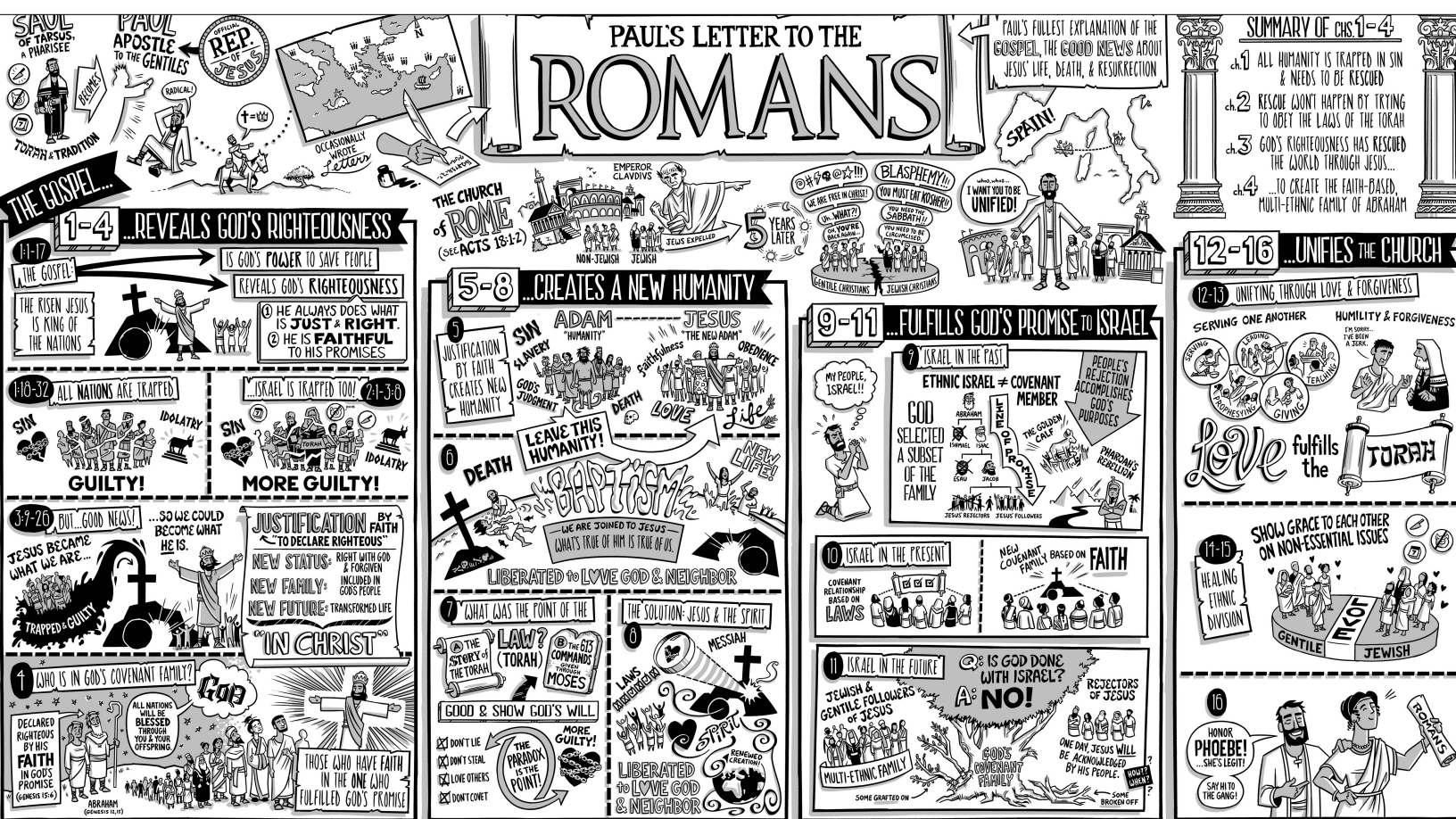


*"For all have sinned and fall short of the glory of God and are justified by His grace as a gift, through the redemption that is in Christ Jesus" Romans 3:23-24*



# Romans

2019-2020 Adult Class by Shawn Briggs

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# INTRODUCTION

## Who is the Author

The opening passage answers the question: "Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God,". We also read in Romans 16:22, "I Tertius, who wrote this letter, greet you in the Lord." From this we learn that Paul dictated his thoughts to Tertius, who penned his words.

## What we know about Paul

Paul was a man like you and me. He fell short just like the rest of mankind. However, he is admired for his dedication to the Lord, His people and those who were slaves in Satan's realm. Here's a brief description of our brother Paul set forth in Philippians 3:5-8; Acts 22:3-5; Acts 21:37,40; Acts 9:15-16; 26:14-18; 2 Corinthians 11:21-33. It becomes evident why the Lord would have used such an individual.

- He was the son of a Pharisee
- Very knowledgeable
- Very zealous
- A Pharisee
- From the tribe of Benjamin
- Born in Tarsus
- Studied at the feet of Gamaliel
- Persecuted Christians
- Now was sent to preach to the Gentiles
- Was at least bilingual (Palestine Jews spoke Aramaic, Hebrew was used in the synagogues, and Acts 21:37 seems to imply he knew Greek).
- Had free access to travel given Roman rights.

