ For I consider that the sufferings of this present time are not worthy *to be* compared with the glory that is to be revealed to us.

¹⁹ For the eagerly awaiting creation waits for the revealing of the sons *and daughters* of God.

²⁰ For the creation was subjected to futility, not willingly, but because of Him who subjected *it*, in hope

²¹ that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

²² For we know that the whole creation groans and suffers the pains of childbirth together until now.

²³ And not only *that*, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons *and daughters*, the redemption of our body.

²⁴ For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees?

²⁵ But if we hope for what we do not see, through perseverance we wait eagerly *for it*.

²⁶ Now in the same way the Spirit also helps our weakness; for we do not know what to pray for as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words;

²⁷ and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of* God.

²⁸ And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

²⁹ For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brothers *and sisters*;

³⁰ and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

³¹ What then shall we say to these things? If God *is* for us, who *is* against us?

³² He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

³³ Who will bring charges against God's elect? God is the one who justifies;

³⁴ who is the one who condemns? Christ Jesus is He who died, but rather, was raised, who is at the right hand of God, who also intercedes for us.

³⁵ Who will separate us from the love of Christ? *Will* tribulation, or trouble, or persecution, or famine, or nakedness, or danger, or sword?

³⁶ Just as it is written:

“For Your sake we are killed all day long;
We were regarded as sheep to be slaughtered.”

³⁷ But in all these things we overwhelmingly conquer through Him who loved us.

³⁸ For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

³⁹ nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.

KEY WORDS:

KEY MESSAGE:

Romans 9

¹ I am telling the truth in Christ, I am not lying; my conscience testifies with me in the Holy Spirit,

² that I have great sorrow and unceasing grief in my heart.

³ For I could wish that I myself were accursed, *separated* from Christ for the sake of my countrymen, my kinsmen according to the flesh,

⁴ who are Israelites, to whom belongs the adoption as sons *and daughters*, the glory, the covenants, the giving of the Law, the *temple* service, and the promises;

⁵ whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

⁶ But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel;

⁷ nor are they all children because they are Abraham's descendants, but: "through Isaac your descendants shall be named."

⁸ That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

⁹ For this is the word of promise: "At this time I will come, and Sarah will have a son."

¹⁰ And not only *that*, but there was also Rebekah, when she had conceived *twins* by one man, our father Isaac;

¹¹ for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls,

¹² it was said to her, "The older will serve the younger."

¹³ Just as it is written: "Jacob I have loved, but Esau I have hated."

¹⁴ What shall we say then? There is no injustice with God, is there? Far from it!

¹⁵ For He says to Moses, “I will have mercy on whomever I have mercy, and I will show compassion to whomever I show compassion.”

¹⁶ So then, *it does not depend* on the *person* who wants *it* nor the one who runs, but on God who has mercy.

¹⁷ For the Scripture says to Pharaoh, “For this very reason I raised you up, in order to demonstrate My power in you, and that My name might be proclaimed throughout the earth.”

¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires.

¹⁹ You will say to me then, “Why does He still find fault? For who has resisted His will?”

²⁰ On the contrary, who are you, you *foolish* person, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

²¹ Or does the potter not have a right over the clay, to make from the same lump one object for honorable use, and another for common use?

²² What if God, although willing to demonstrate His wrath and to make His power known, endured with great patience objects of wrath prepared for destruction?

²³ And *He did so* to make known the riches of His glory upon objects of mercy, which He prepared beforehand for glory,

²⁴ *namely* us, whom He also called, not only from among Jews, but also from among Gentiles,

²⁵ as He also says in Hosea:

“I will call those who were not My people, ‘My people,’
And her who was not beloved, ‘beloved.’”

²⁶ “And it shall be that in the place where it was said to them, ‘you are not My people,’

There they shall be called sons of the living God.”

²⁷ Isaiah cries out concerning Israel, “Though the number of the sons of Israel may be like the sand of the sea, *only* the remnant will be saved;

²⁸ for the Lord will execute His word on the earth, thoroughly and quickly.”

²⁹ And just as Isaiah foretold:

“If the Lord of armies had not left us descendants,
We would have become like Sodom, and would have been like Gomorrah.”

³⁰ What shall we say then? That Gentiles, who did not pursue righteousness,
attained righteousness, but the righteousness that is by faith;

³¹ however, Israel, pursuing a law of righteousness, did not arrive at *that* law.

³² Why? Because *they did not pursue it* by faith, but as though *they could* by works.
They stumbled over the stumbling stone,

³³ just as it is written:

“Behold, I am laying in Zion a stone of stumbling and a rock of offense,
And the one who believes in Him will not be put to shame.”

KEY WORDS:

KEY MESSAGE:

Romans 10

¹ Brothers *and sisters*, my heart's desire and my prayer to God for them is for *their* salvation.

² For I testify about them that they have a zeal for God, but not in accordance with knowledge.

³ For not knowing about 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 for righteousness to everyone who believes.

⁵ For Moses writes of the righteousness that is based on the Law, that the person who performs them will live by them.

⁶ But the righteousness based on faith speaks as follows: "Do not say in your heart, 'Who will go up into heaven?' (that is, to bring Christ down),

⁷ or ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).”

⁸ But what does it say? “The word is near you, in your mouth and in your heart”—
that is, the word of faith which we are preaching,

⁹ that if you confess with your mouth Jesus *as* Lord, and believe in your heart
that God raised Him from the dead, you will be saved;

¹⁰ for with the heart *a person* believes, resulting in righteousness, and with the
mouth he confesses, resulting in salvation.

¹¹ For the Scripture says, “Whoever believes in Him will not be put to shame.”

¹² For there is no distinction between Jew and Greek; for the same *Lord* is Lord
of all, abounding in riches for all who call on Him;

¹³ for “Everyone who calls on the name of the Lord will be saved.”

¹⁴ How then are they to call on Him in whom they have not believed? How are they to believe in Him whom they have not heard? And how are they to hear without a preacher?

¹⁵ But how are they to preach unless they are sent? Just as it is written: “How beautiful are the feet of those who bring good news of good things!”

¹⁶ However, they did not all heed the good news; for Isaiah says, “Lord, who has believed our report?”

¹⁷ So faith *comes* from hearing, and hearing by the word of Christ.

¹⁸ But I say, surely they have never heard, have they? On the contrary:

“Their voice has gone out into all the earth,
And their words to the ends of the world.”

¹⁹ But I say, surely Israel did not know, did they? First Moses says,

“I will make you jealous with *those who are* not a nation,
With a foolish nation I will anger you.”

²⁰ And Isaiah is very bold and says,

“I was found by those who did not seek Me,
I revealed Myself to those who did not ask for Me.”

²¹ But as for Israel, He says, “I have spread out My hands all day long to a
disobedient and obstinate people.”

KEY WORDS:

KEY MESSAGE:

Romans 11

¹ I say then, God has not rejected His people, has He? Far from it! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

² God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about* Elijah, how he pleads with God against Israel?

³ “Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life.”

⁴ But what is the divine response to him? “I have kept for Myself seven thousand men who have not bowed the knee to Baal.”

⁵ In the same way then, there has also come to be at the present time a remnant according to *God’s* gracious choice.

⁶ But if *it is* by grace, *it is* no longer on the basis of works, since *otherwise* grace is no longer grace.

⁷ What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

⁸ just as it is written:

“God gave them a spirit of stupor,
Eyes to see not and ears to hear not,
Down to this very day.”

⁹ And David says,

“May their table become a snare and a trap,
And a stumbling block and a retribution to them.

¹⁰ May their eyes be darkened to see not,
And bend their backs continually.”

¹¹ I say then, they did not stumble so as to fall, did they? Far from it! But by their wrongdoing salvation *has come* to the Gentiles, to make them jealous.

¹² Now if their wrongdoing *proves to be* riches for the world, and their failure, riches for the Gentiles, how much more *will* their fulfillment *be*!

¹³ But I am speaking to you who are Gentiles. Therefore, insofar as I am an apostle of Gentiles, I magnify my ministry

¹⁴ if somehow, I may move my own people to jealousy and save some of them.

¹⁵ For if their rejection *proves to be* the reconciliation of the world, what *will their acceptance be* but life from the dead?

¹⁶ If the first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are as well.

¹⁷ But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,

¹⁸ do not be arrogant toward the branches; but if you are arrogant, *remember that it* is not you who supports the root, but the root *supports* you.

¹⁹ You will say then, “Branches were broken off so that I might be grafted in.”

²⁰ Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;

²¹ for if God did not spare the natural branches, He will not spare you, either.

²² See then the kindness and severity of God: to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; for otherwise you too will be cut off.

