

Book of Romans

Paul had been ministering several years when he wrote the letter to the Christians in Rome. He did not know what they had been taught about Christianity. For this reason he sets forth in his letter to the Romans an orderly teaching about Christianity from beginning to end. Since he knew that Rome did not have a Jewish culture or religious belief, he bases his teaching on universal truths, such as he had used in his ministry with the gentile world.

Paul teaches us the full extend of salvation, going beyond justification to sanctification and glorification to show how God deals with all the effects of sin in our lives and the world. The last part of the epistle deals with practical implementation of the truths he teaches in the first part of the book.

We do not study Romans as a mere academic, intellectual or religious exercise. Paul says that the gospel that he teaches in Romans is the "power of God for the salvation" (Romans 1:16). For this reason we study Romans a living book that gives us power to possess salvation. A real comprehension of the book will takes us many time in prayer before God asking that he change our lives, attitudes and dedication before Him.

The study will consist of a series of questions about each passage which will certainly lead to many questions, comments and often to delve into other areas of the Bible.

Stephen Searfoss

Romans
Lesson 1
Introduction

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Let's meet Paul the author of Romans

In Philippians 3:4-6 Paul himself shares part of his curriculum with us.

Philippians 3

4 though I myself have reasons for such confidence.

If anyone else thinks he has reasons to put confidence in the flesh, I have more: 5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; 6 as for zeal, persecuting the church; as for legalistic righteousness, faultless.

1. How did Paul rate his curriculum in relation to other people's curriculum?

2. What were Paul's credentials in relation to Judaism?

3. How did Paul feel about his relationship to the law?

Acts 7

57 At this they covered their ears and, yelling at the top of their voices, they all rushed at him, 58 dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul. 59 While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." 60 Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

Acts 8

1 And Saul was there, giving approval to his death.

On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. 2 Godly men buried Stephen and mourned deeply for him. 3 But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

4. What is Paul (Saul) doing the first time we see him in the book of Acts?

5. What did Paul (Saul) begin to do after the death of Stephen?

Acts 9

1 Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest 2 and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. 3 As he neared Damascus on his journey, suddenly a light from heaven flashed around him. 4 He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"

5 "Who are you, Lord?" Saul asked.

“I am Jesus, whom you are persecuting,” he replied. 6 “Now get up and go into the city, and you will be told what you must do.”

7 The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. 8 Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. 9 For three days he was blind, and did not eat or drink anything.

10 In Damascus there was a disciple named Ananias. The Lord called to him in a vision, “Ananias!” “Yes, Lord,” he answered.

11 The Lord told him, “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. 12 In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.”

13 “Lord,” Ananias answered, “I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. 14 And he has come here with authority from the chief priests to arrest all who call on your name.”

15 But the Lord said to Ananias, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. 16 I will show him how much he must suffer for my name.”

17 Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.” 18 Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized, 19 and after taking some food, he regained his strength.

Saul spent several days with the disciples in Damascus. 20 At once he began to preach in the synagogues that Jesus is the Son of God. 21 All those who heard him were astonished and asked, “Isn’t he the man who raised havoc in Jerusalem among those who call on this name? And hasn’t he come here to take them as prisoners to the chief priests?”

22 Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.^[a]

6. Why did Paul (Saul) go to Damascus?

7. Who did Paul meet on his way to Damascus?

8. What purpose did God tell Ananias he had for Paul?

9. What did Paul prove to the Jews in Damascus?

Acts 19

8 Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God. 9 But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. 10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

11 God did extraordinary miracles through Paul, 12 so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

10. How long did Paul teach in the school of Tyrannus?

11. Are we told what it was that Paul taught in the school of Tyrannus?

12. In what geographical region was the word of God spread as a result of Paul teaching in the school of Tyrannus?

13. According to this passage did Paul travel through out this entire region?

14. How did the people living in the province of Asia hear the word of God?

1 Thessalonians 2

1 You know, brothers, that our visit to you was not a failure. 2 We had previously suffered and been insulted in Philippi, as you know, but with the help of our God we dared to tell you his gospel in spite of strong opposition. 3 For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. 4 On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts. 5 You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. 6 We were not looking for praise from men, not from you or anyone else.

As apostles of Christ we could have been a burden to you, 7 but we were gentle among you, like a mother caring for her little children. 8 We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.

Acts 16

22 The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten. 23 After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully.

15. What afflictions did Paul have in Philippi?

16. What personality characteristics did Paul display by daring to tell about the Gospel in Thessalonica?

17. What personality trait did Paul display to the believers in Thessalonica by being like a mother to them?

18. Would we normally expect to find both of these personality traits in the same person?

19. Whom does Paul say that the gospel he shared in Thessalonica belonged to?

Romans 2

16 This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

20. Paul says that what he writes describes what future event?

21. What does Paul call what he is writing?

2 Peter 3

15 Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. 16 He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

22. Peter says that Paul writes with what kind of wisdom?

23. What does Peter compare Paul's writings to?

Letter or Doctrinal treatise?

We say that Romans is a letter written to the Romans. While it is true that there is an introduction to a letter at the beginning and a conclusion of a letter at the end, the main part of Romans is an orderly treatise on Christian doctrine.

24. What is it we find in Romans 1:1 to 1:15?

25. What is it we find in Romans 15:13 to 16:27?

26. What is it we find in Romans 1:16 to 15:12?

27. Fill in this diagram with the names of the sections:

Romans 1:1-15

Romans 1:16 to 15:12

Romans 15:13 to 16:27

Introduction to the Letter

Romans 1

1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— 2 the gospel he promised beforehand through his prophets in the Holy Scriptures 3 regarding his Son, who as to his human nature was a descendant of David, 4 and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord. 5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith. 6 And you also are among those who are called to belong to Jesus Christ.

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

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

28. If Romans is a letter, What part do we find in Romans 1:1?

29. If Romans is a letter, What part do we find in Romans 1:7?

30. Normally we brag as believers of being set apart from what things?

31. What activity was Paul set apart for?

32. What had God promised through his prophets?

33. How was Jesus declared to be the Son of God?

34. Which people should come to obedience through faith?

35. Who was Romans written to?

36. What were the Romans that Paul wrote to, called to be?

Romans 1

8 First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. 9 God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you 10 in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.

11 I long to see you so that I may impart to you some spiritual gift to make you strong— 12 that is, that you and I may be mutually encouraged by each other's faith. 13 I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

14 I am obligated both to Greeks and nonGreeks, both to the wise and the foolish. 15 That is why I am so eager to preach the gospel also to you who are at Rome.

37. What does Paul give thanks for?

38. In what way does Paul say he serves God?

39. Was there something that the believers in Rome could do for Paul? What was that?

Romans 15

20 It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. 21 Rather, as it is written: "Those who were not told about him will see, and those who have not heard will understand." 22 This is why I have often been hindered from coming to you.

23 But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you,

40. What was it that had often hindered Paul's trip to Rome?

41. Paul mentions two divisions of humanity in verse 14. What are they?

42. Based on these divisions of humanity to which one is the book of Romans directed?

All of this brings us to what we could consider as the central theme of the book of Romans:

Romans 1

16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

43. Here Paul mentions another division of humanity. Which division is that?

44. Why did Paul first mention the other division of humanity and why does he wait to mention this one?

45. Write here what you understand as salvation. (Later we will compare this to what you consider salvation to be after studying the book of Romans.)