## Purpose and Plan of the Gospel

Paul writes that we (apostles), "have received grace and apostleship to bring about the obedience of faith for the sake of His name among all the nations, including you who are

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called to belong to Jesus Christ.” Romans 1:5-6. This is stated at the end of the letter in chapter 16:26, “according to the command of the eternal God, to bring about the obedience of faith,”. This clear passage isn’t to be forgotten. This letter is not discouraging obedience, but it addresses two major issues:

- **Justification by faith.** No one will be justified by works of the law, but by faith in Jesus Christ. All have fallen short and the consequences of sin is spiritual death. If one is to be justified before God he must look to and believe in Jesus, not his own moral performance.
- **Justification for all.** Yes, this invitation is open to anyone who believes in Jesus the Christ. As Paul states, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, ‘the righteous shall live by faith,’” Romans 1:16-17. This passage sums up the two major topics: ALL are save by FAITH.

## Recipients

Romans 1:7, “To all those in Rome who are loved by God and called to be saints:” There are several names listed towards the end of this letter. Paul greets Prisca and Aquila and states, “Greet also the church in their house.” (Romans 16:5). Some believe the description of different “groups” mentioned in the closing of this letter indicate the existence of more than one church in Rome, but there’s no allowance for dogmatism.

This group was made up of both Jew and Gentile which is clear from the text. Many believe it was majority Gentile due to passages such as Romans 11:13, “Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry.” Paul wanted to “reap some harvest among you as well as among the rest of the Gentiles.” (Romans 1:13). He also said, “I am under obligation both to Greeks and to barbarians (non-Greeks), both to the wise and to the foolish” (Romans 1:14-15). He also said that he was, “to be a minister of Christ Jesus to the Gentiles in the priestly service of

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the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.” (Romans 15:16).

We know that Nero was the emperor of Rome (A.D. 54-68.) In A.D. 64, Nero began his first major persecution of Christians. It is also worth mentioning that “Claudius (4th Roman Emperor) had commanded all the Jews to leave Rome” as shown in Acts 18:2 and believed to be around A.D. 52 (some think A.D. 50). We see in this section of scriptures that Aquila and his wife Priscilla had to leave Italy because they were also Jewish. By the time Paul writes this letter, Aquila and Priscilla had returned to Rome (Romans 16:3). This could have happened after Nero came to power in A.D. 54.

Paul wanted to visit Rome, but had not yet done so (Romans 1:10-13; 15:22). He planned on delivering contributions for the church in Jerusalem before his visit to Rome (Romans 15:25-27). Paul would eventually make it to Rome, but not as a free man, rather in chains.

### **Date**

Romans is believed to be written around A.D. 57-58 from Corinth during Paul’s third missionary journey. Gaius, Erastus, and Phoebe are all tied to Corinth and are included at the closing of Romans 16:1-2, 23.

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# Romans 1 - GOSPEL IS FOR EVERYONE

## **"Set apart for the gospel of God" 1-7**

Paul used to be a Pharisee. The term meant "separated ones". They were experts in interpreting scripture. They were accurate and specific about observing the Law. They were different. Perhaps some even thought they were better. Paul finds himself set apart yet again, but set apart for Jesus. I seriously doubt that Paul was trying to make a connection, but to me it's a beautiful irony. It immediately reminds me of the the grace of God. We know Paul's story (Acts 26:1-23). We know our own. It all looks the same - sin, separated from God and then, by His grace, separated for Him. We all have the pleasure of knowing the Son of God and sharing the good news.

- What was promised beforehand through His prophets in the scriptures?
- How does Paul confirm Jesus?
- The apostles were to "bring about the obedience of faith" to all nations. Where is this repeated in Romans? Why is this truth so significant? Should anyone struggle with such a statement?

## **"For I am not ashamed of the gospel" 8-17**

I once sat next to a Jewish man. I was studying through Hebrews and was so curious to get his point of view of the tabernacle and everything it represented to him. Unfortunately it never went anywhere. He quickly told me, "I don't talk to those who aren't Jews." At one time that attitude was true of Paul, but could you imagine such words ever escaping his lips after knowing Jesus? The Lord completely changed his life. It's been said that in time men would come to name their dogs Nero and their sons Paul. It's easy to see why. He loved God. He loved His people. He loved the lost. He was driven by the Lord's love and tenacious to spread the good news of God.

- What does Paul first mention and how often do you see it in his letters?
- What's the spiritual gift?
- Are you surprised that Paul was mutually encouraged by brethren? Can you relate?
- Discuss the three "I am" statements in verses 14-17?

## **God walks away 18-32**

In order to appreciate the gospel truth you must first appreciate your spiritual reality. People need to hear the good news because a bad reality awaits them if they don't. The reality? The wrath of God. It's been revealed

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from heaven many times. Also, a terrible reality that God will “give you up” if you want to be left alone. Freedom without God may seem like the road to choose, but there is not freedom without Him. There’s only life without His blessings and that’s an absolute curse.