²³ And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again.

²⁴ For if you were cut off from what is by nature a wild olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

²⁵ For I do not want you, brothers *and sisters*, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

²⁶ and so all Israel will be saved; just as it is written:

“The Deliverer will come from Zion,
He will remove ungodliness from Jacob.”

²⁷ “This is My covenant with them,
When I take away their sins.”

²⁸ In relation to the gospel *they are* enemies on your account, but in relation to *God’s* choice *they are* beloved on account of the fathers;

²⁹ for the gifts and the calling of God are irrevocable.

³⁰ For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,

³¹ so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy.

³² For God has shut up all in disobedience, so that He may show mercy to all.

³³ Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

³⁴ For who has known the mind of the Lord, or who became His counselor?

³⁵ Or who has first given to Him, that it would be paid back to him?

³⁶ For from Him, and through Him, and to Him are all things. To Him *be* the glory forever. Amen.

KEY WORDS:

KEY MESSAGE:

Romans 12

1 Therefore, I urge you, brothers *and sisters*, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

4 For just as we have many parts in one body and all the body's parts do not have the same function,

⁵ so we, who are many, are one body in Christ, and individually parts of one another.

⁶ However, since we have gifts that differ according to the grace given to us, *each of us is to use them properly*: if prophecy, in proportion to *one's* faith;

⁷ if service, in the *act of* serving; or the one who teaches, in the *act of* teaching;

⁸ or the one who exhorts, in the *work of* exhortation; the one who gives, with generosity; the one who is in leadership, with diligence; the one who shows mercy, with cheerfulness.

⁹ Love *must be* free of hypocrisy. Detest what is evil; cling to what is good.

¹⁰ *Be* devoted to one another in brotherly love; give preference to one another in honor,

¹¹ not lagging behind in diligence, fervent in spirit, serving the Lord;

¹² rejoicing in hope, persevering in tribulation, devoted to prayer,

¹³ contributing to the needs of the saints, practicing hospitality.

¹⁴ Bless those who persecute you; bless and do not curse.

¹⁵ Rejoice with those who rejoice, and weep with those who weep.

¹⁶ Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

¹⁷ Never repay evil for evil to anyone. Respect what is right in the sight of all people.

¹⁸ If possible, so far as it depends on you, be at peace with all people.

¹⁹ Never take your own revenge, beloved, but leave room for the wrath *of God*, for it is written: “Vengeance is Mine, I will repay,” says the Lord.

²⁰ “But if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.”

²¹ Do not be overcome by evil but overcome evil with good.

KEY WORDS:

KEY MESSAGE:

Romans 13

1 Every person is to be subject to the governing authorities. For there is no authority except from God, and those which exist are established by God.

2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;

4 for it is a servant of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a servant of God, an avenger who brings wrath on the one who practices evil.

5 Therefore it is necessary to be in subjection, not only because of wrath, but also for the sake of conscience.

6 For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing.

⁷ Pay to all what is due them: tax to whom tax *is due*; custom to whom custom; respect to whom respect; honor to whom honor.

⁸ Owe nothing to anyone except to love one another; for the one who loves his neighbor has fulfilled *the* Law.

⁹ For this, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and if there is any other commandment, it is summed up in this saying, “You shall love your neighbor as yourself.”

¹⁰ Love does no wrong to a neighbor; therefore, love is the fulfillment of *the* Law.

¹¹ *Do* this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we *first* believed.

¹² The night is almost gone, and the day is near. Therefore, let’s rid ourselves of the deeds of darkness and put on the armor of light.

¹³ Let's behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and debauchery, not in strife and jealousy.

¹⁴ But put on the Lord Jesus Christ and make no provision for the flesh in regard to *its* lusts.

KEY WORDS:

KEY MESSAGE:

Romans 14

¹ Now accept the one who is weak in faith, *but* not to have quarrels over opinions.

² One person has faith that he may eat all things, but the one who is weak eats *only* vegetables.

³ The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.

⁴ Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.

⁵ One *person* values one day over another, another values every day *the same*. Each person must be fully convinced in his own mind.

⁶ The one who observes the day, observes it for the Lord, and the one who eats, does so with regard to the Lord, for he gives thanks to God; and the one who does not eat, *it is* for the Lord *that* he does not eat, and he gives thanks to God.

⁷ For not one of us lives for himself, and not one dies for himself;

⁸ for if we live, we live for the Lord, or if we die, we die for the Lord; therefore, whether we live or die, we are the Lord's.

⁹ For to this *end* Christ died and lived *again*, that He might be Lord both of the dead and of the living.

¹⁰ But *as for* you, why do you judge your brother *or sister*? Or you as well, why do you regard your brother *or sister* with contempt? For we will all appear before the judgment seat of God.

¹¹ For it is written:

“As I live, says the Lord, to Me every knee will bow,
And every tongue will give praise to God.”

¹² So then each one of us will give an account of himself to God.

¹³ Therefore let's not judge one another anymore, but rather determine this: not to put an obstacle or a stumbling block in a brother's *or sister's* way.

¹⁴ I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to the one who thinks something is unclean, to that *person it is* unclean.

¹⁵ For if because of food your brother *or sister* is hurt, you are no longer walking in accordance with love. Do not destroy with your *choice* of food that *person* for whom Christ died.

¹⁶ Therefore do not let what is for you a good thing be spoken of as evil;

¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

¹⁸ For the one who serves Christ in this *way* is acceptable to God and approved by *other* people.

¹⁹ So then we pursue the things which make for peace and the building up of one another.

²⁰ Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the person who eats and causes offense.

²¹ It is good not to eat meat or to drink wine, or *to do anything* by which your brother *or sister* stumbles.

²² The faith which you have, have as your own conviction before God. Happy is the one who does not condemn himself in what he approves.

²³ But the one who doubts is condemned if he eats, because *his eating is* not from faith; and whatever is not from faith is sin.

KEY WORDS:

KEY MESSAGE:

Romans 15

¹ Now we who are strong ought to bear the weaknesses of those without strength, and not *just* please ourselves.

² Each of us is to please his neighbor for his good, to *his* edification.

³ For even Christ did not please Himself, but as it is written: “The taunts of those who taunt You have fallen on Me.”

⁴ For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

⁵ Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another, according to Christ Jesus,

⁶so that with one purpose *and* one voice you may glorify the God and Father of our Lord Jesus Christ.

⁷Therefore, accept one another, just as Christ also accepted us, for the glory of God.

⁸For I say that Christ has become a servant to the circumcision in behalf of the truth of God, to confirm the promises *given* to the fathers,

⁹and for the Gentiles to glorify God for His mercy; as it is written:

“Therefore I will give praise to You among the Gentiles,
And I will sing praises to Your name.”

¹⁰Again he says,

“Rejoice, you Gentiles, with His people.”

¹¹And again,

“Praise the Lord all you Gentiles,
And let all the peoples praise Him.”

¹² Again Isaiah says,

“There shall come the root of Jesse,

And He who arises to rule over the Gentiles,

In Him will the Gentiles hope.”

¹³ Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

¹⁴ And concerning you, my brothers *and sisters*, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.

¹⁵ But I have written very boldly to you on some points so as to remind you again, because of the grace that was given to me from God,

¹⁶ to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

¹⁷ Therefore in Christ Jesus I have found reason for boasting in things pertaining to God.

¹⁸ For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

¹⁹ in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and all around as far as Illyricum I have fully preached the gospel of Christ.

²⁰ And in this way I aspired to preach the gospel, not where Christ was *already* known by name, so that I would not build on another person's foundation;

²¹ but just as it is written:

“They who have not been told about Him will see,
And they who have not heard will understand.”

²² For this reason I have often been prevented from coming to you;

²³ but now, with no further place for me in these regions, and since I have had for many years a longing to come to you

²⁴ whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while—

²⁵ but now, I am going to Jerusalem, serving the saints.

²⁶ For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

²⁷ For they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to do them a service also in material things.

²⁸ Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

²⁹ I know that when I come to you, I will come in the fullness of the blessing of Christ.

³⁰ Now I urge you, brothers *and sisters*, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,

³¹ that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove acceptable to the saints;

³² so that I may come to you in joy by the will of God and relax in your company.

³³ Now the God of peace *be* with you all. Amen.

KEY WORDS:

KEY MESSAGE:

Romans 16

16 I recommend to you our sister Phoebe, who is a servant of the church which is at Cenchrea,

² that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

³ Greet Prisca and Aquila, my fellow workers in Christ Jesus,

⁴ who risked their own necks for my life, to whom not only do I give thanks, but also all the churches of the Gentiles;

⁵ also *greet* the church that is in their house. Greet Epaenetus, my beloved, who is the first convert to Christ from Asia.