Romans
Lesson 2
1:16 to 1:32

Romans 1

16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. 17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

1. Was Paul close to being ashamed of the gospel?

2. What was he really saying by saying "not ashamed" of the gospel?

3. What is the importance of the power of God in relation to salvation?

4. What condition is added to "everyone"?

5. Why first to the Jew?

6. Does God have the right to first save the Jews if He wants to?

7. What does "revealed" mean?

8. Is something that is "revealed" widely known before it is revealed?

9. What is revealed in verse 17?

10. Where is what is revealed in verse 17 revealed at?

11. Do we expect an ordinary person to know the righteousness or justice of God?

12. Should we be surprised to hear this question? "If there is a God why is there so much injustice or unrighteousness?"

13. In what sense is the righteousness of God by faith?

14. Why does a righteousness person have to live by faith?

15. What is being revealed in verse 18?

16. Where is what is revealed in verse 18 revealed from?

17. Should we expect a normal person to know of the wrath of God?

18. Do most primitive religions speak of a content god or an angry god?

19. Should a just God have wrath? If so why?

20. Without the gospel could you confuse an angry God with an unjust God?

21. What are the two things that God has wrath against?

22. Who is wickedness committed against?

23. Who is godlessness committed against?

24. If God really exists which is most important: wickedness or godlessness?

25. How does a man suppress the truth?

26. Does the fact that God gets angry against wickedness and godlessness partially show us that He is just?

19 since what may be known about God is plain to them, because God has made it plain to them. 20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

27. Is there something that can be known about God?

28. What is revealed or made plain in verse 20?

29. Where is what is revealed or made plain in verse 20 revealed?

30. What invisible qualities of God are clearly seen?

31. Is it only Jews or Christians that can see and understand this about God?

32. What is it that we are without excuse about?

33. What are the two things that man should do as a result of knowing about God?

34. Would it be a sin to not do these two things?

35. Are Christians guilty of not doing these two things?

36. What does man do instead of what he is supposed to do as a result of knowing about God?

37. Why is this thinking futile?

38. What happens to a man who does not do what he is supposed to do after he knows about God?

39. We could say that this is a _____ of sin.

40. What was the result of them becoming fools?

41. Is it wise to think that an image of a man, a bird, a reptile or any other animal could explain the created world?

42. Is it wise to think that natural laws alone explain the created or physical world?

24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

43. What does God give them over to in verse 24?

44. Did God give them over to something that had nothing to do with them?

45. Does godlessness only affect us spiritually or does it have a physical effect?

46. What does God give them over to in verse 26?

47. Is homosexuality something modern?

48. What do they receive as a due penalty?

28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. 29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, 30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; 31 they are senseless, faithless, heartless, ruthless. 32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

49. What does God give them over to in verse 28?

50. Are some of these things part of wickedness or injustice?

51. What comes first, godlessness or wickedness?

52. What is it that they invent by themselves?

53. What is more than continuing to do these things?

54. On the left side list the three things that are revealed or made known in this chapter:

_____	_____
_____	_____
_____	_____

55. On the right side write where each of these things are revealed or made known:

56. Is Paul acting like a defense lawyer here or like a prosecuting lawyer?

Romans
Lesson 3
Romans 2:1-16

Romans 2

1 You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. 2 Now we know that God's judgment against those who do such things is based on truth. 3 So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?

1. What is it that we have no excuse for?

2. Why is it that we have no excuse for this?

3. Why does the author mention passing judgement on someone else instead of passing judgement on ourselves?

4. Why do we condemn ourselves?

5. What is God's judgement based on?

6. What is the difference between justice and judgement?

7. Can there be justice without judgement?

8. What tense is the phrase "you will escape"?

4 Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

5 But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. 6 God "will give to each person according to what he has done." 7 To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. 8 But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. 9 There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; 10 but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

9. What are the three riches of God that are mentioned?

10. Two of these three riches are characteristics of what? (1 Cor. 13:4)

11. Where does God's kindness lead us?

12. Why is that God's kindness or love is not mentioned until this point in Romans?

13. What relationship is seen here between God's justice and God's kindness?

14. In this context what would be the correct repentance?

15. What are the two things we have instead of repentance?

16. Do you have these two things?

17. What are we storing up due to these two things?

18. What is the difference between "the day of God's wrath" and the "the wrath of God" revealed in chapter one?

19. What is mentioned as being revealed in verse five?

20. When is what is going to be revealed in verse five going to be revealed?

21. Why does it mention "righteous judgment"? Can there be a judgement that is not righteous?

22. Based on what is God going to give to each person? (See: Rev. 20:11-15)

23. Is it just for God to give to each person based on this?

24. God will give eternal life to those.....

25. Can you persist in this by your own power and strength?

26. What characteristic do those who reject the truth have?

27. What will those who follow evil receive?

28. What will there be for those who do evil?

29. Why first to the Jews?

30. What will those who do good receive?

31. At this "day" mentioned will God's righteousness and justice be widely known?

11 For God does not show favoritism.

12 All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. 13 For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. 14 (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) 16 This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

32. Can there be justice if there is favoritism?

33. What is the relationship between judgement and the law?

34. What is going to happen to those who sin apart from the law?

35. Is this the first time Paul uses the word "sin" in Romans?

36. What do the people who know the law have to do to be considered righteous by God?

37. By what "nature" do gentiles do the things required by the law? (Gen. 1:27)

38. Can we say that God reveals Himself or makes Himself known in man's consciousness?

39. Does man follow the law written in his heart?

40. Through whom is God going to judge man?

41. How could God use a man's secrets to judge him?

42. Can we say that God reveals Himself to man in both creation and man's own consciousness?

43. Does man respond correctly to God as He reveals Himself in both creation and man's consciousness?

Romans
Lesson 4
2:17 to 3:20

Romans 2

17 Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; 18 if you know his will and approve of what is superior because you are instructed by the law; 19 if you are convinced that you are a guide for the blind, a light for those who are in the dark, 20 an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth— 21 you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? 22 You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who brag about the law, do you dishonor God by breaking the law? 24 As it is written: "God's name is blasphemed among the Gentiles because of you."

25 Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. 26 If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? 27 The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

28 A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. 29 No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

1. Who is Paul addressing in this section?

2. How had God revealed Himself to the Jews?

3. What did the Jews, to whom Paul addresses this passage, think about their relationship to God?

4. What does Paul question these Jews about?

5. What does Paul base his questioning or accusation on? (v.24)

6. Why do you imagine the Gentiles blasphemed God?

7. Had they responded correctly to what God had revealed about Himself in the law?

8. In what case is circumcision useless to a Jew?

9. In what circumstance can a Gentile become just like a circumcised Jew?

10. Who condemns the circumcised Jew?

11. Why is the circumcised Jew condemned?

12. In what way does Paul define the true Jew that is different from the traditional way of defining a Jew?

13. Where is true circumcision done?

14. Who does the true circumcision?

15. What is it that is NOT true circumcision?

Romans 3

1 What advantage, then, is there in being a Jew, or what value is there in circumcision? 2 Much in every way! First of all, they have been entrusted with the very words of God.

3 What if some did not have faith? Will their lack of faith nullify God's faithfulness? 4 Not at all! Let God be true, and every man a liar. As it is written:

"So that you may be proved right when you speak and prevail when you judge."

5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) 6 Certainly not! If that were so, how could God judge the world? 7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" 8 Why not say—as we are being slanderously reported as saying and as some claim that we say—"Let us do evil that good may result"? Their condemnation is deserved.

