

# *SDG*

## *SOLI DEO GLORIA*

*"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God."*

*1 Corinthians 10:31*



*"Know what you believe and why you believe it."*

*Zion Reformed Church*

*Bible Study*

*[www.zionreformedchurch.org](http://www.zionreformedchurch.org)*

*SDG – The Book of Romans*  
*Zion Reformed Church*

Winter / Spring Calendar 2012

Sunday, Jan. 8 & Monday, Jan. 9	Lesson #10
Sunday, Jan. 15 & Monday, Jan. 16	Holiday
Sunday, Jan. 22 & Monday, Jan. 23	Lesson #11
Sunday, Jan. 29 & Monday, Jan. 30	Lesson #12
Sunday, Feb. 5 & Monday, Feb. 6	Super Bowl
Sunday, Feb. 12 & Monday, Feb. 13	Lesson # 13
Sunday, Feb. 19 & Monday, Feb. 20	Holiday
Sunday, Feb. 26 & Monday, Feb. 27	Lesson #14
Sunday, Mar. 4 & Monday, Mar. 5	Lesson #15
Sunday, Mar. 11 & Monday, Mar. 12	Lesson #16
Sunday, Mar. 18 & Monday, Mar. 19	Lesson #17
Sunday, Mar. 25 & Monday, Mar. 26	Lesson #18
Sunday, Apr. 1 & Monday, Apr. 2	Lesson #19
Sunday, Apr. 8 & Monday, Apr. 9	Easter
Sunday, Apr. 15 & Monday, Apr. 16	Lesson #20
Sunday, Apr. 22 & Monday, Apr. 23	Lesson #21
Sunday, Apr. 29 & Monday, Apr. 30	Lesson #22
Sunday, May 6 & Monday, May 7	Lesson #23
Sunday, May 13 & Monday, May 14	Mother's Day
Sunday, May 20 & Monday, May 21	Lesson #1 – TBA
Sunday, May 27 & Monday, May 28	Holiday

Class Times:

Sunday Evening classes will begin at 6:30 p.m. in the Fireside Room

Monday Morning classes will begin at 10:00 a.m. in the Fireside Room

Please come to all classes with your lesson completed to the best of your ability.

If you are unable to attend a particular class you are free to join with the other class. For instance, if you normally attend the Sunday evening class and you find that you can't make it one week, you are welcome to join the Monday class for that week. Both groups will be doing the same lesson each week.

**Lesson #10**  
**SDG –Romans Chapter 7**

Paul begins this chapter by answering the question he asked in 6:15, “Are we to sin because we are not under law but under grace?” What does Paul say about the Law in 7:1?

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What does Paul use as an example of how the Law works?

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How is this institution like the Law or a form of the Law?

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What releases someone from this institution/relationship?

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What happens if someone breaks the bond of this institution/relationship? (Matthew 5:31-32) Why?

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What is the only other way that a person is released from the marriage bond besides by death?

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How have we died to the Law?

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Paul's analogy of the Law and marriage looks something like this:

The Bond of Marriage

- 1) A couple gets married and are bound to each other.
- 2) One person in the marriage dies, the bond is broken.
- 3) The living person is free to marry another person.

The Bond of the Law

- 1) Mankind was bound to the Law when God wrote it on his heart at creation. Adam sinned and mankind is bound to the consequence of the Law.
- 2) Jesus died and broke the bind of the Law.
- 3) We are free to \_\_\_\_\_ (vs.4)

How are sinful passions aroused by the Law?

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Notice how Paul keeps a consistent theme going in his writing. In 6:23 he told us, "The wages of sin is death". What does someone receive a wage for? (1 Tim 5:18)

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If we work toward our salvation through the use of the Law, what is our wage?

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What is the new way of work in the Spirit? (Galatians 5:22-23)

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Beginning with verse 7 Paul explains more thoroughly the relationship between the Law and sin. We already know that the Law shows us our sin. Once we see what is sinful we begin to covet or want what is forbidden. Why is this the case? (Jeremiah 5:23)

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How does this covetousness affect us? (Galatians 5:16-17)

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What are the things that a covetous, sin-desiring heart seeks? (Galatians 5:19-21)

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Remember, Paul wrote Galatians. Now you know what he means when he says it “produced in me all kinds of covetousness.” Verses 9-11 give us further insight into Paul’s life and thoughts. What does he mean when he says, “I was once alive apart from the law?”

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When the commandment came, sin came alive and he died. What does this mean?

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How could the Law promise life?

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How did the Law promise death?

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What is meant by “sin...deceived me?”

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The law and the commandments are holy, righteous and good. Sin is the desire that is unholy, unrighteous and bad. Remember, sin mean to miss the mark or to be outside of the field. Paul personifies sin as an active agent in our lives. Sin wants us to live in his field and not in God’s field of righteousness. This leads us to a key point Paul makes. If the Law is good, does it bring death?

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If it does bring death, how does it do so? If it doesn’t, what does? How?

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What does the law do in relation to sin? (vs. 13)

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“The law is spiritual but I am of the flesh.” In saying this Paul sets up two opposing forces: the spiritual and physical. What does the spiritual part of Paul want to do? What does the physical part want to do?

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Which one wins? Why?

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Paul almost sounds like a person with a dual personality. Actually, he is writing like a true Jew. The Jews believe that every person is made of three components:

- 1) The flesh – our sinful corrupted bodies
- 2) The spirit – the essence of who we are; “he’s a good guy” or “that guy is trouble”
- 3) The soul – that part of man that never dies; the inner life that God breathed into Adam and Eve.

According to Paul, there is conflict between the flesh and spirit. In his inner being/spirit, what does Paul delight in? What does this mean?

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What does he see in this members/body?

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Since the flesh is sinful, how does Paul refer to his body?

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Why must the body die?

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Who will deliver him from this body of death?

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How are we delivered from this body of death?

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**Lesson #11**  
**SDG –Romans Chapter 8 Part I**

This chapter begins with the phrase, “There is therefore,” which refers back to 7:25 where Paul writes, “Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.” To better understand this quote and what awaits us in chapter 8 we better do a little word study.

**WORD STUDY: Greek-nomos/English-law**

The Greek word nomos means, “An inward principle of action or a standard for a person’s life.” Paul uses this word in three different ways:

1. The law of sin (7:25b) which operates through his flesh and causes him to sin.
2. The law of God (7:25a) which is the standard for human action and reflects the righteousness of God.
3. The law of the Spirit (8:2) which is the standard that overcomes the law of sin.

Paul speaks of there being “no condemnation.” When does this lack of condemnation take place or come into effect? (8:1a)

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To whom does this lack of condemnation apply?

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What does it mean to be “in Christ Jesus?” (Romans 6:3-11)

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According to verse 2, what does the law of the Spirit do?

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The law of the Spirit is a reference to the Holy Spirit. How does Paul describe the Holy Spirit in verse 2? Why?

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In verse 3 Paul refers to the law of God. How is God’s law weakened by the flesh?  
What could this law not do?

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God sent His own Son “in the likeness of sinful flesh.” What does this mean?