⁶ Greet Mary, who has worked hard for you.

⁷ Greet Andronicus and Junia, my kinsfolk and my fellow prisoners, who are outstanding in the view of the apostles, who also were in Christ before me.

⁸ Greet Ampliatus, my beloved in the Lord.

⁹ Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.

¹⁰ Greet Apelles, the approved in Christ. Greet those who are of the *household* of Aristobulus.

¹¹ Greet Herodion, my kinsman. Greet those of the *household* of Narcissus, who are in the Lord.

¹² Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.

¹³ Greet Rufus, a choice man in the Lord, also his mother and mine.

¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers *and sisters* with them.

¹⁵ Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

¹⁶ Greet one another with a holy kiss. All the churches of Christ greet you.

¹⁷ Now I urge you, brothers *and sisters*, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

¹⁸ For such people are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

¹⁹ For the report of your obedience has reached everyone; therefore, I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.

²⁰ The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus be with you.

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

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

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

²⁵ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,

²⁶ but now has been disclosed, and through the Scriptures of the prophets, in accordance with the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith;

²⁷ to the only wise God, through Jesus Christ, be the glory forever. Amen.

KEY WORDS:

KEY MESSAGE:

INSTRUCTIONS FOR TEXT DISCOVERY

- **Read the passage under review for an overview.**

- **Record first impressions.**

- **Read the first paragraph marking all you see about God.**

I use a red marker and draw a red triangle around God. I double underline in red any actions (verbs) that refer to God. For instance, “The Almighty reigns.”

Red triangle around “Almighty” and “reigns” has two red lines under it.

Out to the right of the text, I mark any names of God: Jehovah-sabaoth (LORD of Hosts), Most High God, etc.

Go back through and mark any references to Jesus or the Holy Spirit separately or you may do that as you mark the references to God.

I use a red cross for Jesus and red H.S. for Holy Spirit.

Again, mark out to the right side any points you pick up about Jesus or the Holy Spirit.

Jesus is the Messiah, the Healer, the Bread of Life, the Living Word, the Lamb of God, etc.

The Holy Spirit is the Comforter, the Counselor, the One Who convicts of sin, etc.

- **Key Words**

As you have been marking God, Jesus and Holy Spirit, you have undoubtedly seen other key words in the text. Begin marking these.

A key word is usually repeated more than once. It is a word that if removed from the text would greatly affect the meaning of the passage.

Come up with your own system of markings. This will make it easier to remember as you mark things. You will find it helpful to keep an index card with your markings in your Bible.

At times, you will also want to find the meaning of a particular word in the original language.

Greek (New Testament) or Hebrew (Old Testament) word studies are a valuable skill to learn.

There are many word studies available online or in book form.

To begin, just find the word of interest in your text, for instance, “love.”

You must know the exact verse. John 3: 16

Since this is the New Testament, you will be looking for the Greek word for “love” in this verse.

Most sources will give you a number for that word and you will look up that number and be told that in John 3: 16, “love” is *agape*. Then you will be directed to the dictionary section that enlarges your understanding for this word. It means far more than “love.”

- **Words of Time/Place**

Mark words which denote time or place. I use a green X for time and double underline with green words for place.

- **Contrasts**

You will also see contrasts. Light/darkness, life/death, good/evil, love/hate, destruction/building, etc.

Mark these contrasts.

- Comparisons should be noted as well. The use of “like” or “as” will signal comparisons.

➤ Lists are another indicator of what is important to the writer.
Make lists of what you are seeing in the text.

- Also you may wish to highlight certain other categories which reoccur throughout Scripture.

Commands (I use blue highlight. Boy is there a lot of blue in my Bible!!)

Promises (I use green highlight here.)

Prophecy (I use pink here.)

Words denoting God’s glory or majesty or praise (I use yellow for light.)

God’s Wrath (I use orange.) Righteousness (orange also)

I encourage you to come up with your own system.

- Questions

As you continue to read and re-read the text, ask yourself questions.

Ask Who, What, Where, When, Why and How about as many things as you can think of.
These questions will prompt you to see more than you saw at first glance.

- ✓ As you progress you may have questions arise that you cannot answer just yet. Mark these either on a separate paper or at the bottom of your page.

- ❖ The reason for all these tactics of observation is primarily to slow you down.
Reading Holy Scripture is not like reading the newspaper. It takes time and focus.

All of these skills will train your spiritual eye to see things that normally would go undetected.

Speaking of “undetected.” That is what you are doing, you are becoming a detective on the most important case of your life!

We all love a good mystery and that is what you are about now: solving the greatest mystery of all time.

“Why would Almighty God love and care for rebellious, weak, completely flawed man?”

Every time you approach Scripture, this is what is unfolding before you – God’s answer to that question.

So do good detective work!

After you have done all of the above work, you may still want to delve a bit deeper.

- Make a summary of what each paragraph says. Do this out to the left side of the text.

Then make a summary of what the chapter says.

What is Jesus teaching, doing, revealing about God?

What is God making known about Himself, about man, about sin, about time?

Summarizing is a necessity for you to learn in order to truly grasp the great truths of the Bible.

- To wrap up the chapter, find a chapter title that sums up the message of that chapter.

Use words from the text.

Make the words distinct from other chapters.

Try to keep the words manageable: the fewer the better.

Also find a verse that captures the essence of the chapter.

- Record any pertinent cross references near the verses that relate.

For instance, I keep cross references concerning the Deity of Christ in all the Scriptures that comment on this truth: John 1: 14, 18; Col. 1: 15-17; Heb. 1: 1-4, etc.

DOCTRINES

As an additional benefit to all your diligent study, doctrines will become more and more evident to you as you dig beneath the surface.

There is a section in this study specifically on DOCTRINE. It will give you insight in order to help you find the doctrines in your passage under study

INTERPRETATION

After thorough initial study, you will see what the text means. This is INTERPRETATION. Many students of the Scriptures have gone astray here because they did not lay the proper groundwork of text discovery.

What is Interpretation?

INTERPRETATION is really trying to find what the writer intended his meaning to be for his original hearers. The text analysis helps you interpret the meaning because you have asked the 5 WH, discovered the key words, and so forth. Now you are armed with the tools you need for proper interpretation. Just as an English speaking person may interpret what a French speaker is saying, you will now attempt to interpret not just the words themselves but the meaning behind the words. This is holy ground when dealing with the Scripture, so make sure you have asked the Holy Spirit to give you His wisdom.

- Begin with a consideration of the type of literature you are studying: narrative, poetry, history, prophecy, letter, a vision, etc.
This information will assist you as you unfold the meaning of the text. Not all literature is to be handled in the same manner. History is different than poetry, as an example.
- Context is king!

Make sure your interpretation lines up with the entire counsel of God's Word. If what you have discovered is in contradiction to the teaching of Scripture elsewhere, then you must not understand the proper meaning.

Sometimes there are truths within Scripture which seem to contradict – when we come to passages like this, we must believe that Scripture teaches truth; Scripture cannot be completely knowable by a finite mind. Along with learning and growing in knowledge is the realization that God is incomprehensible on some levels and we bow to His majesty and splendor, rejoicing that He has revealed as much as He has. (Deut. 29:29)

As always with our following Jesus, faith is the key ingredient.

- As you interpret, make sure you are not basing your belief system on obscure passages or doctrines that occur in only one place (baptism of the dead – 1 Cor. 15: 29). In this case, we must resist the temptation to develop a belief based on this one encounter. Most of the time, there is ample reference to each topic discussed by the writers of Scripture. This is the safe and orthodox method of interpretation.

- At times as you interpret, you will find it helpful to see how the author used the same ideas or words in other texts. So be diligent to dig. For instance, John has written: his gospel account, three letters and the Revelation. If you wish to gain insight in how John uses the word, “power” you may want to check out other instances when he used this particular word.

Each writer is unique and specifically chosen to write what the Spirit directed, so being an expert on their writings is always a plus when interpreting. The only way you will be an expert is if you spend the time and effort. Do not leave this to the academics and then trust what they tell you – you BE the EXPERT!

COMMENTARIES

The absolute necessity remains to vigilantly maintain a dedicated commitment to early, steady and thorough study before running to the commentaries to see if you are on the right track. Trust the Spirit to be your Teacher and Guide. He will not fail you.

Something the commentaries do offer which we cannot find elsewhere is the historical background and the cultural setting. These facts may prove very helpful when approaching texts. God created Time and Space and He uses it for His glory. See what you can learn from history and culture which will actually add to your amazement at His Word. God’s Holy Eternal Word transcends Time, but we must be careful not to abuse either the text for our purposes or abuse the creatures for which the Lord created Time and Space in the first place.