No One is Righteous

9 What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin.

16. What is the advantage of being a Jew?

17. Does God's faithfulness depend on our faith?

18. When is God true?

19. Does God's truthfulness depend on our truthfulness?

20. Is God righteous in and of Himself? Or is God only relatively more righteous than us?

21. Why does Paul say, "I am using a human argument"?

22. Could God judge the world if He were only relatively more righteous than us?

23. On what basis could you say that someone's falsehood enhances God's truthfulness?

24. Why was Paul being slanderously reported as saying, "Let us do evil that good may result"?

25. Why are Jews not any better?

10 As it is written:

"There is no one righteous, not even one;

11 there is no one who understands,
no one who seeks God.

12 All have turned away,
they have together become worthless;
there is no one who does good,
not even one."

13 "Their throats are open graves;
their tongues practice deceit."

"The poison of vipers is on their lips."

14 "Their mouths are full of cursing and bitterness."

15 "Their feet are swift to shed blood;

16 ruin and misery mark their ways,
17 and the way of peace they do not know."

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

19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. 20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

26. Why does Paul conclude that there is not one righteous person, not even one?

27. Do you agree with Paul that there is no righteous person?

28. Who does Paul say that the law speaks to?

29. Why does Paul say, "so that every mouth may be silenced?"

30. What is it that they can no longer say?

31. What is the whole world held accountable to God for?

32. What does being declared righteous mean? Do you do this to someone who is already righteous?

33. Why can't we be declared righteous by observing the law?

34. What does the law do in relation to sin?

Romans
Lesson 5
3:21 to 3:31

Romans 3

21 But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. 22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, 23 for all have sinned and fall short of the glory of God, 24 and are justified freely by his grace through the redemption that came by Christ Jesus. 25 God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished— 26 he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

27 Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith. 28 For we maintain that a man is justified by faith apart from observing the law. 29 Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, 30 since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. 31 Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

1. Does the righteousness from God that has been made known stem from the law?

2. What did the Law and the Prophets do in regards to this righteousness?

3. What does this righteousness from God come through?

4. Which is most important: The strength of faith? Or the object of faith?

5. Of all, whom in particular does this righteousness go to?

6. Why is it that there is no distinction?

7. What relationship or status do those who have sinned have before God?

8. Would it be "normal" to fall short of the glory of God?

9. What characteristic or attribute justifies us?

10. Was God obligated to justify us?

11. Does it cost of something to be justified before God?

12. Did it cost God something to justify us?

13. What does "redeem" mean? What does "redemption" mean?

Redemption

To understand the concept of redemption please read the definition of redemption in Deuteronomy 25:5-10.

To see how redemption actually worked read the book of Ruth (whole book).

14. How did Jesus Christ carry out this redemption?

15. Did redemption cost Jesus Christ something?

16. What does atonement mean?

Atonement

To understand the concept of atonement please read **Leviticus 16** (whole chapter).

17. What is a sacrifice of atonement?

18. Through what do we receive the sacrifice of atonement of Christ Jesus?

19. Why is this faith specifically in the blood of Christ Jesus?

20. What is demonstrated through the sacrifice of atonement of Christ Jesus?

21. Was God's justice demonstrated previously by leaving sins committed beforehand unpunished?

22. Who offered Christ Jesus as a sacrifice?

23. Does Christ Jesus as a sacrifice of atonement show the justice of God?

24. Would it look bad if the leader of your country had lunch twice a week with the biggest criminals in the country?

25. Is it difficult to be just and at the same time have something to do with unjust people?

26. How can God who is just have anything to do with man who is unjust?

27. Can we personally boast about having anything to do with our justification?

28. If we had been justified by the works of the law would we be able to boast?

29. Does our personally boasting draw us closer to God?

30. Does having faith in Jesus Christ draw us closer to God?

31. Are we justified by a combination of faith and observation of the law? Do these mix?

32. Could the true God be only God of the Jews?

33. Does God justify Jews in a different way than he justifies Gentiles?

34. Why could we think that faith nullifies the law?

35. How is it that faith confirms the law?

Romans
Lesson 6
4:1 to 4:25

Romans 4

1 What then shall we say that Abraham, our forefather, discovered in this matter? 2 If, in fact, Abraham was justified by works, he had something to boast about—but not before God. 3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

4 Now when a man works, his wages are not credited to him as a gift, but as an obligation. 5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. 6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

7 "Blessed are they
whose transgressions are forgiven,
whose sins are covered.

8 Blessed is the man
whose sin the Lord will never count against him."

1. What is the relationship between boasting and works?

2. Does boasting draw us closer to God?

3. Is believing a work?

4. When God credited righteousness to Abraham was it as wages or as a gift?

5. Why should a person not work?

6. Does David speak of works as having something to do with being credited with righteousness?

7. How can we know that one's transgressions are not forgiven by works?

8. Did David think that God was unjust for not counting someone's sin against them?

9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. 10 Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! 11 And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. 12 And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

9. Is this blessedness only for the circumcised or also for the gentiles?

10. Did God credit Abraham's faith as righteousness before or after he was circumcised? (See Genesis 15:1-6 and Genesis 17:1-14, 22-24)

11. How can Abraham be father of both those that are circumcised and those who are not circumcised?

12. Did what Abraham believed when it was counted to him for righteousness have anything to do with sin or the forgiveness of sin? (Genesis 15:1-6)

13. What is credited to those who believe?

14. If someone is circumcised, what else should he or she do to truly be a child of Abraham?

15. If faith was before circumcision, does (or should) circumcision change the principle of faith?

16. What can we learn here about how Paul uses the Scriptures?

13 It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. 14 For if those who live by law are heirs, faith has no value and the promise is worthless, 15 because law brings wrath. And where there is no law there is no transgression.

16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls things that are not as though they were.

17. Why does Paul so boldly and simply state that it was not through the law that Abraham and his offspring received the promise? (See Galatians 3:15-17)

18. Why does Paul say that if those who live by the law are heirs the promise is worthless? (See Galatians 3:14-18)

19. How is it that the law brings wrath?

20. Why is it that where there is no law there is no transgression?

21. How is it that the promise that comes by faith is for those that are of the law and those that are not of the law?

22. Those who are of the law must also be part of what action of Abraham to have the promise?

23. In what way is Abraham father of us who are Christians but not Jews?

24. In the book of Ruth in what sense is redemption giving life to the dead?

25. What things that do not exist (or did not exist) did God call as though they did exist?

18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." 19 Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. 20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, 21 being fully persuaded that God had power to do what he had promised. 22 This is why "it was credited to him as righteousness." 23 The words "it was credited to him" were written not for him alone, 24 but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. 25 He was delivered over to death for our sins and was raised to life for our justification.

