

**THE JUST  
SHALL LIVE BY**

**FAITH**

**Biblical Studies  
From Paul's Epistle To  
The Romans**

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# THE JUST SHALL LIVE BY FAITH

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# **“The Just Shall Live By Faith”**

## **Biblical Studies From Paul’s Epistle To The Romans**

### **Lesson 1 – General Introduction**

#### Overview

If most people are anything like me, when they purchase something new that has an owner’s manual, they soon become exasperated at trying to read and understand it. It has always been my opinion that owner’s manuals were not written for the average consumer. Many of them contain too much technical jargon without enough “plain English” descriptions. I usually wind up sticking the book in some drawer and attempt to figure out how my new purchase works on my own. Yet, what invariably happens is that I’m forced to dig the manual back out and try again because my own efforts have failed.

Such a description as this can also be applied to a study of one of the Scripture’s most profound books...Paul’s epistle to the church at Rome. If you’ve ever been frustrated in trying to study this giant of a book, rest assured – you’re not alone. **Romans** has been called many things through the centuries, among which are “Paul’s master-piece epistle” and “the profoundest production in all literature.” To say that **Romans** can be a difficult book to study and learn is to state the obvious. Contained within are such grand themes as to be without equal in all the Scripture, such as

- ◆ A complete presentation of sin and its devastating effects upon all men
- ◆ The utter foolishness of men attempting to justify themselves
- ◆ What it means to be justified by grace through faith
- ◆ Practical instruction on how to live as one who has been justified by grace through faith
  - Not conforming to a sinful world
  - Living in good conscience to civil rule, even evil rulers
  - Living peaceably with other justified believers when they don’t agree with you

Amidst these majestic passages can be found some trying and difficult verses that may very well require hours of thought, meditation...even prayer. On one occasion the apostle Peter characterized some of Paul’s teachings as “hard to understand” (**2 Pet. 3:15b-16**) [NASV]. We feel safe in saying that some of these “hard to understand” sayings can definitely be found in **Romans**. Despite such a “serious and intimidating” description of the book, we also state with absolute assurance that one cannot become a child of God and continue to faithfully serve Him without having to come face to face with what is taught therein. Just because the book may be more challenging than other epistles is no excuse to ignore it altogether. If we are to understand God, we must understand the message of **Romans**. If we understand **Romans**, we understand salvation on God’s terms. When we grasp God’s plan to save us, we will know the unending joy of God’s “free gift” (**6:23**).

Possibly no other New Testament book depicts the overall message of the Scripture than does **Romans**. Man is lost in sin. There is no human that is exempt from such an awful indictment (**3:23**). Despite this, God seeks to justify us, or pronounce us free of guilt. This will not happen because of anything we can do on our own, but can only occur when we seek God on the basis of obedient faith. Having thus been

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justified by God's grace through our faith, we now as His children must live in ways that demonstrate this justification. In a very small nutshell, that is the basic teaching of **Romans**.

Return to our earlier illustration of exasperation over the discarded owner's manual. If we treat this New Testament epistle in such a contemptible way, we will rob ourselves of some of the finest and noblest teaching in all the Bible regarding our sin problem and being justified by God's grace.

### Theme

The theme is simple and stated very early in the letter: "...the just shall live by faith" (**1:17**). Such faith comes from righteousness that can only be found in one source: the gospel of Christ. God exclusively uses the good news of His Son as the "power" (*Greek word **dunamis** [δυναμις] = origin of our word "dynamite;" hence, "explosive power"*) to save man from sin (**1:16**). In **1:17**, Paul quotes the O.T. prophet Habakkuk. The prophet was told this very thing when he questioned God's use of the more-wicked Chaldeans to judge wicked Judah (**Hab. 2:4**). God's answer then is His answer today: if we ever have doubts as to how God will bring about order after we have tainted ourselves with sinful behavior, our part is to believe and trust Him enough to do what He tells us to do...even if it doesn't make sense to us. We can only survive eternally by faith. Everything else is up to God and His grace (**cp. Eph. 2:8**).

### Authorship

As the epistle's beginning (**1:1**) clearly states, "Paul, a bond-servant of Christ Jesus...", "to all who are beloved of God in Rome, called as saints:..." (**1:7**). We later read in **16:22**, "I, Tertius, who write this letter, greet you in the Lord." Apparently Tertius served as Paul's scribe as the apostle dictated the letter to him. Of course, as with any sacred book in the canon, God is the ultimate Author (**cp. 2 Tim. 3:16**). Paul was only the human instrument through whom God gave the truths contained in the book.

### Place & Date Of Writing

Obviously, we cannot be dogmatic about these particulars. However, there is enough information to form opinions worthy of consideration.

#### *Place Of Writing*

At the time of Paul's dictation, he apparently was on his way to Jerusalem with the benevolent gift from the Gentiles to the needy saints in Judea (**15:25-27**). After completing this work, he intended to go to Spain by way of Rome (**15:28; cp. Acts 19:21**). After the events in Ephesus settled down (**Acts 19**), Paul spent the next 3 months in Greece, or Achaia (**Acts 20:1-3**). It is inferred by most Biblical students that while in Greece Paul would have spent most of his time in Corinth, its principal city.

There is additional information that points to Corinth as the place from which Paul wrote **Romans**. At the time of his writing, he was a guest of one named Gaius (**16:23a**). He is thought to be the same Gaius Paul baptized at Corinth (**1 Cor. 1:14**). Paul also sends greetings from Erastus, the treasurer of the city (**16:23b**). We also know Erastus was left behind at Corinth on Paul's 2nd journey (**cp. 2 Tim. 4:20**). Therefore, we accept Corinth as the place where Paul wrote **Romans**.

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### Date Of Writing

Consider the following time line from David Lipscomb's *Commentary On Romans* as a plausible suggestion as to when Paul wrote the ancient Roman brethren:

- ◆ Claudius Caesar banished the Jews from Rome in A.D. 52. Aquila & Priscilla had already reached Corinth after that decree, and Paul dwelt there with them for a year and six months (**Acts 18:11**).
- ◆ That puts Paul leaving Corinth for Jerusalem no later than the spring of A.D. 54. Boarding a ship at Cenchrea, he set sail for Syria (**Acts 18:18**). After arriving at Caesarea, greeting the church, and spending some time with the brethren, he set out on his 3rd journey (**Acts 18:22-23a**).
- ◆ It must have been the spring of A.D. 55 when he began this 3rd missionary tour. Passing through Galatia and Phrygia, he came to Ephesus (**Acts 18:23b; 19:1**). Paul remained at Ephesus for two years and 3 months, even “a while” after that (**Acts 19:8, 10, 21-22**). All these events appear to be in successive order. Therefore, he could not have left Ephesus earlier than the spring of A.D. 57.
- ◆ He spent the following summer in Macedonia and Achaia (**Acts 20:1**) and came to Greece, where he spent three months (**Acts 20:2-3**). His abode of 3 months there most likely began about the close of A.D. 57, and would consequently end in the early part of A.D. 58.
- ◆ When Paul left Corinth, the winter was past, for he proposed to go by sea (**Acts 20:3**). The spring could not have been far advanced, for he hoped “to be at Jerusalem, if possible, on the day of Pentecost” (**Acts 20:16**).
- ◆ It was, therefore, in the winter or early spring of A.D. 58 that **Romans** was written.

- David Lipscomb, *A Commentary On Romans*  
(*Gospel Advocate Commentary Series*), pp. 12-13

### Purpose

It appears the primary purpose for Paul penning this epistle was because he was hindered in coming to them (**1:11-13**). Though he had previously planned to reach Rome (**cp. Acts 19:21**), there were apparent providential hindrances that forced the apostle to change his plans.

Judging from some of Paul's comments about the Roman brethren, these were Christians who were long established in the faith. It was not a young church. Consider the following:

- ◆ Their faith was “being proclaimed throughout the whole world” (**1:8**)
- ◆ Their obedience had “reached to all” (**16:19**)
- ◆ Paul states, “I have had for many years a longing to come” to them (**15:23**)

Why does Paul want to go to Rome? Simply put, he was “eager to preach the gospel to you also who are in Rome” (**1:15**). This desire burned within Paul, for he saw himself as a debtor to all men (**1:14**) to impart the powerful message that can save anyone who believes it (**1:16**).

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### Outline

One can read 10 human works about **Romans** and get 10 different outlines. While we admit ours offered in this material will not be inherently better than others, it is the outline we will follow. We believe it best illustrates Paul's indictment of all men as guilty of sin and how God justifies man who is guilty of sin.

## **Outline Of Paul's Epistle To The Romans**

### **I. Introduction (1:1-17)**

- Greetings (vv. 1-7)
- Thankfulness for the Roman saints (vv. 8-15)
- Thematic statement (vv. 16-17)

### **II. Indictment Of & Remedy For Man's Sin (1:18 - 5:21)**

- Indictment #1 → Gentiles are guilty (1:18-32)
- Indictment #2 → Jews are guilty (2:1-29)
- Conclusion → All are guilty of sin (3:1-23)
- God's remedy → Justification through God's grace & man's faith (3:24 - 5:21)
  - Salvation comes for all through faith, not through law keeping (3:24-31)
  - Case study: Abraham (4:1-22)
  - Application: We must follow Abraham's example (4:23 - 5:11)
  - Illustration of God's power over sin (5:12-21)

### **III. Anticipated Questions About Salvation By Grace Through Faith (6:1 - 11:36)**

- Shall we continue in sin that grace might increase? (6:1-14)
- Shall we sin because we are not under law but under grace? (6:15 - 7:6)
- Is the law sin? (7:7-23)
- Who will set me free from this body of death? (7:24 - 8:30)
- If God is for us, who can be against us? (8:31-39)
- Is there unrighteousness with God? (9:1- 10:21)
- Has God cast away His people? (11:1-36)

### **IV. Living A Life Justified By Grace Through Faith (12:1 - 15:13)**

- Refusing to conform to the world around us (12:1-2)
- Serving brethren with humility (12:3-16)
- Refusing to return evil on others who mistreat us (12:17-21)
- Submitting to civil rule (13:1-7)
- Being diligent in loving others and serving the cause of Christ (13:8-14)
- Getting along with brethren when we differ over opinions (14:1 - 15:13)

### **V. Final Exhortations, Personal Plans, & Greetings (15:14 - 16:27)**

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## Lesson 1

### Questions

1. *Who wrote Romans?*
  
2. *When and from where was Romans written?*
  
3. *Why was Romans written?*
  
4. *What is the author's thematic statement in Romans?*
  
5. *Fill in the following blanks:*
  - a) *The major teaching in Rom. 1-5 is* \_\_\_\_\_  
\_\_\_\_\_
  
  - b) *The major teaching in Rom. 6-11 is* \_\_\_\_\_  
\_\_\_\_\_
  
  - c) *The major teaching in Rom. 12-15 is* \_\_\_\_\_  
\_\_\_\_\_

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### Lesson 2

# **Apostolic Greetings & Thematic Statement**

## **Rom. 1:1-17**

### **Introduction**

As the apostle Paul embarks on this great doctrinal essay, he begins by stating who he is and the authority behind his ministry. He also conveys his personal affections and intentions for the brethren at Rome. He states his admiration for all they've done for the kingdom of God as well as his deep longing to see them.