For instance, the Sabbath. When researching the historical, cultural and biblical purpose, meaning and reality of the Sabbath – what was the Lord showing us? Mark 2: 27, 28

When you have finished ALL of these important observations, you are ready to look at what others have written about your text under review. If you go to these sources before you do adequate foundational study, you will be influenced by the scholars’ viewpoint and at that point, you can never return to an unbiased mind. Guard that mind!

Now what!! TRANSFORMATION!

After you have spent much time in the text, asking questions, digging out truths, finding the big picture and the small picture of each passage, trying to discern the original meaning, now you are ready to see what the text means for you!

- APPLY what the Lord is showing you!

*“Search me, O God, and know my heart;
Try me and know my anxious thoughts;
And see if there be any hurtful way in me,
And lead me in the everlasting way.” Ps. 139: 23, 24*

This is the step you have been working for.

- But do not jump ahead – allow the Lord all the time He needs to sink this deep into your spirit. Take all that you have learned and spread it before Him in prayer, asking Him to refine you with His Father’s hand. The only way the truths you have been studying will remain is if the Lord Himself plants them in your inner man.

As you have studied, I am sure, the Spirit has already been at work convicting and pointing out areas of inconsistency in your walk with the Lord. Hopefully you have written these discoveries in your notebook. Now you will do the hard work. The busy work of marking key words, asking questions, looking up other references can be fun and it moves quickly. This work of transforming your spirit on the other hand is hard and many times slow work which we end up bailing out on. If your enemy cannot keep you out of Bible study - learning about the Lord - then he will try another tactic. This tactic is even more devastating: he will try and hinder you from a truly renewed mind. You are now responsible for what you have learned. Do not let the accuser rob you of all you have been striving for!

- Be transformed by what you have been learning.

There are many steps we could discuss here about how to be transformed in your thinking – but I believe transformation comes from the Lord alone. Sure we could list here 10 points on how to be transformed, but many have done that and still come up with only temporary results. The Lord is after an eternal change of heart.

- So go get with Him alone and ask Him, “O Lord, I want Your Word to transform me – I am Yours, shine Your light in my life and let’s get going!”

An unspeakable joy awaits you!

Only remember, just as your car needs routine checkups and adjustments, so do you!

MODIFIED TEXT DISCOVERY

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- Read for the Overview and not specifics.

Record your first impressions.

- Mark God, Jesus and Holy Spirit.

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.
- Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good
- Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”
- Title the paragraph summaries with short comments on what takes place in that particular paragraph.
- Title the chapter itself.

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

HOW TO STUDY THE BIBLE

1. Get the overview (the big picture)

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

2. Focus on specific passages

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

3. Relate the details to the whole

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

4. Interpret the meaning of the passage

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the "unsolvable" issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

5. Apply the Scriptures you have studied

Because “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work” you can come to God’s word and expect to be changed. That is what application is: “Lord, change me into the image of Your Son.”

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life. It is NOT about gaining knowledge; knowledge puffs up.

Some overall guidelines to Bible study

Personal

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

Academic

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

www.biblegateway.com

www.biblestudytools.com

www.biblica.com

www.biblos.com

www.blueletterbible.org

preceptaustin.org

A word about inductive Bible study:

This type of study begins with the Word of God instead of man's ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.

OBSERVING THE TEXT

After you have done the preliminary overview, you are prepared to look into the details of the passage under review.

In the overview, you noted the **themes** of each chapter. Now you will zero in on one specific chapter and look for details. Each chapter will support the overall theme of the book. See how this is done and note your observations either in the margin or on extra paper.

Repetition

To properly discover the message and themes within the chapter or passage, as with the overview, **repetition and familiarity** are your best tools.

- Begin with prayer, asking the Lord to open your eyes to see truth.
- ✓ Look at your chapter with **key, repeated words** in mind. Record these as you find them.

Also record key, **repeated phrases**, such as “in Christ.”

- ✓ After reading through the chapter, looking for key words and phrases, now you may find **contrasts**. These are very enlightening and helpful. Light/ darkness; death/ life; obedience/ disobedience; grace/ law; sin/ flesh, are all contrasts that can give a depth of understanding to a passage.
- ✓ Also look for **comparisons** using signal words “like or as.” Comparisons point out similarities. “The devil prowls around *like* a roaring lion.”
- ✓ Mark words of **time and place**. “When, then, after, later, in three days, ten years later”
- ✓ Mark **terms of conclusion** such as “therefore” or “finally.” These will alert you to the closing points of an argument.

5WH

- Make sure you always ask yourself the **5WH**. These are probably your best teaching device in all of inductive Bible study.

The most important questions are the ones that tell you “Who.” In all of your study, you will want to discover all that you can learn about God, Jesus and the Holy Spirit. Our Lord is the reason we do Bible study. We want to meet with Him every time we sit down to do our study. Always ask the questions which will teach you more about Him.

Lists

- You will always find a list on God.

Also look for lists on Jesus and the Holy Spirit.

Each passage will have particular lists on which the author is focused. You need to find these. God communicates to us in a logical and precise method. Yes, there are some things which are incomprehensible about our God, but He has revealed much that is very intelligible for us.

“But the people who **know** their God will display strength and take action.” Dan. 11:32b
“But let him who boasts boast of this, that he **understands** and **knows** Me, that I am the LORD Who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD. Jer. 9:24

“This is eternal life, that they may **know** You, the only true God, and Jesus Christ Whom You have sent.” Jn. 17:3

By this time, you will have gone over the chapter many times. You will be amazed at how much you see now that formerly escaped your notice with just a cursory reading.

Themes

- Now you will begin to see **themes** in the chapter. These are frequently evident because of the key repeated words.

Make note of the themes in the chapter.

To get the picture of the entire chapter, it is helpful to break down the chapter into **paragraphs** and mark in the index what you see about each paragraph.

- Record these **paragraph themes** and see if you see any connection between them.

Also to maintain a consistent reading, note the **context** from one chapter or one passage to the other (those preceding and following). Never take a verse out of context. This leads to trouble in later interpretation.

Keep in mind that as you study, you are constantly asking yourself the purpose of the author in writing this particular passage.

Chapter titles

Working with chapter titles is helpful for you to see any patterns in the connection between chapters.

- Record your chapter titles at the head of each chapter.
- Record your chapter titles using the following guidelines:
 1. Use key words for your titles to help you remember the main teaching of the chapter.
 2. Keep your titles to five words or less. Try to use key words from the text.
 3. Try to find a thread between each chapter. (Sometimes this is not possible, but it is very helpful for memory when it is possible.)
 4. The chapter title must be distinctive from other chapter and paragraph titles.

❖ It also helps to find a **verse** which summarizes your main theme of the chapter. Locate this next to your chapter title.

As you work on your observations of the chapter, find how this chapter fits into the whole scheme of the entire book.

Life application

Constantly ask yourself as you are studying your verses, “What life lesson is being taught here?” And specifically ask yourself, “What life lesson is God teaching me personally here?”

“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

Rom. 12:2

WHY STUDY THE NAMES OF GOD

Jehovah-shaphat (the Lord is Judge)

Jehovah-tsidkenu (the Lord my righteousness)

Yahweh I AM (Jehovah)

NAMES OF GOD

Why study the names of God?

As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.

With each name, the Lord is declaring something about Himself to His people. The Lord desires to be KNOWN.

A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.

- 1- Become familiar with these names of God.**
- 2- Share them with others. This will solidify your own possession of these names.**
- 3- Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
- 4- Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety.**
Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.
- 5- Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**

STUDYING THE NAMES OF GOD: YAHWEH

The most common basic question we ask of someone is: “What is your name?”

Identity

- Why do certain *names* evoke certain responses from us?



The name is associated with the history of the person or place. We cannot disassociate something or someone vitally interwoven with our personal and corporate history. Even non-believers cry out, “God, help me!”

- Why do they call on One in Whom they do not believe?
- Why do we not call on the *name* of God at all times, for all things? Not just when we are at rope’s end?

Look at a few verses which teach us about the name of God.

