

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

Soli Deo Gloria – Romans

Welcome to Soli Deo Gloria, an in-depth Bible Study that aims to enrich and strengthen the faith of those who participate. The Latin phrase, Soli Deo Gloria, comes from the reformation and means, “To God alone be the Glory.” St. Paul tells us in 1 Corinthians 10:31, “*Therefore, whether you eat or drink or whatever you do, do all to the glory of God.*” As we grow in our faith and understanding of God’s Word and put what we have learned into action, God’s name is certainly glorified. May all who participate glorify His holy name and use what is learned to expand His Kingdom.

Guidelines:

- Each week we will cover one lesson. Please do your lesson in advance and come to class ready to share and discuss. If you have not completed your lesson, please come to class to listen to the discussion and stay up to date. However, since you have not completed the background work for the discussion we ask that you refrain from adding your comments to the discussion.
- Our discussions will be extensive and often times personal. Each study group is to see themselves as a family unit. All personal discussions are to be kept strictly confidential. Likewise, we must follow the command of Ephesians 4:29, “*Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.*” Bible Study time is not a time for gossip or talk about other churches and struggles that they may be experiencing.
- Bring your Bible with you and be ready to use it. A good study Bible is recommended. Bible Quotations in this study will come from the ESV or NKJV. You may want to consider purchasing one of these Bibles for your study. We strongly recommend that you do not use a paraphrase translation such as *The Message* or *The Good News* for this study.
- Pray before you begin your study, whenever you experience difficulty in understanding a verse, prior to coming to the class session and for each person in your study group each and every day.
- Be ready to grow and use what you learn.

SDG – The Book of Romans

Zion Reformed Church

Fall Calendar 2011

Sunday, Sept. 11 & Monday, Sept. 12 Lesson #1
Sunday, Sept. 18 & Monday, Sept. 19 Lesson #2
Sunday, Sept. 25 & Monday, Sept. 26 Lesson #3
Sunday, Oct. 02 & Monday, Oct. 03 Lesson #4
Sunday, Oct. 09 & Monday, Oct. 10 Columbus Day
Sunday, Oct. 16 & Monday, Oct. 17 Lesson #5
Sunday, Oct. 23 & Monday, Oct. 24 Lesson #6
Sunday, Oct. 30 & Monday, Oct. 31 Lesson #7
Sunday, Nov. 6 & Monday, Nov. 7 Lesson #8
Sunday, Nov. 13 & Monday, Nov. 14 Lesson #9

Winter Break – Classes resume on Sunday, January 8 & Monday, January 9, 2012
Study guides for the winter quarter will be available in the Church office beginning on Monday, Nov. 21.

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.

Soli Deo Gloria

An Introduction to the Book of Romans

Lesson #1

According to Romans 1:1, who wrote this book?

According to Romans 1:7, who was he writing to?

To help us better understand this book we should do a little background investigation of its author. What do we learn about him from the following passages?

Acts 21:39

Acts 22:3

Acts 22:4

Philippians 3:5

The previous verse leads us to a little side trip. The author of Romans was from the tribe of _____. According to 1 Samuel 9:1-2, who else came from this tribe? _____.

Read Acts 7:58; Acts 8:1-3; Acts 9:1-4, 8, 11, 12, 22 & 24; Acts 13:2, 7 & 9. By what names was the author of Romans known? Where did these names come from?

Read the account of Acts 13:1-12. When and why was there a switch of names? Warning! This is a challenge question!!! It requires some serious thought and application of scripture. (Helpful Hint: Read Acts 22:21)

With our little side trip complete we will return to our investigation into the background of Paul. Considering the helpful hint in the last question, what had God called Paul to do?

What events led to this call? (Acts 22:4-11)

Acts 22:12-16

Acts 22:17-31

The next step in our investigation is to determine what kind of man Paul was. We will divide this portion of our investigation in to three searches.

Search #1. Paul was a man of _____ .

Scriptures #1/ Acts 9:22 & Acts 18:28- What do these verses say about Paul?

Scripture #2/ Acts 17:22 -34- What do these verses say about Paul?

Scripture #3/ 1 Corinthians 13- Think of the style in this chapter. What does this say about Paul?

Now complete the phrase for Search #1.

Search #2. Paul was a man of _____ .