Finally, Paul tells of his obligation to all of mankind: he was indebted to tell all men not only of their sinful condition, but all the more, of the remedy available to them. And he was ready to do this at Rome.

1. How does Paul describe himself in v. 1? (cp. Acts 9:15; Gal. 1:15)
2. How does Paul describe the gospel in v. 2? (cp. 1 Pet. 1:9b-12)
3. How does Paul describe the Christ of the gospel in vv. 3-4? (cp. 2 Sam. 7:12-13, 16) In what ways do you see both the humanity & Deity of Jesus extolled?
4. How does Paul describe the stewardship of the apostles in v. 5?
5. How does Paul describe the brethren at Rome in vv. 6-7?





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### Lesson 3

## **Indictment Of & Remedy For Man’s Sin Rom. 1:18 – 5:21**

### **Introduction**

Having passed along his personal commendations and given his thematic opening to the letter, Paul begins to build his case for sinful man’s only hope in the gospel of Jesus Christ: justification by grace through faith. To accomplish this, he must start at the beginning...proving that all men are in sin and in need of God’s mercy extended in His Son’s sacrificial death.

The Gentiles must know that their depraved behavior has led them away from God (1:18-32). The Jews must know that they cannot rest on their laurels at having been God’s first covenant people (2:1-29). All must come to realize they have sinned and come short of God’s glorious expectations for them (3:1-23). The only solution to sin is two-pronged: 1) *Christ died for our justification*; and 2) *we must respond to that gracious act with obedient faith* (3:24 – 5:11). Then, and only then, can we fully realize God’s powerful ability to rescue us from ourselves (5:12-21; cp. 1:16).

### **Indictment #1 → Gentiles Are Guilty (1:18-32)**

1. What do sinners do to the truths God has revealed for their lives? (v. 18b) Define this behavior in your own words. How does God react to this? (v. 18a)
2. Why is this behavior foolish on our part? (vv. 19-21) *Thought question*: how can we come to know an invisible God?
3. Using vv. 22-32, list the sins we usually classify as “major” and the sins we usually classify as “minor.” What does the fact that both are found in the same “list” tell us about our methods of “classification?” What is the “realistic view” of such behaviors? (v. 32)

### **Indictment #2 → Jews Are Guilty (2:1-29)**

4. What gives the impression that Paul is now speaking to Jews? [Note vv. 9-10, 17-21]

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5. Of what were the Jews primarily guilty? (**vv. 1-3**) Where else in the N.T. can we read of the Jews exhibiting this behavior?
  
6. What important point were the Jews overlooking? (**v. 4; cp. 2 Pet. 3:3-9, 11**) *Thought question:* reconcile God’s “patience” of **2:4** with His “giving up” on others from **1:24, 26, 28**.
  
7. How will God’s judgment be meted out upon those guilty of sin? (**vv. 5-10**) *Reminder:* do not forget the point made in **vv. 9-10**. How is God’s fairness emphasized in His dealings with men in sin? (**vv. 11-13**) *Thought question:* where else is this taught in the N.T.?
  
8. Who does Paul describe in **vv. 14-16**, and what do you see as the main point of these verses? *Thought question:* what is stressed about human beings in these verses?
  
9. To what group of people does Paul return in **vv. 17-29**? What character traits does the apostle see in the Jews? (**vv. 17-20**) Is this a commendation or something else from Paul?
  
10. Why was it important for Paul to elaborate in **vv. 21-23**? (**vv. 24-25**) Because of such inconsistency, what becomes of such a one’s “religion”? (**v. 26**) Because of such inconsistency, what eventually happens to him? (**v. 27**)

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11. How does Paul describe the “true” Jew? (vv. 28-29; 9:6b-8; Mt. 3:9)

#### 12. *Application Questions:*

- a) Substitute “Christian” for “Jew” and “gospel of Christ” for “Law” in vv. 17-23. What application would this have for us today?
  
- b) Has the Lord’s work ever been hindered because of some who call themselves “Christians” but who have not behaved properly? What did the Lord Himself say about “stumbling blocks?”
  
- c) Substitute “baptism” for “circumcision” in v. 25. How have some placed an improper value upon immersion, and how has such hurt the cause of the kingdom of Christ?

#### **Conclusion → All Are Guilty (3:1-23)**

13. Even though Paul has “prioritized” the Jews’ literal heritage, was that to be understood to mean they never were in a favored position? (vv. 1-2) What was their God-given benefit?

14. Despite their favored position, does the unbelief on some Jews’ part cast God in a bad light? (vv. 3-4) From what O.T. passage does the apostle quote, and how does he apply it in his defense of God?

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15. What point do you think Paul is making with the questions he asks and answers in **vv. 5-8**?
16. How does Paul conclude his indictment of the Jews? (**v. 9**) How does he prove this indictment? (**vv. 10-18**) After considering these passages from the O.T., what were the Jews to conclude? (**vv. 19-20**) *Thought question:* up to this point, what kind of picture has been painted about man?
17. Apart from a “law system,” what has God done? (**vv. 21-22**) *Thought question:* how was this shown? (**cp. Gal. 3:7-14**) What is the sweeping indictment of all? (**v. 23**)

#### **God’s Remedy → Justification By Grace Through Faith (3:24 – 5:21)**

18. What “mechanics” are mentioned that result in man’s justification? (**3:24-25**) How will God be seen in our justification? (**3:26**) What does this do to the Jewish argument about gaining justification by “commandment keeping”? (**3:27-30**) What does God’s scheme of justification do for the Law? (**3:31**)
19. Who does Paul begin to use as a “case study” to show justification by faith in **4:1**? Why would this example be especially prudent to persuade the Jews? (**cp. Mt. 3:9**)
20. What does Paul teach about Abraham in **4:2-5**? How is Paul’s teaching on being justified by faith confirmed? (**4:6-8**)

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21. *Research question*: looking back on Abraham’s life, when was he justified by his faith? What does this teach us about the kind of faith those who are justified possess?
22. Who is to be justified? (4:9) How do we know it is not just for the Jews? (4:10-12) To what point in Abraham’s life does Paul specifically allude to illustrate what it means to be “justified by grace through faith”? (4:13-21; notice esp. vv. 13-14, 18-19) What specific statements illustrate Abraham’s faith? What was the outcome of all this? (4:22)
23. How does the apostle make application of the truths just presented about Abraham? (4:23-25)  
*Thought question*: how do these verses refute the popular Calvinistic doctrine of Christ’s perfect life being imputed to us for righteousness?
24. What is the immediate reward for the justified man? (5:1) To what does it lead? (5:2) How does it embolden us? (5:3-5) What role is played by the Holy Spirit? (5:5; cp. 2 Cor. 5:5)
25. How does Paul demonstrate the depths of the love of God the Father and God the Son toward sinful men? (5:6-8) How does Paul demonstrate the grace of God through Christ’s sacrifice? (5:9-11)
26. How did sin enter the world, and what were the consequences of this action? (5:12)

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27. In the space provided below, list the contrasts Paul makes between the man Adam and the Man Jesus Christ (5:14-19). What do you see as the main idea(s) of this section?

ADAM	JESUS CHRIST

28. For what purpose did the Law come? (5:20; cp. Gal. 3:19) What has always been God's "answer" to sin? (5:20-21)

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# **Anticipated Questions About Salvation By Grace Through Faith Rom. 6:1 – 11:36**

## **Introduction**

By the end of **ch. 5**, Paul has presented his doctrinal arguments re: man’s problem of sin and God’s remedy for our sin dilemma. The arguments Paul has set forth had logical conclusions. Paul knew it, and so did his readers. Paul also knew his readers would object to these conclusions. Thus, the apostle (and the Holy Spirit through him) anticipated these objections, and the next major section of the epistle (**chs. 6-11**) contains the questions Paul anticipates from his detractors as well as the answers to these questions.

For the most part, the questions are asked from a Jewish perspective. This is understandable, given that Paul devoted a large portion of the epistle’s first section (**chs. 1-5**) proving the Jews were equal with the Gentiles in terms of sin and its guilt. All the questions except one can be found in the form of Paul’s rhetorical question, “What Then?” or “What Shall We Say Then?” They are either found at the start or middle of their contextual segment in this section of the epistle.

These anticipated questions and answers hit at the very core of gospel: law & its purpose, sin & its devastation, the comfort God provides His people, the absolute sovereignty of God, and the plan God always had for Israel, His first covenant people. Familiarity with these questions, and their answers, will definitely make one a better overall Bible student.

### **Question #1 → *Shall We Continue In Sin That Grace Might Increase?* (6:1-14)**

1. Be able to connect this question back to an immediate context in the letter.
2. How does Paul initially answer this question? (**v. 2a**) How forceful is this answer?
3. How does the apostle expound upon his answer in **vv. 2b-7**? What “symbolic truth” is presented in **vv. 3-4**?
4. In what way do **vv. 5-7** provide the *real* answer to this question?



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5. Given Paul's arguments in vv. 3-7, what points does Paul make in vv. 8-11 to reiterate what he has already said?
6. How does Paul conclude his answer to this first anticipated question? (vv. 12-14) What other passage(s) can you find in the N.T. to complement these verses?

### **Question #2 → *Shall We Sin Because We Are Not Under Law But Under Grace?* (6:15 - 7:6)**

7. Be able to connect this question back to the discussion of the previous question.
8. How does Paul initially answer this question? (6:15b) How does he expound upon his answer in 6:16-18? With respect to this question, what had Paul's readers already proven about themselves? Thought question: what do you think is meant by "form of teaching"? (6:17)
9. What points does Paul bring out about sin in 6:19-23? Be able to explain 6:20.
10. For those who still maintained "We're not under law but under grace," how does Paul answer them in 7:1-3? What is the obvious application in 7:4, and how does this answer the second question?
11. In 7:5-6, how does Paul characterize the difference between the Law of Moses and the gospel of Christ?