“O LORD, our Lord, how majestic is Your **name** in all the earth Who have displayed Your splendor above the heavens!” Ps. 8:1

“But let all who take refuge in You be glad, let them ever sing for joy; and may You shelter them, that those who love Your **name** may exult in You.” Ps. 5:11

“I will tell of your **name** to my brethren; in the midst of the assembly I will praise You.” Ps. 22:22

“He restores my soul; He guides me in the paths of righteousness for His **name’s** sake.” Ps. 23:3

“For Your **name’s** sake, O LORD, pardon my iniquity, for it is great.” Ps. 25:11

“For our heart rejoices in Him, because we trust in His holy **name**.” Ps. 33:21

“Enter His gates with thanksgiving and His courts with praise, give thanks to Him, bless His **name**.” Ps. 100:4

“But You, O LORD, abide forever, and Your **name** to all generations... So the nations will fear the name of the LORD and all the kings of the earth Your glory.” Ps. 102:12, 15

“Nevertheless He saved them for the sake of His **name**, that He might make His power known.” Ps. 106:8

“Bless the LORD, O my soul, and all that is within me, bless His holy **name**.” Ps. 103:1

“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My **name**.” Ps. 91:14

“We give thanks to You, O God, we give thanks, for Your **name** is near; men declare Your wondrous works.” Ps. 75:1

“Remember this, O LORD, that the enemy has reviled, and a foolish people has spurned Your **name**.” Ps. 74:18

“Save me, O God, by Your **name**, and vindicate me by Your power.” Ps. 54:1

“I will give Your thanks forever, because You have done it, and I will wait on Your **name**, for it is good, in the presence of Your godly ones.” Ps. 52:9

“Through You we will push back our adversaries; through Your **name** we will trample down those who rise up against us.” Ps. 44:5

“If we had forgotten the **name** of our God or extended out hands to a strange god, would not God find this out? For He knows the secrets of the heart.” Ps 44:20, 21

“O LORD, I remember Your **name** in the night, and keep Your law.” Ps. 119:55

“Our help is in the **name** of the LORD, Who made heaven and earth.” Ps. 124:8

“Let them praise His **name** with dancing; let them sing praises to Him with timbrel and lyre.” Ps. 149:3

“Bring my soul out of prison, so that I may give thanks to Your **name**; the righteous will surround me, for You will deal bountifully with me.” Ps. 142:7

“For they speak against You wickedly, and Your enemies take Your **name** in vain.” Ps. 139:20
I will bow down toward Your holy temple and give thanks to Your **name** for Your lovingkindness and Your truth; for You have magnified your word according to all You **name**.” Ps. 138:2

- How do the waters, moon, etc., praise God? By doing what they were designed to do.
- What were you designed to do? The same.

The Jews took no chance of dishonoring or taking God’s name in vain. We, on the other hand, take great liberties with God’s precious and holy name.

- Why was there such reverence and awe for God’s name?
- What has changed?

Read Zeph. 3:9

“For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.”

A name in the Hebrew culture represents who they are: the person’s significance.

God did not allow man to give Him His names. God told man how He was to be addressed.

Each name of God is like a portrait - a glimpse of Who He is ... His glory, His splendor, His magnificence.

Royals use names like “your highness” or “your excellency” or “your majesty” even “your eminence.”

We learn much about God in many ways, but it is the Word of God that most clearly and most fully reveals Who He is.

Ex. 3:14, “God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’”

When God says “I AM” there is much more involved in that statement. He is stating His pre-existent, eternal self.

This is evidenced by the very same term in Greek which Jesus uttered in Jn. 8:58.

“Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I am.’” (*ego eimi*)

Jn. 8:24, 28 (I AM)

“Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.” 8:59

This declaration nearly cost Jesus His life. The Jews were very clear on what this meant. Jesus was declaring Himself to be God.

But the disciple John tells us repeatedly that His time had not yet come. Jesus was untouchable until His time had come. Jn. 7:6, 8, 30; 8:20

Jn. 12:23; 13:1; 17:1 God’s timing is perfect. That is part of God’s identity ... Who He is.

“The **name** of the LORD is a strong tower; the righteous runs into it and is safe.” Prov. 18:10

“Some boast in chariots and some in horses, but we will boast in the **name** of the LORD, our God.” Ps. 20:7

NAME OF GOD: Jehovah

MEANING: Lord, master and relational God

Verse: This is the account of the heavens and the earth when they were created, in the day that the Lord (Jehovah) God made earth and heaven. Genesis 2:4

THE JEHOVAH (YAHWEH) COVENANT NAMES OF GOD

God's Names reveal His nature and character. We know Him through His Names.

The two primary names in Hebrew are: (1) ELOHIM (The Powerful Creator), translated GOD and (2) YHWH = JEHOVAH or YAHWEH (Jewish pronunciation), translated LORD. Yhwh is His personal covenant name, that he uses with His friends, those who know him, who are in covenant with Him. This is similar to the difference between Mr. Walker and Derek. El (Elohim) is the name by which all people knew of Him. But Yah (Yahweh) is His Covenant Name, by which He revealed Himself more intimately to His Covenant people who know Him.

At the burning bush He revealed Himself to Moses as YHWH, which means the I AM, saying: "I AM that I AM, I will be who I will be." His name is 'Always'. He is the eternal unchanging one, who is faithful to keep His covenant Word.

In Covenants, the parties give themselves to each other fully, and so the Lord gives Himself to us. Thus the 8 Jehovah compound Names are covenant names which cover the 8 areas of our Covenant, revealing who He is to us in the Covenant. He says: 'I AM (Jehovah) your HEALER, VICTORY, RIGHTEOUSNESS' etc.

He is not just RIGHTEOUS, He is our RIGHTEOUSNESS! He makes us righteous, victorious and healed, with His righteousness, health and victory! That is His covenant commitment to be all in all to us, covering everything we need. If you come to know Him through His names, you will know the fullness of the Covenant, for we are PARTAKERS OF THE DIVINE NATURE!

God revealed His Names progressively in the Old Testament. He proclaimed each Name in turn in a situation that revealed the meaning of that Name. The Names were all prophetic, for they would only be brought into full manifestation through the Coming Messiah and His Atonement. Thus the situations formed Types of the fulfilment in Christ and His Atonement. When Jesus came, John recorded His claims to be the fulfilment of all these Names. JESUS = JAH-SHUA - the Lord my Salvation. Salvation is a big word that includes the manifestation of all the names.

Jesus made 8 'I AM' claims corresponding to the 8 JEHOVAH names. For example: 'I AM the GOOD SHEPHERD' = JEHOVAH ROHI. He was saying: 'I am Jehovah Rohi! All that God promised to give you is fulfilled in Me through the Covenant established in My blood. I am the Lord and the Covenant

Names are fulfilled in Me through My Blood. If you believe in Me, I will be that to you.' He also confirmed each I AM claim with a SIGN. He is all things to us through the Blood of His Covenant. We must know His Name. We receive help from Him through knowing, praising and calling on His Name.

Let us look at each Name in turn, in order to come to know Him and receive His full covenant provision in each area of our lives. He provides (gives) Himself to us:

1. The first Name that was revealed was JEHOVAH-JIREH ('the Lord is our Provider or Provision') in Genesis 22 when Abraham offered up His son Isaac. "Abraham called the name of that place JEHOVAH-JIREH (The Lord is our Provider or Provision) as it is said to this day, 'The MOUNT where the LORD will be SEEN (or 'the Mount of Manifestation'). As the first name it is foundational to the others. Jehovah Jireh signifies the God of MATERIAL MANIFESTATION, physical Provision! Supremely God was revealing that He will manifest His Son in the flesh to come and be offered up for us on Mount Moriah and on the basis of this every other blessing (name) of God is ours. "God so LOVED the world, that He GAVE His only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). "He who did not withhold His only Son, but delivered Him up for us all, how shall he not with (and through) Him also freely GIVE us all things?" (Romans 9:32).

Jesus claimed in John 6: "I AM the Bread of Life" (v32,33,35,41). He would be offered up to God and be broken and multiplied as God's provision to feed the world.
See also 3John 2, 2Corinthians 8:9; 9:8, Philippians 4:19, Matthew 6:33, Psalm23:1.

2. Then He revealed Himself as JEHOVAH ROPHE = 'I AM the LORD your HEALER' (Exodus 15:26) in the incident of the bitter waters (a picture of humanity under the curse). God revealed how He would provide Healing to us: "The LORD showed Moses a TREE, which when he cast into the waters, the waters were made sweet." On the Tree of Calvary He exchanged our sicknesses for His Health.

Jesus claimed to be the one who would reverse the curse and heal all sickness when He said: "I AM the RESURRECTION and the LIFE" (John11:25,26, 1Peter2:24), and proved it by raising Lazarus from the dead after 4 days, reversing his sickness.

3. The next revelation was JEHOVAH NISSI ('the Lord is My Victory') in Exodus 17:15, which was the name of the sacrificial altar built after a battle with Amalek where victory came through Moses holding up the rod of God (the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit, trusting in His blood and holding up (declaring and calling upon) his Name as our banner of victory (Rev12:11, Jehoshaphat).