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God sent His Son “for sin.” What does this mean? (Leviticus 16:5; Hebrews 10:12)

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How does this condemn sin in the flesh? (Hebrews 9:11-22)

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Within the first three verses of the chapter, Paul has mentioned the Father, the Son and the Holy Spirit. Paul frequently refers to all three members of the Trinity throughout this chapter. What does he say about the:

**Father?**

Vs. 3a \_\_\_\_\_

Vs. 3b \_\_\_\_\_

Vs.11 \_\_\_\_\_

Vs.29-30 \_\_\_\_\_

Vs. 31 \_\_\_\_\_

Vs.32 \_\_\_\_\_

Vs. 33 \_\_\_\_\_

Vs. 39 \_\_\_\_\_

**Son?**

Vs. 2 \_\_\_\_\_

Vs. 3 \_\_\_\_\_

Vs. 10 \_\_\_\_\_

Vs. 34 \_\_\_\_\_

Vs. 35 \_\_\_\_\_

Vs. 39 \_\_\_\_\_



**Spirit?**

- Vs. 2 \_\_\_\_\_
- Vs. 9 \_\_\_\_\_
- Vs. 14 \_\_\_\_\_
- Vs. 16 \_\_\_\_\_
- Vs. 26a \_\_\_\_\_
- Vs. 26b-27 \_\_\_\_\_

Christ's death condemned sin in the flesh (vs.3). What was the purpose of this?  
Who does it apply to?

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\_\_\_\_\_

Those who live according to the flesh set their minds on the things of the flesh.  
What are the things of the flesh? (Galatians 5:19-21)

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Those who live according to the Spirit set their minds on the things of the Spirit.  
What are the things of the Spirit? (Galatians 5:22-23)

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What is the result of setting the mind on the flesh? (vs. 6) The Spirit? (vs. 6)

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\_\_\_\_\_

Verses 7 and 8 are certainly not politically correct. What does Paul say about those  
who set their mind on the things of the flesh?

\_\_\_\_\_  
\_\_\_\_\_

What does Hebrews 11:6 say about pleasing God?

\_\_\_\_\_

Where does faith come from? (1 Corinthians 12:9)

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Paul has made it very clear, the way of the flesh leads to death, both physical and spiritual, and the way or law of the Spirit leads to life. In verses 9-11 Paul addresses how we, people who truly are made of flesh can become a vehicle for expressing the life of God. What brings about this change?

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What happens if the Spirit dwells in a person?

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Notice the wording for God in verses 9-11.

Vs. 9 – Spirit, Spirit of God, Spirit of Christ

Vs. 10 – Christ, Spirit

Vs. 11 – Spirit of Him (God the Father), Jesus, He (God the Father), Christ Jesus, His (God the Father) Spirit.

The Holy Spirit is spoken of as the Spirit, the Spirit of God (the Father) and the Spirit of Christ. The Father is spoken of individually and with the Spirit. The Son is spoken of individually and with the Spirit. In these verses we see the unity and the diversity of the Trinity. All three are in each other and yet all three have different roles. They are truly three yet one.

**Lesson #12**  
**SDG –Romans Chapter 8-Part II**

Verse 12 begins with Paul saying that we are debtors. What does it mean to be a debtor?

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Why are we not debtors to the flesh?

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Notice, Paul has said that we are debtors. If we are debtors, but not to the flesh, who are we debtors to?

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What is the payment that is expected because of our debt? (8:13 & 12:1)

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How is this done? (vs. 13)

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If you live by the flesh you will die. If you live by the Spirit you will live. What does this mean?

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What is the identifying characteristic of the “sons of God?”

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In 8:4 the life of the Christian is described as walking according to the Spirit. How is walking according to the Spirit different than being led by the Spirit?

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To better understand verses 15-17, please read the article at the end of this lesson titled, "Adoption in the Roman Empire."

Verse 14 gave us the picture of (1) being led by the Spirit as (2) sons of God. Paul begins verse 15 by saying what the Spirit did not lead us to. Where doesn't the Spirit lead us to? What does this mean?

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Instead the Spirit leads us into adoption by God. What is significant about our cry, "Abba Father?" (Mark 14:36)

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There were seven witnesses to a Roman adoption. Who is the witness to our heavenly adoption? What does this imply?

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Since we have been adopted we are not entitled to the inheritance of our Father. What three things do we inherit? (Vs. 17)

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Read 2 Corinthians 11:23-28. What were Paul's sufferings of the present time? What does he say about them? (Vs. 18)

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In verses 19-23 Paul personifies creation. What happened to creation? How did this happen? What is the result of this happening?

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Paul mentions the pains of childbirth. How does creation express these pains? (Matthew 24:7-8)

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How are the sons of God like creation? (Vs. 23)

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What is hope? What do we hope for? How does this hope save us?

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Sin corrupts us and drives a wedge between God and us. According to verse 26, what is one result of this separation?

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What is God's answer to this predicament?

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How does the Spirit pray? Who else prayed like this? (Mark 14:36)

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Verse 28 is often misquoted as saying, "Go9d makes everything turn to good?" What is missing in this quote?

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If we love God we are also \_\_\_\_\_.

What does this mean? (2 Corinthians 5:18-19)

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Verses 29-30 walk us through a Spiritual progression. What is this progression?

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For an outline on how predestination is interpreted please see the accompanying article at the end of this lesson.

With verse 31, Paul begins to wrap up his discussion on our adoption by God. What should our attitude be as the children of God? (Vs. 31) Why? (Vs. 32)

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Verses 33-39 build on this basic premise of the Christian faith; Paul begins by asking rhetorical questions. What are the two primary questions? What is the answer to each?

Question #1: \_\_\_\_\_

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Answer to Question #1:

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Question #2: \_\_\_\_\_

Answer to Question #2: \_\_\_\_\_

## **Lesson #12**

### **SDG –Romans Chapter 8**

### **Predestination**

Probably the most difficult part of our lesson is the doctrine of predestination. There are several different beliefs about what predestination really means.

- Double Predestination – God, from the beginning of time predestined those who He would save (election) and predestined those who He would judge (reprobation).
  - This is often called Calvinism and it takes on two forms:
  - The first is sometimes called hyper-Calvinism and holds that God creates the faith and lack of faith in all people.
  - The second believes that God actively calls the elect with His irresistible grace, which they cannot turn down and He does not call those who are not elect and they are lost in their choice to sin.

Note: These thoughts are only a part of the five points of Calvinism

1. **Total depravity of man** – on his own, man has no means or capability to be saved.
  2. **Unconditional election** also called *Predestination*
  3. **Limited atonement** – not all are saved
  4. **Irresistible grace** – when the Spirit calls you cannot resist
  5. **Perseverance of the saints** – God preserves the saints and His church.
- Single Predestination – God, from the beginning of time predestined those who He would save. This also comes in several forms:
    - Arminianism or prescient view – God’s choice of certain individuals to be saved was based on His knowledge of how they would respond to His call.
    - Free Will – God calls all to be saved and the individual chooses to be saved or not. Those who God knew would accept are predestined to be saved and those who He knew would not are predestined to be condemned

- Lutheranism – God, from the beginning of time predestined those who He would save. What this predestination is based on we do not know and should not try to understand, this is a mystery of God and beyond our comprehension. Salvation is offered to all, those who believe only do so through the power of the Holy Spirit. Those who reject do so out of their sinful nature.

These are vastly different interpretations that can all be supported by specific scriptures. We probably won't know the true answer until we are with Christ in Heaven. While all interpretations seem vastly different; all agree that:

- 1) Jesus is the one and only Savior
- 2) God is all powerful and He will be victorious
- 3) God will judge and there are only two possible outcomes; Heaven for those of faith and Hell for those who do not have faith in Christ.
- 4) Jesus and the Father are one. There is only one God who is triune in nature.



## Lesson #12

# Adoption in the Roman Empire

Roman adoption was always rendered more serious and more difficult by the Roman patria potestas. The patria potestas was the father's power over his family; that power was absolute; it was actually the power of absolute disposal and control, and in the early days it was actually the power of life and death. In regard to his father a Roman son never came of age. No matter how old he was, he was still under the patria potestas, in the absolute possession, and under the absolute control, of his father. Obviously this made adoption into another family very difficult and a very serious step.