- How is God’s wrath revealed from heaven?
- How do unrighteous people handle truth? It’s important we take note of this point.
- Is Paul saying creation proves deity in general or proves Jehovah God? What’s his point?
- How does the downfall of mankind begin? Do we consider such attitudes “small sins?”
- Where do the images of such idols originate? What does that say about their creators?
- The text says “God gave them up” three times. Discuss the surrounding events and why God did so.
- Can everything listed in verse 29-31 be learned from simply observing God’s creation? What does verse 32 state?
- What has Paul said so far?



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## ROMANS 2 - GOD CALLS OUT THE JEW

### Hypocritical judges 1-11

It's easy to seem just in our own eyes. A wise man realizes the danger. A fool thinks he is perfect. A man who has experienced the grace of God has learned the need for it in our lives and towards others. God knows us perfectly and that's one thing we're not - perfect. So, we must remember who we are and the sin of hypocrisy. We must remember that every day given by God is a gift. Each day is given to draw closer to God and/or repent. God shows no partiality when we stand before Him for judgment. He is the perfect Judge.

- Does the ability to judge others give you a sense of superiority? What's your motivation when you make judgments? What did Jesus teach in Matthew 7:1-5/Mark 6:37-38?
- Others see tribulation and come to the conclusion there is no God. "If there was a good God in heaven He would put us all out of our misery." What does verse 4 teach?
- Do you sometimes think God doesn't see or forgets our rebellious attitudes? Do we sometimes think another day of life is due us or will surely be there? Have we outwitted God?
- We know that our "works" do not merit salvation, but do our works matter to God? What are the attitudes behind each work?
- Why would tribulation and distress be for "the Jew first and also the Greek?" Why would glory and honor and peace be for "the Jew first and also the Greek?"
- Does that mean God shows partiality?

### The Jew, the Gentile and the Law 12-16

Have you ever looked at those outside the body and thought, "They act more like a child of God than I do." Well, so has God. He looked at His chosen people, Israel, and compared them to the Gentile. It's not that the Gentiles stood justified before God without faith in Him, but at times they acted more like Israelites than the actual Israel of God.

- What "law" is Paul referring to in verse 12?
  - How should we understand "nature" in verse 14? Take a look at Ephesians 2:3 and how Paul uses the exact same term. *Also, remember that they did have law (see 3:20 4:15; 5:13), but they weren't under the Law handed down through Moses.*
  - Think about it: why would Paul rebuke Gentiles in chapter one for ignoring God's decree (something that could be known - not instinct) if they had an instinctive moral compass without revelation?
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- Does the fact that we have a conscience mean we do not have clear law from God?
  - Can you give examples of non-Jews having some kind of knowledge of God? Why doesn't God's word go into more detail about those outside the Jewish nation?
  - So, what's Paul's point in verses 12-16?

### **True circumcision 17-29**

Saying you were a Jew should have meant something. Having circumcision as a nation was a beautiful reminder of a covenant with God. The Jewish nation should have felt blessed and a sense of responsibility towards God and others, but many times their special relationship was taken for granted, turned into pride and ultimately blasphemed the name of God.

- Is it wrong to view yourself as a child of God and rely on His law? Is it wrong to view yourself as a guide to the blind and a light to those in the dark? Is it wrong to view yourself as an instructor/teacher?
  - What is Paul saying in verse 25? Can we relate? Put it in other terms we can understand.
  - What is Paul saying in verse 26-27? Now let's apply it to North Collin - should this principle concern our family?
  - Who is a true Jew according to verse 28-29?
  - "Circumcision is a matter of the heart, by the Spirit, not by the letter." Is this a new principle? (See Deuteronomy 10:15-16; 30:6; Matthew 23:25-26).
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## ROMANS 3 - ALL FALL SHORT OF GOD'S GLORY

### Everyone failed 1-20

In life we see individuals excel in all areas of life. They stand out as being better. They're impressive. You lean on their understanding when it comes to their trade. That's true in the physical realm, but the spiritual tells a different story. It's a story where every one loses. What's worse? It's not even because they had to or just weren't born with the gift to win . . . it's because they chose to lose. No excuses. This puts us all in the same position - deserving of God's judgment. In this passage we'll see that the Jewish nation, in particular, needed to deal with this reality . . . their own law said so!

- How did God bless the Jewish nation? Doesn't that blessing come with responsibility?
- Paul is beating a Jewish argument to the punch - what's the accusation against God? (*Maybe good to remember the principle behind 2 Timothy 2:11-13.*)
- How does Paul use David's words (Psalm 51:4)?
- Explain the hypothetical argument put forward by the "Jew."
- Who is Paul considering in these passages? Where did these passages originate?
- Calvinists believe we are born sinful and separated from God at birth. Read it slowly - especially verse 12 - is that what the passage teaches?
- Look at verse 20. There is no definite article or "the" in Greek. So, read the passage without the word "the". Some believe that "law" in Romans should always be understood as "The Old Law". Is that the law Paul refers to in this passage? Could it be "law" in general? If so, explain your answer.
- What's the main point Paul has hit home beginning in 1:18 and following?

### All eyes are on Jesus 21-31

Many say chapter 8 is the climax of Paul's letter, but this section has personally impacted me more than any other. Take a look and see our part. Then take a look and see Jesus'. That says it all . . . does it not? Who should we be impressed with in this life?