Jesus proved Himself to be our Victory when He rose triumphant from the dead saying:
"I AM the First and the Last. I AM the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev1:17,18).

4. The book of Leviticus contains the revelation of JEHOVAH MCKEDDESH
"The Lord our Sanctifier, who makes us holy" (20:8, 21:8,15,23; 22:15,32). He separates us from sin and unto God, transforming us into the image of Christ from glory to glory.
Jesus: "I AM the Way, the Truth and the Life" (John 14:6) turning the water into wine (1Thess 5:23)

5. JEHOVAH SHALOM -our PEACE (restored FELLOWSHIP with God bringing WHOLENESS (Judges 6:24- Gideon). Jesus: "I AM the true Vine" (John 15:1, Eph 2:14).

6. JEHOVAH ROHI -the Lord is my Shepherd (Psalm 23:1). Jesus - John 10:11.

7. JEHOVAH TSIDKENU -the Lord our Righteousness (Jer. 23:5,6; 33:15,16).
Jesus: "I AM the DOOR (into the Kingdom)" (John 10:7,9). See 2Cor 5:21; 1Cor 1:30.

8. JEHOVAH SHAMMAH = THE LORD is THERE - His overflowing Presence within and upon us, His Temple (Ezekiel 48:35). Jesus: "I AM the LIGHT" (John 8:12).

God the Judge = Jehovah-Shaphat

Genesis 15:12–16

GENESIS 15:12–16

“The Lord said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs But I will bring judgment on the nation that they serve’ (Gen. 15:13–14).

Judgment ultimately belongs to God alone, which Scripture time and again emphasizes. He is the one who “will judge the righteous and the wicked” (Eccl. 3:17). On that final day, the Lord will judge “the secrets of men by Christ Jesus” (Rom. 2:16), and will admit into His eternal kingdom only those whose names are written in the book of life (Rev. 20:11–15).

The Word of God is clear that our Creator does not reserve all judging until the time of Christ’s return; rather, He may intervene in history to judge evil. As the great Judge, the Lord reserves the right to bring justice to bear upon evildoers before that day on which He will bring His plan of redemption to its completion. This is the teaching of today’s passage. In swearing an oath by Himself to keep His promise to Abram and his descendants, God pledges both to judge those who will afflict the patriarch’s children in Egypt and the Amorites dwelling in the Promised Land when Abram receives his revelation from the Lord (Gen. 15:12–16).

What is notable about this episode is how the twin themes of salvation and judgment are intertwined therein. The future Israelites will be rescued from Egypt and God is going to crush His enemy the pharaoh in order to accomplish this feat (Gen. 15:14; Ex. 3). This delivered people will inherit Canaan, but only after the wickedness of the pagan inhabitants rises to the level where God must cause the land to vomit them out (Gen. 15:16; Lev. 18:24–30). In every contest, there must be a winner and a loser. For the Lord to win the battle, His enemies must lose. Such is the case in every episode of judgment and redemption in history, and on judgment day, those who ally themselves with God will find themselves enjoying the final victory, while those who oppose Him will experience utter defeat. What John Calvin says in commenting on today’s passage applies to the salvation of all people: “The sons of Abram could not otherwise be saved than by the destruction of others.”

God brings this wrath upon His enemies when He has determined that their iniquity is complete (Gen. 15:16). Those who impenitently add to their iniquity will fill up the cup of judgment to the point where the Lord will pour it upon them, but those who repent and follow Him will not meet eternal suffering.

Coram Deo

Many people presume upon God’s patience since He does not execute His wrath every time they sin. They might think that He is overlooking their transgressions rather than postponing judgment so that they might find repentance (Rom. 2:4). Let us take care in presenting the gospel to make sure people understand that His patience will not last forever. May we also not take advantage of His patience lest we fall under the hand of His discipline.

For Further Study

PSALMS 50:1–6 JEREMIAH 25:15–38 2 TIMOTHY 4:1 REVELATION 16:17–21

<https://www.ligonier.org/learn/devotionals/god-judge>

יהוה צדקנו

YAHWEH TSIDKENU - THE LORD OUR RIGHTEOUSNESS

Yahweh Tsidkenu

YAHWEH-TSIDKENU: The Lord Our Righteousness- Jeremiah 23:5-6 “Behold, the days are coming,” declares the Lord, “When I will raise up for David a righteous Branch... And this is His name by which He will be called, ‘The Lord our righteousness.’” In Jeremiah God pronounced judgment against Israel and gave them the promise of a righteous Branch (Jesus) who would bring restoration. It is only through the Lord sending His Son that we can be made righteous. Jesus Christ became sin for us so that we could become the Righteousness of God (2 Corinthians 5:21). When we turn and repent, we are cleansed of our sin. “This righteousness from God comes through faith in Jesus Christ to all who believe.” (Romans 3:22).

Insights for Living – Chuck Swindoll Outline for Romans

Paul showed how:

human beings lack God's righteousness because of our sin (1–3)
receive God's righteousness when God justifies us by faith (4–5)
demonstrate God's righteousness by being transformed from rebels to followers (6–8)
confirm His righteousness when God saves the Jews (9–11)
and apply His righteousness in practical ways throughout our lives (12–16).

Outline

- I. The Gospel as the Revelation of God's Righteousness ([1:1–17](#))
- II. God's Righteousness in His Wrath against Sinners ([1:18–3:20](#))
- III. The Saving Righteousness of God ([3:21–4:25](#))
- IV. Hope as a Result of Righteousness by Faith ([5:1–8:39](#))
- V. God's Righteousness to Israel and to the Gentiles ([9:1–11:36](#))
- VI. God's Righteousness in Everyday Life ([12:1–15:13](#))
- VII. The Extension of God's Righteousness through Paul's Mission ([15:14–16:23](#))
- VIII. Final Summary of the Gospel of God's Righteousness ([16:25–27](#))

<https://www.esv.org/resources/esv-global-study-bible/introduction-to-romans/>

Summary of Romans: “His thesis is this: the gospel declares that God's righteousness, his saving justice, is available for all people—Jews and Gentiles alike—through faith.”

So first, Paul demonstrates why justification is by faith, and the basic reason is that all people, Jew and Gentile alike, have sinned.

<https://renew.org/summary-of-romans/>

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<https://www.samstorms.org/all-articles/post/arguing-with-god-or--the-clay-that-complained-romans-914-23> {dealing with Romans 9}

TERMS

Acrostic: An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a poem (or other form of writing) in which the first letter (or syllable, or word) of each line (or paragraph, or other recurring feature in the text) spells out a word, message or the alphabet.

<https://en.wikipedia.org/wiki/Acrostic>

a text, usually a poem, in which particular letters, such as the first letters of each line, spell a word or phrase. <https://dictionary.cambridge.org/us/dictionary/english/acrostic>

Antiphonal music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

Chiasm: a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (*x*). This device can either mark entire psalms or merely highlight certain segments.

Condensed expression: also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

Context: the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

Cross reference: verses located in other places within scripture which relate and explain the currently observed text

Declarative praise: praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

Descriptive praise: psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

Distich: a two-line compound thought; also called a bi-colon

Eisegesis: the process is misinterpreting a text by reading into the text one’s preconceived ideas

Exegesis: explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

External Evidence: Data derived from sources other than the document under consideration

Hendiadys: the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?”

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalm 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalm 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

Hesed – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

Historical Critical Method: Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

Hypostatic Union: union of Christ’s human and divine natures in one being

Inclusio - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

Internal Evidence: Data derived from the document under consideration itself

Kerugma - Kerygma (from the ancient Greek word κήρυγμα kérugma) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

Kerugma is the Greek word associated with preaching. It means "proclamation or proclaiming." At least five elements are involved in the New Testament kerugma.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God's wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.