In adoption a person had to pass from one patria potestas to another. He had to pass out of the possession and control of one father into the equally absolute control and possession of another. There were two steps:

1. **Mancipatio** was carried out by a symbolic sale, in which copper and scales were symbolically used. Three times the symbolism of sale was carried out. Twice the father symbolically sold his son, and twice he bought him back; and the third time he did not buy him back and thus the patria potestas was held to be broken.
2. **Vindicatio** - The adopting father went to the praetor, one of the Roman magistrates, and presented a legal case for the transference of the person to be adopted into his patria potestas. When all this was completed the adoption was complete. Clearly this was a serious and impressive step.

All of this was done in the presence of seven witnesses. If the adopting father died and there was a dispute as to the validity of sonship of the adopted son it was the responsibility of one or all of the witnesses to step forward and take an oath, bearing witness to the desire of the adopting father to truly make the adopted son his own son. Thus the right of the adopted person was guaranteed and he entered into his inheritance

There were four main consequences that came from adoption:

- A. The adopted person lost all rights to his old family, and gained all the rights of a fully legitimate son in his new family. In the most literal sense, and in the most legally binding way, he got a new father.

- B. It followed that he became heir to his new father's estate. Even if other sons were afterwards born, who were real blood relations, it did not affect his rights. He was inalienably co-heir with them.
- C. In law, the old life of the adopted person was completely wiped out. For instance, legally all debts were cancelled; they were wiped out as though they had never been. The adopted person was regarded as a new person entering into a new life with which the past had nothing to do.
- D. In the eyes of the law the adopted person was literally and absolutely the son of the new father.

Roman history provides an outstanding case of how literally and completely this was held to be true. The Emperor Claudius adopted Nero, in order that Nero might succeed him on the throne. They were not in any sense blood relations. Claudius already had a daughter, Octavia. To cement the alliance Nero wished to marry Octavia. Now, Nero and Octavia were in no sense connected; they were in no sense blood relations; yet, in the eyes of the law, they were brother and sister; and before they could marry the Roman Senate had to pass special legislation to enable Nero to marry a girl who was legally his own sister. Nothing shows better how complete adoption in Rome was.

This is the adoption that was used by Paul when he transferred the picture of our adoption into the Family of God. Once we were in the absolute possession of sin, in absolute control of our own human nature; but God, in His mercy, has brought us into absolute possession of Himself. The old life has no more right over us; we begin again anew life; a life with God. We become heirs of all the riches of God. If that is so, we become joint-heirs with Jesus Christ, God's own Son. That which Christ inherited, and inherits, we also inherit. If Christ had to suffer we also inherit that suffering, but if Christ was raised to life and glory we also inherit that life and glory.

It was Paul's picture that when a person became a Christian they entered into the Family of God. He did nothing to earn it; he did nothing to deserve it; God, the Great Father, in His amazing love and mercy, has taken the lost, helpless, poverty stricken, debt-laden sinner and adopted him into his own Family, so that the debts are cancelled and that unearned love and glory inherited. In the Roman adoption process metal coins were used. Peter makes it clear that we were not adopted through the use of precious metals such as copper coins; it was with the blood of Jesus Christ, God's only begotten Son. *"Knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot."* 1 Peter 1:18-19

Famous adopted Romans during the time of Christ and the early Christian Church include:

- **Augustus Caesar Octavius**, 63 BCE-14 CE (Emperor, 31 BCE-14 CE). The Caesar Augustus of the Bible, also known as Gaius Julius Caesar Octavianus, whose decree taxing the world brought Mary and Joseph to Bethlehem where Christ was born, was born into the imperial family. His mother, Atia, was Julius Caesar's niece, and his father was Caesar Octavius. But his father died in 59, leaving him to be brought up by his mother. When Caesar (his great-uncle) was assassinated in 31, his will revealed that he had secretly adopted Octavius and appointed him his successor. He ruled long and successfully, and was succeeded by his adopted son, Tiberius (see below) in 14. Augustus is remembered as one of the great emperors of Rome, for his role in fulfilling Old Testament prophecy, for his opposition to Antony and Cleopatra, and as the man for whom the month of August was named. After his death, he was deified by the Senate.
- **Constantius I**, 250?-306 (Emperor, 305-06). Also known as Flavius Valerius Constantius Chlorus came from a humble family, but rose high in the army and civil service. He was adopted by the emperor Maximian, who appointed him governor of Gaul, and gave him his daughter, Theodora, to marry. In 293 he was sent to put down a rebellion in Britain. When Diocletian and Maximian abdicated in 305, Constantius became emperor of the western empire. He returned to Britain to subdue the Picts, and died at York. He was succeeded by his son, Constantine the Great.
- **Gaius Caligula**, 12-41 (Emperor, 37-41). Caligula, also known as Gaius Julius Caesar Germanicus, was born the son of Emperor Germanicus (see below) and Agrippina. His nickname Caligula, given to him by the imperial army, came from the miniature boots he wore as a little boy while on the Rhine with his parents. His father died in 19 and he was then brought up by his mother in Rome, until she was arrested in 29. He was eventually adopted by his great uncle, Emperor Tiberius Julius Caesar Augustus (see below), along with his grandson, Tiberius Gemellus. The Senate and the Praetorian Guard declared the emperor's will invalid, and Caligula assumed sole authority in 37. He at first himself adopted Gemellus, but then had him murdered. He became seriously ill in 37, which probably left him insane. In any case, after six months of good rule. He became a cruel despot, whose name is a byword for viciousness, and he was eventually assassinated by his own guards.

- **Germanicus Julius Caesar**, 15 BCE-19 CE. Born Nero Claudius Germanicus, to general Nero Claudius Drusus and Agrippina, Germanicus was adopted by the Emperor Tiberius (see below), his mother's brother, in 4 CE. He became a popular general, especially in the German territories. Tiberius appointed him governor of the whole eastern empire in 17, but he offended Tiberius by traveling unauthorized to Egypt in 19. He died in mysterious circumstances, possibly poisoned on the orders of Tiberius, who was jealous of his popularity. His children included the later Emperor Gaius Caligula (see above) and the mother of the Emperor Nero (see below).
- **Nero Claudius Caesar**, 37-68 (Emperor, 54-68). Nero Claudius Caesar Drusus Germanicus was the son of Gnaeus Domitius Ahenobarus and Agrippina, who was Caligula's sister. His father died when he was a child, and his mother married the Emperor Claudius, who was her uncle, and who adopted Nero, changing his name to Nero Claudius Caesar. Agrippina assassinated Claudius in 54, and Nero succeeded him as emperor. He is remembered as the emperor who fiddled while Rome burned (a myth: the violin hadn't been invented yet), for persecuting Christians on a grand scale, his remarkable personal extravagance, great ruthlessness in maintaining power (he had his own mother assassinated), and as a patron of the arts. He is definitely not a rôle model, but he is included because of his great historical importance. He committed suicide during a revolt led by disaffected provincial governors and supported by his own praetorian guard.
- **Tiberius Julius Caesar Augustus**, 42 BCE-37 CE (Emperor, 14-37). Tiberias was born the son of Tiberias Claudius Nero and Livia and was adopted by Augustus Caesar Octavius (see above), his father-in-law, when he was 46. He was a great general and succeeded Augustus in 14. His reign was not very successful, however, and was marked by rebellions and family strife. He adopted Germanicus Julius Caesar (see above), his nephew, whom he had intended to succeed him, but, Germanicus died first in 19, and Tiberias then adopted his son, Caligula (see above), who succeeded him in 37.