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#### Question #3 → *Is The Law Sin? (7:7-23)*

12. Be able to connect this question back to the discussion of the previous question.
  
13. How does Paul initially answer? (v. 7a) On the contrary, how does Paul describe the general nature of the Law? (v. 7b)
  
14. What literary tools does Paul employ in vv. 8-11 to help his readers understand law and sin? List the points found in these verses that directly address the 3rd question.
  
15. To make his conclusion up to this point, what “question within a question” is asked and answered in vv. 12-13?
  
16. **Rom. 7:14-23** is a much-debated passage that requires careful thought. The 2 major positions taken with this text are: (1) Paul is describing the frustrating inward struggles a Christian has in fighting the temptation to sin; or (2) Paul is describing the frustrating inward struggles man has in trying to be justified under a law that demands perfection. Keep these in mind while answering the following questions.
  - a) Which of the 2 positions best fit the text? Be able to support your answer *from the text*.
  
  - b) If not here, where does the N.T. teach about a Christian’s struggle within himself to avoid sin?
  
  - c) Give 2 reasons why the Law cannot help such a frustrated man?

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**Question #4 → *Who Will Set Me Free From The Body Of This Death?* (7:24 - 8:30)**

17. How does **7:24a** provide another indication as to the correct answer to question 16a?
18. If the Law cannot help man (even though it is good), where lies the answer? **(7:25 - 8:1)** From what and to what has Christ set us free? **(8:2)** How was this accomplished? **(8:3)** Provide other passage(s) that support this Biblical truth.
19. What was the goal of Christ's efforts? **(8:4)** Be able to explain, "...that the requirement of the Law might be fulfilled in us,..."
20. What 2 mindsets does Paul set forth in **8:5-8**, and what characterizes each? Provide other passage(s) that support this Biblical truth.
21. How does Paul describe the "spiritual person" in **8:9-11**? How could these verses be misused? What other passage(s) in the N.T. help us properly understand them?
22. Because of what Christ has done, what "obligation" are Christians under? **(8:12-17)** What blessings result when one is "led by the Spirit"? **(8:14-17)**

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23. Being uncondemned and free often leads us where? **(8:17b-18)** What is the proper mindset the Christian should have? What other N.T. verses correspond to **Rom. 8:18**?
24. What do you think is meant by “creation” in **8:19-22**? Why did God so act? **(8:20b-21)**
25. Depending on your answer to the previous question, who is Paul discussing in **8:23-25**? What would be the “first fruits of the Spirit”? **(8:23)**
26. Just as hope leads us through sufferings, how does the Holy Spirit help us when we are suffering? **(8:26-27)** What 1 abiding truth should Christians who suffer keep in mind? **(8:28)** *Thought question:* provide Biblical examples of this principle from both the O.T & N.T.
27. How does Paul conclude his discussion of those who are the “called” of God? **(8:29-30)** In what substantive way could we view **8:30** as a picture from “eternity to eternity”? How does this verse bring to a fitting end the discussion on the Christian’s sufferings?

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#### **Question #5 → *If God Is For Us, Who Can Be Against Us? (8:31-39)***

28. Be able to connect this question back to the previous verses. (cp. 8:18, 26, 28)
29. How does Paul answer this question with a question? (v. 32b) How does v. 32a illustrate just how much God has invested in humanity?
30. *Thought questions:* what promise did Jesus make to His apostles about God being “for them”? (Mt. 10:16-20; 28:20) What are disciples promised today? (Heb. 13:5-6)
31. What is the next question Paul asks to prove God cares for His children? (v. 33a) Be able to define “charge.” (cp. Acts 19:40; 23:28-29; 26:2, 7)
32. How have Christ, His followers been treated in such a way in the past? (cp. Mt. 26:59-61; Acts 6:11)
33. In what 2 substantive ways does Paul show we shouldn’t worry about others falsely accusing us? (vv. 33b-34; cp. 1 Jn. 2:1; Heb. 4:15; 2:18) *Thought question:* what 4 great truths are presented about Jesus Christ that validate what He can do for saints?

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34. What final question does Paul ask to prove God cares for His children? (v. 35a) What types of “things” are mentioned in vv. 35b, 38-39a that cannot separate us from God?

35. What is the one “force” or “thing” Paul omits that can separate us from God? (cp. Isa. 59:1-2; Eph. 2:1-3, 12-13)

#### **Question #6 → *Is There Unrighteousness With God?* (9:1 - 10:21)**

36. Be able to transition what Paul has presented up this point into this question.

37. Even though Paul’s fleshly kinsmen would disagree with what he has taught, how does the apostle feel about them? (9:1-3) Be able to define “accursed.” (cp. Josh. 6:17; Gal. 1:8-9)

38. What benefits had Israel previously enjoyed? (9:4-5; cp. 3:1-2) Despite this, what was the plight of Paul’s Jewish brethren over which the apostle is so grieved?

39. What could the Jews not blame? (9:6a) In proving the unworthiness of such an accusation, what principle about God does Paul emphasize in 9:6b-13? (cp. 2:28-29) What 2 examples does he use to illustrate his point?

## **“The Just Shall Live By Faith”**

### Lesson 4

40. How does Paul exonerate God in **9:14-18**? It is well within God's rights to do what 2 things? (**v. 18**)  
What illustrations does Paul use? Upon what does it not depend, and upon what is it based? (**v. 16**)  
*Thought question:* what ability of God is emphasized in this section?
41. What do you think is Paul's point in **9:19**? [*Hint: connect it back to the previous verses*]
42. In answering the Jews' anticipated question in **v. 19**, what Divine right of God does Paul remind them about? (**9:20-21**) Be able to explain "vessels of wrath prepared for destruction" as well as "vessels of mercy...prepared beforehand for glory," supporting your answer with other Scripture(s). (**9:22-23**)
43. Toward what conclusion has Paul been aiming his Jewish brethren? (**9:24**) For those Jews who would reject Paul's teaching, how does he provide corroboration? (**9:25-29**) Be able to cite and explain each prophecy he uses.
44. In ending this particular discussion, what comparison does Paul make in **9:30-31**. Be able to identify the difference Paul mentions between the Jew & the Gentile?
45. Why did the Jews, as a whole, fail? (**9:32**) In so doing, what prophecy did they fulfill? (**9:33**) Where else is this prophecy used in the N.T.?

## **“The Just Shall Live By Faith”**

### **Lesson 4**

46. In continuing his defense of God and His word, to what topic does Paul return in **10:1-3**? (**cp. 9:1-3, 7-8**) What wasn't Israel's problem? (**10:2**) What was her problem? (**cp. Mt. 5:20; 6:1-7**)
47. What had Paul previously taught about God's righteousness? (**cp. 1:17**) What bearing does that have on the predicament Paul describes here about the Jews? (**10:3**)
48. What do you think is meant by "Christ is the end of the law for righteousness..."? (**10:4; cp. Mt. 3:15; 5:17**)
49. In **10:5-21**, Paul explains again salvation by grace through faith:
- a) How is salvation not gained? (**v. 5**)
  - b) What kinds of things does Paul describe to illustrate salvation is not impossible? (**vv. 6-7**)
  - c) How simple is salvation in Christ? (**vv. 8-10**)
  - d) What does the Scripture say about such salvation? (**v. 11**) From where does Paul quote?
  - e) How universal is this salvation? (**vv. 12-13**) Be able to explain "Whoever calls upon the name of the Lord shall be saved," citing supporting scripture(s).
  - f) What important work plays a central role in exposing man to the salvation God intends for him? (**vv. 14-15**)



## **“The Just Shall Live By Faith”**

### Lesson 4

- g) Even though the word has been preached “to every creature under heaven” (cp. Col. 1:23), what reality does Paul emphasize in v. 16. From where does faith come? (v. 17)
  
- h) How does Paul show that God’s plan to save all mankind through the gospel should not have been a new thing to Israel? (vv. 18-20)
  
- i) In what prophetic way is Israel described? (v. 21) From where is this prophecy?

#### **Question #7 → *Has God Cast Away His People?* (11:1-36)**

50. Be able to connect this question back to the previous discussion.

51. How does Paul initially answer? (v. 1a) What implication does Paul use in beginning to answer this question? (v. 1b) In giving a lengthier answer, what is his illustration, and how does he make his application? (vv. 2-6)

52. To what comparison does Paul return in vv. 7-10? (cp. 9:18) From where does he quote?  
*Thought question:* why could Israel not obtain that which she sought? (v. 7)

53. In vv. 11-24, Paul addresses the Gentiles re: the Jews’ salvation:

- a) Did the Jews stumble so as to eternally fall? (v. 11)
  
- b) For what 2 purposes did the Jews stumble? (vv. 11-12, 14)

## **“The Just Shall Live By Faith”**

### Lesson 4

c) For what did Paul hope for re: the Jews' rejection of Christ? (v. 15)

d) What do you believe Paul's point to be in v. 16?

e) What image does Paul use in vv. 17-24? Be able to identify the following parts:

Wild olive branches \_\_\_\_\_

Natural branches \_\_\_\_\_

The root \_\_\_\_\_

f) When this image is completed, what kind of tree is displayed?

54. Still speaking to the Gentiles, how does Paul exhort them in vv. 25-32?

55. Who do you think is “all Israel” in v. 26? Of what 2 perspectives re: the Jews does Paul remind the Gentiles about in v. 28? Again, how is God vindicated? (v. 29)

56. How does Paul close out this 2nd main section of the epistle (chs. 6-11) in vv. 33-36? What about God is Paul extolling?

## **“The Just Shall Live By Faith”**

### Lesson 5

# Living A Life Justified By Grace Through Faith

## Rom. 12:1 – 15:13

### Introduction

Thus far in his epistle to the Christians at Rome, the apostle Paul has accomplished 3 objectives:

- ✓ He has fairly and equitably indicted all men (Jew & Gentile alike) of sin.
- ✓ He has powerfully presented the solution God provided in His Son for our salvation.
- ✓ He has successfully removed any doubt his readers might have from the logical conclusions they would have reached from his teaching by anticipating and answering supposed objections.

All that is left to do now is to show them how such a one who has been justified by the grace of God through faith is to live day by day for the Lord. God has definitely done His part in “freely giving us that which He prepared” (**cp. 1 Cor. 2:9, 12**). Yet, instruction from the mind of God loses its ultimate value if we cannot correctly find a way to apply it to everyday living for Him who saved us. That is the thrust of the 3<sup>rd</sup> and final main section of the Roman letter.

### **Application #1 → Refusing To Conform To The World Around Us (12:1-2)**

Even though saints of God have been forgiven of that which condemned them (**cp. 8:1**), they must still live in a world dominated by sin (**cp. 1 Jn. 5:19**), and they must do all they can to steer clear of the world's influence (**cp. Jn. 17:14-19**). Any right-thinking Christian would never deny the struggle of such a challenge.