Litotes or Meiosis

Ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., "You won't be sorry" meaning you'll be glad)

"Not badly at all"

"I am not as young as I used to be"

Definition: A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city*. Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

Maskil: a song for teaching purposes as well as artistic, it's exact meaning is unknown but it is attached to 13 psalms

Merism (Latin merismus, Greek μερισμός merismós) is a **rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

Metonymy: use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

Original Language: the language in which the text was originally written (for instance, Greek for the New Testament)

Parallelism: a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

Pericope: in rhetoric, a unit or passage of writing that forms a thought, such as a story

Pesher: The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

Psalms

Hallel psalms: Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalms 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

Imprecatory psalms: those which contain the request for God to judge the enemies of the psalmist

Psalms of lament: psalms characterized by a complaint or distress expressed by the psalmist

Laments of the individual: there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

Interior lament: psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

Psalms of Confidence These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and

should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

Psalms of praise: psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

Psalms of thanksgiving: usually involves the psalmist gratitude at deliverance from crisis

Songs of ascent: Psalms 120-134 which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

Torah psalms: three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

Yahweh is King psalms: "*YHWH malak*" – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

Qal vahomer: the basic idea of "how much more", if God cares for the lilies of the field, then how much more will He care for His children

Selah *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

Sitz im leben: "setting in life" is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

Stich or colon: the line or completed thought segment of poetry

Strophe: a larger thought segment in Hebrew poetry, made up of multiple stichs

Syncretism: the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a "better" religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

Cultural syncretism is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,examples%2C%20and%20the%20Ghost%20Dance.>

Targum, (Aramaic: "Translation," or "Interpretation"), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation. The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

Tehillim: the Hebrew word which designates the Book of Psalms; it means "praises"

Torah: the revelation of God's character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God's will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God's ways, God's works and God's words

Typology: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

Unit: the basic words or phrases that make up the larger thought segment of a poetic line or stich

Wisdom motifs: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

Writings: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.

Romans 8:11 KJV

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.

JUSTIFICATION

The doctrine of justification is one of the most important biblical teachings. This was the primary issue of the Protestant Reformation. The vital point of this doctrine is that God does the work of justifying and not man. Man cannot justify himself.

Rom. 3:27, 28 clearly proclaims the truth of this tenet of our faith.

“Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law.”

Verse 26 of the same chapter says, *“For the demonstration, I say, of His righteousness at the present time, so that He would **be just** and the **justifier** of the one who has faith in Jesus.”*

- ✓ While Romans is the book declaring **God as the Justifier** of a believing man, the Old Testament gives us some insight into this truth as well.

Paul proclaims that man is justified by faith. The opposite of a faith-produced justification would be a works-produced justification, a law-centered justification. Yet, nowhere does the psalmist in the psalm most associated with God’s law (Ps. 119), announce that he is justified by the law. In fact, he repeatedly prays to the Lord to “save” him, to deliver him, to redeem him. He asks the Lord to *cause* him to incline his heart to God’s testimonies (36), to *cause* him to keep God’s law (34), to *cause* him to walk in the path of God’s commandments (35). He acknowledges that his blameless state is totally dependent on God. Nowhere does the psalmist comment on his goodness or his own abiding by the law as his guarantee for salvation. He does not expect God’s help based on his own merit but “according to God’s word.” Because God is in a covenant relationship with the psalmist, God will perform all His promises regarding the salvation of His heir.

Ps. 103:12, “As far as the east is from the west, so far **has He removed** our transgressions from us.”

Habakkuk tells us that “the righteous will live by his faith.” **Hab. 2:4b**

❖ Hebrew for “justify” is #6663 *tsadak* (or *sadaq*): a verb meaning to be right, to be righteous, to be just, to be innocent, to be put right, to justify, to declare right
*“As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will **justify** the many, as He will bear their iniquities.” Is. 53:11*

- Not only does God do the **justifying**, He has made it a legal certainty. Theologians refer to this truth of justification as *forensic* because it has “to do with legal proceedings.”

Grudem’s Systematic Theology: “**justification** is an instantaneous legal act of God in which He (1) thinks of our sins as forgiven and Christ’s righteousness as belonging to us, and (2) declares us to be righteous in his sight.”

IMPUTATION

This act of justification involves the act of more than just declaring us innocent. That would be a merely neutral standing before God. We would be just as Adam (and we all know how that turned out). No, we are forgiven of our sins AND we are imputed the righteousness of Christ.

*“I will rejoice greatly in the LORD, my soul will exult in my God; for He has clothed me with garments of salvation, **He has wrapped me with a robe of righteousness**, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.” Is. 61:10*

Impute: to think of as belonging to someone, and therefore to cause it to belong to that person. God “thinks of” Adam’s sin as belonging to us, and it therefore belongs to us, and in justification he thinks of Christ’s righteousness as belonging to us and so relates to us on this basis. Grudem

Rom. 4:6, “Just as David also speaks of the blessing on the man to whom God *credits* righteousness apart from works.”

Imputation is encountered three times in this doctrine of justification.

First, Adam’s sin was imputed to his descendants. **Rom. 5:12**

Second, our sin was imputed to Christ. **2 Cor. 5:21**

Third, Christ’s righteousness is imputed to us. Now God sees Christ in us when we identify in covenant relationship with our Lord. **Rom. 5:18**

“For in it (the gospel) the righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous man shall live by faith.’” Rom. 1:17

✓ This verse was the watchword of the Reformation. This verse helped to lead Martin Luther into the truth of justification by faith.
“This text was to me the true gate of Paradise.”

Now let us break down this verse phrase by phrase.

The righteous

Christ is our righteousness.

The believer has ceased trying to please God and has turned to Jesus instead for the righteousness that God gives freely.

1 Cor. 6:11, “Such were some of you; but you were washed, but you were sanctified, but you were *justified* in the name of the Lord Jesus Christ and in the Spirit of our God.”

- The focus is on the *past* work of Christ. He has done it all!

Shall live

In **Galatians chapter 3**, it is pointed out to the Galatians that they had started by receiving the Spirit by faith, but now they are trying to move toward perfection by the works of the flesh.

They had ceased to live by faith. **Gal. 3:2, 3, 5, 6, 11, 12, 21**

- The focus on the *present* life of faith versus a life of works.

By his faith.

As the book of **Hebrews** tells us, especially in **chapter 11**, believing God means acting on that belief. With each entry in **chapter 11**, the writer tells us that each believer lived *by faith*.
“By faith Abel offered a better sacrifice ... by faith Noah prepared an ark ... by faith Abraham obeyed by going out to a place which he was to receive for an inheritance; and he went out not knowing where he was going.”

- The focus is on the *future* promises which give the believer the proper perspective for the life of faith.

“By faith Abraham lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God.” Heb. 11: 9, 10

The Law cannot save us.

Gal. 2:16, “Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

Gal. 3: 11, “Now that no one **is justified** by the Law before God is evident; for, ‘The righteous man shall live by faith.’”

Acts 13: 39, “And through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.”

So what does the Law do for us?

Rom. 3: 20, “Because by the works of the Law no flesh will be **justified** in His sight; for through the Law comes the knowledge of sin.”

Gal. 3: 24, “Therefore the Law has become our tutor to lead us to Christ, so that we may be **justified by faith**.”

Now that we see the Law cannot save us, what can we do?

Rom. 4: 5, “But to the one who does not work, but **believes in Him** who justifies the ungodly, his faith is credited as righteousness.” Notice who God justifies ... the ungodly.

What is our future?

Titus 3: 7, “So that being justified by His grace, we would be made **heirs according to the hope of eternal life**.”

Rom. 4: 13, “For the promise to Abraham or to his descendants that he would be **heir of the world** was not through the Law, but through the righteousness of faith.”

Rom. 5: 1, “Therefore, having been justified by faith, **we have peace** with God through our Lord Jesus Christ ... Much more then, having now been justified by His blood, we shall be **saved from the wrath of God** through Him.”

John Murray says, “**Justification is still the article of the standing or falling of the Church.**”

Redemption Accomplished and Applied

*“Behold, days are coming,” declares the LORD, “When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, ‘**the LORD our righteousness**.’” Jer. 23:5, 6*

We are justified because He is our righteousness.

He is our Jehovah-tsidkenu

JUSTIFICATION

IS BY FAITH	Rom. 3:24; 5:1; Gal. 2:16	Faith in Christ
IS A GIFT	Rom 3:24	
IS BY GOD’S GRACE	Rom. 3:24	
IS THROUGH REDEMPTION WHICH IS IN CHRIST	Rom. 3:24	
IS OFFERED TO CIRCUMCIZED AND UNCIRCUMCIZED	Rom. 3:30	
IS THE WAY TO PEACE	Rom. 5:1	
IS NOT BY WORKS OF THE LAW	Rom. 3:28; Gal. 2:16	
IS REVEALED IN SCRIPTURES	Gal. 3:8, 24	
IS REVEALED IN THE LAW AS OUR TUTOR	Gal. 3: 24	

“Justification and sanctification can never be separated.
God does not justify whom He does not sanctify.”

John MacArthur

Are you persuaded that God has justified you?

Do not rest today until that question is settled in your heart.

NOTES ON SHEOL

What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?

<https://www.gotquestions.net/Printer/sheol-hades-hell-PF.html>

Question: "What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?"