## **Lesson #13**

### **SDG –Romans Chapter 9**

With this chapter, Paul begins a three chapter discussion on the people or children of Israel. As we study these chapters we must remember that:

- 1) The First covenant was made with Abraham and concerned his offspring/Israel. Through him/them all nations would be blessed.
- 2) The Children of Israel were God's chosen people through whom the Messiah would come. Therefore God:
  - a) Continued to make messianic promises to them (Isaac, Jacob/Israel, Judah, Jesse & David)
  - b) Delivered them from the bondage of Egypt.
  - c) Gave them the Promised Land.
  - d) Gave them the 10 commandments.
  - e) Sent them prophets to lead them in His Word.
  - f) Sent them prophets who prophesied about the coming Messiah
- 3) The Children of Israel of the Jews were looking forward to the coming Messiah. They even had a title for the Messiah, they called Him Christ, which means "Anointed One."

Take a moment to think about what it meant to be an Israelite in the first century. You were again in bondage, this time to Rome. You were still in bondage to sin. Yet, you have all the promises of God. Undoubtedly you would look forward to the coming Messiah, be proud that He would come and probably would expect Him to treat you favorably. After all, He came from your race and shared your heritage. He would be your king and lead you and your country back to its former state of glory. Right?

As you know, the religious leaders, the high priest, the Sadducees and the Pharisees rejected Jesus. As a result, so did the general population of the Hebrew people. With these chapters Paul will address the Jewish concerns of:

- 1) The fulfillment of God's Word.
- 2) God's continued love for them.
- 3) The saving power of the Gospel for "all nations."

Verse one of chapter 9 has Paul stating that he is speaking the truth, he is not lying and his conscience bears witness in the Holy Spirit. What is Paul actually doing when he says these three things? (Matthew 5:33-37)

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What is Paul's truthful message that he wants to convey? Why does Paul feel this way? How strong is this feeling?

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Paul makes a pretty strong statement in verse 3. What would his rationale for making such a statement be? (John 15:13)

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When speaking of the Israelites, what does Paul mean when he says, **"To them belong the:**

**Adoption"** – \_\_\_\_\_

**Glory"** – \_\_\_\_\_

**Covenants"** – \_\_\_\_\_

**Giving of the Law"** – \_\_\_\_\_

**The Worship"** – \_\_\_\_\_

**The promises"** – \_\_\_\_\_

**The Patriarchs"** – \_\_\_\_\_

Carefully read verse five. Who came from the Hebrew/Jewish race? What does this verse say about Him?

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Verse 6 indicates an argument that must have been used to discredit Jesus as the promised Messiah. What was this argument? How does Paul respond to it?

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In verse 7 Paul quotes an Old Testament verse. Where is that verse found? Why is it important?

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Not only did Paul trace the lineage of the Messiah from Abraham to Isaac he also points out that God further identified who was next in the lineage. Who was this? Why did God choose this person?

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What is surprising about this choice?

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How is Jacob's calling or selection similar to our salvation?

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Why did God love Jacob and hate Esau? What does this verse mean? (Genesis 29:30-31) This is a challenge!

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Paul anticipates what people will think and say, “That’s not fair!” What is Paul’s response to such a claim?

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What is the driving force behind Mercy and Salvation? What isn’t?

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Verse 17 gives an example of how God can use sinful man for His purpose and glory. Who was the sinful person? How did God use him?

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Verse 19 is another anticipatory verse. What does Paul expect people to say? Why would they say it?

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What is Paul’s first reaction to such thoughts?

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We must make note of the two first words of verse 22. What are these two words? What do they mean? How do they connect with the previous verse?

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Paul sets up the following scenario. What if God:

- 1) Desiring to show His wrath
- 2) Desiring to make known His power
- 3) Endured patiently with the vessels (people):
  - a) Of wrath
  - b) Prepared (Greek-katertismena) for destruction
- 4) To make known the riches of His glory for vessels (people):
  - a) Of mercy
  - b) Prepared (Greek-proetoimasen) beforehand for glory.

Note: There are two different words translated prepared-3b & 4b. Katerismena-literally means “prepared themselves” or “is ripe for.” Proetoimasen is literally “which He prepared.” Obviously, Paul used two different words for a purpose.

That purpose, it would seem is to make the point:

- 1) If man is condemned, it is because he sinned and rejected the Savior. He prepared himself for judgment. He is ripe for God’s wrath.
- 2) If man is saved, it is because of the Grace of God, prepared and announced beforehand in the Garden of Eden.

The question isn’t, “Why are some condemned and why are some saved?”

Everyone deserves judgment because we are all sinners and we can only be saved by God’s mercy and grace.

As you can imagine, these verses are full of controversy. Perhaps the best we can do is:

- 1) Remember Isaiah 55:9-“Far as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.”
- 2) Thank God for our redemption because there is no doubt about where our salvation comes from.
- 3) Share the message of salvation as we have been commanded.
- 4) Let God be God and accept that there are some mysteries of God we will not understand until we are with Him. (1 Corinthians 13:12-“Then I shall know fully”)

Who has God called to be saved?

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What is Paul’s point in quoting Isaiah?

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Why were/are the Gentiles righteous/saved? (Vs. 30)

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Why were the Jews not saved? (Vs. 31-33)

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**Lesson #14**  
**SDG –Romans Chapter 10**

Last week we concluded chapter 9 with the message that some of the Jews would not be saved because they rejected Jesus. In chapter 10 Paul continues to discuss this theme.

Paul's desire of verse one is tied to his observation in verse 2. What does he desire and why?

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What was the problem with their view of salvation?

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How had the Jewish people sought to establish their own form of righteousness? (Matthew 23)

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Compare verse 4 to Luke 16:17. Is this a Biblical contradiction? Why or Why not?

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In verse 5 Paul refers to Leviticus 18:5. What did Moses say about the Law?

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What is the problem with trusting the Law for salvation? (Romans 3:23)

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In verses 6 & 7 Paul addresses some questions that were evidently being asked. These questions were probably being asked by members of the Jewish faith when they confronted Christians. What was the purpose of these questions?

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Remember, verse 8 is a continuation of the phrase, “the righteousness based on faith says...” What does this righteousness say? Paul quotes Deuteronomy 30:14. Read this verse as well as John 1:1-14, Matthew 28:20 and Luke 21:12-15.

How is the Word:

- A. Near you? \_\_\_\_\_
- B. In your mouth? \_\_\_\_\_
- C. In your hearts? \_\_\_\_\_

Paul simplifies the recipe for salvation. According to this recipe what are the two ingredients for salvation?

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Why are these the two ingredients? (Vs. 10)

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We must be careful not to misunderstand what Paul is saying. Does simply calling Jesus Lord or Savior guarantee salvation? (Matthew 25:11-13 & 7:21-23)

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What is meant by confessing with your mouth? (James 1:22-27)

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What assurance give that this recipe is correct?

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Why does Paul consider this an assurance? Why can we? (John 17:17)

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Verse 12 looks back to Paul's quotation of Isaiah 28:16. Why can Paul say there is no distinction between Jew and Greek/Gentile when it comes to salvation?

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In verse 13 Paul quotes Joel 2:32. According to this quotation, who will be saved?

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You can tell that Paul is addressing an audience of Jewish people with all his quotes of scripture. Look carefully at the quotations of Isaiah and Joel. What is the end result of each quotation?

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Consider the quotation from Isaiah one more time. If you are not saved what will you experience? Why would this be true for Paul's audience?