- Discuss the righteousness of God that has been manifested. What's he talking about?
  - We are all familiar with 3:23. Paul has been building up to this statement. Now let's consider the Father and Son in these passages. Discuss the following terms: justified, grace, redemption, and propitiation.
  - What kind of impact do these passages have on your life?
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- What becomes of our boasting?
  - How is law used? Discuss law of works vs. law of faith.
  - Take note of verse 31. This balances everything out. Is Paul saying obedience to law isn't important?

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## ROMANS 4 - BOAST NO MORE

### A man of faith 1-12

This passage deals with the principle of faith and how it does and does not “work.” It works for those who believe. It works for those who are not physically circumcised, but for those who “also walk in the footsteps” of men like Abraham. It works when God justifies those who believe . . . not in themselves, but in God.

- Why use Abraham as the example?
- What was “counted” to him as righteousness? There is a lot of discussion around this word. Some translations use “imputed” and they claim that Christ’s righteous acts were “transferred” to the believer. Is this true?
- Paul uses Genesis 15:6 more than once and so do other writers. Harmonize these verses and what does this teach about righteousness/justification and how it works (Hebrews 11:8-10; Joshua 24:2-3; James 2:21-24)?
- How is Paul using works in this passage? Compare to Galatians 3:1-14; Ephesians 2:8-10; Titus 3:3-8,14; James 2:14-26.
- Why use David in this passage? What’s the point so far? What blessing is Paul talking about?
- When was faith counted to Abraham? (Some use Colossians 2:11-13 along with Romans 4:9-12 to prove that baptism is not necessary for salvation. The thought is, “If Abraham was justified BEFORE he was circumcised, and baptism is compared to circumcision, then we are justified BEFORE we are baptized!” Discuss.)
- What’s Paul’s point? Isn’t Abraham the perfect example?

### It’s about a promise to those of faith 13-25

Let’s not forget that God made a promise to Abraham and he “did not waiver” concerning His promise!

- Does verse 14 teach against obedience?
  - What law brings wrath?
  - What promise is Paul referring to in verse 16?
  - What kind of faith did Abraham have? What had God promised and how did Abraham react?
  - Abraham stands as an example to whom? See Galatians 3:23-29.
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## ROMANS 5 - THROUGH CHRIST WE'RE MADE ALIVE

### The Savior of enemies 1-11

What a mess we were. What a messy state we lived in: a state we called home. What a mess we laid on Jesus' shoulders . . . and what love Jesus had for such a messy people. What hope and a holy life He has given us all! Paul encourages the brethren with these truths. He encourages them to take this reality, the example of Jesus' love and sacrifice, to grow through suffering and appreciate the reconciliation we have with God through Jesus.

- What is the result of justification?
- Let's talk about standing in grace. What does that mean? Do you stand in it?
- How do you view suffering? Do you let it have its full affect?
- How has the Holy Spirit poured God's love into our hearts?
- Did God wait until His creation was righteous before Christ died for mankind? Do you have to clean yourself up before Christ loves you? However, does love equate acceptance?
- God loved us, which is evident in Christ's death, yet Jesus' blood saved us from what?
- Sin separated us from God. However, Jesus' death did what for us and God? How do we feel about that? Are we, by action, showing how we feel about Christ's sacrifice?

### Life in Jesus Christ 12-21

So, we found reconciliation through Christ. How did that happen? By our perfect keeping of law? No, by our faith in God. So, who would you like to represent you? Adam or Jesus? What does Adam bring based on his performance? What did Jesus bring? You see where law keeping gets you and where Christ gets you, do you not? Who would you like to reign in your life - Adam or Jesus? What do you want to reign in your life - sin or grace?

- How did death spread to all men? What kind of death are we considering?
  - How was our sinning not like Adam's?
  - Is Paul talking about inherited sin? Where is inherited sin stated? Do we understand that sin is an action?
  - Who are the two individuals being compared in these passages?
  - Discuss the differences between the two men.
  - Verse 18 continues the thought introduced in verse 12. Does verse 18 state any condition to being condemned or saved? Does this help us understand Paul's point?
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- Verse 19 seems to clearly support “inherited sin” to many. Let’s discuss this passage. Notice, it does say, “the many WILL BE made righteous”. Perhaps this will help us understand.
  - Did the Mosaic Law help the sin problem or increase it? Would asking for grace or more law help an individual?
  - How does grace reign? What’s the point between 1-11 & 12-21?

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## ROMANS 6 - IT'S SIN WE NIX

### Death with Christ 1-14

Yes, grace abounds and reigns. God's goodness has been understood in the midst of all our darkness, but does God need our help? Should we stay in the darkness to help contrast God's goodness? Paul says, "I think not." The following passages were not recorded to persuade men and women to be baptized. No, they were recorded to remind them of the significance of their death, burial and resurrection in Christ.

