

Romans in 13 lessons. For the high school class.

Accompanying materials: These teaching lessons come with ...

- a **student version** that has material to guide the students (**The teacher will need to read this, too!** It has lots of text that is not in this document but that will guide the discussion.)
 - **Powerpoint presentations** for each lesson
 - a **Powerpoint** dedicated to **chapter review**
 - **text** to cut out for an interactive, **in-class chapter review**, and
 - a sheet to use as a **written quiz** at the end to test the students' memory of chapter headings.
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Romans Teaching Lesson 1

Romans: The Righteousness of God

Chapter 1:1-17; Chapter 15:14 – 16:27

Session Goals for the 13-lesson period:

- **Read** the book of Romans
- **Memorize** chapter summaries for Romans
- Increase **confidence** in your salvation
- **Refute** some common false teachings of faith only, Calvinism, and Zionism
- **Live** a **purser** life

Objectives for this 45-minute class:

- **Define** the **righteousness** of God.
- **Discuss** the **mystery** of the gospel reveals and how we fit into it.
- **Describe** Paul's **travel plans** involving Rome.

Teaching Points and Methods:

- **Show** the **goals** and **objectives** and discuss them. (*See **slides** for this lesson.*)
- **Write the students' names** on the white board and start **tracking** who has been reading.
(Promise a pizza party of game night to those who read the whole book.)
- Start **drilling chapter summaries**. (*See **slides** "RomansChapterReview".*)
Show the **Theme**, "God's Righteousness," plus chapters
15, "Ministry to Gentiles and Poor Saints," and **16**, "Greetings."
- [This will build as the session of 13 lessons goes on.] In order, show the chapter number, have a student tell the topic. Then (shuffle the slides in the presentation before class), show the topic and have a student identify the chapter number.
- Present a situation in which you hear of a faithful church far away. You know people who know those people. You've always wanted to go there. You still plan to.
- *What would you say to them?* (Basics of the gospel with application to their culture, if you know something about it.)
- Now flip it around. A preacher you've never met writes you a letter. . .
- Emphasize the connections b/t the first and last paragraphs in Romans to establish the theme of preaching about how God makes men righteous. (See SLIDES.)
- Elaborate on Paul's missionary journeys. Romans was likely written at the end of his 3rd.
- He had not yet gone to Rome ... last half of Acts 28 shows how the Jews were divided over his teaching.
- Jews were previously run out of Rome under Claudius, and even previously (139 B.C.?)
- Then look at the outline of the book.

Questions:

1. According to the first few verses, what was promised?

Answer:

The gospel.

2. Generally, where was this promise found? (v. 2)

Fill in the blank: The Holy Scriptures.

So, Paul is writing to people who obviously understood something about The Old

Fill in the blank: Testament/Fulfillment of prophecy (1:1-8).

3. Even though he was an apostle, Paul's day-to-day plans in the Lord's service were his own, and sometimes God had other plans, or other ways to accomplish the goal. (For example, Acts 16:6-10.) Find the verses in Romans chapters 1 and 15 that discuss Paul's plans and difficulties in traveling to Rome.

Answer:

Paul prays that he may go to Rome "making request if, by some means". He has the desire to go there and realizes he can do good there (**1:11-13**) but doesn't take for granted that he will go there realizing that his footsteps are directed by God (**Acts 16:7** – The Spirit did not permit them to go to Asia or Bithynia). God is in control, and His servants will submit to His will. See also Romans **15:22-24**.

4. Research: Provide 2 passages other than Romans 1:16 that illustrate and/or support that the word of God is related to salvation/justification.

Answer:

James 1:21 - receive with meekness the implanted word, which is able to save your souls.

Romans 10:13-17 - "whoever calls on the name of the Lord shall be saved." ... (vv. 14-16, must be sent to preach so people can hear and believe, because...) faith comes by hearing, and hearing by the word of God.

1 Corinthians 1:18 - the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1 Cor 15:1-2 - I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

5. Look at the different translations of 1:17 and then try to put in your own words what might be meant by the phrase "from faith to (or "for") faith".

Answer:

Either 1) God's way of righteousness is revealed from faith (?) leading to more faith, or 2) it's describing that His righteousness is revealed in the gospel and has everything to do with faith, from start to finish. Notice other translations:

(AMP) 17 For in the Gospel a righteousness which God ascribes is revealed, both springing from faith and leading to faith [disclosed through the way of faith that arouses to more faith].

(CEB) 17 God's righteousness is being revealed in the gospel, from faithfulness for faith,

(CJB) 17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust

(DARBY) 17 for righteousness of God is revealed therein, on the principle of faith, to faith...

(ERV) God's way of making people right begins and ends with faith.

(PHILLIPS) I see in it God's plan for imparting righteousness to men, a process begun and continued by their faith.

(NRSV) 17 For in it the righteousness of God is revealed through faith for faith;

6. (From chapter 15) Why did Paul preach in places the gospel hadn't yet reached?

Answer:

15:18, 20 – So as not to build on someone else's foundation. That way, Paul's work would speak for itself and be a testimony to his labor, not to anyone else's. He is also helping to fulfill **Isaiah 52:15** by preaching the gospel for the first time to people who had never heard it.

7. Why did Paul so badly need the prayers of other Christians?

Answer:

15:31 – He knew that evil men were waiting for him in Judea. He had not been back to Jerusalem yet.

Consider the **persecutions** that had been increasing against him and the mounting warnings from brethren not to go to Jerusalem. (**Acts 20:3; 21:4; 21:11-13**) Consider the last several chapters of Acts to see how Paul's plans were delayed for years while he sat in jail unjustly and how he finally traveled to Rome as a prisoner. (At least the Roman gov't, and not the brethren, paid for his trip!)

8. Show how the thoughts in 16:25-26 are parallel to those in 1:1-6, 16-17.

Answer:

See slides.

Romans Teaching Lesson 2

Romans: The Righteousness of God

Chapter 1:18 – Chapter 3:20

Objectives:

- Explain why **everyone** in the world **needs the righteousness of God**.
- **Discuss** the **progression** from excluding God to idolatry to immorality.

Teaching Methods:

- Show the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Drill** chapter **summaries**. (*See **slides** “RomansChapterReview”.*)
Show the Theme, “God’s Righteousness,” plus chapters **1** - Unjust Gentiles, and **2** - Unjust Jews, as well as chapters 15, “Ministry to Gentiles and Poor Saints,” and 16, “Greetings.”

Questions:

1. How do ungodly men suppress the truth?

Answer:

Verse 1:21 – They did not glorify God, nor were they thankful; futile in their thoughts; foolish hearts were darkened; thought they were wiser than God; brought God down to the level of man and beast.

Also, think about the push for humanism and evolution in the public schools, the influence of liberal media, etc.

2. Why are they without excuse? (1:18-23)

Answer:

Because even the invisible things of God may be clearly seen. It doesn’t take a telescope or a microscope to see those things. And you can’t see them even *with* a telescope or a microscope if you’re not willing to retain the knowledge of God in your heart. If you *will*, the invisible things of God can be seen with both!

Think about **Moses** in **Hebrews 10:27**, and **Elisha** in **2 Kings 6:16-17**.

3. In ten words or less, what was the result of these men suppressing the truth? (1:24-31)

Answer:

Idolatry, immorality, and abomination. Verse 1:25 – Exchange the truth of God for a lie ... did what they wanted to do in defiance of the will of God.

Q: What’s the worst sin listed in these verses? A: Refusing to retain God in their knowledge. 1:28 They know better, but insist on sinning, anyway!

4. Tell two groups of people who are worthy of (spiritual) death regarding the sins listed in verses 1:29-31.

Answer:

Those who *practice* and those who *approve* even though they do not practice them.

5. What type of behavior makes people “inexcusable” in God’s sight? (2:1-5)

Answer:

Hypocrisy. (2:1, 3) Condemning people for practicing the very things you yourself do.

- What is it to be a hypocrite? [Say one thing and do another.]
- Is it possible to be hypocritical without realizing it?

- [I think we can be “blinded” by our own sense of righteousness where we can see the faults in others, but not recognize our own faults.
- Gossip is probably one of the most difficult things to “not do”. We can say it is wrong to gossip and may not be aware we are guilty of it from time to time.
- We have to “be aware” of our behavior to make sure we don’t.
- People can also *knowingly* be a hypocrite.