26. Against what hope did Abraham have to believe?

27. What did Abraham believe in if it was against all hope?

28. How long did Abraham wait for the promise of his first offspring? (See Genesis)

29. Did Abraham's faith make him deny the fact that his body was as good as dead?

30. Did Abraham make some positive confessions about his body?

31. In what sense was Abraham trusting that God was going to give life to the dead?

32. What was Abraham fully persuaded about?

33. In what ways are our faith and righteousness similar to Abraham's?

34. Do we also believe that God can give life to the dead?

35. What is the meaning of "was raised to life for our justification"?

36. If Jesus died for our sins why is it that He does something else for our justification? (John 20:16-17 Hebrews 9:11-14)

Romans
Lesson 7
5:1 to 5:21

Romans 5

1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. 3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. 6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. 8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

1. What is the tense of the verb justify used to refer to our justification?

2. Can we get to the place where we are completely justified?

3. What benefit does it mention that we have in verse one as a result of justification?

4. How does this benefit contrast with what we read in Romans 1:18?

5. What benefit is mentioned in verse two as a result of our justification?

6. Does hope refer to something past, present or future?

7. What is it that we await in the future?

8. Is this future part of our salvation?

9. What is it that we rejoice about in verse three?

10. Why would we rejoice about our sufferings?

11. How could hope disappoint us?

12. In what way does the love of God assure us that we are not going to be disappointed?

13. Could Christians have justified themselves on their own?

14. In what special way did God demonstrate His own love for us?

15. Did we deserve to have Christ die for us?

9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! 10 For if, when we were God's enemies, we were reconciled to him through the death of his

Son, how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

16. If we have already been justified, what does it mean when it says, "shall we be saved from God's wrath"?

17. What were we before to God?

18. What is our position now before God?

19. What does the life of God's Son do for us?

20. Can we be justified in the past and saved in the future?

21. What is understood by "reconciled"?

22. How is it that we have been reconciled? With whom have we been reconciled?

23. What are the three things we rejoice about in this chapter?

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— 13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

20 The law was added so that the trespass might increase. But where sin increased, grace increased all the more, 21 so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

24. Why did death come to all men?

25. How can it be demonstrated that there was sin in the world before there was law in the world?

26. How or why is Adam a pattern of the one to come?

27. Does verse fifteen present us with a similarity or difference between Adam and Christ?

-
28. What phrase is used to contrast the transgression of Adam with the gift that came by Christ?
-
29. Does verse sixteen present a similarity or difference between the gift of God and the result of Adam's sin?
-
30. What is the quantitative difference between the gift of God and the result of Adam's sin according to verse sixteen?
-
31. Does verse sixteen present a similarity or difference between Adam and Christ?
-
32. What reigned by the trespass?
-
33. Who reigns through the gift of grace and righteousness through Jesus Christ?
-
34. Does verse eighteen present a similarity or difference between Adam and Christ?
-
35. What similarity is there between one trespass and this one act of righteousness?
-
36. Does verse nineteen present a similarity or difference between Adam and Christ?
-
37. Why was the law added?
-
38. What happens to grace where sin increases?
-
39. What do sin and grace have in common?
-
40. What is the difference between the reign of sin and the reign of grace?
-
41. What else does grace bring to us in addition to justification?
-

Adam

Jesus Christ

¹² Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned	not like	the one to come
trespass	not like	gift
many died by the trespass of the one man	how much more	did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!
man's sin	not like	the gift of God
The judgment followed one sin and brought condemnation		the gift followed many trespasses and brought justification
condemnation		justification
if, by the trespass of the one man, death reigned through that one man	how much more	will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through
one man		one man
the result of one trespass was condemnation for all men	just as	the result of one act of righteousness was justification that brings life for all men
through the disobedience of the one man the many were made sinners	so also	through the obedience of the one man the many will be made righteous
where sin increased	all the more	grace increased all the more
sin reigned in death	so also	grace might reign through righteousness to bring eternal life through Jesus Christ our Lord

Romans
Lesson 8
6:1 to 6:23

Romans 6

1 What shall we say, then? Shall we go on sinning so that grace may increase? 2 By no means! We died to sin; how can we live in it any longer? 3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. 6 For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin— 7 because anyone who has died has been freed from sin.

Now if we died with Christ, we believe that we will also live with him.

1. Why not keep on sinning if that makes grace increase?

2. Do we see the power of God in a Christian persists in sin?

3. Can a sinner who dies keep on sinning?

4. What baptism is it referring to here?

5. What baptism does Mark 10:38 refer to?

6. What baptism does Luke 12:50 refer to?

7. What baptism does I Corinthians 10:2 refer to?

8. Why would we want to participate in his death?

9. What is the purpose of the believer being baptized into his death?

10. Are there some believers who are united with him in his death but not in his resurrection?

11. What were we before?

12. Is the "body ruled by sin" the same thing as our physical body?

13. In what sense could we still be slaves to sin?

14. Does slavery extend on out past a slaves death?

15. What does a Christian believe about having died with Christ?

16. What tense of the verb die is used in verse 8?

9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. 10 The death he died, he died to sin once for all; but the life he lives, he lives to God.

11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its evil desires. 13 Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.

17. Do you think Lazarus died again after Jesus resurrected him?

18. Will Christ die again?

19. Can death do anything to Christ?

20. Wouldn't it be necessary for Christ to die again for future sins?

21. Who does Christ live for?

22. Are you dead to sin?

23. How can you consider yourself dead to sin?

24. Whom should we live for?

25. What body is it referring to when it says "mortal body"?

26. What is it that we should not let sin do?

27. What is it that we should not obey?

28. What is it referring to when it mentions "any part of yourself"?

29. How can parts of us be instruments of unrighteousness?

30. What attitude does a person have who has been returned to life from the dead?

31. Does God want to use our physical bodies?

32. How can parts of our body be instruments of righteousness?

33. What does the justice of God have to do with the Christian life?

14 For sin shall not be your master, because you are not under law, but under grace.

15 What then? Shall we sin because we are not under law but under grace? By no means! 16 Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? 17 But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. 18 You have been set free from sin and have become slaves to righteousness.

34. How is it that sin shall no longer be our master?

35. How does being under grace rather than under the law make sin no longer our master?

36. Why wouldn't we sin if we are no longer under the law?

37. Does man choose to sin? Or does sin control a man?

38. Can one offer himself to sin and not be a slave to sin?

39. What is the great difference between being a slave of sin and being a slave to obedience?

40. How can a person obey obedience?

41. How has this pattern of obedience come to us?

42. Is there a position in which we could not be slaves to sin or slaves to obedience?

19 I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. 20 When you were slaves to sin, you were free from the control of righteousness. 21 What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! 22 But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

43. Why does Paul clarify that he is using an example from everyday life?

44. What aspect of the way we offered ourselves to sin can we now apply to offering ourselves as slaves of righteousness?

45. Where does being slaves of God lead us?

46. Is it common to hear people speak of holiness?

47. Does a slave of sin have anything to do with righteousness?

48. What do you reap from being a slave to sin?

49. We have now been made slaves of whom?

50. What do you reap from being a slave of God?

51. What is the result of holiness?

52. Is it common to hear people speak of holiness in churches?

53. Is verse 23 directed towards believers or unbelievers?

54. Why is it important for a Christian to know the wages of sin and the gift of God?

55. Write some of the things that this chapter teaches us to think, believe and do to not remain in sin.

Romans
Lesson 9
7:1 to 7:25

Romans 7

1 Do you not know, brothers—for I am speaking to men who know the law—that the law has authority over a man only as long as he lives? 2 For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. 3 So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man.

4 So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. 5 For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death. 6 But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

1. Are there laws that apply to a dead person?

2. In the case of the married woman, who is it that dies?

3. Why is the married woman left free from the law if she does not die?

4. In our case who dies to the law?

5. Free from the "marriage" to the law, to who do we now belong?

6. What is the result of belonging to him who was raised from the dead?

7. What is the tense of the verb "control" when it speaks of "were controlled by the sinful nature"?

8. What was it that the law aroused?

9. Where did these sinful passions work?

10. What was the fruit of the working of these sinful passions?

11. What do we die to now?

12. What are we released from?

13. What is the purpose of being released?

14. Do we follow the law of the Old Testament to serve God?

15. In what way do we serve God now?

7 What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet." 8 But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead. 9 Once I was alive apart from law; but when the commandment came, sin sprang to life and I died. 10 I found that the very commandment that was intended to bring life actually brought death.

11 For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death. 12 So then, the law is holy, and the commandment is holy, righteous and good. 13 Did that which is good, then, become death to me? By no means! But in order that sin might be recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.