- Why would Paul ask such a question?
- How did we die to sin? (Maybe look at Galatians 3:26-27; Ephesians 2:1-3; Colossians 2:11-13).
- What does "baptism/baptized" mean?
- What does "baptized into His death" mean?
- What does "walk in the newness of life" symbolize? So, is "death" just as important as "life"? In other words, can we have life without experiencing the death? Is death important if we don't act "alive?"
- What's Paul's conclusion in verse 5?
- What's the "old self?"
- What did we do to the "old self?"
- Why do that to the "old self?"
- Does "set free from sin" mean we cannot sin anymore as many believe these passages teach?
- Is the "death" in these verses a one-time act?
- What's Paul's point so far? Is Paul trying to convince someone to be baptized in these passages?
- Is baptism purely symbolic? What do these passages say happens when we're baptized?
- Is "sin" a person?
- Do we have option/free will? What are we doing with that freedom? Who do we serve/obey?

### Slaves of righteousness 15-23

When we hear "slave" we filter it through our history of brutal slavery in United States. No doubt, it was brutal. However, slavery wasn't always a bad thing. Many slaves in the Old Testament times chose to stay with

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their masters. They were cared for and loved. It's a beautiful gift to be a slave to God. Either way - make no mistake: you are a slave to someone. Either God or Satan. The masters matter. Who owns you?

- Are we not under law? Sound familiar?
- We do have free will, but do we see that we still have a Master? So, what does the Master expect?
- What does obedience lead to? Does this contradict anything Paul has said so far?
- What's the standard of teaching? Are we thankful for it? Is it from the heart? How can we tell?
- What did we get while living in sin? Are we ashamed of past lifestyles/choices?
- What's the free gift? Who gives it to us? What have we done to deserve it? Do you love your Master?

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## ROMANS 7 - HOW COULD I MAKE IT TO HEAVEN

### Released for the law 1-6

Paul continues to address the question put forth in 6:15, "What then? Are we to sin because we are not under law but under grace?" There are 4 questions between chapters 6-7. You find them in 6:1, 15; 7:7; & 7:13. Paul used an illustration of slaves, but now he will use marriage. Just as a woman is bound by law to her husband until he dies, so must we die to the law through the body of Christ in order to be liberated and bear fruit for God.

- I tend to think that "law" is being used in general. It's something everyone knows. Let's discuss. Study for yourself (at least from 6:15-8:2) and see what you think.
- What must happen for this woman to marry another man without being considered an adulteress?
- When they died to the law who did they become one with? When did they die to the law?
- Compare 6:22 and 7:4-5. What do you see?
- How are we to serve?

### Is law bad? Does it kill me? 7-25

You can imagine how one may ask these questions (vs. 7 & 13). It's not that law is bad . . . it's just really good at pointing out what's right and how we're so wrong. I'm thinking of the game "operation". Law is like the metal outlining the opening above the item you're trying to remove. It shows you where you need to be looking and what not to touch, but when you mess up and hit the sides all it does is call you out. It's not helping the situation at that point. You hit it once and you're out. No amount of wanting to do right gets the job done - you've got to do it perfectly or the patient dies. Jesus, if you will, saved us even though we touched the sides. Silly illustration, I know, but maybe that helps.

- How was the law good? What did it do for Paul?
  - Where did everything go wrong? What could the law do for Paul at that point?
  - I personally believe verses 14-25 represent anyone outside of Christ. Consider Romans 6:12-18; 8:1-2 with Romans 7:14, 15, 17, 18, 19, 20, 23, & 24. Can you see the difficulty in harmonizing the two individuals? I believe this represents the struggle one has before he/she comes to Christ. They do their best to obey law, but it's not good enough. It produces death.
  - I may be wrong, so what would the overall point be if this is Paul as a Christian?
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## ROMANS 8 - WITH GOD, NOTHING TOO GREAT

### Led by the Spirit 1-17

Paul has already stated in 7:6, "But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code." This portion begins with, "There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death." A Christian should find comfort in this new relationship. This relationship is one with the Father, Son and Spirit and God should be leading our path.

- What is the result of being "in Christ?" Look up this phrase in the New Testament for a full picture.
- What did the Father and Son do for us that we could not do?
- Many debate if "Spirit" should be capitalized or not (it's all capitalized in the Greek). However, you can't lose focus on "the Spirit or spirit". What's the main point? What are the two comparisons?
- Can we please God if our "mind is set on the flesh?"
- What's the result of having the Spirit of God and Christ? Who raised Christ from the dead? What's the point?
- How does verse 12 fit into the larger context? Hint: Look back at chapter 6.
- Look at verse 9 and 13 – notice anything? What does *if* and *but* imply?
- How are we led by the Spirit of God?
- How does the Holy Spirit bear witness with our spirit?
- We all want to be raised with Christ, but what must we also go through to be glorified with Him?

### Looking to be liberated 18-30

There is suffering in this world until we are ultimately liberated and resurrected to be with God forever more. Even the creation, in a sense, groans and looks forward to being set free. However, we're not left alone until that time comes - God has been helping us and presently is helping us until that time comes.

- What two creations are we considering?
  - What's the overall point? How does it tie in with Paul's argument?
  - How does the Spirit help us?
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- In what ways do “all things work together for good?”
  - How has God’s purpose played out and how have we benefited?

### **How deep the Father’s love 31-39**

How could someone doubt God’s love or acceptance when one considers all that God has done and is doing for those He loves?