6. What is the condition of the hearts of that type of people?

Answer:

Impenitent (2:5)

7. What is the basis of reward? (2:6-10)

Answer:

Verse 2:7 – Patient continuance in doing good, seeking => eternal life.

Verse 2:10 – Works what is good => glory, honor, peace

Verse 2:8-9 – Self seeking, do not obey truth, obey unrighteousness, does evil => indignation, wrath, tribulation, anguish

The context of the reward is based on how these people act. Verses 2:1-5 identify those who are hypocritical. Paul is identifying that there is a reward for our behavior and he is encouraging them to “act right”.

8. How can someone sin “without law”?

Answer:

- These Gentiles were not under the “Old Law” for it was given to the Jews. Therefore, their sin was not according to the Old Law.
- God demonstrates “His invisible attributes” (1:20) through His creation to the point where man is without excuse if he doesn’t recognize there is a Creator. There are certain aspects of the law that should be obvious to all, on which all the *details* of the law and the Prophets are based – Matthew 22:37-40. Where the Gentiles may not have had the “specifics” of the Old Law, there are certain aspects that their conscience should uphold.
- Verse 4:15 – Where there is no law, there is no transgression

9. If the Gentiles did “not have the law”, what law were they accountable to? (2:12-16)

Answer:

Verses 2:11-16 provide a discussion regarding those “with law” and those “without law”.

Q: *What does the “partiality” mentioned in Verse 2:11 have to do with this discussion?*

A: It doesn’t matter if you were one who was “with” or “without” the Old Law, God will judge you fairly. He will not show partiality to the Jews just because He gave them the Old Law. He will judge each according to the law to which he is responsible.]

10. What is the main point in 2:17-24?

Answer:

The Jews rely on their heritage as Jews (2:17) to consider themselves as being “better” than others (2:17, 23). Even so, they break the law ... Hypocrites.

11. Throughout the Old Testament and the gospels, “Jews” are the physical descendants of Jacob. Describe Paul’s *new description* of who the Jews are. (2:25-29)

Answer:

Jews are not justified by their heritage (represented by circumcision), but anyone, even Gentiles are justified before God (counted as circumcision – 2:26) by keeping the righteous requirements of the law. Circumcision of the heart (in the Spirit) is what justifies man before God, not the outward man in the flesh. **See also 9:6-8.**

12. What advantage did the Jews have? (3:1)

Answer:

They were given the oracles of God. (3:2)

Oracle – 3051. logion, log'-ee-on; neut. of G3052; an utterance (of God):--oracle.

This is further amplified by **2 Timothy 3:16**: All scripture is **inspired** of God ...

Inspiration – 2315. theopneustos, theh-op'-nyoo-stos; from G2316 and a presumed der. of G4154; divinely breathed in:--given by inspiration of God.

13. How does “our unrighteousness” demonstrate “the righteousness of God? (Hint: consider specifically who is being spoken to, from 3:3.)

Answer:

Even though some Jews “did not believe” (**3:3**), God will not allow their “unbelief” keep Him from being faithful to His promise to provide “eternal life to those who by patient continuance in doing good seek glory, honor, and immortality” (**2:7**). These are those who “live by faith” (**1:17**).

Have you ever committed to do something, and then someone else did something to make you mad, so you decided *not* to do what you initially said you would do?

God doesn't do that. He is “faithful”. Even though the Jews were cruel, to the point of killing our Lord, He fulfilled what He said He would do and saved them.

14. Why might Paul be slanderously reported as saying, “Let us do evil that good may come”? (3:8)

Answer:

Paul teaches that “God imputes righteousness apart from works” (**4:6**) and that man “is justified by faith apart from the deeds of the law” (**3:28**). Therefore, people conclude that it doesn't matter what you do since we are now “under grace” (**6:15; 3:24**). [This is “akin” to the doctrine of “once saved, always saved”.]

15. What is the point of quoting the Old Testament passages (notice that there are six different references) in 3:9-18? (Hint: See 3:19-20.)

Answer:

To show that no one, Gentile or Jew, is perfectly righteous, based on his own works. Therefore, justification cannot be based on works, including “the deeds of the law,” but must be based on something else. Because all are guilty of sin, every mouth is stopped, and we await God's mercy and grace to devise another basis for our justification.

Romans Teaching Lesson 3

Romans: The Righteousness of God

Chapter 3:21-31

Objectives:

- Define **justification**.
- Identify **two** key **components of faith** (belief and trust)
- Explain how **God** is “**just**.”
- Explain how **God** is “the **justifier**.”

Teaching Methods

- **Show** the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Read** the verses.
- **Drill** chapter summaries. (*See **slides** “RomansChapterReview”.*)
Add chapter **3** - Just and Justifier
- **Illustrate** spiritual **justification** to justification of text on a page. Left to our own actions, we are NOT righteous. We are “crooked” on the edges. (*See **slides**.*)
Make hand signals for crooked, and both hands firmly straight down for “justified.”
- **Explain** that **God is just** because He is perfect, without flaw. And His ways are just because he deals with all sins fairly and equally. He does not give “a pass” to some, whether Jews or Gentiles.
- **God is the justifier** b/c he grants His righteousness to all people on the same basis.

Questions:

1. The knowledge of sin comes (*Fill in the blank*) **BY (NKJV) / THROUGH (ESV)** the law (v. 20), while the righteousness of God is revealed **APART FROM** the law. (v. 1)
2. Describe how the the righteousness of God is revealed. (3:21-26)

Answer:

Forbearance of sins previously committed, passing over sins until the offering of the ultimate propitiation for sin.

Now, the offer of righteousness to all who believe, on the basis of faith.

3. Write the name of a race of people very different from yours. _____
In what two ways is there “no difference” between you and those people?

Answer:

For example, Chinese. DIFFERENCES ABOUND!! Skin color. Physical features. Food preferences. Culture and traditions. Etc.

BUT, we are the SAME in that 1) WE ALL have sinned, and 2) We can ALL be justified in God’s sight in the same way: By His grace through the redemption that is in Christ. Christ made the sacrifice - propitiation, appeasing God’s wrath and obtaining mercy - and we accept it by faith, regardless of our race or other differences.

4. Research: List all the other verses in the Bible which use the word ‘propitiation.’

Answer:

Searching for the word ‘**propitiation**’ in English:

- **Hebrews 2:17** ... that He might be a merciful and faithful High Priest in things pertaining to God, to **make propitiation** for the sins of the people.

- **1 John 2:2** And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.
- **1 John 4:10** In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Notice that Jesus both IS the propitiation, and He “makes” propitiation. The word is used as two parts of speech.

propitiation (n.)

late 14c., from Late Latin *propitiationem* (nominative *propitiatio*) "an atonement," noun of action from past participle stem of Latin *propitiare* "appease, propitiate," from *propitius* "favorable, gracious, kind, well-disposed," from *pro-* "forward" (see **pro-**) + stem related to *petere* "to make for, go to; seek, strive after; ask for, beg, beseech, request" (from PIE root ***pet-** "to rush, to fly").

The sense in Latin is perhaps because the word originally was religious, literally "a falling or rushing toward," hence "eager," and, of the gods, "well-disposed." Earliest recorded form of the word in English is *propitiatorium* "the mercy seat, place of atonement" (c. 1200), translating Greek *hilasterion*. — <https://www.etymonline.com/word/propitiation>

Note how, on BlueLetterBible.org, the word <hilasmos> (used in the two 1 John passages above) is a **synonym** for <hilasterion>.

5. Identify at least one phrase that is repeated in verses 21-30.

Answer:

- “Righteousness of God” (vv. 21, 22)
- “Demonstrate His righteousness” (vv. 25, 26), in other words, show His rightness and fairness. Like Paul said at the end of chapter 2, there is no partiality with God. This is a bit different from the sense in v. 21 where God’s “righteousness is revealed apart from the law.” In other words, demonstrating how the righteousness of God can be offered to sinful people.
- The propitiation is offered / accepted “through faith/faith in Jesus.”
- Justify/justified/justifier/just

Note that, in Spanish, the word <justicia> means both “justice” and “righteousness.”

6. What excludes boasting?

Answer:

:27 NOT the law of works, :28 NOT by the deeds of the law.

As noted before, it’s too late for us to hope to be justified by any law, b/c we have all sinned.

There will be no bragging, “I kept the Law; You owe me salvation.”

Rather, by the law of FAITH. *Everyone* can have this!