16. Why would anyone think that law is sin? Why does he ask this question?

17. Is coveting an external and obvious sin?

18. Why is the commandment an opportunity for sin?

19. Why can you say that sin is dead apart from the law?

20. In what way does Paul say he died in verse nine?

21. How is it that the commandment put him to death?

22. How did sin deceive him through the commandment?

23. How did sin use the commandment to put him to death?

24. Is the commandment bad?

25. Is the commandment the one that produces death?

26. The commandment lets sin be recognized as what?

27. What does the commandment do to sin?

14 We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. 15 I do not understand what I do. For what I want to do I do not do, but what I hate I do. 16 And if I do what I do not want to do, I agree that the law is good. 17 As it is, it is no longer I myself who do it, but it is sin living in me. 18 I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. 19 For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on

doing. 20 Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

21 So I find this law at work: When I want to do good, evil is right there with me. 22 For in my inner being I delight in God's law; 23 but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. 24 What a wretched man I am! Who will rescue me from this body of death? 25 Thanks be to God—through Jesus Christ our Lord!

So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin.

28. What is the difference between me and the law?

29. Why is it hard to understand what I do?

30. Why would anyone do what they hate?

31. Is Paul talking about himself in verse 15? ¿Or is he talking theoretically?

32. What is the tense of the verb do as it is used in verse 15?

33. Why would one doing what he does not want to do show that the law is good?

34. What is the distinction that Paul makes in verse 17?

35. Where is it that nothing good lives? Where exactly does he clarify that nothing good lives?

36. What is it that Paul cannot carry out in his sinful nature?

37. What does a person feel if he or she cannot do what he or she wants to do?

38. Does the non-Christian want to do evil?

39. What is it that makes Paul do what he does not want to do?

40. Is this passage written to Christians or non-Christian?

41. Is a true Christian going to have a battle to not sin?

42. What law does Paul find at work?

43. In what law does his inner being delight?

44. What law is it that operates in his members?

45. On what side is the Christian's mind in this struggle?

46. What body does Paul want to be liberated from?

47. Why does he give thanks to God?

Romans
Lesson 10
8:1 to 8:16

Romans 8

1 Therefore, there is now no condemnation for those who are in Christ Jesus, 2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. 3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, 4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

48. Based on what does it say that there is now no condemnation for those who are in Christ Jesus?

49. What sense or meaning does the word "law" have in verse two?

50. What do we understand by "law of sin and death" from chapter seven?

51. What does the word "law" refer to in verse three?

52. What weakened the law so that it was powerless?

53. In what way was the Son in the likeness of sinful man?

54. Where did God condemn sin at?

55. Taking sin out of our nature has to do with our justification or our sanctification?

56. Was Christ sacrificed for our justification or for our sanctification?

57. How are the righteous requirements of the law fully met in us?

58. Do we have a sinful nature?

59. Do we live controlled by our sinful nature?

60. What do we live according to?

5 Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. 6 The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; 7 the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. 8 Those controlled by the sinful nature cannot please God. 9 You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. 10 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. 11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

12 Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. 13 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, 14 because those who are led by the Spirit of God are sons of God. 15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." 16 The Spirit himself testifies with our spirit that we are God's children.

61. What mind-set identifies those who live according to their sinful nature?

62. What mind-set do those who live according to the Spirit have?

63. In the end what does our mind-set determine?

64. What is the relationship between the sinful mind and God?

65. Can we discipline and control the sinful mind so that it pleases God?

66. What is required for us to live controlled by the Spirit?

67. What is required to belong to Christ?

68. If Christ is in us what has happened to our body?

69. What body is it referring to in verse ten?

70. Why is our spirit alive?

71. The Spirit that lives in us is the same Spirit that did what?

72. What does the Spirit do with our mortal bodies?

73. Why isn't it our obligation to live according to the sinful nature?

74. What will happen if we live according to the sinful nature?

75. How should we put to death our misdeeds?

76. What body is it referring to in verse thirteen?

77. What characteristic do the sons of God have?

78. What relationship did we have before with fear?

79. What is our relationship with the Spirit?

80. How is it that we cry Abba Father?

81. Do we have an answer to the question that is asked in Romans 7:24?

Romans
Lesson 11
8:17 to 8:39

Romans 8

17 Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

19 The creation waits in eager expectation for the sons of God to be revealed. 20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope 21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

1. What is one of the benefits of being a child of God?

2. What is it that we now are with Christ? En what sense is this true?

3. Why does it say we are co-heirs?

4. In the future what will we share in with Christ?

5. Could we say that the glory that will be revealed is three times greater than our present sufferings?

6. Where will this glory be revealed?

7. What revelation is the creation waiting for in eager expectation?

8. In what sense does the Bible teach us that creation was subjected to frustration? (Give examples)

9. Creation was subjected to frustration as a result of what? (Genesis 3:17)

10. By whose will was creation subjected to frustration?

11. In what sense is creation subject to bondage?

12. Are we affected in any way by creation being subjected to frustration?

13. Who does the glorious freedom belong to? Or for whom is the glorious freedom?

14. In what sense is creation groaning?

15. In what sense are we groaning inwardly?

16. Why does it say that we have the "firstfruits" of the Spirit? Does that mean there is more?

17. Have we already been adopted as sons? Or are we still waiting to be adopted?

18. In Romans 7:24 Paul asks "Who will rescue me from this body of death?". Is this "redemption of our bodies" what he was looking for?

19. Does the redemption of our bodies have something to do with sanctification then? In what sense?

20. Does the redemption of our bodies have something to do with taking away the consequences of sin? Is so which consequences?

21. Does creation groan because of a spiritual problem or because of a physical problem?

22. Does understanding this future redemption help us in the present? How?

24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? 25 But if we hope for what we do not yet have, we wait for it patiently.

26 In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

28 And we know that in all things God works for the good of those who love him, who have been called according to his purpose. 29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

23. Do we have in this moment a complete freedom from the consequences of sin?

24. If we get sick for example is that just because we don't have faith?

25. There are passages in the Bible that refer to a time when we will no longer have any sicknesses. Do these passages apply to us today or they referring to some future date?

26. What characteristic do we show when we hope for what we do not yet have?

27. If things are not yet perfect is it because God has failed us?

28. What is our weakness?

29. What does the Holy Spirit do for us?

30. What are the three things that groan in this chapter?

31. What does intercede mean or involve?

32. What is the mind of the Spirit?

33. The Spirit intercedes for us in accordance with what?

34. Why does the Spirit know what to pray for when we do not know?

35. What things does God work for the good?

36. What are two characteristics of people for whom God works all things for the good?

37. Are we promised that we will always know and understand how each thing is work for the good?

38. Whose purpose is it referring to in verse 28?

39. Did God predestine people whom he had not known? Does God predestine blindly?

40. What is God's purpose for those whom he foreknew?

41. Do we normally pray for the fulfillment of this purpose?

42. What is our relationship with Christ according to verse 29?

30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

31 What, then, shall we say in response to this? If God is for us, who can be against us? 32 He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? 33 Who will bring any charge against those whom God has chosen? It is God who justifies. 34 Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. 35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? 36 As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." 37 No, in all these things we are more than conquerors through him who loved us. 38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, 39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

43. What are the four steps or positions mentioned in verse 30?

44. Who is carrying out these steps in verse 30?

45. Will there actually be people against us?

46. In the end does it really matter if some people are against us?

47. What did God give up for all of us?

48. Is there anything that is larger or harder than what God has already given up for us?

49. What things will God graciously give to us?

50. Do the things that God will give us refer mainly to material things? What does the context suggest?

51. Will these things that God will give us be in accordance for his will for our lives?

52. Will God give us all these things in this life?

53. Will there be someone that will bring a charge against us? Why does it not matter that someone would bring a charge against us?