- How does the chapter begin and end?
- What can we learn from these passages? How should it affect our lives and attitude towards God?

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## ROMANS 9 - TRUE ISRAEL GOD WON'T DECLINE

### "True" Israel is not lost 1-13

This chapter has been abused by many to support unconditional election. Brethren, we must understand the full scope of this letter, the immediate context and the Bible as a whole. Paul begins this discussion with a sad reality: Israel (as a whole) are cut off from God. Why? Because of their unbelief (9:32; 10:21; 11:20, 30-31). Chapters 9-11 deal with Jewish objection. "If we're lost it's because God is unfaithful and unfair! It's because we didn't hear or didn't understand!" Chapter 11 will go on to explain why Jews were cut off and warn the Gentiles from being puffed up. This section explains how God was faithful to His promise to the "true Israel."

- How does Paul view Israel's status with God? Is this an individual or national scale?
- What had God graciously given to Israel?
- Why would someone think His word had failed?
- What were the blessings tied to?
- Why use Isaac and Jacob as an example?
- What does "Esau I hated" mean? (See *Genesis 25:21-23 & Malachi 1:2-3. Are we talking about individuals or nations?*)
- Is this about who God individually chooses to save or condemn? What's the point and how does it all harmonize?

### God is not to blame 14-33

Even though God is saving the faithful (whether they are Jew or Gentile) the Jew isn't going to take this lying down. "No, if Israel is lost, then God isn't righteous and He's unfair!" Paul will tackle this accusation before anyone can truly go there. God has mercy on whom He will have mercy. Israel didn't seem to mind Him choosing them and bestowing His mercy on their nation in the past! Why have a problem with it now? Should a people who rebel against God and are punished for it question God?

- What's the next accusation? How are Moses and Pharaoh used?
  - Let's go ahead and discuss Exodus 8:15, 32; 9:34 along with Exodus 4:21; 7:3; 9:12. What's the point?
  - Are we talking about God randomly deciding individuals who will be eternally saved or lost? Or are we talking about God's right to use people according to His will/purpose?
  - Verse 19 has been as proof text to not challenge when God (seemingly randomly) sends individuals to hell (yes, even babies who died at birth because they were not chosen). Why?
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Because it is His will to send some to hell and save others. Harmonize such statements with 1 Timothy 2:4; 2 Peter 3:9.

- Paul references the Potter and clay. Look at Isaiah 29:13-16; Jeremiah 18:1-12 and 1 Timothy 2:20-21.
- What's the point of using Hosea and Isaiah?
- So, why would Jews be rejected and Gentiles be accepted?

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## ROMANS 10 - GOD'S CALL TO ALL MEN

### A call for accountability 1-21

No, God didn't randomly choose some people to be saved while condemning others to hell. The Gentiles are accepted because of faith and the Jews are rejected for a lack of it. They attempted justification on their own. They were willfully ignorant of the righteousness of God. They took the hard road instead of the one that leads to Christ. It wasn't as if they didn't hear about God's righteousness. It's not as if they couldn't understand it - they didn't want to hear about Jesus.

- Do verses 3-4 teach they didn't know the Law? Was their problem a lack of Bible facts?
  - Paul refers to the principle behind Leviticus 18:5 and pulls from Deuteronomy 30:11-14. What is the overall point of verses 5-8?
  - What's the point of verses 9-10? Is this too difficult? Is that Paul's point?
  - Side note: many take these passages out of the Bible's full context to prove baptism is not necessary. Is this correct? Also, did the thief on the cross meet these "requirements"?
  - For verses 11-13: what's being introduced and what is it to "call on the name of the Lord"? Side note: have we read "call on the name of the Lord" before? Is it new? What can we learn from this passage?
  - Vs. 14-15. How does someone come to Christ? In a miraculous way? In an incredibly difficult way? Is God working today? How?
  - For verses 16-17: Who did not believe? Who had they rejected? What's their problem?
  - Vs. 18: Is their problem that they hadn't heard?
  - Vs. 19-21: Is their problem that they didn't understand?
  - Why was Israel lost? Was God not faithful to them?
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# ROMANS 10+1 - HEAVEN IS OPEN TO EVERYONE

## A remnant remains 1-10

Paul begins his closing arguments by reassuring God faithfulness. He has not rejected His people. It may look that way. It may feel that way, but there's always been a remnant.

- What's the point of using Elijah? (Side note: Have you ever felt like him?)
- Think about the idea of a "remnant". Do you see a pattern in the Bible?
- Again, what is Israel's problem? Being "raised in the church" doesn't save us either, does it?
- Consider Isaiah 29:9-14/Deuteronomy 29:2-9 along with Psalm 69:22-23 and discuss.

## The olive tree 11-24

However, Gentile brethren need not be puffed up. God is dealing with the Israelites fairly and He will do so with the Gentiles. The promises started with Abraham and came through Israel. If Israelites are cut off from God's blessings then so can the Gentiles be cut off. One must remember that God and His promises hold us up - we don't hold God up.