1. *Thought question*: why do you think the Holy Spirit begins with this application?
  
2. Using a concordance, expository dictionary, and/or lexicon, answer the following questions:
  - a) Define “conformed” and “transformed”.
  
  - b) Where else in the N.T. does “conformed” occur?
  
  - c) Where else in the N.T. does “transformed” occur?

## “The Just Shall Live By Faith”

### Lesson 5

3. How is one “transformed”? (v. 2) Using this answer, how would one go about accomplishing this?
  
4. Where does such a “transformation” begin? (v. 2) Where does it next proceed? (v. 1) What does the rest of the Scripture say about this? (cp. Mt. 15:18-19; Prov. 23:7a)
  
5. What kind of sacrifices are offered? (v. 1) How does this compare with the O.T. sacrifices?
  
6. What 2 motivations, one in each verse, are given as incentives for us to refuse conforming to the world as well as transforming our minds?
  
7. What other Bible passages can you list that would harmonize with Rom. 12:1-2?



List *specific* & *practical* ways in which you can apply the teaching of Rom. 12:1-2. Support your applications with other pertinent Scripture(s).

## “The Just Shall Live By Faith”

### Lesson 5

#### Application #2 → *Serving Brethren With Humility* (Rom. 12:3-16)

Once saints have properly “reset” their minds, they are ready to put this new perspective into practice. The focus will always be on others, not on self (cp. Jn. 13:3-16). As with anything, the right attitude must always be in place or the actions become meaningless (cp. 1 Cor. 13:1-3).

10. Of what does Paul warn Christians about in v. 3a? *Thought questions*: what would lie at the root of such selfishness? Where else in the Bible are we taught about the dangers of pride?
  
11. Rather, what is the correct mindset Paul encourages in v. 3b? Define “sound judgment” [NASV] or “sober thinking” [KJV, NKJV].
  
12. Be able to explain “...as God has allotted to each a measure of faith.”
  
13. In order to create such a “service-oriented” environment, what is Paul’s discussion in vv. 4-6a? Where else is this taught in the N.T.?
  
14. How would you classify the “gifts” listed in vv. 6b-8?
  
15. In vv. 9-16, the apostle gives general instructions about things Christians must do and attitudes we must have. Be able to comment on the significance of each item listed, and try to find Biblical examples elsewhere of what Paul is teaching.
  - a) With what love are we to show others? (v. 9) What should be our general attitude towards all things?

## **“The Just Shall Live By Faith”**

### Lesson 5

- b) How should saints feel about each other? (v 10)
  
- c) What contrast does Paul make in v. 11?
  
- d) What should characterize our overall service to others? (vv. 12-13)
  
- e) What about those who would persecute us? (v. 14)
  
- f) What should characterize our service to others re: their fortunes & misfortunes? (v. 15)
  
- g) What final point does Paul make in v. 16?



List *specific* & *practical* ways in which you can apply the teaching of Rom. 12:3-16. Support your applications with other pertinent Scripture(s).

## “The Just Shall Live By Faith”

### Lesson 5

#### Application #3 → *Refusing To Return Evil On Others Who Mistreat Us* (Rom. 12:17-21)

Emotionally, there may not be a greater challenge in living like one who has been justified by grace through faith than in dealing with others who mistreat you. The majority of the world obviously operates on a “revenge” mentality. However, Christians have to rise above such ungodly conduct, looking to their Savior for the example (**cp. 1 Pet. 2:20b-23**).

16. What is the absolute prohibition stated for saints in **v. 17a**? *Thought question*: would you agree this passage “admits” that saints will be the target of evil conduct? Where else in the N.T. is this taught?
  
17. Read carefully the way **v. 17b** is phrased. Where should the Christian place his/her focus when mistreatment happens?
  
18. Be able to explain “If possible, so far as it depends on you,…” (**v. 18**)
  
19. What is the absolute prohibition stated for saints in **v. 19a**? Rather, what are Christians to do in such situations? (**v. 19b**) Using both a secular & Bible dictionary and/or lexicon, define “vengeance.”
  
20. *Research question*: find passages that show God displaying vengeance.
  
21. Why is God the only One qualified to exact revenge? (**cp. Nah. 1:1-8**) Why is man forbidden to take revenge? (**Rom. 12:19b; cp. Deut. 19:4-6; Jas. 1:19-20**)

## **“The Just Shall Live By Faith”**

### Lesson 5

22. From a practical perspective, answer the following questions:

a) What would personal vengeance preclude? **(v. 18)**

b) Upon what are we trespassing if we take personal revenge? **(v. 19)**

c) What does personal revenge ignore? **(v. 20a)**

23. Be able to explain “...for in so doing you will heap burning coals upon his head.” **(v. 20b)**

24. What is the solution we are to follow when we are mistreated? **(v. 21; cp. Gen. 4:7)**

25. Does a response of active good will always guarantee the conversion of those who mistreat us? **(cp. Heb. 12:2-3)** If not, what is the over-riding principle Christians should remember that will help them when they are mistreated?



List *specific* & *practical* ways in which you can apply the teaching of **Rom. 12:17-21**. Support your applications with other pertinent Scripture(s).



## “The Just Shall Live By Faith”

### Lesson 5

#### Application #4 → *Submitting To Civil Rule* (Rom. 13:1-7)

Society needs moral people to uphold common decency and righteousness (**cp. Prov. 14:34**). In God's scheme of things, the state depends upon the gospel to make men & women upright citizens in all their civil dealings. To those who would dare argue that “freedom in Christ” means “Christians can ignore the government”, Paul teaches that we must submit to those who have civil rule over us.

26. How does Paul exhort Christians in regard to their civil responsibilities? (**v. 1a**) Where else is this taught in the N.T.
  
  
  
  
  
  
  
  
  
  
27. What is the reason for this exhortation? (**v. 1b**) Where else in the Scripture is this taught?
  
  
  
  
  
  
  
  
  
  
28. What is Paul's warning if saints ignore his exhortation? (**v. 2**)
  
  
  
  
  
  
  
  
  
  
29. *Thought question*: what is the obvious exception to this Divine rule? Be able to support your answer with Scripture.
  
  
  
  
  
  
  
  
  
  
30. *Thought question*: how does the prophet Habakkuk illustrate how God's people through the centuries have agonized over so much ungodliness in civil rule? (**Hab. 1:1-7, 13-15**) What is God's reassuring answer to His people who struggle with such issues? (**Hab. 2:4**) [*Hint: remember our theme for these studies in Romans...*]

## “The Just Shall Live By Faith”

### Lesson 5

31. What should our civil behavior be, and what should be the government’s response? (vv. 3-4a)

32. What implications exist if we do not do good? (v. 4b) Is there a connection to the previous application? (cp. 12:17-21) What does Rom. 13:4 authorize?

33. Other than the reason previously stated in v. 1, why should we be in subjection to civil rule? (v. 5) This “moral sense of ought” leads us to do what? (v. 6) *Thought question*: did Jesus ever address this topic?

34. How does Paul conclude this section? (v. 7) Be able to define each term he uses, using other passage(s) to support your answer.



List *specific* & *practical* ways in which you can apply the teaching of Rom. 13:1-7. Support your applications with other pertinent Scripture(s).

## **“The Just Shall Live By Faith”**

### Lesson 5

#### **Application #5 → *Loving & Serving Others Diligently In The Cause Of Christ* (Rom. 13:8-14)**

Civil or financial obligations are not all we owe. Justified disciples of Christ wear a badge...we are to love others (**cp. Jn. 13:34-35**). Such active good will doesn't result from indifference or sluggishness. It only comes from diligently practicing what the gospel teaches.

35. Do you see any connection from v. **8a** to the previous verses?

36. What kind of love is Paul discussing here?

37. What does Paul say results from loving others? (**v. 8b**) How does Paul use the Law in v. **9**? (**cp. Mt. 22:39-40**)

38. How is love extolled in v. **10**? (**cp. 1 Cor. 13:4-8a**) *Thought question:* do you see a connection to *Application #3* in **12:17-21**? What does “agape love” always require? (**cp. Lk. 10:25-37**)

39. What is the impetus Paul uses to create such love in saints? (**v. 11**) What is Paul's exhortation? (**v. 11; cp. Eph. 5:8-14**) Since “time” cannot refer to knowing the Lord's return (**cp. Mk. 13:32**), what “time” should we know? (**cp. Eph. 5:15-16**)

40. How does Paul use “sleep” in v. **11**? How else is it used in the N.T.? (**cp. 1 Thess. 4:13; 1 Cor. 11:30; Mk. 13:34-37; 1 Thess. 5:4-8**)

## **“The Just Shall Live By Faith”**

### Lesson 5

41. How does Paul use “salvation” in v. 11? Did the Romans already have “salvation”? (cp. 6:17-18)  
If so, then what do you think is meant in this verse? (cp. 1 Pet. 1:5)
42. What imagery is used in v. 12? What are “deeds of darkness”? (cp. Jn. 3:19-21) What is the “armor of light”? (cp. Eph. 6:10-17)
43. What “deeds of darkness” does Paul mention in v. 13? How might one categorize these sins?
44. What should justified saints do? (v. 14) If these saints had already done so (cp. Gal. 3:26-27), what do you think Paul has in mind with such an exhortation? (cp. Gal. 4:19)
45. How does v. 14 connect back to *Application #1, 12:1-2*?



List *specific & practical* ways in which you can apply the teaching of **Rom. 13:8-14**. Support your applications with other pertinent Scripture(s).

## “The Just Shall Live By Faith”

### Lesson 5

**Application #6 → *Getting Along With Brethren When We Differ Over Matters Of Opinion***  
**(Rom. 14:1 – 15:13)**

There may not be a more *practical* application of living a life justified by grace through faith than in getting along with someone else who doesn't agree with you. We know Christ prayed for unity among all believers (**Jn. 17:21**). We know the same apostle Paul instructed Christians to “be like-minded” (**1 Cor. 1:10**). However, these concerned matters of “the faith” or the doctrine of Christ. In matters of personal opinion, we don't always see eye to eye. Yet, God has provided principles that should govern these differences...principles that will always allow peace to prevail even when there is disagreement.