God is the God of ALL people, and justifies ALL people on the SAME BASIS: Faith in Jesus.

7. What does the question, “Or is He the God of the Jews only?” say about the law referenced in verse 3:28? (3:28-31)

Answer:

Because God is the God of all people (which is the implication of that rhetorical question), the

Law of Moses (which was only ever given to the Jews) *cannot be the basis* for justification.

IF justification WERE based on the “deeds of the law”, then God would be offering

justification ONLY to those under that law, namely, the Jews.

But He is NOT the God of ONLY the Jews!

8. How does faith establish the law? (3:31) Consider Galatians 3:23-25.

Answer:

It shows what the law was pointing to the whole time, namely faith in Christ. Consider the need for a truly good king, seen throughout Israel’s history from the time of Saul. Consider the animal sacrifices, reminding the people of their sins. There would be a more perfect sacrifice someday according to prophecy (e.g., Isaiah 53; Zech. 13)

Romans Teaching Lesson 4

Romans: The Righteousness of God

Chapter 4

Objectives:

- Tell **when Abraham** was considered righteous (**before** he did anything related to the Law of Moses)
- Tell **how David** was forgiven (by his faith, in spite of breaking the Law of Moses)

Teaching Methods:

- Show the **objectives** on a slide and discuss them. (See **slides** for this lesson.)
- **Drill** chapter summaries. (See **slides** "RomansChapterReview".)
Add chapter 4 - Abraham and David

Teaching Points:

- **Basis** for justification — NOT the law of Moses. Note Abraham's pre-circumcision faith... BEFORE the Law of Moses.
- Note the working definition of "the righteousness of God" — David was forgiven, his sins were not imputed / accounted to him. He was granted God's righteousness.
- Abraham was justified by faith **BEFORE** doing anything related to the Law of Moses, even before he was circumcised.
- David, who lived UNDER the Law of Moses, did not keep it perfectly, so the beautiful forgiveness that he was granted came by God's grace on the basis of David's FAITH, **SEPARATE FROM** the Law of Moses.

Questions:

1. What is the lesson to be learned from 4:4-5? (4:4-8)

Answer:

- If a person had perfect works, God would owe him salvation. Because that's not the case, he/we cannot count on our deeds to be **the basis** for justification. We must look for **another basis** for justification, namely our *faith* and God's *grace*. Note the previous mention of grace in 3:24; also 4:16.
- **"Does not work"**: Paul is **not** making a "faith-only-for-salvation" argument. Note that in verse 5 he refers to the "ungodly" and verses 7 and 8 refer to "lawless deeds" and "sins". Verse 6 says "imputes righteousness **apart from** works", so he's talking about the need for justification in light of our sins, making the point that our works cannot be the **basis** for our justification. Think, "does not work *perfectly*", in other words, "has sinned."

See slides about "basis."

2. What was accounted to Abraham as righteousness? With respect to his circumcision, when was this done?

Answer:

His faith (4:9). Before (4:12).

Notice that this is NOT the perfect righteousness of Jesus being reckoned to Abraham's account.

3. List at least two “big” sins of David from 2 Samuel 11 and tell what he deserved according to the Law of Moses.

Answer:

Coveting another man’s wife, **adultery, murder.**

The Law of Moses prescribed death in those cases. (Adultery, Lev. 20:10; Deut. 22:22; murder, Exo. 21:12)

4. So, when David was forgiven (2 Sam. 12:13), it was on the basis of (MULT. CHOICE) _____

Answer: GRACE

5. What would make the promise of “no effect”? (4:14)

Answer:

If those who are of the law are heirs (4:14).

The promise was “the promise that (Abraham) would be the heir of the world.” It was made to him and “his seed”, that is, his descendants. One of those promises was that in Abraham “all the families of the earth” would be blessed. So verse 14 is saying that, if the Law of Moses defines who gets to be saved, then salvation is for the Jews only, and the other families of the earth would have to become Jews to be saved! (See the controversy in Acts 15.)

6. How could there be “no transgression”? (4:15)

Answer:

If there were no law.

Illustration: Were cigarettes bad for kids before the law prohibited selling them to minors? Were they bad for a person’s health before the manufacturers started putting warning labels on the packs?

Similarly, people were sinning all along, but with less explicit awareness.

7. How is Abraham the father of us all? (Consider Genesis 12:1-3; 15:4-6, and Romans 4:12, 16.)

Answer:

Abraham was the first person God promised would be a great nation (**Genesis 12:1-3**). He is, in a sense, the father of faith (**Genesis 15:4-6**).

8. What event in Abraham’s life gave him the distinct honor of his faith being accounted to him for righteousness? (4:19-22)

Answer:

[Teacher: Read **Genesis 15:1-6**.]

When God told Abraham he would have a child, he did not waver at God’s promise, knowing he and Sarah were old, but was fully convinced that God could do what He said He would do.

Notice Abraham’s similar amazing, deep trust when told to sacrifice Isaac. (Genesis 22) The command didn’t make sense on its surface, but Abraham didn’t hesitate — he even left early the next morning to obey! — figuring that God could raise Isaac from the dead, if necessary. (Hebrews 11:19)

A side note is that **faith** is NOT devoid of action. Note Abraham’s obedience even prior to chapter 15. Look at a **time line** with Genesis chapters 11, 12, 15, 17. (See slides for Romans Lesson 4.)

9. For what reason do we know the story of Abraham’s faith? (4:23-25)

Answer:

That as righteousness was accounted to Abraham due to his faith, everyone — Jews and Gentiles alike — will also be counted as righteous before God based on our faith.

Summary: The Basis for Justification: God’s GRACE plus Our (active) FAITH

Romans Teaching Lesson 5

Romans: The Righteousness of God

Chapter 5

Objectives:

- **List** four blessings that come from being justified.
- **Cite** one passage that kicks the “T” out of “TULIP.”

Teaching Points and Methods:

- **Show** the **objectives**. (See *slides* for this lesson.)
- **Drill** chapter **summaries**. (See *slides* “RomansChapterReview”.)
Add chapter **5** - Grace
- **New section of the book**: (See the outline in the students’ handouts.) We have previously established the **NEED** for God’s righteousness (“all have sinned”) and the **BASIS** for God’s righteousness (FAITH in Jesus, not the Law of Moses). We now enter a section that describes the **BLESSINGS** that come with being granted God’s righteousness.
- **Review** the **definition** of “**justified**.” Have a student motion with his/her arms what an UNjustified life looks like (crooked), and another show what a JUSTIFIED life looks like, straight on both edges. *Use distinct sound effects for each.*
- **Review** the **BASIS** of our justification, **FAITH**, which is BOTH a **BELIEF** and a strong **TRUST** (like when Abraham believed that God could grant descendants through his and Sarah’s “dead” bodies, and when he figured God could raise Isaac from the dead, if he were sacrificed on the altar).
- Emphasize and discuss the **BLESSINGS** of having been justified. **See question #8.**
- Show how 5:1-10 is parallel to 3:24-25: **See slides.**

We’ll be kicking the foundations of Calvinism out from under it.

Total Depravity (also known as Total Inability and Original Sin)

Unconditional Election

Limited Atonement (also known as Particular Atonement)

Irresistible Grace

Perseverance of the Saints (also known as Once Saved Always Saved)

Chapter 5 kicks out the **T**;

Chapters 1-3 kick out the **U**;

1 John 2:1 kicks out the **L**

Chapters 9-11 kick out the **I**;

The illustration of the olive tree in Chapter 11, plus James 5:19-21 (2 Peter 2:1, 20-22) kick out the **P**.

Questions:

1. From Romans 5:1-5, explain how ... a. Tribulation produces perseverance, b. Perseverance produces character, and c. Character produces hope.

Answer:

- As we overcome tribulation, we learn to trust more that God will help us through trials. We also gain confidence in ourselves and grow stronger and more capable of **persevering** (“keeping on”).
- As we become stronger, we build the internal fortitude to make the right choices in tempting situations, for the right reasons, which is **character**.
- As our character improves and our trust in God grows, we gain a greater assurance in the future fulfillment of God’s promises, which is **hope**.

2. With respect to our condition, when did Christ die? (5:6-8)

Answer:

When we were without strength; while we were still sinners.

Chronologically speaking, Christ died before any of us was even born. That may have even been the case with some of the Christians in Rome. But the point is clearly that God didn’t wait for anyone to DO anything GOOD OR RIGHTEOUS. He took the first step, on behalf of His spiritual enemies.