54. Will there be anyone who will condemn us? Does this condemnation matter? Why?

55. Who does this chapter mention that intercedes for us?

56. Why does Paul mention the love of God as something we will not be separated from?

57. Is it possible that we would suffer trouble, hardship, persecution, famine, nakedness, danger or sword?

58. Does the cause of Christ make these dangers more likely or less likely? What about on a world wide basis throughout history?

59. What does more than conquerors mean?

60. Though who do we more than conquer?

61. What is it that we cannot be separated from?

Romans
Lesson 12
9:1 to 9:33

Romans 9

1 I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit— 2 I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, 4 the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. 5 Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

6 It is not as though God's word had failed. For not all who are descended from Israel are Israel. 7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." 8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

10 Not only that, but Rebekah's children had one and the same father, our father Isaac. 11 Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: 12 not by works but by him who calls—she was told, "The older will serve the younger." 13 Just as it is written: "Jacob I loved, but Esau I hated."

1. Why does Paul emphasize that he is not lying and is telling the truth?

2. Would we expect a Christian to have great sorrow and unceasing anguish?

3. Why would Paul want to be cursed and cut off from Christ?

4. Do you think Paul would really want to be cut off from Christ for those of his own race?

5. Would you be willing to be cursed and cut off for some particular person or persons?

6. How many privileges are mentioned for Israel in verse four?

7. Why does it mention the divine glory?

8. Why is covenants plural? Which covenants does it refer to?

9. How many privileges are mentioned for Israel in verse five?

10. Who is Christ according to verse five?

11. What does "Israel" mean in both cases in verse six?

12. How can a person be a descendent of Abraham and not be a child of Abraham?

13. Why is Ishmael not a son of the promise?

14. Who was older Ishmael or Isaac?

15. Which son normally inherited all the wealth or blessings?

16. Was it Ishmael's fault that he did not receive all the promises and blessings?

17. In the case of Rebekah's twins does having done something right or wrong have anything to do with divine election?

18. Why did God "break" the tradition of the younger serving the older in this case?

19. Why did God love Jacob and hate Esau?

14 What then shall we say? Is God unjust? Not at all! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 It does not, therefore, depend on man's desire or effort, but on God's mercy. 17 For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. 19 One of you will say to me: "Then why does God still blame us? For who resists his will?" 20 But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?' " 21 Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? 22 What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? 23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—

20. Is it not unjust for God to love Jacob and hate Esau before they had done anything?

21. Can God choose what he wants to do?

22. Does God owe us or anyone mercy? Is God obligated to show mercy to us?

23. What is Paul trying to explain according to the first verses in this chapter?

24. Does election have anything to do with our efforts?

25. Upon what is the election of God dependent?

26. Does God use people like the Pharaoh who do not obey Him?

27. How did God display his power in the Pharaoh?

28. Does God decide whom he wants to have mercy on and who he want to harden?

29. Does God not see or foreknow the future at all times?

30. If God decides upon whom He is going to have mercy then are we responsible for being under mercy or being hardened?

31. Can we tell God how he is supposed to do things?

32. Can we complain to God about how he has made us?

33. Does God have the right to use those who are objects of wrath for His purposes?

34. Did God prepare some people for His glory?

24 even us, whom he also called, not only from the Jews but also from the Gentiles? 25 As he says in Hosea:

"I will call them 'my people' who are not my people;

and I will call her 'my loved one' who is not my loved one," 26 and,

"It will happen that in the very place where it was said to them,

'You are not my people,'

they will be called 'sons of the living God.' "

27 Isaiah cries out concerning Israel:

"Though the number of the Israelites be like the sand by the sea,

only the remnant will be saved.

28 For the Lord will carry out

his sentence on earth with speed and finality."

29 It is just as Isaiah said previously:

"Unless the Lord Almighty

had left us descendants,

we would have become like Sodom,

we would have been like Gomorrah."

30 What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a

righteousness that is by faith; 31 but Israel, who pursued a law of righteousness, has not attained it. 32 Why

not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone." 33 As it is written:

"See, I lay in Zion a stone that causes men to stumble

and a rock that makes them fall,

and the one who trusts in him will never be put to shame."

35. Did God prepare us ahead of time for His glory?

36. Did God prepare Israel ahead of time for mercy or for hardening?

37. Have we done something better than Israel?

38. If God prepared us ahead of time for His mercy then why didn't he just make us his nation?

39. Is God limited to doing things only one certain way?

40. Why did God make Israel numerous if only a remnant was going to be saved?

41. What did Israel have in common with Sodom and Gomorrah?

42. What was the fate of Sodom and Gomorrah?

43. Were gentiles generally looking for the righteousness of God?

44. What was it that Israel was pursuing to give it righteousness?

45. Why didn't Israel find that righteousness?

46. Who is the stumbling stone?

47. Why would God make the messiah of Israel be a stumbling stone?

48. Was God's main objective to save largest possible number of Israelites?

Romans
Lesson 13
10:1 to 10:21

Romans 10

1 Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. 2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. 4 Christ is the end of the law so that there may be righteousness for everyone who believes. 5 Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." 6 But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: 9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. 11 As the Scripture says, "Anyone who trusts in him will never be put to shame." 12 For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, 13 for, "Everyone who calls on the name of the Lord will be saved."

14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

1. What did Paul desire for the Israelites?

2. What do the Israelites have in their favor?

3. What is the problem with the zeal of the Israelites?

4. What righteousness did the Israelites not know?

5. What righteousness did the Israelites want to establish?

6. Whose righteousness did the Israelites not subject themselves to?

7. What is the end of the Law?

8. Why is there this end of the Law?

9. What should one do with the things of the law according to Moses?

10. Why does Paul say that these passages from Deuteronomy 30 have to do with faith?

11. Why does Paul say that this is the same message that he was proclaiming?

12. Who does the text define the word of faith that they were proclaiming?

13. What do you do with the mouth to be saved?

14. Who is Jesus and what does it mean for him to be Lord?

15. What do you do with the heart to be saved?

16. What is implied or understood when we believe that God raised him from the dead?

17. Could there be some other explanation of how Jesus was raised from the dead?

18. What was declared by Jesus being raised from the dead according to Romans 1:4?

19. What promise does everyone who trusts in Jesus have?

20. Why is there no difference between Jew and Gentile?

21. What is repeated three times in verses 9 through 13 about calling or confessing Jesus with the mouth?

22. What is needed to be able to call on Jesus?

23. What is needed to believe in Jesus?

24. What is required to be able to hear about Jesus?

25. What is required for someone to preach?

26. Why is it beautiful to receive the messenger that God sends?

27. How did you personally hear of the gospel?

28. Is it a coincident or random happening that you heard the gospel?

29. Has the whole world heard the Gospel just as you have?

30. Can you see a very personal application of the love of God for you that you have heard the gospel?

31. Can you see God's will in the fact that you heard the gospel?

32. Have you confessed with your mouth that Jesus is Lord?

33. Have you believed in your heart that God raised Jesus from the dead?

34. Are you trusting in Jesus for you salvation?

35. Is confessing with your mouth, believing in your heart and trusting in Jesus something that you do in your own free will?