46. *Preliminary Questions:*

a) Be able to harmonize **Rom. 14:2** with the following passages: **Lev. 11:1-47; Acts 10:10-16; 1 Tim. 4:3-4; 1 Cor. 8:1-13; 10:23-33.**

b) Be able to harmonize **Rom. 14:5** with the following passages: **Lev. 23:1-44; Col. 2:16-17; Gal. 4:9-11.**

c) Obviously, what part of the human make-up is under consideration in this application? Is it enough all by itself to serve God acceptably? (**cp. Acts 23:1**)

47. Without getting specific into the text, be able to define both the “strong” and weak” brothers.

48. What are the issues with which Paul deals in the text? (**14:2, 5a**) What is the “strong brother” forbidden to do? (**14:1**) What kind of “faith” is under discussion? (**14:1-2**)

## **“The Just Shall Live By Faith”**

### Lesson 5

49. What are both brethren forbidden to do regarding each other? **(14:3a)** Why? **(14:3b-4)**
50. What should brethren do when they differ over such matters? **(14:5b)** Even though they may differ, how are both the “strong” and “weak” brothers alike? **(14:6)**
51. What main idea do you see Paul presenting in **14:7-12**?
52. How does the apostle begin to counsel us when we differ with brethren? **(14:13)** How did Paul himself show the right attitude? **(14:14)** What about disciples who ignore his teaching? **(14:15a)** What results if we ignore this teaching? **(14:15b)**
53. Rather than focusing on personal liberties, where should the justified saint's focus be? **(14:16-21)** What had the Lord already taught about this? **(cp. Mt. 18:6-7)**
54. What does Paul encourage us to do in **14:22a**? *Thought question:* how does this help us know matters of “the faith” are not under consideration in **Rom. 14**? **(cp. Jude 3)**

## **“The Just Shall Live By Faith”**

### **Lesson 5**

55. To what must saints always pay attention? **(14:22b-23)**

56. Who has the greater burden when brethren disagree? **(15:1)** What does Paul encourage, and how does he illustrate it? **(15:2-3)** From where does Paul quote, and what is his point in **15:4**?

57. What is God's intention for His people when they differ? **(15:5-6)**

58. What final instructions does Paul give in **15:7**? How does he support what he teaches? **(15:8-12)**  
From where does he quote?

59. If brethren follow Paul's inspired teaching, what will result? **(15:13)**



List *specific* & *practical* ways in which you can apply the teaching of **Rom. 14:1 – 15:13**. Support your applications with other pertinent Scripture(s)

## **“The Just Shall Live By Faith”**

### Lesson 6

## **Final Exhortations, Personal Plans, & Greetings Rom. 15:14 – 16:27**

### **Introduction**

Paul's great message of justification by grace through faith is complete. There is not one single human, whether Jew or Gentile, who is not covered by this masterful treatise re: his/her lost condition and available salvation in Christ Jesus. Paul has answered the Jews' objections to his preaching. He has given hope to the Gentiles despite their hopeless past. He has instructed all saints on how they should live as justified children of their Father.

All that remains to be written is his personal affections for the Christians at Rome, a mention of his plans re: these brethren, and the obligatory final greetings from both himself and other brethren for the saints who comprised the church at Rome.

- ◆ Final Exhortations (15:14-21; 16:17-20, 25-27)
- ◆ Personal Plans (15:22-33)
- ◆ Final Greetings (16:1-16, 21-24)

### **Final Exhortations**

1. How does Paul's first exhortation supplement what he has just taught in **chs. 14 & 15?** (15:14)
  
2. How had Paul written, and for what purpose? (15:15-16) How does the apostle show humility? (15:17-19) What "special" work did Paul always try to do? (15:20-21)
  
3. What final exhortation & warning does Paul give the Roman brethren in **16:17?** *Thought question:* relate this warning to *Application #6*. Why should the Roman saints act this way toward such dissenting brethren? (16:18)
  
4. Toward what mindset does Paul encourage saints? (16:19) What will God do to help Christians in this regard? (16:20)



## **“The Just Shall Live By Faith”**

### Lesson 6

5. What is God able to do for saints? (16:25a) How does He do this? (16:25b-26; cp. Eph. 3:1-6; 1 Pet. 1:9b-12; 2 Pet. 1:19-21)

#### **Personal Plans**

6. What had Paul longed to do? (15:22) [*Note:* Be able to connect “*For this reason...*” to the context] What are his plans to accomplish this? (15:24) How did these plans connect to other work in which the apostle was involved? (15:25-28)
7. Of what was Paul confident upon finally seeing his brethren in Rome? (15:29, 32-33) What does Paul request of the Roman Christians in 15:30-31?

#### **Final Greetings**

8. In 16:1-15, Paul sends personal greetings to the Roman Christians. Most of the 27 names found in these verses are not mentioned anywhere else in the New Testament. Write below any information you can find about those mentioned elsewhere.
9. In 16:21-24, Paul forwards personal greetings to the Roman Christians from other brethren interested in their welfare. Write below any information you can find about these brethren.

**Appendix**  
**Copies Of Charts Used In Teaching These Studies**

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 Question 7

**Paul's 3 "I Am" Affirmations**  
**Rom. 1:14-16**

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- "I Am Debtor" → Under obligation to all  
 Are we? cp. 1 Cor 9:19-23
- "I Am Ready" → Prepared, available  
 Are we? cp. 1 Pet 3:15 2 Tim 4:2
- "I Am Not Ashamed" → No hesitations,  
 regrets re: truth  
 Are we? cp. 2 Tim 2:15

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 Questions  
 5-7

<b>Human Judgment</b>	<b>Divine Judgment</b>
	
<b>Rom. 2:1-11</b>	
<ul style="list-style-type: none"> <li>• Man often judges hypocritically, forgetting his own sinfulness vv. 1-3</li> <li>• Man also judges others based on his opinions cp. Mt 15:1-9 Lk 14:1-6</li> </ul>	<ul style="list-style-type: none"> <li>• God always judges patiently (hoping for our repentance) and fairly (equitably) vv. 4, 6-11 cp. Acts 10:34-35 Gal 2:6 Eph 6:9 Col 3:25 1 Pet 1:17</li> </ul>

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 Question 7

**Paul's 3 "I Am" Affirmations**  
**Rom. 1:14-16**

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- We know Paul was not ashamed cp. 2 Cor 4:7-14 11:23-28
- We need to examine ourselves to see if we are unashamed of AND ready to work for the gospel cp. Eph 6:15 Col 4:5 Heb 10:32-35

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 Question 12

***HYPOCRISY*** **The Stumbling Block**  
**Rom 2:17-29**

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- Saints today can be as guilty with "Christian" as the Hebrews were with "Jew" vv. 17-23
  - To avoid this, vigilance is required 2 Cor 13:5
- The gospel can be hindered due to our improper conduct cp. Gal 2:11-13
- Jesus pronounced a woe on such Mt 18:3-7
- Like "circumcision," "baptism" changes the inside, not the outside vv. 28-29


**Appendix**  
**Copies Of Charts Used In Teaching These Studies**

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 Question 18

### The "Mechanics" Of Man's Salvation Rom 3:24-25

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- The Means → Jesus Christ v. 24  
 cp. Acts 4:12 Jn 14:6 1 Tim 2:5-6
- The Operation → God's Forgiveness  
 v. 24 cp. Rom 4:7 Heb 8:12 1 Jn 1:9
- The Condition → Man's Obedient Faith  
 v. 25 cp. Rom 10:17 Heb 11:6  
 Jas 2:26



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 Question 21

### Abraham: A "Case Study" In Being Justified By Grace Rom 4:1-22

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- His "reckoning" = before law vv. 10-16
- His faith is seen over his lifetime vv. 17-22

Gen 12:4	75 yrs. old when he left Haran (Heb 11:8)
✓ Gen 15:1-6	Told of his numberless seed <b>BELIEVED</b>
Gen 16:16	86 yrs. old when Ishmael was born
✓ Gen 17:1-5 Rom 4:17ff	99 yrs. old when Isaac promised <b>BELIEVED</b>
✓ Gen 22:1-19 Jas 2:21-23	Sacrificed Isaac (Heb 11:17) <b>BELIEVED</b>

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 Questions  
 19-20

### Abraham: A "Case Study" In Being Justified By Grace Rom 4:1-22

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- An example Jews would respect cp. Mt 3:9
- If he were justified by works, he could...
  - ...boast, but not before God v. 2 cp. 3:27
  - ...claim God owed him v. 4
- He was "accredited" his righteousness (justification) by his faith v. 3
  - Accomplished because God forgave him vv. 6-8
  - Confirmed by the Scripture cp. Psa 32:1-2

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 Question 27

### Comparing Adam & Christ Rom 5:14-19

Adam	Jesus Christ
• Introduced spiritual death v. 15	• Introduced spiritual life v. 15
• Brought condemnation v. 16	• Brought justification v. 16
• An act of transgression v. 18	• An act of righteousness v. 18
• Disobedience made many sinners (possibility) v. 19	• Obedience made many righteous (possibility) v. 19

**Appendix**  
**Copies Of Charts Used In Teaching These Studies**

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Intro.

Anticipated Questions & Answers  
To Paul's Teaching That Man Is  
Justified By Grace Through Faith

7 Questions Found In  
Romans 6-11

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Questions  
7-11

**QUESTION #2** Shall We Sin Because We Are  
Not Under Law But Under  
Grace? Rom 6:15 - 7:6

- ✓ Paul's short *initial* answer 6:15
- ✓ Paul's lengthy *reasoned* answer 6:16-18
  - ✓ Though under grace, we are "slaves" who obey
  - ✓ Doctrinally proven when we are baptized
- ✓ Paul's exposition of sin 6:19-23
  - ✓ Sin has no benefit...only brings shame, death
- ✓ Paul's proof we are still under law 7:1-6

Pages 14-15  
Questions  
1-6

**QUESTION #1** Shall We Continue In  
Sin That Grace Might  
Increase? Rom 6:1-14

- ✓ Paul's short *initial* answer v. 2a
- ✓ Paul's lengthy *reasoned* answer vv. 2b-7
  - ✓ We've died to, been freed from sin
  - ✓ Symbolically portrayed in baptism
- ✓ Paul's practical illustration vv. 8-11
  - ✓ We cannot if we follow Christ's example
- ✓ Paul's exhortation vv. 12-14 cp. Col 3:1-10

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Questions  
12-15

**QUESTION #3** Is The Law Sin?  
Rom 7:7-23

- ✓ Paul's short *initial* answer v. 7a
- ✓ Paul's lengthy *reasoned* answer vv. 7b-13
  - ✓ The Law's purpose is to reveal sin vv. 7b, 13
  - ✓ Paul personifies sin to show its power vv. 8-11  
cp. 1 Cor 15:56
  - ✓ That "which is good" cannot cause death  
vv. 12-13 cp. Deut 6:24

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**QUESTION #3**      **Is The Law Sin?  
 Rom 7:7-23**

---

- ✓ What is the meaning of vv. 14-23?
  - ✓ Does it describe a Christian? v. 14 cp. 6:7,18,22
  - ✓ Why can't the Law help such a frustrated man?
    - ✓ Because it demands perfection cp. 3:20, 28
    - ✓ Because it is now dead cp. 7:4