3. What is reconciliation? How are we reconciled to God? (5:9-11) (*See Glossary at the end of the students’ handouts.*)

Answer:

- To be brought into favor –made friends again
- Through the death of His son.

4. Make an argument using verses 5:12-14 showing that God had given some form of law to Adam’s descendants.

Answer:

- Through one man sin entered the world and death through sin (**5:12**).
- Sin is not imputed where there is no law (**5:13**), but death reigned from Adam. (That tells us that sin was being imputed.)
- For sin to be imputed to Adam’s descendants, in the form of death, it required that some form of law existed for sin to be imputed.

Paul is dealing with a period of time which has been called “the Patriarchal age” (**5:13** – “For until the law”; **5:14** – death reigned from Adam to Moses) as he identifies how Adam put sin in play.

Emphasize from **5:12** that “death - NOT SIN - spread.” Calvin (similarly to Roman Catholicism) taught that SIN/GUILT spread automatically, by birth, by inheritance. But Romans teaches that through Adam, *sin entered*, but *death spread* “because all sinned”! See also Ezek. 18.

5. Identify the contrasts made between Adam and Christ. (5:15-21)

Answer: See slides.

<u>Verse</u>	<u>Adam</u>	<u>Christ</u>
5:15	Offense – many died	Free Gift – grace to many
5:16	Sin – judgement to condemnation	Gift – resulting in justification
5:17	Offense – death reigned	Gift of righteousness – reign in life
5:18	Judgement to all men – condemnation	Righteous act – justification to life
5:19	Disobedience – many sinners	Obedience – many righteous
5:20	Law entered that offense might abound	Grace abounded more
5:21	Sin reigned in death	Grace reigns through righteousness to eternal life

6. Are we guilty/sinful and made to sin spiritually because of Adam? [*Hint*: See v. 12. Consider also **James 1:14-15** and how sin is birthed.]

Answer:

No. No.

Note especially **verse 12**: “death spread to all men, because **all sinned**”

Death (that is, the punishment for sin) does not spread through inheritance. Note also **Ezekiel 18:20**, “The soul who sins shall die. The son shall not bear the guilt of the father”. (Beware the poor translation of the ESV, “The son shall not suffer for the iniquity of the father” Clearly, children often “suffer” because of their parents’ sins!) This teaches against the idea of Total Inherited Depravity (in other words, it kicks the “T” out of TULIP) and teaches against the concept of original sin.

We’ll have a lot more to say about our ability to choose faith (i.e., our free will, also known as free moral agency) when we get to chapter 9.

Spoiler alert: We can choose whether we are vessels of honor or vessels of dishonor. Paul uses the same illustration when he writes to Timothy and says, “²⁰ some for honor and some for dishonor. ²¹ Therefore if anyone cleanses himself from the latter, he will be a vessel for honor.” (**2 Timothy 2:20-21**) The surrounding verses call on Christians to “depart from iniquity” and call on Timothy to “flee youthful lusts.” We clearly have a choice in our behavior!

7. How do many die “by the one man’s offense”? How does the gift by the grace of Jesus Christ abound to many?

Answer:

Re-emphasize from 5:12: Death did not spread b/c “all inherited Adam’s guilt/depravity.”

Verse 5:15

Spiritual death entered the world after Adam and Eve ate of the tree of the knowledge of good and evil.

Spiritual life entered when Jesus paid for those sins *and* people respond to His offer of grace.

8. List at least four spiritual blessings mentioned in **Romans 5:1-11** that apply uniquely to Christians.

Answer: In each case, describe the relative hopelessness, stress, unhappiness, etc. of a non-Christian.

- Peace
- Access into God’s grace
- Rejoicing in hope
- Taking glory (pride, if you will) in sufferings (a.k.a., having a spiritual perspective) which lead to endurance, character, hope
- The love of God is poured out in our hearts
- Reconciliation
- Salvation

Romans Teaching Lesson 6

Romans: The Righteousness of God

Chapter 6

Objectives:

- Explain the **figure** and **significance** of **baptism**
 - Death, burial, resurrection
 - We don't have new life until we've been baptized
 - We no longer live for sin
- Describe being **dead to sin and alive to God**
- Tell what's **wrong** with "**The Romans Road to Salvation**"

Teaching Methods:

- **Show** the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Drill** chapter **summaries**. (*See **slides** "RomansChapterReview".*)
Add chapter **6** - Dead and Alive
- Focus on **Romans 6:3-4**: Make a **hand motion for baptism**. Stand up your right arm at the elbow in the palm of your left hand. **Dying to sin** is when we're buried with Christ through baptism into His death (right hand tilts down), **rising to walk in newness of life** is when we come up from the "watery grave." (right hand tilts back up). This helps explain how someone cannot be saved before baptism—they haven't been raised to walk in new life, yet.
- Focus on **Romans 6:11**. Emphasize that dying to sin is a **BLESSING** (we're in the blessing section of Romans).
Role play Steve Klein's illustration of a corpse at a funeral and attempts by various tempters (a drunk, a prostitute, etc.) to entice him.
Have one student lie on the floor and play dead. Have the teacher play the role of a tempter, offering drugs or alcohol, or asking the person to help lie their way out of trouble, or to watch a dirty movie, or whatever. Ask the class, "What does the dead person say?" A: "Nothing." Q: "Why?" A: "He's dead!!"
Then read Romans 6:11.
- Also **emphasize** how being alive to God is a **BLESSING**. Respond to the notion that Christians never have any fun (only telling their friends "I can't do this and that" or seeming to live in a "thou shalt not" world). **Contrast** a party by worldly people with a party by Christians: Only the Christian will be able to recommend coming to the party (in good conscience); only the Christian doesn't mind anyone (including his parents and God, who always already knows!) knowing about what s/he did, and will want to remember it the next day. *We are alive to God and enjoying life!*
- The "Romans Road to Salvation" is all over the internet. E.g., <http://www.gotquestions.org/Romans-road-salvation.html> (**See Slides.**)
Romans 3:23 — All have sinned.... (also 3:10-18)
Romans 6:23a — The wages of sin is death....
Romans 6:23b — The gift of God is eternal life.... (also 5:8, God's love)

Romans 10:9 — If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved. (combined with 10:13, “call on the name of the Lord”)

Romans 5:1 — We have been justified through faith, we have peace with God (also 8:1, “no condemnation”) with 8:38-39, nothing can separate us from God’s love.

Pray “the sinner’s prayer.” “God, I know that I have sinned against you and am deserving of punishment. But Jesus Christ took the punishment that I deserve so that through faith in Him I could be forgiven. With your help, I place my trust in You for salvation. Thank You for Your wonderful grace and forgiveness - the gift of eternal life! Amen!”
(Expanded from “God, be merciful to me a sinner!” in Luke 18:13)

Click “I have accepted Christ today.”

These verses are all good, but ***What’s missing? What’s been added?***

Error #1: Omitting Romans 6:3-4 about being buried with Christ through baptism into His death so that we can rise to walk in new life.

Error #2: Adding the “sinner’s prayer.” Nothing like that is commanded or shown as an example after Jesus’ resurrection.

Error #3: Combining Romans 10:9 — “If you confess with your mouth” ... with 10:13 — “Everyone who calls on the name of the Lord will be saved.”

Notice the only other uses of that wording from Joel 2 about “calling on the name of the Lord”:

Acts 2:21. Peter quotes Joel and then explains HOW to call on the Lord in v. 38: “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins....” Peter did NOT say, “Pray for salvation” when asked “What must we do?” even though he had just preached about calling on the Lord.

Acts 22:16. Ananias explains HOW to “call on the Lord”: “Arise and be baptized, and wash away your sins, calling on the name of the Lord.”

Questions:

1. Why even ask a question like the one in 6:1? (*Hint: See 5:20.*)

Answer:

The previous verses (5:14-21) emphasize that eternal life is a gift from/through Christ. Grace is a good thing, and the more sin abounded, the more grace abounded. So... (the thinking goes awry here), one way *for US* to cause grace to abound (a good thing?), is *for US* to sin more. *We don’t need to worry about living a righteous life once saved because “grace will cover it.”*

Notice the slanderous accusation in 3:8.