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Paul switches gears in verse 14 and addresses the salvation of Gentiles. Remember, Jesus came to the Jewish people through the Jewish people. What is the dilemma that Paul lays out for the Gentiles? What's his main point? (Matthew 28:19-20)

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What scripture does Paul quote in verse 15? Why?

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Does the preaching of the Word guarantee salvation to those who hear it? Why or why not?

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Where does faith come from?

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In verse 18, Paul returns to his discussion of the Jewish people. Again Paul quotes scripture, the absolute authority for the Jews. What is the message of:

Vs. 18? - \_\_\_\_\_

Vs. 19? - \_\_\_\_\_

\_\_\_\_\_

Vs. 20? - \_\_\_\_\_

\_\_\_\_\_

Vs. 21? - \_\_\_\_\_

\_\_\_\_\_

**Lesson #15**  
**SDG –Romans Chapter 11:1-15**

Chapter 11 continues the thought that Paul expressed at the end of chapter 10, “But of Israel he says, ‘all day long I have held out my hands to disobedient and contrary people’”. What question does Paul ask in response to this quote? What is his answer? Why does he answer it in this way? (What is his rationale?)

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**WORD STUDY:** Greek-proegno/English-foreknew

As the translation indicates, proegno simply means “to know beforehand.” But it isn’t as simple as it may seem. Some would say that this foreknowledge refers to who God chose to save from before the beginning of time. Others say that God foreknew who would have faith and therefore foreknew who would be saved. While these two views appear to be miles apart they are in agreement on two critical points:

- 1) Only God saves
- 2) People never earn salvation through their works

Read 1 Kings 18 and 19. What were the circumstances behind the statement of Elijah that Paul quotes?

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Elijah certainly had reason to be depressed. But he was wrong in what he said. What did God point out to him?

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Challenge Question – A little tangent! What is significant about the number 7,000?

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Why did Paul use the story of Elijah?

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What does it mean when Paul says, “chosen by grace?” (Ephesians 2:8 - 9)

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What had Israel failed to obtain?

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What did Israel obtain? What passages does Paul use or quote to show this? Why did this happen?

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Paul again asks a question (vs. 1), gives an immediate answer and then an explanation of that answer. Identify:

- 1) The question: “Did they stumble in order that they may fall?”
  - 2) The answer: “By no means!”
  - 3) The 3 step explanation of the answer: (I’ve helped you with the first step)
    - a) The sin, transgression, lack of faith of the Jews led to the justification of the Gentiles.
    - b) \_\_\_\_\_
    - c) \_\_\_\_\_
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Translation Note: Romans 11:12

In this verse Paul speaks of the “full inclusion” of Israel. Some have taken this to mean that all those of Hebrew descent will be saved. A look to the earliest Greek manuscripts quickly invalidates such a claim. The Greek text reads, “how much more their fullness”. Since Paul had been speaking of the “riches” of the Gentiles the fullness of the Jews is tied to the riches. (Ask the question, “fullness of what?”) What are the riches? Salvation! Or as Paul concludes in verse 15, “life from the dead”. This is what the ESV translation means when they say full inclusion. It is a full inclusion in the resurrection for all Jewish people who have faith in Christ.

As Paul speaks to the Gentiles in verse 13 he says that he magnifies his ministry. What does this mean? Why does he do this?

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This ends lesson #15. It is a shorter lesson; however, the second half of chapter 11 presents several challenging thoughts. Hopefully this will give us the opportunity to do a thorough investigation of it.

**Lesson #16**  
**SDG –Romans Chapter 11:16-36**

Before trying to interpret verse 16 we must first understand the idea of the dough being offered as a first fruit. Read Numbers 15:17-21. What was to be done with the first grain of the threshing floor? Why? What did it symbolize?

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In Paul's analogy found in verse 16 what is he referring to as the first fruits? (Helpful hint: remember that Paul just finished speaking about some of his fellow Jews being saved)

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What is the lump of dough?

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What is the message of verse 16? (Think back to verse one)

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Paul compares the first fruit dough and the lump of dough to the roots and the whole plant (branches). What happens to some of the branches? What does this mean?

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What does the wild olive shoot represent? It's grafting?

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What was Paul's worry about the wild olive shoots?

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Why did Paul think this could happen? (vs. 19)

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Why were some of the branches broken off? (vs. 20)

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What was the attitude of the wild olive shoot to be? Why?

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Many people embrace the idea that God is love and think they will go to heaven because a loving God wouldn't condemn someone to hell. Who does Paul describe God?

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How does this play into Paul's admonition to "not become proud, but fear"?

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Why would it be easier for a natural branch (a Jew) to be grafted into a cultivated olive tree than a wild branch (a Gentile)?

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Verses 25-32 speak of a mystery of God. As you can imagine, if it is a mystery there are multiple interpretations of these verses. We will not be conceited (vs. 25) and pretend to know the answer to this mystery. The following are some of the ways this section is interpreted:

All Israel will be Saved – **Spiritual Interpretation**

There was a partial hardening of the Jewish hearts (some believed, the remnant, while others rejected Jesus). This led to the salvation of the Gentiles. When the evangelization of the Gentiles is complete (this word will be spread throughout the whole world) then the end will come and all of the Spiritual Israel (both natural and will branches) will be saved.

All Israel will be Saved – **Literal Interpretation**

Following the evangelization of the Gentiles God will then accept all Jews and extend salvation to them.

All Israel will be Saved – **Figurative Interpretation**

A remnant of Israel will believe and be saved. This remnant will continue until Christ’s return. Therefore, all of Israel that God has chosen for salvation, from the beginning to the end, will be saved.

All Israel will be Saved – **Future Interpretation**

In the end days, after the evangelization of the Gentiles, there will be a sudden and total return of the Jews to God through Christ.

Why is it wise not to try to define a mystery of God? (vs. 33)

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Why does Paul quote Isaiah 40:13?

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What is meant by?

1) From Him – \_\_\_\_\_

2) Through Him – \_\_\_\_\_

3) To Him – \_\_\_\_\_

What does Paul mean when he says, “To Him be the glory forever. Amen.”

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Verse one has turned out to be a loaded question. Verse two follows in its footsteps. Paul tells us not to be conformed to this world. What does that mean? (1 John 2:15; Romans 1:28-32; Ephesians 5:3-4)

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What does it mean to be transformed?

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How can we be transformed by a renewal of mind/heart? (Col 3:1; Job 22:22; Psalm 119:36; Psalm 112:7; Col 3:15-16; 1 Peter 1:22)

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How does Paul describe the will of God?

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How are we to discern the will of God? What does this mean? (1John 4:1; John 17:17; Ephesians 5:6-13; Psalm 119:105)

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How did Paul's ministry come about? (vs. 12:3a)

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Keeping the last question and answer in mind, why are we not to become proud or think too highly of ourselves?

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What does Paul compare the Church to? What is his point?

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What gifts do we receive through grace? How are they to be used?

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Verse nine begins a description of a God-pleasing life. What is the first mark of this type of life? What qualifier is added to this mark? What does this mean? (John 15:13)

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What does it mean to abhor what is evil?

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Hold fast to what is good. What is good? (12:2)

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**Word Study: Agape, Philadelphia (Philos), Philostorgos, Eros**

All of these Greek words are translated as love. The highest form of love is Agape. It is the self-sacrificing love where one person seeks what is best for another. Agape is the love mentioned in verse 9. Verse 10 uses both Philostorgos which is the love of family affection and Philadelphia which is brotherly love. Philostorgos is a corporate love of a group/family. Philadelphia is the love between two brothers. Eros is physical love and is not used in the New Testament.

Love (Philostorgos) one another with brotherly affection (Philadelphia). What does this mean?