**This is what separates the Law of Christ from the Law of Moses cp. Heb 10:1-4 Rom 8:2-4**

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 22

**QUESTION #4**      **Who Will Set Me Free  
 From The Body Of This  
 Death? Rom 7:24 - 8:30**

---

- ✓ Those set free by Christ's sacrifice are "under obligation" 8:12-17
  - ✓ We must live by the Spirit, not for the flesh v. 13
  - ✓ This lifestyle produces adopted children, not slaves to a law of death vv. 14-16
  - ✓ Such children will even be "joint heirs" with Christ...if they suffer with Him v. 17  
 cp. Phil 2:8-9 1 Pet 4:1-2 Jn 17:22-24

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 Questions  
 18-21

**QUESTION #4**      **Who Will Set Me Free  
 From The Body Of This  
 Death? Rom 7:24 - 8:30**

---

- ✓ Paul's short initial answer 7:25 - 8:1
- ✓ Paul's lengthy reasoned answer 8:2-11
  - ✓ Christ did what the Law could not do vv. 3-4  
 cp. Heb 10:1-4 2:14-15 Col 2:14
  - ✓ Those who set their minds on spiritual things will enjoy freedom vv. 5-11
    - ✓ Possible only when "the Spirit" & "Christ" dwells in man vv. 9-11 cp. Eph 3:17 5:18 Col 3:16

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 23-26

**QUESTION #4**      **Who Will Set Me Free  
 From The Body Of This  
 Death? Rom 7:24 - 8:30**

---

- ✓ Sufferings don't dampen our hope 8:18-30
  - ✓ Sufferings pale compared to our future glory v. 18 cp. 2 Cor 4:17
  - ✓ There is still hope for God's "creation" vv. 20-21  
 cp. 2 Cor 5:17 Gal 6:15 Eph 2:10
  - ✓ The Holy Spirit aids us when we pray vv. 26-27
  - ✓ God's providence is powerful, still active v. 28

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**QUESTION #5** If God Is For Us, Who Can Be Against Us?  
 Rom 8:31-39

---

- ✓ Will He not freely give us all things? v. 32  
 cp. 1 Cor 2:12 Jas 1:17 Mt 7:7-8  
 Jn 15:7,16 Jas 4:3 1 Jn 3:22 5:14-15
- ✓ Who, therefore, can “charge” us? vv. 33-34  
 cp. Acts 19:38,40 23:28-29 26:2,7
  - ✓ Has God not justified us?
  - ✓ Does Christ not intercede for us?

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**QUESTION #6** Is There Unrighteousness With God? Rom 9:1 - 10:21

---

- ✓ Paul is grieved re: the Jews’ lost state 9:1-3
  - ✓ He even wishes he was “accursed” from God
- ✓ The Jews’ condition is made even worse, given their heritage 9:4-5 cp. 3:1-2
- ✓ Yet, the Jews cannot blame God 9:6-13
  - ✓ God possesses the right to choose
  - ✓ To illustrate, Paul cites 2 O.T. examples

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 34-35

**QUESTION #5** If God Is For Us, Who Can Be Against Us?  
 Rom 8:31-39

---

- ✓ What can separate us from God’s love?  
 vv. 35-39
  - ✓ Nothing can be imposed *on* us from any source that would thwart His love *for* us
  - ✓ Therefore, saints are “more than conquerors”
- ✓ Only *we* can separate ourselves from God  
 cp. Isa 59:1-2 Eph 2:1-3, 12-13

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**QUESTION #6** Is There Unrighteousness With God? Rom 9:1 - 10:21

---

- ✓ God has always chosen His people 9:6b-13
  - ✓ Abraham’s seed vv. 7-9 cp. Gen 18:10 21:12
  - ✓ Isaac’s seed vv. 10-13 cp. Gen 25:23  
 Mal 1:2-3 *not* Heb 12:16
- ✓ Paul’s aim is to illustrate God’s sovereign right to choose salvation for the Gentiles while not treating the Jews unrighteously

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**QUESTION #6** Is There Unrighteousness With God? Rom 9:1 - 10:21

- ✓ God is just in His dealings with man 9:14-18
  - ✓ He extends mercy to those who seek Him, and hardens those who rebel against Him
- ✓ Man has no right to question God 9:19-29
  - ✓ He has prepared "vessels" for certain uses
  - ✓ He has always sought the Gentiles' salvation
    - ✓ He announced this through the prophets of old  
 Hos 2:23 1:10 Isa 10:22-23 1:9 13:19

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**QUESTION #6** Is There Unrighteousness With God? Rom 9:1 - 10:21

- ✓ Paul begins defending the gospel 10:1-4
  - ✓ He still desires the Jews' salvation v. 1 cp. 9:3
  - ✓ Israel's problem wasn't zeal but pride, even self-righteousness vv. 2-3 cp. Mt 5:20 6:1-7
    - ✓ Righteousness is only found in the gospel cp. 1:17
  - ✓ Christ is the "end" (goal, termination) of the Law for righteousness v. 4 cp. Mt. 5:17

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**QUESTION #6** Is There Unrighteousness With God? Rom 9:1 - 10:21

- ✓ Paul summarizes the difference between Gentiles and Jews 9:30-33
  - ✓ Gentiles did not seek righteousness but found it
    - ✓ Why? Because they sought it "by faith"
  - ✓ Jews sought righteousness but failed to gain it
    - ✓ Why not? Because they sought it "through law"
  - ✓ Jews stumbled over the truth about Christ cp. Isa 28:16

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 49a-c

**QUESTION #6** Is There Unrighteousness With God? Rom 9:1 - 10:21

- ✓ Paul begins presenting the gospel 10:5-21
  - ✓ Justification by a law system requires perfect compliance → **IMPOSSIBLE** v. 5 cp. Lev 18:5
  - ✓ Justification by grace doesn't require impossible things vv. 6-10
    - ✓ No need to ascend to heaven, descend into the abyss to contact Christ vv. 6-8 cp. Deut 30:12-14
    - ✓ Salvation in Christ is easy to obtain vv. 9-10

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**QUESTION**  
#6

Is There  
Unrighteousness With  
God? Rom 9:1 - 10:21

---

- ✓ Paul begins presenting the gospel 10:5-21
  - ✓ Justification is available to all men vv. 11-13
    - ✓ No distinction between Jew & Gentile v. 12
    - ✓ Anyone can “call upon the name of the Lord” and be saved v. 13 cp. Mt 7:21 Acts 22:16
  - ✓ God desired His saving message be proclaimed for all to know of it vv. 14-15

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**QUESTION**  
#7

Has God Cast Away His  
People? Rom 11:1-36

---

- ✓ Paul’s short *initial* answer v. 1a
- ✓ Paul’s lengthy *reasoned* answer vv. 1b-6
  - ✓ He was a Jew and was not cast away v. 1b
  - ✓ God has always foreknown His people vv. 2-6
    - ✓ The Jews’ thinking = Elijah’s vv. 2-4 cp. 1 Kings 19
    - ✓ “In the same way” God has His “Election of grace” today under the gospel cp. Rom 8:28-30 Acts 18:10
  - ✓ An election on the basis of grace, not works v. 6

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**QUESTION**  
#6

Is There  
Unrighteousness With  
God? Rom 9:1 - 10:21

---

- ✓ Paul begins presenting the gospel 10:5-21
  - ✓ The Jews stand guilty of rejecting this message of faith and remaining lost vv. 16-21
    - ✓ Faith can only come from believing God’s word v. 17
    - ✓ Through the prophets, Israel certainly knew of God’s plans to save the Gentiles vv. 18-20
    - ✓ Israel remained an “obstinate” people v. 21

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**QUESTION**  
#7

Has God Cast Away His  
People? Rom 11:1-36

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- ✓ Paul again mentions the Jews’ predicament vv. 7-10 cp. Deut 29:4 Isa 29:10 Psa 69
- ✓ Paul addresses the Gentiles re: the Jews and their own salvation vv. 11-32
  - ✓ The Jews’ fall was to accomplish 2 things:
    - ✓ Salvation would come to the Gentiles vv. 11-12
    - ✓ The Jews hopefully would be moved to jealousy and also gain salvation in Christ vv. 11, 14



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**QUESTION #7** Has God Cast Away His People? Rom 11:1-36

---

- ✓ Paul addresses the Gentiles re: the Jews and their own salvation vv. 11-32
- ✓ The Jews' rejection of Christ meant the world's reconciliation, and hopefully the Jews' own "resurrection" v. 15
- ✓ Paul reminds the Gentiles that God will still accept the Jews by faith v. 16a cp. Ex 23:19

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**GOD'S ELECTION OF GRACE**  
 Rom 11:5, 16b-24

*Natural* "Jewish Family" Tree

Abrahamic Promises  
 Gen 12:1-2

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**QUESTION #7** Has God Cast Away His People? Rom 11:1-36

---

- ✓ Paul addresses the Gentiles re: the Jews and their own salvation vv. 11-32
- ✓ To illustrate the Gentiles' proper attitude and the Jews' possible restoration, Paul uses the imagery of a tree vv. 16b-24
- ✓ God's family is no longer based on physical roots
- ✓ God's family is a spiritual tree of faith

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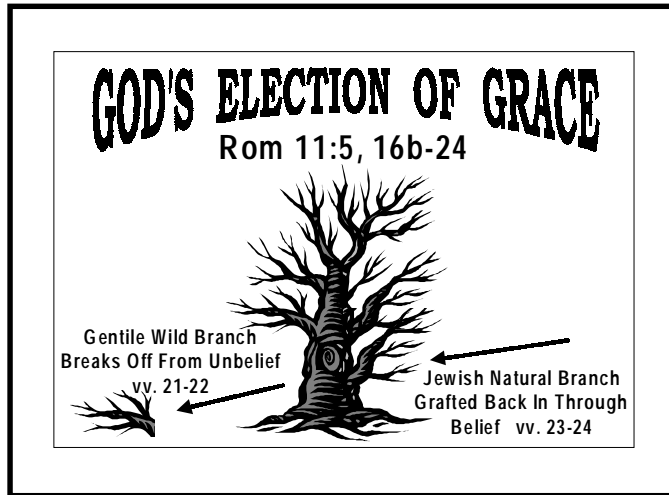
**GOD'S ELECTION OF GRACE**  
 Rom 11:5, 16b-24

Jewish Natural Branch  
 Breaks Off From Unbelief  
 vv. 17, 20

Gentile Wild Branch  
 Grafted In Through Belief  
 vv. 17, 20

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**QUESTION #7** Has God Cast Away His People? Rom 11:1-36

---

- ✓ Paul addresses the Gentiles re: the Jews and their own salvation vv. 11-32
- ✓ Paul exhorts the Gentiles against the attitudes that plagued the Jews vv. 25-32
  - ✓ Gentiles should not be high-minded v. 25
  - ✓ God desires to save "all Israel" v. 26 cp. 9:6-8
  - ✓ Just as God showed them mercy, He desires to be merciful to the Jews as well vv. 30-32

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**QUESTION #7** Has God Cast Away His People? Rom 11:1-36

---

- ✓ Paul concludes the 2nd main section of the letter praising God, His wisdom vv. 33-36
- ✓ God's wisdom is unfathomable
- ✓ Who could have taught Him such a plan to save man lost in sin?
- ✓ Who else but God could have devised such a scheme to fairly save both Jew & Gentile?