2. Describe the relation of Christ’s death and burial to the Christian as shown in vv. 1-6.

Answer:

- 6:3 – Christians are baptized into the death of Jesus
- 6:4 – Christians are buried with Christ into death
- 6:4 – As Christ was raised from the dead, we also walk in newness of life
- 6:5,3 – We will be in the likeness of His resurrection, if we have been united in the likeness of His death, which is described as baptism

3. Describe what it means to be dead to sin.

Answer:

Sin does not “reign in our moral body” (6:12). Our “members”, or body, is not an instrument of unrighteousness to sin (6:13). Sin shall not have dominion over you (6:14).

4. Describe what it means to be alive to God.

Answer:

Presenting our members as instruments of righteousness. Being full of good works. Patterning ourselves after the glorified Jesus who was resurrected from the dead.

Sermonette about enjoying life. Only a Christian knows how to have fun, can recommend it to his friends, and wants to remember it the next day.

5. Compare Mark 16:16 and Romans 10:17. Tell the similarity (-ies).

Answer:

The heart prompts the action. Faith without works is dead (James 2), and works without faith are pointless.

6. Explain how the analogy of a slave applies to sin and righteousness. (*Hint: You may need to consider the definition of a slave.*) (6:15-22)

Answer:

A slave is bound by his master to do as the master wills. The master dominates the life and actions of the slave. When sin is our master, we live according to a sinful life. When righteousness is our master, we live according to a righteous life.

7. Identify the rewards of the two slaves.

Answer:

Death – slave of sin; Eternal life – slave of righteousness.

Romans Teaching Lesson 7

Romans: The Righteousness of God

Chapter 7

Objectives:

- **Explain** how a **married** person can be an **adulteress**
- **Apply** that concept to someone trying to live under the Old and New Covenants simultaneously
- **List at least three results** of trusting in the Old Law for salvation

Teaching Methods:

- **Show** the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Drill** chapter **summaries**. (*See **slides** "RomansChapterReview".*)
Add chapter **7** - Free from Despair

Teaching Points:

- God has always made rules, even from the Garden of Eden, so NO ONE has ever been completely or actually without law.
- In the context of this chapter, the Law of Moses (being the one under consideration) made me aware of sin.
- Sin was "dead" - dormant - in the sense that I was unaware of it in my life.
- The awareness brought by the Law meant that sin basically "woke up"/revived, and I *realized* I was dead.

Questions

1. Chapter 6:15-22 utilized the analogy of slavery to identify whether we will serve sin or righteousness. Identify **two words** in the marriage illustration of verses **7:1-4** that are related to the slave relationship. (Note that the ESV translates verse 3 poorly. I recommend the NKJV, but you can still answer this question from either one.)

Answer:

Dominion (7:1) and bound (7:2); Hold (7:6) and serve (7:6).

Comment: Paul uses an illustration to illustrate the control the law has, which is akin to the control sin could have, or righteousness should have, to those who are subject to them. A segue is made to the marriage we have with Christ, which comes after the early marriage illustration that identifies a bonding relationship. We are now bound to Christ who has delivered us from the law.

2. To whom are the thoughts in chapter 7 mostly addressed? (7:1)

Answer:

"Those who know the law."

3. At what point is a woman freed "from the law of her husband" and free to remarry? (7:2-3)

Answer:

When the first husband dies.

4. How does Paul leverage off the old law marriage requirement to make a point to those who have been raised? (7:1-6)

Answer:

We are freed from our previous husband (the law) because of the death of Christ. We are now free to be married to Christ (7:4) that we may serve in the newness of the Spiritual.

5. How do we know what sin is? (7:7; Consider the definition of sin – “to miss the mark”).

Answer:

The law defines God’s expectations as well as transgressions.

6. How does sin “take opportunity by the commandment” of the law? (7:8-11)

Answer:

It stirs up evil desire in us (cp. James 1) and deceives us (cp. Gen. 3; 1 Tim. 2:14).

7. Explain what is meant by Paul in verse 7:9 when he said that he “was alive once without the law”.

Answer:

This seems to refer to Paul’s own perception of his condition before God, not being aware of God’s commandments. (Notice Paul’s good conscience, both before and after his conversion to Christ, Acts 23:1. People can be spiritually dead without realizing it. See Ephesians 2:1-3; 1 Timothy 5:6) This section is not particularly about Paul personally; Paul represents the Jews as a whole.

8. Romans 7:10-13 identifies that the law “was to bring life”, “is holy”, “just and good”. If the law was so good, explain why was there a need for a new system as identified in 7:6?

Answer:

The law is spiritual, but I am carnal. People are incapable of being justified (declared righteous) based on their law-keeping; we need another basis. (Remember chapters 1-4.)

9. Describe one or two ways in which we arrive at the conclusion that *the law* is holy, and that *true problem* is our sins. (7:11-16)

Answer:

If I realize my sin because of the law, in other words, I admit that I have missed the mark, I acknowledge that the Law is God’s right standard for my behavior – I agree that the law is good. (7:11-12) If I find myself doing things I do not want to be doing, I again agree that the law is good, while acknowledging my own inability to follow it perfectly. (7:14-16)

10. Romans 7:17-24 describes the misery of someone who must rely on perfect law-keeping to attain righteousness. To what state of mind/emotions did Paul’s good intentions and “delight in the law of God according to the inward man” lead?

Answer:

- Poverty of spirit (vv. 18, 24) “I can’t save myself”
- Awareness of sin (vv. 19-20) “I have sinned”
- Frustration “I’m inconsistent”
- Internal conflict (vv. 21, 23) “I’m carnal”
- Desperation if righteousness is based on the Law (v. 24). “I’m lost.”

11. Fill in the blank: This passage does NOT teach that a person is helpless to do anything good, and bound to commit any one particular sin in spite of all desire and effort to avoid it. If that were the case, there would be no point to Paul’s writing to Christians, as he did in chapter 6, to encourage godly behavior.

Romans Teaching Lesson 8

Romans: The Righteousness of God

Chapter 8

Objectives:

- List additional **blessings** of being justified by God. (**esp. verses 1-17**)
- Specify the Christian's **hope** (esp. from vv 18-30). *Emphasize **resurrection/glory** .*
- Tell who **intercedes** for us (vv. 27, 34). *Make sure **both the Spirit and Christ** are mentioned.*
- Describe how it **feels** to be justified by God (*esp. from vv. 31-39*).

Methods and Activities:

- **Show** the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Drill** chapter **summaries** . (*See **slides** "RomansChapterReview".*)
Add chapter **8 - Spiritual Blessings**
- **Have each student list a blessing found in Romans chapter 8.**
No condemnation (v. 1), life and peace (v. 6), Spirit of God lives in us and will give life to our mortal bodies (vv. 9-11), adoption, no slavery, no fear (vv. 14-16), heirs of God, co-heirs with Christ (v. 17), hope, help (intercession), promises, a plan, protection, victory.
- **Have each student give a word to describe the feeling** of receiving God's spiritual blessings.

Questions

1. What is the "righteous requirement of the law" and how is it "fulfilled in us"? (8:1-4)
 Hint: Consider 7:7-9.

Answer:

- The law identifies sin, which convicts us, meaning death.
- God sent His Son for our sin and condemned sin in the flesh.

2. How was the law "weak through the flesh"? Consider 3:23 and 7:12. (8:1-4)

Answer:

Even though the law was perfect for its purpose, its purpose was not (so much) to *save* but to point out sin. Its weakness is rooted in people's inability to keep it perfectly.

3. From Romans 8:5-11, define what it means to be carnally minded and what it means to be spiritually minded.

Answer:

 Carnally-Minded: 8:5 – live according to the flesh – set minds on things of the flesh; 8:6 – death; 8:7 – enmity against God, not subject to the law of God; 8:8 – cannot please God	 Spiritually-Minded: 8:5 – live according to the Spirit; 8:6 – life and peace; 8:9 – Spirit of God dwells in; 8:10 – life and righteousness; 8:11 – life to our mortal bodies
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4. Explain how the condition of being “joint heirs with Christ” is fulfilled in your life. (8:17)

Answer:

Being an heir means we will inherit the same things from the Father. But just as Jesus inherited only after suffering, we suffer with Him. Verbal persecution (such as in 1 Peter 4:4). Opposition (such as in 2 Timothy and 3 John). Physical persecution (such as in the book of Acts).

5. Who or what is the “creation” in verses 8:18-23, **and** what is it doing?

Answer:

(Difficult to be dogmatic here.) The physical creation?