16 But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?"
17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. 18 But I ask: Did they not hear? Of course they did:
"Their voice has gone out into all the earth,
their words to the ends of the world." 19 Again I ask: Did Israel not understand? First, Moses says,
"I will make you envious by those who are not a nation;
I will make you angry by a nation that has no understanding." 20 And Isaiah boldly says,
"I was found by those who did not seek me;
I revealed myself to those who did not ask for me." 21 But concerning Israel he says,
"All day long I have held out my hands
to a disobedient and obstinate people."

36. What were not all Israelites save when Paul is writing this passage?

37. How is it that faith comes?

38. Of whom are the word and the message that is heard?

39. Did the Israelites hear the message?

40. Did the fact that the gentiles understood the message mean that the Israelites could understand it?

41. What type of nation did the gentiles represent?

42. Did most of the gentiles seek after God as the Israelites did?

43. Did the gentiles ask for or about God?

44. What characterized the nation of Israel?

45. Why did God extend His hand to this type of people?

Romans
Lesson 14
11:1 to 11:36

Romans 11

1 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. 2 God did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah—how he appealed to God against Israel: 3 "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"? 4 And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." 5 So too, at the present time there is a remnant chosen by grace. 6 And if by grace, then it is no longer by works; if it were, grace would no longer be grace.

7 What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, 8 as it is written:

"God gave them a spirit of stupor,
eyes so that they could not see
and ears so that they could not hear,
to this very day." 9 And David says:

"May their table become a snare and a trap,
a stumbling block and a retribution for them.

10 May their eyes be darkened so they cannot see,
and their backs be bent forever."

1. Could it seem to some that God has rejected his people?

2. What does the passage about Elijah have to do with knowing whether God rejected his people?

3. Would it have seemed to Elijah that God's people had rejected him?

4. How was God's perspective different from Elijah's perspective?

5. What does remnant mean?

6. Why had this remnant been chosen by grace?

7. Did the people of Israel expect to be chosen by grace?

8. How was Abraham chosen to be the father of many nations?

9. Why can't it be that the remnant was chosen a little by grace and a little by works?

10. What was it that Israel did not obtain?

11. Who are the elect?

12. What happened to those that did not obtain that which they sought?

13. Why would God give anyone a spirit of stupor, eyes that can not see and ears that cannot hear?

14. Why did David ask that their eyes be darkened? (Psalms 69:18-28)

11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. 12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

13 I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry 14 in the hope that I may somehow arouse my own people to envy and save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? 16 If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches. 17 If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, 18 do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. 19 You will say then, "Branches were broken off so that I could be grafted in." 20 Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. 21 For if God did not spare the natural branches, he will not spare you either.

22 Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. 23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. 24 After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

15. What has been the result of the majority of the Israelites stumbling?

16. What effect is brought about by salvation coming to the Gentiles?

17. Who has the transgression of Israel enriched?

18. What will be even more enriching?

19. What was one of the things Paul hoped to do through his ministry to the Gentiles?

20. What did Paul expect as a result of arousing the Israelites to envy?

21. What are the two things that Paul sees the remnant as being?

22. What is it that you do with part of the dough?

23. What was the effect obtained by consecrating the firstfruits?

24. What characteristic do the branches receive or inherit from the root?

25. Does the fact that the remnant is these two things guarantee us that God has not rejected his people?

26. What has happened to some of the branches?

27. Who are like a wild olive shoot?

28. What benefit is there to being grafted into the root?

29. What is the branch that is grafted in not supposed to do in relation to the natural branches?

30. What is the dependency relationship between the root and the branches?

31. What would be one reason to think of yourself as better than the branches that were cut off?

32. What is the key to being cut off or not being cut off?

33. What is the attitude we should have?

34. What is the attitude we should not have?

35. What are the two characteristics of God that we should consider?

36. Why does God have these two almost contradictory characteristics?

37. What do the branches that were cut off have to do to be grafted in again?

38. What is the difference between grafting in a Gentile and grafting in an Israelite?

25 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. 26 And so all Israel will be saved, as it is written:

"The deliverer will come from Zion;
he will turn godlessness away from Jacob.

27 And this is my covenant with them
when I take away their sins."

28 As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, 29 for God's gifts and his call are irrevocable. 30 Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, 31 so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. 32 For God has bound all men over to disobedience so that he may have mercy on them all.

33 Oh, the depth of the riches of the wisdom and knowledge of God!

How unsearchable his judgements,
and his paths beyond tracing out!

34 "Who has known the mind of the Lord?
Or who has been his counselor?"

35 "Who has ever given to God,

that God should repay him?"

36 For from him and through him and to him are all things.

To him be the glory forever! Amen.

39. What is it that we should not become?

40. Has all of Israel been hardened?

41. How long are the Israelites who are hardened going to remain hardened?

42. What is meant by the "full number of the Gentiles"?

43. How many Israelites are going to be saved once the full number of the Gentiles enter?

44. How can we explain that the Israelites are at the same time both enemies and beloved of God?

45. What things of God are irrevocable?

46. What have those of us who are believers received from God?

47. What will those who are disobedient now receive?

48. Why will they receive mercy?

49. In what sense did God bound all men over to disobedience?

50. What does God now have towards all?

51. Can we search out the judgements of God or trace his paths?

52. Can we partially know the mind of God?

53. Could we give God some advice or counsel? (Does that stop us from trying?)

54. Does God owe anybody anything?

55. Is there anything that has not come from God?

56. For whom do all things exist?

Romans
Lesson 15
12:1 to 12:21

Romans 12

1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. 2 Do not conform any longer 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. How is what said here related to what was written up to now?

2. What should we consider o view?

3. Which is stronger to suggest or to urge?

4. What is worship or an act of worship?

5. In what way can worship be spiritual?

6. Why would God want our bodies?

7. What is to be understood by sacrifices?

8. What is the importance of the sacrifice being living?

9. What is meant by the sacrifice being holy?

10. Why would this be pleasing to God?

11. How are we going to know how we are to use our bodies as a living sacrifice?

12. Why should be not conform to the pattern of this world?

13. What should we do instead of conforming to the pattern of this world?

14. How are we supposed to be transformed?

15. Why do our minds need to be renewed?

16. Which is better to test or to approve something?

17. What is it that we are going to approve?

18. Would it be important to know God's will in order to offer our bodies as living sacrifices?

19. For who is God's will good?

20. For who is God's will pleasing?

21. What is meant by God's will being perfect?

22. Would it be hard to know God's will if we are conformed to the pattern of this world?

3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. 4 Just as each of us has one body with many members, and these members do not all have the same function, 5 so in Christ we who are many form one body, and each member belongs to all the others. 6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. 7 If it is serving, let him serve; if it is teaching, let him teach; 8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

23. On what does the author base what he says in verse three?

24. Why should we not have a higher opinion of ourselves than is correct?

25. With what should we think of ourselves?

26. In accordance with what should we think of ourselves?

27. What is the difference between thinking of ourselves more highly than we ought and thinking about ourselves in accordance with the measure of Faith?

28. Which member of our body is most important?

29. What kind of body would we have if we only had one member with one function?

30. Where does the text expect us to be to offer our bodies as a living sacrifice?

31. In verse five do all the member belong to Christ? Or to whom do they belong?

32. What are the two things that determine what gifts we have and how we should use them?

33. What is the gift of prophecy?

34. Does everyone use the same gift in the same proportion?

35. Is serving a gift?

36. What does serving imply?

37. Is teaching a gift?

38. What is it that you should teach?

39. How should the gift of encouragement operate?

40. What kind of contributing is implied in the gift of contributing?

41. What is the gift of leadership for?

42. How should one exercise the gift of leadership?

43. What is the difference between contributing to the needs of others and showing mercy?

44. How should you exercise the gift of showing mercy?

45. How many of these gifts are miraculous?

9 Love must be sincere. Hate what is evil; cling to what is good. 10 Be devoted to one another in brotherly love. Honor one another above yourselves. 11 Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. 12 Be joyful in hope, patient in affliction, faithful in prayer. 13 Share with God's people who are in need. Practice hospitality.