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How is this love to be demonstrated? (Verse 10b)

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Verse 11 addresses the spirit of our Christian Living. What should the attitude of those who serve the Lord be?

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What does it mean to rejoice in hope?

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Why or how can we be patient in tribulation? (Romans 8:28, 31 & 37-39)

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Why should we be constant in prayer? (James 5:16b; Prov. 15:29)

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What is meant by contributing to the needs of saints and seeking to show hospitality? (3 John 5-8; Hebrews 13:2)

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What is the normal human reaction to persecution? What is the Christian reaction? What was Christ's reaction? (Luke 23:34)

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Verses 15 & 16 deal with our interactions within the Body of Christ/Church: What is the message of these verses?

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Verses 17 & 18 deal with our interactions with all people; what is the message of these verses?

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Why are we not to seek revenge?

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Verses 20 & 21 are summarized by Paul in four simple words. What is this message?

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Why should we do this?

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What is meant by heaping burning coals on the heads of those who persecute us? (Look back to verse 19)

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**Lesson #18**  
**SDG –Romans Chapter 13:1-4**

With the first seven verses of chapter 13 we enter a section of scripture that is often debated. Everything in the first 12 chapters flows from the Gospel. Likewise, 13:8-16:27 returns to that Gospel flow. As a result, some question whether Paul wrote these verses. Were they possibly added at a later date by someone else? Let's take a little time to analyze the context and the message itself and see what we come up with. First, we must look at the context of the previous chapter. In chapter 12 Paul emphasized relationships. What relationships were emphasized in:  
Rom. 12:1-2- \_\_\_\_\_  
Rom. 12:3-14- \_\_\_\_\_  
Rom. 12:14-21- \_\_\_\_\_

How does this theme of relationships continue in 13:1-7?

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Our second exploration must look at the context of the time during which Paul was writing. What had recently taken place in Rome? (Acts 18:2)

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**Historical Perspective**

Gaius Suetonius Tranquillus, commonly known as Suetonius, was a Roman historian who wrote a series of biographies of twelve successive Roman Emperors. He began with Julius Caesar and ended with Domitian. In his "Life of Claudius" he writes: "Claudius expelled the Jews from Rome because they were constantly making disturbances at the instigation of Chrestus." Chrestus was the Roman way of spelling Christos or Christ. Evidently the Jewish Christians were involved in some sort of civil disobedience based on their faith in Christ. Eventually the Jews were allowed to return. However, the poor behavior was still fresh in the minds of the Romans. Paul calls the Christians to seek peace through obedience.

Why was it important that the Roman Government not see the Christians as antagonistic toward them?

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Looking back to 12:14-21 we see that Paul emphasizes the principal of non-retaliation or lack of revenge. This could lead some people to question what is to be done when you are a victim of crime. According to 12:19 who seeks vengeance? How is this done? (13:4)

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Read Mark 12:13-17. Whose teaching does Paul appear to be paralleling?

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Is 13:1-7 consistent with what Paul has already written? Is it consistent with the needs of the time? Most importantly, is it consistent with the words of our Lord and Savior, Jesus Christ? I think we can unequivocally answer, "Yes!" With that, it is time to begin our study.

Paul says that we are to be subject to the governing authorities. Why are we to do this?

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Read Proverbs 8:15-16 and Daniel 2:21. What do these verses say about those in position of authority?

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If a person resists or opposes the governing authorities who is he really opposing? What is the result of this?

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As we read this exhortation of Paul we must remember that Paul was a Pharisee and had an intimate and profound understanding of the Old Testament. Read Daniel Chapters 1, 3 and 6. What occurred in these chapters?

Chapter 1- \_\_\_\_\_

Chapter 3- \_\_\_\_\_

Chapter 6- \_\_\_\_\_

It is often said that there are exceptions to the rules. What is the exception to the rule of obedience to the government?

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Why shouldn't Christians fear the government?

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Verse four introduces us to the two roles that God expects the government to fulfill. What are they?

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Read 1 Peter 2:13-17. Why are we to subject ourselves to the human institutions of government? What does Peter mean by this?

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According to 1 Peter 2:14 what are the two roles of the government?

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How will doing good (1 Peter 2:15) silence the ignorance of foolish people?

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How does Peter sum up our duty to Government, God, Others and Fellow Christians? What does this mean?

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How does the government fulfill its role of being God's servant for your good?

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When we look at the other role of the government, to promote justice or punish evil, we must again remember who the author is. Paul has a deep respect and understanding of the Old Testament. When he says, "he (the government) does not bear the sword in vain" we need to ask why he uses this terminology. At the time of Paul's writing a common form of capital punishment was decapitation with a sword. Read Genesis 9:6. What command was given to Noah as part of the post-flood covenant?

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Read Luke 21:24; Acts 12:2; 16:27 and Revelation 13:10 each of these passages refers to the use of the sword. What do these verses indicate is the result of the use of the sword?

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Capital punishment is often debated within and outside of Christianity? We have seen that it is called for in both the Old and New Testament. But what if Paul himself was to be executed by the authorities? How would he feel about it then? (Acts 25:11)

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Why is it permissible for the government to take the life of a criminal? (vs. 4 & 12:1a)

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Look up the definition of wrath in a dictionary. What is wrath?

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### **Word Study: Greek-orgen/English-wrath**

The Greek word orgen is translated as wrath in Romans 13:4. However, this type of wrath is significantly different than our English word for wrath. The Greek root word carries a connotation of excessive intensity. It is also the root for English words such as orgy. To fully understand what Paul is saying we should go to Revelation 14:10 where we read, “he also will drink the wine of God’s wrath, poured full strength into the cup of His anger.” God has been withholding His wrath and His anger over sin is growing. When God has had enough, His cup is full; He unleashes His wrath, poured out full strength on the object of His wrath. Imagine the wrath of Almighty God at full strength. Like heaven, no eye has seen, no ear has heard, no heart can comprehend the intensity and power of God’s wrath.

Many people want to say that God is love and that as a loving God He would never unleash His wrath on an individual. How many times is wrath mentioned in the Bible? (You may want to go to [WWW.biblegateway.com](http://WWW.biblegateway.com) and search the word wrath.)

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**Lesson #19**  
**SDG –Romans Chapter 13:5-14**

Last week we saw that the government is the servant of God. That being the case, what does Paul tell us that we must do? Why?

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Consider what the word conscience means. Literally, it means con/with, science/knowledge. Using the definition “with knowledge” explain why Paul’s readers would want to follow his direction to be subject to the governing authorities?

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Not only are we to be subject to the governing authorities, what else are we supposed to do? Why?

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**Word Study                      Greek/leitourgoi, English/minister**

The Greek word translated as minister in verse 6 is leitourgoi. This is very unique because it is not the common term for servant or minister. The common term is diakonos or deacon, “one who serves or ministers to.” The term that Paul uses is the root word for the English word liturgy. Liturgy is a prescribed form of worship. Leitourgos is one who serves in worship or a religious capacity. Paul is emphasizing that the government is truly God’s servant or minister.

Who else shares this designation of minister in the New Testament? (13:4)

Hebrews 1:7-14-\_\_\_\_\_

Romans 15:16-\_\_\_\_\_

Hebrews 8:1-2-\_\_\_\_\_

What are the governing authorities supposed to do with the taxes they collect?

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Paul concludes his teaching on our relationship with the government by saying, “Pay to all what is owed to them.” What specifically are believers supposed to pay? What is meant by this? (If you can read these verses from a NKJV or NASB Bible it may help your understanding)

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Verse 8 is a transition verse where Paul takes us from our relationship with the governing authorities to our relationship with the Law and Gospel. Yet, Paul continues a theme that he began in verse 7. “Pay to all what is owed them.” We have seen that we are to pay taxes, revenue/customs, respect/fear and honor. Verse 8 continues by addressing the payment of debt. What does Paul say about debt?