Answer:

- 8:19 – (*personified*) expecting and waiting for the revealing of the sons of God
- 8:20 – unwillingly subject to futility. Cursed when mankind sinned. [Why? God did so in view of hope]
- 8:21 – Delivered from the bondage of corruption into the glorious liberty of the children of God (Actually, the physical earth will be destroyed and replaced with a “new heavens and a new earth”, 2 Peter 3:10-13.)
- 8:22 – Groans and labors, just as *we* do (v. 23)

6. What is the Christian’s hope according to this chapter?

Answer:

- V. 11 - Give life to our mortal bodies
- V. 23 - The redemption of our bodies (clearly a glorified body, in contrast with the creation which is subject to corruption (decay, ESV))

7. Explain how the intercession in verses 8:26-27 works toward the accomplishment of verse 8:28.

Answer:

All things work together for good to those who love God. This is accomplished because the Spirit searches our hearts and knows our needs. His intercession to God has an effect in our lives for the good. [Not sure if the context deals with conversion or daily living]

8. Put Romans 8:31-39 in your own words.

9. How can we tell from the context that it is *not* teaching that a Christian cannot fall from grace?

Answer:

It addresses *external influences* that cannot take us away from *God’s love*. God loves us even when He allows us to experience (as Jesus and all His followers) all manner of difficulties. It does not address the case where a person stops loving God and chooses to leave Him.

Romans Teaching Lessons 9 and 10

Romans: The Righteousness of God

Chapters 9 – 11

Objectives (over 2 lessons):

CHAPTERS 9 & 10

- Define sovereign.
- Describe how God hardened Pharaoh.
- Identify the BASIS for God's righteousness
- List the steps of salvation from chapter 10

CHAPTER 11

- Explain the illustration of the olive tree:
Who are the natural branches?
Why were they cut off?
How could they be grafted back in?
Who are the wild branches?
On what basis do they stand?
- Cite one passage that kicks the "P" out of "TULIP."

Teaching Points (over 2 lessons):

- God is a **FAIR SOVEREIGN**. HE chooses the terms for His "calling" and "election."
- HE defines who belong to "Israel": SOME of the GENTILES, and ONLY a REMNANT of the Jews!!

Teaching Methods:

- **Show** the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Drill** chapter **summaries**. (*See **slides** "RomansChapterReview".*)
Add chapters **9** - The Fair Sovereign, **10** - Not All Israel, **11** - Some Gentiles
- **Pick** some students to "receive a million dollars" and others not. Make your choice based on which students' names contain a certain letter. Don't tell the students the BASIS for your selection. Make the point that, if they want the million dollars, they'd be willing to change their name to conform to the criterion. It would be UNFAIR IF no one COULD change his/her name. Make the point from the chapters that God's way is fair, that He offers eternal blessings, and that EVERYONE, Jew or Gentile, can CHOOSE to have FAITH in Jesus (change their name to "Christian", if you will).

For Chapter 9:

Abraham's children: Isaac (Sarah's son), the son of promise, versus Ishmael. NOT all of Abraham's children received the special advantages of Romans 9:4.

Jacob & Esau: God can show mercy on whomever He chooses.

In Jacob's and Esau's case, God is not referring to eternal salvation, but rather to the promise to give the special blessings mentioned in verse 4.

Pharaoh: Many passages say God hardened his heart, but some also say Pharaoh hardened his own heart. (Ex. 8:15, 32; 9:34; 1 Sam. 6:6)

Illustration: Have a student stand and lean. Have another student “tip them over in the easiest way possible.” Repeat the exercise the other direction.

Pharaoh was “leaning” toward getting the Israelites back. God’s “hardening” of his heart was “encouraging” or “nudging” him to do what he already wanted to do!!

Compare God “stirring up the spirit” of Cyrus” to do something good (i.e., allow Jews to return from exile, Ezra 1:1). Cyrus was leaning the *right* way!

Notice HOW God hardened Pharaoh: Pharaoh was already ‘leaning’ toward keeping the Jews as slaves. **Ex. 8:15** and **9:34 (God relented/let up with the plagues)**; Every time God RELENTED/SHOWED MERCY, Pharaoh became more determined that he could withstand God’s plagues/power.

14:1-4 (God used enticing circumstances.) Pharaoh “will say...” THEN God would “harden” (that is NUDGE) him!

God did not take away Pharaoh’s free will. God *nudged* him to do whatever Pharaoh already wanted to do!

Vessels of wrath: Note that Paul uses the same figure of “vessels” in **2 Timothy 2:19-22**.

Note the several calls to repentance and pure living in those verses. Emphasize the statement, “if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master.”

Conclusion: We can CHOOSE which kind of “vessel” to be!!

For Chapter 9, note that the election (selection) of Israel did not happen because the nation of Israel was “so good.” God chose to use them to fulfill His plan, so protected them and brought the Christ through them, putting up with the disobedience of many of the Jews (i.e., 9:22 “endured with much longsuffering the vessels of wrath prepared for destruction”). The Jews’ “election” did not guarantee them salvation. Rather, it guaranteed them special blessings listed in 9:4, and brought the Christ (9:5) through whom salvation would be granted to all people. Similarly, the “mercy” shown to the Gentiles did not guarantee their salvation. Rather, it guaranteed their access to the righteousness of God, based on the condition of continuing faith in Jesus.

For Chapter 10, have the students form small groups for 5 minutes. Each group identifies steps of salvation in Rom. 10:6-18. **(See slides.)** The lists from each group are combined in class. Note that Israel’s problem was a lack of faith, stumbling over instead of believing in Jesus. God did His part sending prophets and preachers. The preachers did their part spreading the Word.

For Chapter 11, show the video “God’s Chosen People, Then and Now” from

BibleHighlightsGC on YouTube, <https://www.youtube.com/watch?v=Z2tbBos495o>. (May stop after the olive tree illustration.)

Outline:

9:1-13 Israel has great advantages... but they are not all ‘Israel.’

—Not all the children of Abraham (Only the son of promise, Isaac, and only the one chosen by God, Jacob.)

9:14-21 God gives mercy to whom He chooses (He is sovereign)

—:17-18 Pharaoh

—:19-21 The potter’s vessels

9:22-29 “Not of the Jews only, but also of the Gentiles”

—:25-26 SOME Gentiles

—:27-29 Only a REMNANT of the Jews

9:30–10:4 God’s righteousness is by faith, to everyone who believes

10:5-13 Belief is within reach!

—:6-7 You don’t have to go up into heaven or down into the abyss to find Jesus.

—:8-13 Anyone, Jew or Gentile, can believe in the Lord and confess His name!

10:14-21 The word has been preached, but most of Israel has not believed it!

11:1-10 The rejection of (physical) Israel was NOT TOTAL. (:5 “there is a remnant according to the election of grace”)

11:11-36 The rejection of Israel was NOT FINAL (:23 “they also, if they do not continue in unbelief, will be grafted in”)

Questions:

1. Describe and distinguish the two “Israels” referenced in 9:6.

Answer:

Used to contrast a spiritual Israel with a physical Israel.

- **Spiritual** are children of promise (9:8)
- **Physical** are simply those born Israelites in the flesh (9:5, 8)

2. Who fits the role of the “vessels of wrath” in 9:22?

Answer:

The Jews who did not obey God over the years, but God was longsuffering with them to bring about His plan of salvation.

3. Paul uses the same illustration of “vessels” in 2 Timothy 2:19-22. Do the vessels have any choice as to whether they are appointed for destruction or for mercy? Support your answer.

Answer:

Note the calls to repentance which imply a person choosing how to behave: Verse 19, “depart from iniquity”; verse 22, “Flee youthful lusts.” Verse 21 is key: “If anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.” ***We can change which kind of vessel we are!***

4. From 9:19-24 show that the “vessels of mercy” included both Jews and Gentiles.

Answer:

Verse 24 says that He “called” both Jews and Gentiles. The first word in verse 24, “even”, is equating (linking) “the vessels of mercy, which He had prepared beforehand for glory” with “us whom He called.” As noted previously, the “called” in this context are those who have accepted God’s invitation

5. Why had the Jews not attained righteousness? (9:30-33)

Answer:

They were pursuing the law of righteousness (9:31) and were seeking righteousness by the works of the law (9:32).