14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice; mourn with those who mourn. 16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

46. Is there some love that is not sincere?

47. How can love and hate be mentioned in the same verse?

48. Can there be real love if at the same time you love what is evil?

49. To whom should we show and practice love first of all?

50. What are the two actions that it mentions as a result of love in verse ten?

51. Can there be love if there is no devotion and honor towards the person that is loved?

52. What are the two recommendations on how to serve the Lord?

53. Who gives us the power to serve the Lord this way?

54. What feeling should we have in hope?

55. What should we have during affliction?

56. What should we be in regards to prayer?

57. What should we do with God's people who are in need? Does this have anything to do with one of the gifts?

58. What is the practice of hospitality?

59. What should we do to those that persecute us?

60. What am I feeling if I am sad when someone rejoices that something good has happened to him or her?

61. What is happening if I am happy when they mourn?

62. Would the attitudes in verse fifteen be a way to love someone?

63. What things are mentioned in verse sixteen that could break the harmony of believers?

64. What things that are mentioned in verse sixteen have to do with having a higher opinion of yourself than you ought?

65. What does verse sixteen tell us to do so that we are not proud?

17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. 18 If it is possible, as far as it depends on you, live at peace with everyone. 19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. 20 On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head." 21 Do not be overcome by evil, but overcome evil with good.

66. What is it that we are not to repay evil with?

67. What is it that we should do?

68. Why does verse eighteen say "if it is possible"?

69. Why does verse eighteen say, "as far as it depends on you"?

70. Could we say that verse eighteen is quite realistic?

71. Revenge seeks to repay evil with what?

72. Who is it that should avenge or repay?

73. Can we rest assured that God will avenge us?

74. What are the two things we should do to our enemy if he is hungry and thirsty?

75. What will the result be of us feeding and giving something to drink to our enemies?

76. What danger is there for us from evil?

77. What should we do with evil?

78. How should we overcome evil?

REVIEW:

79. With what kind of mentality should we offer our bodies as living sacrifices to God?

80. How can we obtain this mentality that God requests of us?

81. How can we know what God's will is for us to do in offering our bodies as a living sacrifice?

82. What opinion should we have of ourselves so that we can offer our bodies in holy sacrifice?

83. Where are we placed to offer our bodies as a living sacrifice?

84. What are we given as instruments to use in offering our bodies as living sacrifices to God?

Romans
Lesson 16
13:1 to 13:14

Romans 13

1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. 2 Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. 3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. 4 For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. 5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.

1. Who are the governing authorities?

2. What is meant by "submit himself"?

3. What are the two reasons that we should submit ourselves to the governing authorities?

4. Can there be any authority that God has not established?

5. What do we rebel against if we rebel against the authority?

6. What will we bring upon ourselves if we rebel against the authority?

7. What do rulers hold for those who do not do right?

8. Does the authority exist for a specific purpose?

9. Who is the authority supposed to hold terror for?

10. How can one be free from the fear of authority?

11. What does the authority do to us if we do what is right?

12. Whose servant is the authority?

13. What is between "bear the sword" and "agent of wrath" in verse four?

14. What is the authority supposed to bring?

15. What are the two reasons we are supposed subject ourselves to the authority in verse five?

16. Was the government of the Roman Empire democratic? Was it just? Was it Christian?

17. Did God establish authorities so that they could do anything they wanted to?

18. What should we do if the authority goes against God's justice?

Acts 4

1 The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people. 2 They were greatly disturbed because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead. 3 They seized Peter and John, and because it was evening, they put them in jail until the next day. 4 But many who heard the message believed, and the number of men grew to about five thousand.

5 The next day the rulers, elders and teachers of the law met in Jerusalem. 6 Annas the high priest was there, and so were Caiaphas, John, Alexander and the other men of the high priest's family. 7 They had Peter and John brought before them and began to question them: "By what power or what name did you do this?"

8 Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! 9 If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, 10 then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. 11 He is

" 'the stone you builders rejected, which has become the capstone.' 12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

13 When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus. 14 But since they could see the man who had been healed standing there with them, there was nothing they could say. 15 So they ordered them to withdraw from the Sanhedrin and then conferred together. 16 "What are we going to do with these men?" they asked. "Everybody living in Jerusalem knows they have done an outstanding miracle, and we cannot deny it. 17 But to stop this thing from spreading any further among the people, we must warn these men to speak no longer to anyone in this name."

18 Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. 19 But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God. 20 For we cannot help speaking about what we have seen and heard."

19. Based on Acts 4:5 can we conclude that the people gathered were the authorities?

20. In Acts 4:19 who did Peter and John decide to obey?

Acts 16

35 When it was daylight, the magistrates sent their officers to the jailer with the order: "Release those men."

36 The jailer told Paul, "The magistrates have ordered that you and Silas be released. Now you can leave. Go in peace."

37 But Paul said to the officers: "They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out."

38 The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. 39 They came to appease them and escorted them from the prison, requesting them to leave the city. 40 After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Then they left.

21. Did Paul receive an order from the authorities in Acts 16:35?

22. Did Paul immediately obey this order?

23. In doing this was Paul subjecting himself to some authority? Which one?

Acts 24

25 As Paul discoursed on righteousness, self-control and the judgment to come, Felix was afraid and said, "That's enough for now! You may leave. When I find it convenient, I will send for you." 26 At the same time he was hoping that Paul would offer him a bribe, so he sent for him frequently and talked with him.

27 When two years had passed, Felix was succeeded by Porcius Festus, but because Felix wanted to grant a favor to the Jews, he left Paul in prison.

24. What was Felix expecting from Paul in Acts 24:26?

25. Was what he was hoping for one of the mandates of authority given by God?

26. Did Paul give money to Felix?

27. How long was Paul in prison for not paying a bribe to Felix?

28. Would it have been better for the cause of the gospel for Paul to have paid a bribe?

29. Were Felix and God in accord on this?

30. Who did Paul decide to obey?

31. Was this an easy decision for Paul? Were the consequences easy?

32. Can we simply disobey the authorities because we don't like them?

33. If we are not obeying the authorities established by God whom should we be obeying?

Romans 13

6 This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing.

7 Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

8 Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. 9 The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule:

"Love your neighbor as yourself." 10 Love does no harm to its neighbor. Therefore love is the fulfillment of the law.

34. Why do we pay taxes?

35. Can a Christian be an authority and serve God?

36. To what do the authorities give their full time?

37. What would be the difference between taxes and revenue?

38. What are the two things we should give besides taxes and revenue?

39. Do we have a debt to continue to love one another?

40. Are we expected to be able to pay this debt completely?

41. Are all the Ten Commandments fulfilled in "Love your neighbor as yourself"?

42. What does love not do to its neighbor?

43. What is fulfilled by love?

Romans 13

11 And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. 12 The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. 13 Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. 14 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.

44. What are we supposed to be understanding? Why?

45. What is meant by "slumber"?

46. What is meant by "salvation" here?

47. What is meant by "night"?

48. What day is almost here?

49. What are the deeds we should put aside?

50. What are we supposed to put on? What is this?

51. What things are we not supposed to do if we are going to behave decently?

52. Is there any comparison between dissension and jealousy on one hand and orgies and drunkenness?

53. What are we supposed to clothe ourselves with?

54. What is it that we are not even to think about?