- Was it God's desire that they fall?
- How did their trespass bring salvation to the Gentiles? What was the hopeful reaction of Israel? (See Acts 13:46-47)
- Is the expectation that all Israel will be saved or the hope that some may be saved?
- Is God giving up on the Jews?
- What's this whole "dough and "root" business?
- Who are the "natural branches" (21) and the "wild olive shoot"? Remember, what's the root?
- What happened to the "natural branches"? Why?
- What happened to the "wild olive shoot" and what should their attitude be towards the "natural branches"?
- Do these passages teach "once saved, always saved"? Is there a warning for us all in these passages?

## A partial hardening 25-36

Paul now sums it all up: a partial hardening has come upon Israel. Gentiles are ushered into the Kingdom. All have fallen short. All need God's mercy. This all is from the mind/wisdom of God! What is the "all Israel will be saved" about?

- What is the "all Israel will be saved" about?
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- Sum up these passages.
  - Who could have come up with this?

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## ROMANS 10+2 - GOD, WE LIVE FOR YOU

### What this means for Christians 1-21

At this point Paul changes his attention to practical living. Paul has given a lot of motivation for every day living, has he not? There's no area of life that goes untouched when he/she understands the salvation of God by grace through faith. Our lives can be offered to Him by grace. Each gift is a gift of grace. Grace teaches us how we interact with one another - even our enemies. Paul will continue this line of thought through the next few chapters.

- Paul appeals "therefore". What is he referring to and what should we be connecting?
  - The words "present" and "sacrifice" scream Old Testament worship. Compare the Old with the New. What can we take from this passage?
  - What we offer God is to be holy and acceptable to God. This is our spiritual worship (ESV). Discuss "worship". What is worship? Can worship only be done "publicly" or in a certain location? Consider all this implications.
  - We get "metamorphose" from the Greek word translated "transformed" as many of you know. How are we being transformed? Who is ultimately changing us? What does this produce?
  - The will of God is . . . ? Did you catch that? What does this mean to you?
  - What's the first thing I need to do to prepare myself for service?
  - Who gave me my talents (let this sink in for a bit)? What are they for? Who are they for?
  - What's your gift? Are you satisfied with it and your use of it?
  - Do we understand it's alright if you don't have the same gift as someone else? Answer honestly.
  - Is your love is genuine? What happens when love is feigned?
  - Is it enough to ask, "what's wrong with it?"
  - "Prefer one another" also carries the idea of "outdo one another." Is our service about showing off? Are we looking to others and their needs? Find the excitement in serving!
  - What's the fuel for your zeal? How many of us struggle with this? How many times do we choose to study this topic, both young and old?
  - "Constant in prayer" . . . let's have an honest discussion. Why is this so difficult?
  - Do you take the "needs of the saints" to be the bare minimum? How would that make you feel when in need?
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- Who's your enemy and how do you treat them?
  - When's the last time you made an effort to rejoice or mourn with others? How's your pride these days?
  - Who's influencing who in your life?

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## ROMANS 10+3 - SUBMITTING TO AUTHORITIES

### A Christians responsibility 1-14

Being free in Christ doesn't mean we're free to do what ever we want. We are still living here until we go home and will submit to God's will in every area of life. This impacts our behavior towards authorities, each other and God.

- Let's first read 1 Peter 2:18-21 before commenting. Is this a difficult topic for you?
- Who gives the authorities their power and how were they instituted/appointed?
- Since God instituted these authorities He must approve of all they do, correct?
- To resist the authorities is to resist . . . ?
- Who was the Roman Emperor at that time and what can you tell us about his rule?
- So, when (if ever) do we resist the governing authorities?
- What's the role of the governing authorities? Is the "evil" or "bad" in verse 3 "moral" evil or bad? Is capital punishment without authority from God? What does "not bear the sword in vain" mean?
- Why do you subject yourselves to the governing authorities?
- Who do we give/pay taxes/revenue/respect? Let this sink in a bit.
- Wait, what if your taxes were to pay for abortions?
- Is it sinful to take a loan? Look at Matthew 5:42; Philemon 17-18; Psalm 37:21.
- Who is your neighbor? What are you to give them?
- Read Ephesians 5:6-21 & 1 Thessalonians 5:1-11.
- Notice the type of sins Paul points to in verse 13. Is our society any different today?

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# ROMANS 10+4 - LOVE LIBERTY, BUT OTHERS MORE

## Matter of Conscience 1-23

The church is made up of people. It's meant to be a blessing, but we can turn it into a curse. Remember, this letter was written to Jews and Gentiles. They didn't exactly have the greatest history, but now they are all united serving the one true God. However, old habits are hard to break. How will they treat one another as they learn this new way of life and religion? Will they be patient with one another? Pressure one another? Belittle one another? Or, will they build each other up? Paul now addresses some of the hurdles our brethren faced long ago.