6. What was lacking with regard to the zeal of the Jews? (10:1-3)

Answer:

Knowledge

7. What was the reason for asking the questions in verses 10:6-7 with respect to the confession of verse 10:9?

Answer:

The Christian faith is based on the Messiah, or Christ, coming down from heaven dying, and being resurrected. Faithful Christians must know and confess this to be true. We aren’t looking for this to happen in the future because we know that the Christ has already come. Most of the Jews don’t understand (or accept) this.

8. Tell what has to occur for someone to “call upon the name of the Lord”.

Answer:

Preachers are sent; People hear the preachers; People believe what they hear; People call on the Lord based on their belief.

9. Extra credit. How do you know that baptism is involved in “calling on the name of the Lord”? (Hint: See the lesson notes.)

Answer:

- **Acts 22:16** (NKJV) 'And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'
- Also in **Acts 2:21**, Peter quoted the same passage from Joel, but then the people asked what to do to be saved. He told them, as Ananias told Saul, to be baptized for the forgiveness of sins. (v. 38)

These are the only 3 NT passages that quote “calling on the name of the Lord” from Joel. Note that the ESV in Acts 22:16 says “calling on his name.”

Also, 2 Timothy 2:22 mentions “those who call on the Lord” from a pure heart.

10. Identify three prophets and three passages quoted from the Old Testament in Chapters 9 and 10 that predict that the Gentiles would have salvation.

Answer:

- | | |
|------------------|-------------------|
| • 9:25 – Hosea | Hosea 2:23; 1:10 |
| • 10:19 – Moses | Deuteronomy 32:21 |
| • 10:20 – Isaiah | Isaiah 65:1 |
| • 10:13 – Joel | Joel 2:32 |

11. Explain the illustration Paul used regarding Elijah and how it applies to Israel in the days of Paul. (11:1-5)

Answer:

Even though Elijah thought that all of Israel had forsaken God, God identified that there were 7000 who had not left Him. (Actually Elijah should’ve known better than to think he “alone” was faithful, because he had met Obadiah who had been hiding 100 prophets in groups of 50 in caves.) In the same way, even though it might appear that all Israel was against Christ, there were Jews who have become faithful to Jesus.

12. How is the jealousy of verse 11:11 turn out to be something good?

Answer:

The Jews, who are God’s chosen people, would see the Gentiles being accepted by God (miracles confirming). The Jews would be jealous, which would prompt them to want to listen to the gospel. The jealousy, wanting something that the other group got, especially when it had first been offered to, but rejected by, the Jews as a whole, would be a good thing. They should desire those blessings of God’s!

13. Explain the illustration of the branches in verses 11:16-24 and identify whom each set of branches represents.

Answer:

- **The root** that is holy (11:16-18) is God who supports the branches (tree).
- The **natural branches** were the Jews, God’s chosen people. They were supported by God, but were broken off from being supported by the root due to their unbelief (11:17, 20).
- This process opened the way for the Gentiles, who were **wild** (not natural) olive **branches** to be grafted in, or be saved, according to their faith (11:17, 20).
- The Gentiles should not be haughty against the Jews (11:20) for the Jews could be grafted back in (11:23-24).

- At the same time, the newly grafted-in branches must beware feeling arrogant toward the natural branches which were cut off, because the newly grafted-in branches could be cut off, as well! (11:19-21)
- All must continue in His goodness or be cut off. (verse 21: “If God did not spare the natural branches, He may not spare you either.”)

14. What is being referred to by verse 11:33?

Answer:

The **wisdom** of God’s plan. His wisdom is seen in extending His plan first to the Jews, who rejected it. God had always planned to offer salvation to the Gentiles, also. When the Jews rejected the gospel, it was only natural to offer it to the Gentiles (as happened more than once during Paul’s missionary journeys, e.g., Acts 13:42-48). When some of the Gentiles believed, their inclusion as God’s people provoked the Jews to jealousy, which would hopefully result in some of the Jews finally believing (11:11, 14).

Romans Teaching Lesson 11

Romans: The Righteousness of God

Chapter 12

Objectives:

- **Compare** a Christian to a butterfly.
- **Describe** “butterfly thinking.”
- **Apply** butterfly thinking to
 - how we treat each other and
 - those outside the church.

Activities and Teaching Points:

- **Show** the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Drill** chapter **summaries**. (*See **slides** “RomansChapterReview”.*)
Add chapter **12 - Be Transformed**

New Section Theme: For chapters 12-15, emphasize that God’s righteousness demands righteousness on our part. This will be manifested in how we treat each other (including those with a different understanding of certain matters) and how we treat those outside Christ’s body (enemies, the government, etc.).

Online Research: Look up the Greek word for “transformed” and find where that word is used in the N.T. **Use BlueLetterBible.org** (*Do the online research together in class for the sake of those who didn’t do it.*)

Butterfly Thinking: Divide the class in half. Have one group “be butterflies” and the other “be caterpillars.” Ask the butterflies to describe the caterpillars (ugly, slow, fat, gross, eating grass, want to squish ‘em to see what color their guts are, etc.). Ask the caterpillars to describe butterflies. (beautiful, amazing, able to fly, drinking sweet nectar, just want one to land on my hand so I can admire it, etc.)

Discuss envy and arrogance. Emphasize that we all were (“are”, if not a Christian) caterpillars and that each of us — and everyone we know! — can become butterflies.

Apply “butterfly thinking” to our relationships with each other. Have the students find the four “one another” verses in the chapter: (:5-kindly affectionate, :9-members of one another, “10-giving preference, :16-same mind)

Have the **students give examples of how they’ve been mistreated** by (or challenged to be loving toward) anyone. Discuss differences in how we approach non-Christians and members of the church.

Questions:

1. Put in your own words what it means to fulfill the instruction of 12:1-2.

Answer:

Do not seek to please yourself but to please God. There are times where we will give something up, or even suffer, because of our service to God. Turn away from worldliness and train our minds to do what is good.

Notice the context, that we RENEW our MIND and prove what is the ACCEPTABLE and PERFECT will of God. THAT's how we achieve "butterfly thinking."

2. *Research:* From verse 2, look up the Greek word for "transformed." (*Tutorial:* You can use www.BlueLetterBible.org. Type the verse reference into the search box. Click "TOOLS" beside the verse. Then look for the word in the list.)

- a. Spell out that word the best you can in English.

Answer: Metamorphoo

- b. Tell an English word that is very similar to it.

Answer: Metamorphosis

- c. You'll also see a number (like G3339) which you can click. It will give you the definition, and more! List two other places that word is used. (If you use Matthew, you may not use Mark, and vice versa.)

Answer:

- Matthew 17:2/Mark 9:2, the transfiguration of Jesus
- 2 Cor. 3:18, transformation of a Christian into the image of Christ

3. In a "nutshell", summarize what you think is the emphasis of 12:3-13.

Answer:

Treat other brethren with love and honor, even though they are different from you.

4. Provide a practical example that illustrates what it is to give preference to one another. (12:10)

Answer:

Choose to associate (friends) with other Christians as oppose to non-Christians.

Preference - 4285. proegeomai, pro-ay-geh'-om-ahee; from G4253 and G2233; to lead the way for others, i.e. show deference:--prefer.

5. How might our reactions differ from Paul's instruction in verses 12:14-21 if we used our own wisdom, which is to be "wise in our own opinion".

Answer:

- Verse 12:14 – Curse instead of bless
- Verse 12:15 – Unhappy when our enemies are rejoicing and happy when our enemies are weeping.
- Verse 12:17, 19 – Desire revenge when someone had done us wrong.
- Verse 12:21 – Return evil for evil

Romans Teaching Lesson 12

Romans: The Righteousness of God

Chapter 13

Objectives:

- **State** at least four **reasons** to obey the law.
- **Define** the six **works** of darkness in Romans 13:13.

Activities and Teaching Points:

- **Show** the **objectives** on a slide and discuss them. (*See **slides** for this lesson.*)
- **Drill** chapter **summaries**. (*See **slides** “RomansChapterReview”.*)
- Add chapter **13 - Obey Authorities**
- **Emphasize** that Romans 13 says BOTH 1) to submit, **and** 2) not to resist.
Illustration: The child who is told to sit in his chair... who repeatedly gets up is not submitting, even if he doesn't resist when his mother puts him back in the chair.
Apply to illegal immigration. Entering illegally is wrong, even if the illegal doesn't resist when being deported (and even if enforcement is lacking). This issue divided the hispanic church of Christ in Athens, AL around 2011.
- When studying Matthew 5:41 (Question #4), point out that basic **obedience** to the law is the **FIRST** mile, that which **is expected** by everyone. The second mile is going *beyond obedience*. (!?) Perhaps like the person who stopped and bought a bottled water for the police officer directing traffic, or like the citizens of Baltimore who united to protect police officers.
- **Use BlueLetterBible.org** during class to **look up the meanings** of the 6 works of darkness in Romans 13:13. (Type the verse in the search box. Click “Tools” beside the key words.)