Answer: The different terms used in the Bible for heaven and hell—sheol, hades, gehenna, [the lake of fire](#), paradise, and [Abraham's bosom](#)—are the subject of much debate and can be confusing.

The word *paradise* is used as a synonym for *heaven* ([2 Corinthians 12:3-4](#); [Revelation 2:7](#)). When Jesus was dying on the cross and one of the thieves being crucified with Him asked Him for mercy, Jesus replied, "I tell you the truth, today you will be with me in paradise" ([Luke 23:43](#)). Jesus knew that His death was imminent and that He would soon be in heaven with His Father. Therefore, Jesus used *paradise* as a synonym for *heaven*, and the word has come to be associated with any place of ideal loveliness and delight.

Abraham's bosom is referred to only once in the Bible—in the story of Lazarus and the rich man ([Luke 16:19-31](#)). *Abraham's bosom* was used in the Talmud as a synonym for *heaven*. The image in the story is of Lazarus reclining at a table leaning on Abraham's breast—as John leaned on Jesus' breast at the Last Supper—at the heavenly banquet. The point of the story is that wicked men will see the righteous in a happy state, while they themselves are in torment, and that a "great gulf" that can never be spanned exists between them ([Luke 16:26](#)). Abraham's bosom is obviously a place of peace, rest, and joy—in other words, paradise.

In the Hebrew Scriptures, the word used to describe the realm of the dead is *sheol*. It simply means "the place of the dead" or "the place of departed souls/spirits." The New Testament Greek equivalent to *sheol* is *hades*, which is also a general reference to "the place of the dead." The Greek word *gehenna* is used in the New Testament for "hell" and is derived from the Hebrew word *hinnom*. Other Scriptures in the New Testament indicated that sheol/hades is a temporary place where souls are kept as they await the final resurrection. The souls of the righteous, at death, go directly into the presence of God—the part of sheol called "heaven," "paradise," or "Abraham's bosom" ([Luke 23:43](#); [2 Corinthians 5:8](#); [Philippians 1:23](#)).

The lake of fire, mentioned only in [Revelation 19:20](#) and [20:10, 14-15](#), is the final hell, the place of eternal punishment for all unrepentant rebels, both angelic and human ([Matthew 25:41](#)). It is described as a place of burning sulfur, and those in it experience eternal, unspeakable agony of an unrelenting nature ([Luke 16:24](#); [Mark 9:45-46](#)). Those who have rejected Christ and are in the temporary abode of the dead in hades/sheol have the lake of fire as their final destination.

But those whose names are written in the [Lamb's book of life](#) should have no fear of this terrible fate. By faith in Christ and His blood shed on the cross for our sins, we are destined to live eternally in the presence of God.

SHEOL

she'-ol (she'ol):

1. The Name:

This word is often translated in the King James Version "grave" (e.g. [Genesis 37:35](#); [1 Samuel 2:6](#); [Job 7:9](#); [14:13](#); [Psalms 6:5](#); [49:14](#); [Isaiah 14:11](#), etc.) or "hell" (e.g. [Deuteronomy 32:22](#); [Psalms 9:17](#); [18:5](#); [Isaiah 14:9](#); [Amos 9:2](#), etc.); in 3 places by "pit" ([Numbers 16:30,33](#); [Job 17:16](#)). It means really the unseen world, the state or abode of the dead, and is the equivalent of the Greek Hades, by which word it is translated in Septuagint. The English Revisers have acted somewhat inconsistently in leaving "grave" or "pit" in the historical books and putting "Sheol" in the margin, while substituting "Sheol" in the poetical writings, and putting "grave" in the margin ("hell" is retained in [Isaiah 14](#)). Compare their "Preface." The American Revisers more properly use "Sheol" throughout. The etymology of the word is uncertain. A favorite derivation is from sha'al, "to ask" (compare [Proverbs 1:12](#); [27:20](#); [30:15,16](#); [Isaiah 5:14](#); [Habakkuk 2:5](#)); others prefer the sha'al, "to be hollow." The Babylonians are said to have a similar word Sualu, though this is questioned by some.

2. The Abode of the Dead:

Into Sheol, when life is ended, the dead are gathered in their tribes and families. Hence, the expression frequently occurring in the Pentateuch, "to be gathered to one's people," "to go to one's fathers," etc. ([Genesis 15:15](#); [25:8,17](#); [49:33](#); [Numbers 20:24,28](#); [31:2](#); [Deuteronomy 32:50](#); [34:5](#)). It is figured as an under-world ([Isaiah 44:23](#); [Ezekiel 26:20](#), etc.), and is described by other terms, as "the pit" ([Job 33:24](#); [Psalms 28:1](#); [30:3](#); [Proverbs 1:12](#); [Isaiah 38:18](#), etc.), ABADDON (which see) or Destruction ([Job 26:6](#); [28:22](#); [Proverbs 15:11](#)), the place of "silence" ([Psalms 94:17](#); [115:17](#)), "the land of darkness and the shadow of death" ([Job 10:21](#)). It is, as the antithesis of the living condition, the synonym for everything that is gloomy, inert, insubstantial (the abode of Rephaim, "shades," [Job 26:5](#); [Proverbs 2:18](#); [21:16](#); [Isaiah 14:9](#); [26:14](#)). It is a "land of forgetfulness," where God's "wonders" are unknown ([Psalms 88:10-12](#)). There is no remembrance or praise of God ([Psalms 6:5](#); [88:12](#); [115:17](#), etc.). In its darkness, stillness, powerlessness, lack of knowledge and inactivity, it is a true abode of death (see DEATH); hence, is regarded by the living with shrinking, horror and dismay ([Psalms 39:13](#); [Isaiah 38:17-19](#)), though to the weary and troubled it may present the aspect of a welcome rest or sleep ([Job 3:17-22](#); [14:12](#)). The Greek idea of Hades was not dissimilar.

(1) Not a State of Unconsciousness.

Yet it would be a mistake to infer, because of these strong and sometimes poetically heightened contrasts to the world of the living, that Sheol was conceived of as absolutely a place without consciousness, or some dim remembrance of the world above. This is not the case. Necromancy rested on the idea that there was some communication between the world above and the world

below ([Deuteronomy 18:11](#)); a Samuel could be summoned from the dead ([1 Samuel 28:11-15](#)); Sheol from beneath was stirred at the descent of the king of Babylon ([Isaiah 14:9](#)). The state is rather that of slumbrous semi-consciousness and enfeebled existence from which in a partial way the spirit might temporarily be aroused. Such conceptions, it need hardly be said, did not rest on revelation, but were rather the natural ideas formed of the future state, in contrast with life in the body, in the absence of revelation.

(2) Not Removed from God's Jurisdiction.

It would be yet more erroneous to speak with Dr. Charles (Eschatology, 35) of Sheol as a region "quite independent of Yahwe, and outside the sphere of His rule." "Sheol is naked before God," says Job, "and Abaddon hath no covering" ([Job 26:6](#)). "If I make my bed in Sheol," says the Psalmist, "behold thou art there" ([Psalms 139:8](#)). The wrath of Yahweh burns unto the lowest Sheol ([Deuteronomy 32:22](#)). As a rule there is little sense of moral distinctions in the Old Testament representations of Sheol, yet possibly these are not altogether wanting (on the above and others points in theology of Sheol).

(3) Relation to Immortality.

To apprehend fully the Old Testament conception of Sheol one must view it in its relation to the idea of death as something unnatural and abnormal for man; a result of sin. The believer's hope for the future, so far as this had place, was not prolonged existence in Sheol, but deliverance from it and restoration to new life in God's presence ([Job 14:13-15](#); [19:25-27](#); [Psalms 16:10,11](#); [17:15](#); [49:15](#); [73:24-26](#); see IMMORTALITY; ESCHATOLOGY OF THE OLD TESTAMENT; RESURRECTION). Dr. Charles probably goes too far in thinking of Sheol in Psalms 49 and 73 as "the future abode of the wicked only; heaven as that of the righteous" (op. cit., 74); but different destinies are clearly indicated.

3. Post-canonical Period:

There is no doubt, at all events, that in the postcanonical Jewish literature (the Apocrypha and apocalyptic writings) a very considerable development is manifest in the idea of Sheol. Distinction between good and bad in Israel is emphasized; Sheol becomes for certain classes an intermediate state between death and resurrection; for the wicked and for Gentiles it is nearly a synonym for Gehenna (hell). For the various views, with relevant literature on the whole subject, see ESCHATOLOGY OF THE NEW TESTAMENT; also DEATH; HADES; HELL, etc.

James Orr

<https://www.biblestudytools.com/dictionary/sheol/>