- This chapter has been grossly abused and misused. Let's take this verse by verse and ask questions as we go. Who is the weak, what does this mean, and what were they quarreling/ disputing over?
- Who's the meat eater and the vegetarian?
- How are they supposed to view/handle each other? Are we discussing something unauthorized by God? What has God done in these passages?
- What's going on with "esteems one day as better than another?"
- What should each person be?
- What does "none of us lives to himself, and none of us dies to himself" mean?
- Why reference Isaiah 45:23? What's Paul's point?
- Not only do we not judge one another in this area, but we're not to do what?
- What was Paul's conviction/faith? Did this end the topic? Did Paul force others to get on board? However, is it wrong to try and reason/persuade another?
- Can knowledge puff up? See 1 Corinthians 8:1-13.
- What's the kingdom about? If you follow the instruction of love, who is acceptable? Who is approved?
- If at the end of the day, you are not in agreement with one another, but judgment is not being passed, what should we do?
- How could we be condemned for eating food if it's not sinful?
- Big picture time: What's the whole point of this passage? How does this connect with the whole book?

Principles learned. When to use (principally) Romans 14.

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- A person should be fully convinced in his mind concerning what he does. Conscience must be clear. (Obviously, we must first mold ourselves to God's law whether we like it or not, but that's not the point here.)
  - We should never put a stumbling block in the way of a brother.
  - We should pursue what makes for peace and mutual building up.
  - We need to live in harmony with the purpose of glorifying God.
  - If God has accepted the practice (vs.3,4), judgement is not permitted (vs.10,13), and you can keep to yourself (vs.22), it's Romans 14. If we're not clear then we need to go to the Bible and seek authority. Don't go to Romans 14.
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# ROMANS 10+5 - WITH HOPE, JOY & PEACE WE SURVIVE

## Christ, our example 1-21

Paul continues the discussion in chapter 14 by pointing to Christ as our ultimate example. If Christ took on the reproaches of mankind, we can take surely bear with one another and our weaknesses. But again, this isn't about serving the ones you want to serve - those easy to serve. This is about serving each other - Jew and Gentile together as one family.

- What's the difference between what Christ accomplished and what Paul is commanding them/us to do?
- What kind of environment should one find in a local congregation? Where does that come from?
- What impact does this have on the younger generation?
- Why reference all these Old Testament passages?
- Paul is sincerely complimentary of the brethren in Rome. What does this teach us given the fact he's had to correct them in certain areas? How can we apply this to our lives and congregation?
- Paul considered his responsibility to remind them boldly a grace given by God. Do we have the same attitude?
- Paul is acting as a priest offering . . . ? What kind of offering are you today?
- Who does Paul credit in all of this? What is his ambition? What's your ambition?

## Paul's desire to visit 22-33

Paul loves the brethren in Rome and hopes to see them soon, but he must first travel to Jerusalem. Macedonia and Achaia contributed to their needs and were glad to do so. He requests their prayers as he makes his way to everyone.

- What does Paul plan to do? Why is he going to Jerusalem? Isn't this below Paul?
  - Why is it right for the Gentiles to give to Jerusalem?
  - Concerning this contribution: Who did it come from and who was it going to? Find some passages to support your answer.
  - Is the church responsible for those outside of the body? Who is the church? Is the individual the church? Does the individual have any responsibility to those outside? Does this really matter? The word "contribution" is the same Greek word for fellowship. What is fellowship?
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- What did Paul ask them to do for him? How important was prayer to Paul? Do you have difficulties asking for help? Do you view prayer as a small thing? Would you be willing to ask for more? If not, why not?
  - Paul would eventually make his way to them. What type of condition was it (See Acts 21f)? Do you believe Paul came to them with joy and refreshment (Acts 28:15f and Philippians)?

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## ROMANS 10+6 - "HELLO" TO THE MIX & SINNERS' LICK

### Paul closes his letter 1-16

You'll recognize some names and others you won't. However, they're all important to the Lord and His kingdom. The same is true for you - whether others know you or not, we do. More importantly, the Lord knows you.

- Phoebe is called a servant, but your translation may have deaconess. Did she hold the position of a deaconess? Explain why or why not.
- We are familiar with Prisca (Priscilla) and Aquila (Acts 18), but we're not sure about anyone else mentioned in these passages. Look through and what can you learn about these individuals? Consider Galatians 3:25-29 & Titus 2:11-14.
- Discuss "greet one another with a holy kiss" and "the churches of Christ greet you". Should we greet each other with a holy kiss? Is "the churches of Christ" a title or description? Why is this important?

### A final warning 17-27

Unfortunately, a local body may experience selfish individuals who cause trouble. Such individuals must be avoided in order to protect the church and hopefully lead them to repentance.

- Some people serve God and their brethren, but some serve themselves. What were they to look out for (mark) and what were they to do?
  - When are we to avoid others? Look at 1 Corinthians 5 with 1 Timothy 1:18-20;6:3 & 2 Timothy 2:16; Ephesians 5:6-14; 2 Thessalonians 3; and 2 John 9-10. Consider 1 John 1:5-7 and discuss.
  - How would God crush Satan under their feet?
  - We know Timothy, but we can't be sure of anyone else. Who wrote this letter for Paul?
  - What can we learn about Erastus? Consider 1 Corinthians 1:26.
  - Who strengthens us and how is it done?
  - The command of God was meant to bring about . . . ? Have we seen this before?
  - Who is "the only wise"? What has He done? Can you find a parallel passage in Romans?
  - So, what have I learned from Romans? What can I take home? How does this strengthen my faith in God?
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