Questions:

1. Who *should* and who should *not* be afraid of God's appointed authorities. (13:1-5)

Answer:

- *Should* be afraid: Those who do evil
- *Should not* be afraid: Those who do good works

2. What is the purpose of these appointed authorities? (13:1-5)

Answer:

- He is an avenger to execute wrath on him who practices evil.
- [“What tool does the authority use?” The sword! Notice that capital punishment is condoned by Paul, both here in Romans 13 and in Acts 25:11.]

3. Why should you *not* speed when driving down the road? (13:1-5) (More than one reason)

Answer:

- Conscience — knowing it is wrong (You can “get away with it” as far as not getting caught by the police, but you can't get away from your conscience!)
- Wrath — tickets, jail
- There also may be natural consequences, such as a wreck.

4. What are some other reasons (perhaps from 1 Peter 2:12ff, or from Matthew 5:41 or Matt. 17:24ff or Matt. 22:15ff) for obeying the government.

Answer:

- For the **Lord's sake**, that is, the reputation of His people.
- So **you won't be called an evil-doer**.
- So you **don't give your enemy any grounds for an accusation** ("Keep your conduct honorable among the Gentiles.")
- These are **laws** of the government **of the land**, and **we live in that land**. (Render to Caesar the things that are Caesar's.)
- To set a good **example**. The "first mile" (of Matt. 5:41) was a Roman law, i.e., not optional; the "second mile" would set apart a Christian, showing their amazing spirit.
- So as **not to offend others**... even though we technically might be exempt!
- To **follow the example of Jesus**, as when he paid the temple tax (Matt. 17) (*See next question*)

5. With respect to their treatment by the government, what did Paul, Peter, and Jesus have in common?

Answer:

They died at the hands of an unjust government... after having taught that people should obey the government!

6. Give other examples of how 13:1-7 apply especially to young Christians.

Answer:

We should avoid all illegal activities: Pirated DVDs, copied software, copied music, marijuana/drugs/booze/smoking. We must pay taxes from the first time we start earning money. (As with the "render to Caesar" passage, our money has our government's seal on it.) We must obey our parents, teachers, elders... anyone in authority over us.

7. Explain how 13:8-14 ties in with 12:17-21 and 13:1-4.

Answer:

Revenge is something people believe is their "right". They "owe" someone punishment for the wrong they caused. Instead of us carrying out the vengeance, God has designated governing authorities to do this. We are only to owe love to others – not harm in the form of vengeance.

Romans Teaching Lesson 13

Romans: The Righteousness of God

Romans 14:1 – 15:13

Objectives:

- Tell what it means to be “**offended**.”
- List words from the chapter that have to do with listening to, or violating, our **conscience**.
- Identify our ultimate **example** and **goal** for receiving each other

Teaching points:

All of us, even with our differences in understanding on various points, all belong to God and are ultimately accountable to God, rather than to each other:

- 14:3, God has received him;
- 14:4, Your brother is not *your* servant;
- 14:6-8, Personal decisions are between you and the Lord;
- 14:10-12, We will give account to/be judged by Christ/God;
- 14:13-17, Let's defer to each other, and put stumbling blocks in each other's way;

We are to be judged by God and not by our brethren, but that doesn't mean we can do whatever we want. We are still responsible to be sensitive to our brother's conscience.

We can destroy the one for whom Christ died (14:15),
that is, destroy the work of God (14:20) with something stupid like food!

Our ultimate **example** is Jesus:

- 15:3, “Christ did not please Himself”;
- 15:7, “Just as Christ also received us.”

Our **goal**: 15:6, “that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ.” That's why Christ received us to the glory of God (15:7), and that's what He wants the Gentiles to

Methods:

Show the goals on a slide and discuss them. (*See **slides** for this lesson.*)

Drill chapter summaries. (*See **slides** “RomansChapterReview”.*)

Add chapter **14 - Receive Each Other**

Review the chapter summaries, (shuffling the slides that show the topic and expect the students to give the chapter) adding chapter 14, “Receive Each Other.”

For 4 minutes, have students **work in small groups**.

Have some look in **14:15-23** and write down words that describe **someone who does something while thinking it is wrong**;

evil, offense, stumble, condemn himself, is condemned, doubt, not from faith, sin

Have others look in **14:19–15:7** and write down words that describe **acting in good conscience and respecting the conscience of others**:

peace, edify/upbuilding, good, happy/blessed, please his neighbor, bear with, be like-minded, receive one another

Exit ticket: Hand out the “**ChapterQuiz**”. Have **each student** complete it and submit it.

Questions:

1. Of the two brethren identified in 14:1-4, which one is the *weaker* brother? In other words, which one is *more* “restrictive” in his practices?

Answer:

The one who only eats vegetables

2. What “type” of judging is being done from one brother to another? (14:1-13)

Answer:

- Verse 14:2 – **despise**; 14:10 – **contempt**
- It seems that this type of **judging** deals with accountability (14:12). There are ways we are accountable to one another, but not with respect to our eternal judgment. It is God who makes us stand (14:4).

3. Give at least two reasons for giving up something for the sake of your brother? (14:14-21)

Answer:

- 14:15 – Brother is grieved. It leads to his destruction.
- 14:16 – It can be spoken of as evil.
- 14:20 – We are eating with the knowledge that we are “offending”
- 14:21 – It causes my brother to be weak and stumble.

4. Give a modern example of doing something that is allowed by God, but that action be considered sin by some.

Answer:

Wearing jewelry. Listening to secular music. Facial hair. Tattoos and piercings. Taking the Lord’s Supper from multiple cups. Secular observance of Christmas.

5. Describe the strength required to “bear with the scruples (weaknesses) of the weak”. Provide an example of how you may do this. (15:1)

Answer:

Allow someone to live differently from yourself, even you “know” that their decision is unnecessary. You may consider them a bit silly or “over the top,” but must avoid judging them. You also may have to avoid doing what they think is wrong, even if you disagree, so as not to encourage them to violate their conscience.

For example, someone from a Catholic background considers a Christmas tree to be idolatry. Don’t push the point. Don’t send them a Christmas card with a tree on it. Maybe don’t even put up a tree, yourself.

Distinguish this “weak” brother/sister from someone who is absolutely convinced that the Christmas tree is wrong and would never put one up in a million years. That person is “weak,” as the term is used in this chapter, but you can’t possibly “offend” them, as the term is used in this chapter, because they will not be .

Perhaps another example is someone who believes it’s wrong for a woman to wear pants. While you defer to their conscience, be sure to study with them from Scripture, like Paul wrote to the Romans to teach them that it’s actually okay to eat meat that had been sacrificed to idols. Until the person agrees, however, you may have to forego a certain practice.

6. Who is the “neighbor,” and what is the purpose for pleasing him? (15:2)

Answer:

In the context, it’s a fellow Christian. 14:13, 19; 15:5, 7, “one another.” 14:10, 13, 15, 21, “(your) brother.”

7. Who is to be received, and why would there be a problem receiving this person? (15:7) [Consider 14:1-10]

Answer:

Jews accepting Gentiles (15:8-12), and vice versa.

They had very different religious backgrounds. Jews may have still observed special holy days and followed dietary restrictions. Consider Peter's example in Acts 10 where he still obviously considered some foods unclean.

8. Jesus is specifically identified as a “servant to the circumcision” (15:8). Why would the Jews (the circumcision) specifically be pointed out and not the Gentiles? [*Hint: Romans 3:1-2*] How do verses 15:8-12 play into this concept?

Answer:

The Jews had great advantages, spiritually. See also 9:4 and 11:16.

15:8 Jesus' ministry to the Jews was intended to reveal the truth of God and show how God keeps His promises (in this case, those He had made to the Jewish fathers), *SO THAT* 15:9 the Gentiles might glorify God for His mercy.

This has been a theme, “the Jew first and also the Greek” (1:16; 2:9-10) which was crucial in chapters 9 — 11 about the olive branches.

Chapter summaries touched on who would be saved: “Not all Israel, and Some Gentiles.”