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Suddenly, everyone who has a mortgage, a car payment or a credit card is probably a little worried. There are those who take these four words quite literally and say the Bible forbids the giving and taking of loans. Read the following verses. What do they say about loans and debt?

Exodus 22:25-\_\_\_\_\_

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Matthew 5:42-\_\_\_\_\_

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Luke 6:35-\_\_\_\_\_

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According to these verses is it wrong to lend or borrow?

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So how do we put Paul's words together with the other words of the Bible? The key is found in the beginning of verse 7. Remember, Paul began this theme by saying, "Pay to all what is owed to them." Keeping that in mind, as well as the verses you have just looked up, what is Paul saying when he says, "Owe no one anything?"

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Now that we've addressed our responsibility in the area of owing money, Paul immediately moves to what we owe to everyone. What is it?

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Why are we to do this?

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It is interesting to note the commandments that Paul cites. What order does he follow? What commandments are left out? What is his point in doing this?

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"Love your neighbor as yourself." The Bible is very consistent in this command. Here's your challenge. Where does it command this in the Old Testament? Where does Jesus tell us to do this? Where else is it in the New Testament?

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"Love does no wrong to a neighbor" is a figure of speech called litotes. It is a negative expression that implies a very strong affirmative. A familiar example might be, "He's no fool" which actually means "He's very shrewd." What is the affirmative that Paul is making with this statement?

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How does love fulfill the Law?

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Verse 11 gives us another reason to love our neighbor. What is it?

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What does Paul mean when he says that it is time to wake from sleep?

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The night is far gone. What is Paul referring to?

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What is the armor of light? (Eph 6:11-17)

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How is living in the darkness identified?

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How is living in the light described?

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**Lesson #20**  
**SDG –Romans Chapter 14**

With Chapter 14 Paul begins to address some specific concerns that were found in the Roman Church. Paul's direction or theme in regards to life in the church was introduced in 12:18, "If possible, so far as it depends on you, live peaceably with all." Who are the first people that Paul addresses in this chapter? (Be careful as you answer this question! This requires interpretation of verse one.)

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What relationship or what group of people is the object or focus of Paul's advice? In other words, who will receive the benefit of the action that Paul calls for?

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What is the action Paul calls for?

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What action or behavior does Paul tell the people to avoid? What does Paul mean by this?

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What is the first opinion that Paul addresses vs. 2)?

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Based on verse two, who is the person of strong faith? Weak faith?

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Who first taught that all food was clean? (Mark 7:15-19) What was the point of this teaching?

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Leviticus 11:1-45 gives a list of what is clean or unclean when it comes to food. Underline those items that were clean.

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Where did the idea for an all vegetarian diet come from? (Daniel 1:12) Why was an all vegetarian diet proposed?

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Why were those who eat meat and those who chose to be vegetarian not to despise or pass judgment on the other?

Romans 12:18- \_\_\_\_\_

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Romans 14:4- \_\_\_\_\_

Which group was more likely to despise the other? Why?

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Which group was more likely to pass judgment? Why?

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According to verse five, what was another topic of dispute? What is meant by this?

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Whether we are dealing with food or days of worship what is the deciding factor in determining if our practice is correct?

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Paul says, “Each one should be fully convinced in his own mind.” Why is this good advice? (Vs. 12)

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According to verse 13, what potential problem comes as a result of judgment within the church?

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What message does Paul give to the strong in faith in verses 15-17? What is the practical application of this? (Vss. 20-21)

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What are the three things that the church needs to focus on in these areas of dispute? (Vs. 17)

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If the Christian will pursue these three things, what will the outcome be? Why?

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What should be the goal of everything we do within the church?

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What is the message of verse 22? Why?

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What is the message of verse 23?

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**Word Study- Adiaphora**

Adiaphora is a Greek word that describes certain practices in the church. The word literally means “things morally indifferent or non essentials in faith or conduct.” What Paul speaks of in Chapter 14 is Adiaphora. What we eat, drink or the days we observe as holy are not what determines salvation. However, to insist on their practice may well lead to someone falling away. Adiaphora had become a major problem by the 1500’s. Adiaphora was a major concern in the Reformation. The Reformers agreed, “that no human ordinance can be demanded as being a command from God and necessary for salvation.” Article X –Formula of Concord.

**Lesson #21**  
**SDG –Romans Chapter 15:1-13**

How does Paul describe himself and those who he sent this letter to? (Vs.1a) What does he mean by this?

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What is the obligation that such people have?

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**Word Study- Greek-Bastazein/Bear-English**

The Greek word bastazein which is translated “bear” is an action verb. It literally means, “to take up with hands; to take up in order to carry.” Too often, in the English language, we think of bear as meaning “to put up with.” Such a thought would not do justice to the message Paul is presenting.

Noblesse Oblige! is a French phrase that is quite popular and has been used many times throughout history. Noblesse Oblige means “nobility obliges.” Practically speaking it means that people of high birth should behave nobly towards others. In the light of the meaning of bastazein and in the spirit of Noblesse Oblige, what is Paul telling the people who are strong in their faith?

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What should be the motivating factor(s) for such action? What should not be the motivating factor for such action?

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What does Paul base this motivation on? What does he mean by this?

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What scripture does Paul quote in verse 3? What is the purpose of doing this?  
(Hint: Who is Paul indicating actually said this?)

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What does reproach mean?

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What is the reproach that fell on Christ?

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How was God reproached? (Psalm 95:4)

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What is Paul referring to when he says, “Whatever was written in former days?”  
Why was it written?

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How do the scriptures bring endurance and encouragement?

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What is meant by hope?

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What is Paul’s prayer for the believers in Rome? (Vs. 5)

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What is the ultimate goal of this prayer request?

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How has Christ welcomed us? What does that mean for us?

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What are the three reasons that Paul gives for Christ becoming a servant to the Jewish (circumcised) people?

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What scriptures does Paul quote in?

Verse 9: \_\_\_\_\_

Verse 10: \_\_\_\_\_

Verse 11: \_\_\_\_\_

Verse 12: \_\_\_\_\_

What is the recurring theme of each of the verses Paul quoted?

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Carefully look at the location of each verse you have looked up. Now compare those locations to the attachment titled “The Old Testament” at the end of this lesson. What sections does each verse come from? What was Paul’s reason for using these four passages?

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Why is God the “God of Hope?”

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# New Testament Old Testament

The Law		History	
Genesis	Exodus	Joshua	Judges
Leviticus	Numbers	Ruth	1 Samuel
Deuteronomy		2 Samuel	1 Kings
		2 Kings	1 Chronicles
		2 Chronicles	2 Chronicles
		Ezra	Nehemiah
		Esther	
Poetry		Major	Minor Prophets
Job	Psalms	Isaiah	Joel
Proverbs	Ecclesiastes	Lamentations	Amos
Song of Songs		Ezekiel	Obadiah
		Daniel	Jonah
		Hosea	Micah
		Joel	Nahum
		Amos	Habakkuk
		Obadiah	Zephaniah
		Jonah	Haggai
		Micah	Zechariah
		Nahum	Malachi
		Habakkuk	
		Zephaniah	
		Haggai	
		Zechariah	
		Malachi	
Gospels		History	Paul's Letters
Matthew	Acts	Romans	1 Corinthians
Mark		2 Corinthians	Galatians
Luke		Ephesians	Philippians
John		Colossians	1 Thessalonians
		1 Thessalonians	2 Thessalonians
		1 Timothy	2 Timothy
		Titus	Philemon
General Letters		Prophecy	
Hebrews	James	Revelation	
1 Peter	2 Peter		
1 John	2 John		
3 John	Jude		

**Lesson #22**  
**SDG –Romans Chapter 15:14-33**

We are quickly coming to the end of our study of Paul’s letter to the Christian Church in Rome. With our lesson today Paul shifts from his instructions for the church to the ministry he has been called to. The second half of chapter 15 can be broken into four sections:

- A. 15:14-16 – Closing commendation and explanation of boldness in writing.
- B. 15:17-22 –A review of the past
- C. 15:23-29 –Plans for the future
- D. 15:30-33 –A request for prayer

In verse 14 Paul writes, “I myself am satisfied.” The NKJV says he is “confident.” While the NASB says he is “convinced.” Of what three things is Paul satisfied, confident or convinced?