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Living A Life That Shows  
One Has Been Justified By  
Grace Through Faith

**6 Applications Found In  
Romans 12:1 - 15:13**

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**APPLICATION #1** Refusing To Conform To  
The World Around Us  
Rom 12:1-2

✓ Other N.T. uses...

- ✓ "Conformed" → 1 Pet 1:14... not to be molded like our former lusts
- ✓ "Transformed" → Mt 17:2; Mk 9:2... Jesus was "transfigured"

2 Cor 3:18... how saints are "changed" into a glorious image like our Lord

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**APPLICATION #1** Refusing To Conform To  
The World Around Us  
Rom 12:1-2

- ✓ "Conformed" → *"To fashion, shape one thing like another" [Vine's]*  
*"To fashion one's self to another's pattern" [Thayer]*
- ✓ "Transformed" → *"To change into another form" [Vine's, Thayer]*
- ✓ Origin of our word "*Metamorphosis*"

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3-6

**APPLICATION #1** Refusing To Conform To  
The World Around Us  
Rom 12:1-2

- ✓ Our transformation...
  - ✓ ... happens when we "renew our minds" cp. 2 Cor 10:3-5 Col 3:1-2
  - ✓ ... begins in the mind v. 2
  - ✓ ... proceeds to bodily actions v. 1
  - ✓ ... presents living sacrifices v. 1 cp. 1 Pet 2:4-5
  - ✓ ... should be motivated by God's mercy, our desire to prove God's way to live is best

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**APPLICATION**  
**#1**

**Refusing To Conform To  
 The World Around Us**  
**Rom 12:1-2**

---

- ✓ Other passages that harmonize with  
 Rom 12:1-2...  
     Col 3:1-11  
     1 Pet 1:13-14

N.T. Christianity is definitely a “thinking”  
 man’s religion cp. Lk 14:28-32

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 12-15a

**APPLICATION**  
**#2**

**Serving Others With  
 Humility Rom 12:3-16**

---

- ✓ Paul reminds Christians how an environment  
 of humble service is possible vv. 3b-16
- ✓ It begins with God’s provisions vv. 3-8
  - ✓ God’s “gifts” take on various forms
- ✓ It continues with our own attitudes vv. 9-16
  - ✓ Love must be without hypocrisy v. 9a cp. 1 Pet 1:22
  - ✓ Hearts must devoted to good, abhorrent of evil v. 9b  
 cp. 1 Thess 5:21 Psa 119:104, 128

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 10-11

**APPLICATION**  
**#2**

**Serving Others With  
 Humility Rom 12:3-16**

---

- ✓ Paul warns Christians v. 3a
  - ✓ Pride is never portrayed in a positive way in the  
 Scripture cp. Prov 6:16-19 16:18 Jas 4:6  
 1 Pet 5:5
- ✓ Paul exhorts Christians v. 3b
  - ✓ We must have “sound judgment” to escape pride  
 cp. Mk 5:15 Lk 8:35 2 Cor 5:13 Titus 2:6  
 1 Pet 4:7

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**APPLICATION**  
**#2**

**Serving Others With  
 Humility Rom 12:3-16**

---

- ✓ Paul reminds Christians how an environment  
 of humble service is possible vv. 3b-16
- ✓ It continues with our own attitudes vv. 9-16
  - ✓ Brethren must be devoted to each other...even  
 preferring one another v. 10 cp. Phil 2:3-4
  - ✓ Saints must not lag in diligence, but be fervent v. 11
  - ✓ Saints must be hopeful, persevering, thoughtful of  
 others’ needs vv. 12-13

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**APPLICATION #2** Serving Others With Humility Rom 12:3-16

---

- ✓ Paul reminds Christians how an environment of humble service is possible vv. 3b-16
- ✓ It continues with our own attitudes vv. 9-16
  - ✓ Saints must bless, pray for those who persecute them v. 14 cp. Mt. 5:43-48
  - ✓ Saints must rejoice, empathize with others v. 15
  - ✓ Brethren must be like-minded, refraining from a haughty attitude v. 16

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 19 & 21

**APPLICATION #3** Refusing To Return Evil On Those Who Mistreat Us Rom 12:17-21

---

- ✓ We are prohibited from taking our own revenge v. 19
- ✓ Rather, we must “leave room for God’s wrath”
- ✓ Vengeance belongs to Him, and Him alone
  - ✓ Only He is slow to wrath Nah 1:1-8
  - ✓ Man acts hastily in passion Deut 19:4-6
  - ✓ Man’s wrath never produces righteousness Jas 1:19-20

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 16-18

**APPLICATION #3** Refusing To Return Evil On Those Who Mistreat Us Rom 12:17-21

---

- ✓ We are prohibited in paying back evil for evil to anyone vv. 17-18
- ✓ Evil does exist...and the godly will suffer Mt 5:43-48 2 Tim 3:12 1 Pet 4:3-4 1 Jn 3:10-13
- ✓ Yet, we must focus on “what is right” and not on “who did us wrong” or “who was wronged”
- ✓ We must be peaceful “so far as it depends on us” v. 18 cp. Acts 4:1-3,18 5:17-18, 28-29

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**GOD'S VENGEANCE**

- Penalties for disobedience Lev 26:23-26
- Punishment upon the Midianites Num 31:2-3
- Anointing of Jehu re: house of Ahab 2 Kings 9:7
- Judgments on Edom & Philistia Ezek 25:14,17
- Jerusalem’s destruction Lk 21:22
- Upon physical lawbreakers Rom 13:4
- Final judgment on unbelievers 2 Thess 1:8
- Final judgment on believers who willfully sin Heb 10:30
- Final judgment on immoral wickedness Jude 7

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**APPLICATION**  
**#3**

**Refusing To Return Evil  
 On Those Who Mistreat  
 Us Rom 12:17-21**

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- ✓ There are also *practical* reasons why saints are not to repay evil for evil
- ✓ Vengeance precludes peace v. 18
- ✓ Vengeance treads on God's ground v. 19
- ✓ Vengeance ignores others' needs v. 20a
- ✓ Vengeance inhibits others' salvation v. 20b
- ✓ Saints must overcome evil with good v. 21

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**APPLICATION**  
**#4**

**Submitting To Civil Rule  
 Rom 13:1-7**

---

- ✓ There is an obvious exception...
  - ✓ When civil rulers pass laws that contradict God's mandates, God's people owe their allegiance to Him cp. Esth 3:1-6 4:14 Dan 6:7-11, 16 Acts 4:18-21 5:27-29
- ✓ God's people have always had to learn to trust God, "live by faith" cp. Hab 1:1-4, 5-7, 13-15 2:4

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**APPLICATION**  
**#4**

**Submitting To Civil Rule  
 Rom 13:1-7**

---

- ✓ Paul exhorts saints toward their civil responsibilities v. 1
- ✓ We are to be "subject to governing authorities" v. 1a cp. Titus 3:1 1 Pet 2:13-17
- ✓ We submit because God empowers such rulers v. 1b cp. Ex 9:16 Dan 2:21, 37-38 4:17-25
- ✓ Paul warns saints of the consequences if this exhortation is not heeded v. 2

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 31-32

**APPLICATION**  
**#4**

**Submitting To Civil Rule  
 Rom 13:1-7**

---

- ✓ Paul outlines proper civil behavior vv. 3-6
  - ✓ We should always have "good behavior" v. 3a
  - ✓ Civil rule should commend good civil conduct
  - ✓ However, if our behavior is "evil"... v. 4b
    - ✓ ...we should "fear" civil rule, its "sword"
    - ✓ ...God will "avenge" through civil rule cp. 12:19
    - ✓ ...we should suffer wrath for our disobedience
    - ✓ This authorizes *capital punishment* when necessary

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**APPLICATION**  
**#4**

**Submitting To Civil Rule**  
Rom 13:1-7

---

- ✓ Paul outlines proper civil behavior vv. 3-6
- ✓ We should always submit to civil rule, not only to avoid its wrath, but also "for conscience' sake" v. 5
- ✓ This "moral sense of ought" also leads us to financially support civil rule v. 6
  - ✓ Jesus taught the same principle Lk 20:20-26
- ✓ Saints need to render "what is due" v. 7

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**APPLICATION**  
**#5**

**Loving & Serving Others Diligently In The Cause Of Christ** Rom 13:8-14

---

- ✓ Paul identifies the impetus for such love vv. 11-14
- ✓ Saints are to "know the time" v. 11
  - ✓ It is time to "awaken from sleep" cp. Eph 5:8-14
  - ✓ This "time" can be known, even redeemed cp. Mk 13:32 Eph 5:15-16
  - ✓ "Sleep" = indifference, sluggishness, lethargy
  - ✓ "Salvation" is nearer than at the first cp. 1 Pet 1:5

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**APPLICATION**  
**#5**

**Loving & Serving Others Diligently In The Cause Of Christ** Rom 13:8-14

---

- ✓ Paul outlines our social & moral obligations vv. 8-10
- ✓ Loving others "fulfills the law" v. 8
- ✓ Loving others "sums up" God's expectations of us towards others v. 9 cp. Mt 22:39-40
- ✓ Love never does wrong to any man v. 10 cp. 1 Cor 13:4-8a Rom 12:17-21
  - ✓ Love defines who is our neighbor cp. Lk 10:25-37

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**APPLICATION**  
**#5**

**Loving & Serving Others Diligently In The Cause Of Christ** Rom 13:8-14

---

- ✓ Paul identifies the impetus for such love vv. 11-14
- ✓ Saints are to "put off deeds of darkness" and "put on the armor of light" vv. 12-13
  - ✓ Darkness is sought because of sin Jn 3:19-21
  - ✓ God equips His people for the light Eph 6:10-17
  - ✓ Sins of "excess" (alcohol, sex) must be avoided v. 13