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**Word Study- Agathosynes Greek/ Goodness-English**

This Greek word, translated “goodness,” is a unique word. In the Greek there are two words for two different kinds of goodness. The first is chrestotes, which means a good or kindly disposition. The second is agathosynes which is a kindly or good act on the behalf of others. Once again we see that Christianity is more than being a good person. A true Christian is a good (chrestotes) person who does good (agathosynes) for the benefit of others.

**Word Study- Gnosis- Greek/ Knowledge-English**

This Greek word has the following definition in the Greek lexicon: “the deeper more perfect and enlarged knowledge of this religion such as belongs to the more advanced, especially of things lawful and unlawful for Christian’s moral wisdom, such as is seen in right living.”

**Word Study- Nouthetein- Greek/ Instruct-English**

This Greek word has the following definition: “to admonish, warn, exhort.” As we have seen before, some Greek words don’t easily translate into a single English word. In this case the “instruction” comes in the form of admonishment, warning or exhortation.

Taking these definitions into consideration what is the progression that Paul makes with the three points of confidence in verse 1?

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Paul has just said that he is satisfied or confident that the Roman Christians will instruct or admonish each other. He then points out that this is what he had done in the first part of his letter. How did he describe his methodology? What was his intent?

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Why would Paul say that he was a minister of the Gospel because of grace given to him?

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Who does Paul understand that his ministry is to reach?

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What does Paul mean when he says that he is a minister “in the priestly service of the Gospel?”

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Why does Paul have reason to be proud of his work? (Vs. 17 & 18)

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In what two ways had Christ empowered Paul to deliver the Gospel message? (Vs. 18b)

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In what two ways had the Spirit empowered Paul to deliver the Gospel message? (Vs. 19a)

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How far had Paul’s ministry taken him? (Vs. 19b)

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What was Paul’s ambition in ministry? Why? (Vs. 20-21)

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How had this ambition hindered Paul? (Vs. 22)

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Why did Paul have hope that he would finally make it to Rome? (Vs. 23-24a)

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What two things was Paul looking forward to as he visited Rome?

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What did Paul need to do before he began his mission trip to Spain?

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Where did the offering Paul was carrying come from? How was it collected?  
(1 Corinthians 16:1-4)

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How had these people felt about giving their offerings?

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Why would Paul say the Gentiles owed the offering to Jewish Christians in Jerusalem?

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We have seen that Paul hoped to visit Rome while he was on his way to Spain.  
How did Paul actually arrive in Rome? (Acts 28:11-16)

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What request does Paul make of the Roman Christians?

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How does Paul ask that this request be fulfilled?

Vs. 31a – \_\_\_\_\_

Vs. 31b – \_\_\_\_\_

Vs. 32a – \_\_\_\_\_

Vs. 32b – \_\_\_\_\_

**Lesson #23**  
**SDG –Romans Chapter 16**

In verse 1 we are introduced to Phoebe. Where was she from? Where is this city located?

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Paul uses three different words to describe Phoebe. What are these terms/titles? What does each mean?

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Romans 16:1 present a unique challenge in translation. When Paul calls Phoebe a servant he uses the Greek word *diakonos*. This word is also used by Paul in the following verses. How is it translated in each?

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Looking at Philippians 1:1 you will notice that Paul refers to himself and Timothy as “servants;” The Greek word that Paul uses is “douloi” or “bond servant.” Why didn’t he refer to Phoebe as a douloi? Why did he refer to her as a diakonos? The answer may well lie in what Paul attached to the title, “of the church.” It would make sense for Paul to include this phrase if Phoebe had an official position in the church. Therefore, it is quite possible that she was a deacon/deaconess.

Who were Prisca (Pricilla) and Auila?  
(Acts 18:1-3)

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(Acts 18:18)

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(Acts 18:26)

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What had they done for Paul? (Vs. 4) When did this probably happen? (Acts 19:23-41)

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What else do we know about this couple? (Vs. 5)

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Who was the first person to convert to Christianity in the area of Asia/modern day Turkey?

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Verses 6-15 contain a list of believers who lived in Rome. We know very little about these people though there are some unique comments made. What is said about Andronicus and Junia?

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Paul says they were “well known to the apostles.” This could also be translated as “well known as apostles.” Such a translation has been used to defend women as clergy. However, since they are not mentioned anywhere else in scripture this does not appear to be the proper translation.

Paul also mentions the family of Aristobulus. Google this name. What do you find?

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What is a holy kiss?

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Paul issues a warning in verse 17. Who are the Romans to watch out for?

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How do these people cause these problems?

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What is their motivation?

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How do they present themselves?

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Who is especially vulnerable to being deceived by these people? What is meant by this?

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Some people would be critical of Paul's words in verses 17-18. They could contend that he is simply saying this to keep the people supporting him. It is a common ploy to say, "Don't listen to others." However, Paul has good reason to say what he does. Read Proverbs 6:16-19. What are the seven things that God hates and are an abomination to Him?

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Which of these fit the people that Paul warns the Romans about?

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Which of these fit the naïve people?

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Read 1 Timothy 1:3-7. What were some of the areas that were used to cause discord or dissension?

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What does Paul say the purpose (aim) of the Christian ministry is?

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A pure heart is one that produces true love, has a sincere faith and promotes/sustains a good conscience. Christ is of course the greatest example of a pure heart. His love for us is so great that He left His throne in heaven to walk among what He created, be persecuted by His creation, be rejected by His creation and killed by His creation. That is pure love from a pure heart. There was nothing in it for Him; but everything in it for those He loves. Who else displayed this kind of love and heart? (John 3:30) How did he show his pure heart?

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What did Jesus say about this person? (Matthew 11:11)

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What is Paul alluding to when he says that the “God of Peace will soon crush Satan under your feet?” (Genesis 3:15)

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Why would Paul say, “The grace of the Lord Jesus Christ be with you?”

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Who was Timothy? (1 Timothy)

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Who was Tertius?

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Who was Gaius? (1 Corinthians 1:14)

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Who was Erastus? (Acts 19:22; 2 Timothy 4:20)

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**Archaeological Note:**

A stone has been uncovered in the remains of first century Corinth stating that Erastus was City Treasurer at the time of Construction. This is yet another example of the accuracy and validity of the Bible. Jesus had told the Pharisees that even if the people stopped worshipping Him, the “stones would cry out.” The stones of Corinth have cried out!

What does Paul mean when he says, “My Gospel?”

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What is the mystery? (11:25)

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How do the prophetic writings verify this?

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“By Grace you have been saved through faith,” What is the hallmark of true faith? (VS. 26)

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What separates our God from any other god? (Vs.27)

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What is the common purpose of this letter, evangelism, preaching and salvation?

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