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**APPLICATION**  
**#5**

**Loving & Serving Others Diligently In The Cause Of Christ Rom 13:8-14**

---

- ✓ Paul identifies the impetus for such love vv. 11-14
- ✓ Saints are to “put on the Lord Jesus” and “make no provision for the flesh” v. 14
- ✓ Christ initially “put on” at one’s conversion, continually as the disciple grows Gal 3:26-27 4:19
- ✓ Disciples shouldn’t plan to fill fleshly desires unlawfully cp. Acts 24:2 Jas 1:14-16 Gal 5:16-17 1 Thess 5:22 Rom 12:1-2

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**APPLICATION**  
**#6**

**Getting Along With Brethren When We Differ Over Matters Of Opinion Rom 14:1 - 15:13**

---

- ✓ What are the textual issues?
  - ✓ Whether or not meat could be eaten 14:2
  - ✓ Whether or not days could be observed 14:5a
  - ✓ The “strong” is not to receive the “weak” just for the purposes of passing judgment 14:1
- ✓ The difference between such brethren is “faith” or an understanding of “the faith”

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**APPLICATION**  
**#6**

**Getting Along With Brethren When We Differ Over Matters Of Opinion Rom 14:1 - 15:13**

---

- ✓ This text is re: the conscience, knowledge
- ✓ Vital, but not sufficient by itself cp. Acts 23:1
- ✓ Who is the “strong” & the “weak”?
  - ✓ “Strong” = understands the will of Christ
    - ✓ In context, most likely a Gentile Christian
  - ✓ “Weak” = doesn’t understand the will of Christ
    - ✓ In context, most likely a Jewish Christian

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**APPLICATION**  
**#6**

**Getting Along With Brethren When We Differ Over Matters Of Opinion Rom 14:1 - 15:13**

---

- ✓ The difference between such brethren is “faith” or an understanding of “the faith”
- ✓ Both are forbidden to judge the other, hold the other in contempt 14:3a
  - ✓ God has received them both 14:3b-4
- ✓ Though brethren have such differences, each is to be “fully convinced in his own mind” 14:5b
  - ✓ Each takes his position “for the Lord” 14:6



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**APPLICATION**  
**#6**

Getting Along With Brethren  
 When We Differ Over Matters  
 Of Opinion Rom 14:1 - 15:13

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- ✓ Each is individually accountable before God  
 14:7-12
  - ✓ No one lives, dies for himself v. 7
  - ✓ Whether we live, die... we belong to God v. 8  
 cp. Phil 1:20-21
  - ✓ "To this end, Jesus lived & died" v. 9
  - ✓ Therefore, we shouldn't judge, contemptuously  
 look at brethren with whom we differ vv. 10-12

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**APPLICATION**  
**#6**

Getting Along With Brethren  
 When We Differ Over Matters  
 Of Opinion Rom 14:1 - 15:13

---

- ✓ Paul's instructions to brethren who differ  
 14:13-21
  - ✓ The kingdom should be the focus vv. 16-21
    - ✓ What is "good" can become "evil" v. 16
    - ✓ The kingdom of God doesn't hinge on personal  
 liberties, but on "righteousness" and "peace" v. 17
    - ✓ "Let us pursue the things that make for peace,  
 edification of one another" vv. 19-21

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**APPLICATION**  
**#6**

Getting Along With Brethren  
 When We Differ Over Matters  
 Of Opinion Rom 14:1 - 15:13

---

- ✓ Paul's instructions to brethren who differ  
 14:13-21
  - ✓ Do not judge...rather, "resolve" to not put a  
 stumbling block in a brother's way v. 13
  - ✓ Weaker brethren must be considered v. 14
  - ✓ A failure to consider a weaker brother is a  
 failure to love "him for whom Christ died" v. 15
  - ✓ The kingdom should be the focus vv. 16-21

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**APPLICATION**  
**#6**

Getting Along With Brethren  
 When We Differ Over Matters  
 Of Opinion Rom 14:1 - 15:13

---

- ✓ How brethren can handle such differences  
 14:22 - 15:4
  - ✓ Whatever "faith" one has should be kept to  
 one's self 14:22a
    - ✓ *SUBJECTIVE* faith here...not *OBJECTIVE* cp. Jude 3
  - ✓ If one acts contrary to what he believes is right,  
 he "condemns" himself and thus sins  
 14:22b-23

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**APPLICATION #6** Getting Along With Brethren When We Differ Over Matters Of Opinion Rom 14:1 - 15:13

- ✓ How brethren can handle such differences 14:22 - 15:4
- ✓ Saints must not violate their conscience 14:22b
- ✓ If one acts in doubt, he has sinned 14:23
- ✓ The "strong" are to bear with the "weak" 15:1
  - ✓ This produces edification 15:2
  - ✓ This follows Christ, fulfills the Scripture 15:3-4 cp. Phil 2:3-8

Additional  
 Discussion

**APPLICATION #6** Getting Along With Brethren When We Differ Over Matters Of Opinion Rom 14:1 - 15:13

- ✓ Division over Rom 14 is not just recent
  - ✓ 1800's → Isaac Errett (musical inst.)
  - ✓ 1908 → Otey/Briney debate (musical inst.)
  - ✓ 1930's → R.H. Boles (premillennialism)
  - ✓ 1950's - 70's → Carl Ketcherside ("Unity in Diversity")
  - ✓ 1988 → Ed Harrell ("Issues of Moral & Doctrinal Import")

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**APPLICATION #6** Getting Along With Brethren When We Differ Over Matters Of Opinion Rom 14:1 - 15:13

- ✓ God's intentions for His people 15:5-13
  - ✓ We are to be "of the same mind" v. 5
  - ✓ We are to glorify Him "with one accord" v. 6
  - ✓ We are to "accept one another" vv. 7-12
    - ✓ Christ came for the Jews v. 7
    - ✓ Christ came for the Gentiles vv. 8-12
  - ✓ We are to be "filled with joy and peace...and abound in hope..." v. 13

Additional  
 Discussion

**APPLICATION #6** Getting Along With Brethren When We Differ Over Matters Of Opinion Rom 14:1 - 15:13

- ✓ Textual Reasons Why Rom. 14 Can't Apply To Issues Of "Doctrinal & Moral Import"
 

Examples:	<u>Moral Issue</u> Homosexuality	<u>Doctrinal Issue</u> Adultery
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  - ❶ Will God accept the homosexual, adulterer?  
v. 3 cp. 2 Jn 9-11

**Appendix**  
**Copies Of Charts Used In Teaching These Studies**

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Additional Discussion

**APPLICATION  
#6**

Getting Along With Brethren  
When We Differ Over Matters  
Of Opinion Rom 14:1 - 15:13

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✓ Textual Reasons Why Rom. 14 Can't Apply To Issues Of "Doctrinal & Moral Import"

Examples: Moral Issue   Doctrinal Issue  
 Homosexuality   Adultery

② Will God make the homosexual, adulterer stand? v. 4 cp. 1 Cor 6:9-10

Additional Discussion

**APPLICATION  
#6**

Getting Along With Brethren  
When We Differ Over Matters  
Of Opinion Rom 14:1 - 15:13

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✓ Textual Reasons Why Rom. 14 Can't Apply To Issues Of "Doctrinal & Moral Import"

Examples: Moral Issue   Doctrinal Issue  
 Homosexuality   Adultery

④ Can we judge the homosexual, adulterer? vv. 10, 13 cp. Jas 5:19-20 1 Cor 6:11

Additional Discussion

**APPLICATION  
#6**

Getting Along With Brethren  
When We Differ Over Matters  
Of Opinion Rom 14:1 - 15:13

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✓ Textual Reasons Why Rom. 14 Can't Apply To Issues Of "Doctrinal & Moral Import"

Examples: Moral Issue   Doctrinal Issue  
 Homosexuality   Adultery

③ Can one practice homosexuality, adultery "to the Lord"? v. 6 cp. 1 Cor 6:18 Mt 15:19 Titus 2:10

Additional Discussion

**APPLICATION  
#6**

Getting Along With Brethren  
When We Differ Over Matters  
Of Opinion Rom 14:1 - 15:13

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✓ Textual Reasons Why Rom. 14 Can't Apply To Issues Of "Doctrinal & Moral Import"

Examples: Moral Issue   Doctrinal Issue  
 Homosexuality   Adultery

⑤ Is homosexuality, adultery "clean of itself"? v. 14 cp. Gal 5:19-22

**Appendix**  
**Copies Of Charts Used In Teaching These Studies**

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## APPLICATION #6

Getting Along With Brethren  
 When We Differ Over Matters  
 Of Opinion Rom 14:1 - 15:13

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✓ Thus...Where Does Romans 14 Apply?

✓ Consider this synopsis of the New Testament...

✓ The N.T. deals with three (3) main areas:


- Commands, things specified to be believed, practiced
- Things prohibited
- Things right of themselves, but optional

↓

Romans 14 falls into this category

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## Paul's Final Exhortations And Personal Plans Rom 15:14 - 16:27



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• Final Exhortations

- "Admonish one another" 15:14
- Some of Paul's writings had been "bold" 15:15
- "Keep your eye on those who cause dissensions and hindrances...turn away from them" 16:17
- Especially relative to what he taught in chs. 14-15
- Such serve themselves, not Christ...they deceive others 16:18

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## APPLICATION #6

Getting Along With Brethren  
 When We Differ Over Matters  
 Of Opinion Rom 14:1 - 15:13

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✓ Thus...Where Does Romans 14 Apply?


✓ It must, therefore, apply to areas where God has not *specifically* spoken as to the *individual* practice of the issue

✓ Examples:

✓ Circumcision	✓ Putting up a Christmas Tree
✓ Observing days, eating foods	✓ Working on Sundays
✓ Whether or not to marry	
✓ Playing cards	

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## Paul's Final Exhortations And Personal Plans Rom 15:14 - 16:27



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• Final Exhortations


- "Be wise in what is good...be innocent in what is evil" 16:19
- To help, the "God of peace" will crush Satan, false teaching under the feet of saints 16:20
- Saints are "established" by God's revelation of a previously-held "mystery" 16:25-26 cp. Eph 3:1-6  
 1 Pet 1:9b-12 2 Pet 1:19-21

**Appendix**  
**Copies Of Charts Used In Teaching These Studies**

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**Paul's Final Exhortations  
And Personal Plans  
Rom 15:14 - 16:27**



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- **Personal Plans**
  - "I have a longing to come to you..." 15:22-23
    - He was often hindered by his preaching in places "where Christ was not already named" cp. 15:20-21
    - He hoped to rectify this by stopping at Rome on his way to work in Spain 15:24
  - "Now I am going to Jerusalem" 15:25-28
    - cp. 1 Cor 16:3-4 2 Cor 9:12 8:9