Scripture #1 Acts 14:1-7- What do these verses say about Paul?

Scripture #2/ Acts 14:19-21- What do these verses say about Paul?

Scripture #3/ Acts 20:24 & 2 Timothy 4:7- What do these verses say about Paul?

Now complete the phrase for Search #2.

Search #3. Paul was a man of _____ .

Scriptures #1/ Romans 9:1-3 & Romans 10:1- What do these verses say about Paul?

Scripture #2/ 2 Corinthians 11:28- What does this verse say about Paul?

Scripture #3/ Ephesians 3:14-19- What do these verses say about Paul?

Scripture #4/ 1 Corinthians 16:1-3; Romans 15:25-28; 2 Corinthians 8 & 9; Acts 24:17- What do these verses say about Paul?

Now complete the phrase for Search #3.

Our final investigation of Paul will focus on his purpose for writing this letter.

Purpose #1: According to Romans 1:11 what did Paul desire to see happen among the Roman believers?

Purpose #2: According to Romans 15:5-13 what did Paul desire to see happen within the Roman Church?

Purpose #3: According to Romans 15:24 what else did Paul want from the Roman believers?

By now you probably have a pretty good picture of the author of Romans. The next questions to address are when and where was this letter written. Our first clue is found in Romans 15:25. What was Paul preparing to do?

Where did this aid/offering have its beginning? (1 Cor. 15:1-3) How was it to be collected?

Read 2 Corinthians 8:1-11. Where else was this collection being taken? How long had the Corinthians been collecting their offering?

Read 2 Corinthians 9:4. What was Paul planning to do?

Since Paul was preparing to take the offering to Jerusalem and since we know he was planning to return to Corinth to collect their offering, it is pretty safe to deduce that this letter was written while Paul was in Corinth on his second missionary trip. We can further bolster this claim by looking at a couple more verses. Read Romans 16:2. Who does Paul speak of? Where did this person live? What does Paul do in regards to this person? Why?

Read Romans 16:23 and 1 Corinthians 1:14. What additional information do we find that supports the claim that Paul wrote this letter while he was in Corinth?

We began this lesson with the intent of investigating the author, Paul, through the means of a scriptural background check. Our investigation is now complete. Knowing who wrote the book, why he wrote it, where he wrote it and a little bit of Paul's history should help us to better understand this epistle. May God bless you as you begin to work on next week's lesson, Romans Chapter 1.

SDG –Romans Chapter 1:1-15

Lesson # 2

In the first verse, Paul identifies himself in four ways. How does he identify himself according to:

1. Name? _____
2. Identity? _____
3. Vocation? _____
4. Purpose? _____

WORD STUDY: Greek-doulos/English-servant; bondservant

Paul identifies himself as a servant of Christ Jesus. The Greek word “doulos,” translated in the ESV as servant, literally means “bondservant.” Bond servants in the first century were much different than the slaves found throughout history. A bond servant chose to work for a master. As a result, they were often highly trusted. The servants of Matthew 25:14-30 were bond servants. Their master entrusted to them His wealth.

According to the Law of Moses, how could a person become a servant/bond servant? (Exodus 21:1-6)

What was the driving factor that would lead a Hebrew slave to choose to be a servant/bond servant?

Consider again Paul’s stated identity as, “a servant of Christ Jesus.” Why was Paul a servant/bond servant?

Who else was known as a servant of God?

Joshua 14:7 _____
Joshua 24:29 _____
2 Kings 17:23 _____
Psalm 89:3 _____

Paul also called himself an apostle. Where did the title of “apostle” come from?
(Luke 6:13)

WORD STUDY: Greek-Apostolos/English-Apostle

This term, apostle, literally means, “One who is sent; a messenger; an envoy.”

Why is the term “apostle” appropriate for the 12 Disciples of Christ? (Matthew 10:1-7; Mark 3:13-19)

When it came to finding a replacement for Judas, who had betrayed Jesus and hanged himself, what additional criteria did the eleven apostles look for? (Acts 1:22)

Thinking of the term/title of apostle and the additional criteria added by the disciples, how could Paul call himself an apostle? (Acts 9:3-5; Acts 9:15)

Read 2 Peter 3:2, 15 & 16. What else does Peter tell us about the apostles?

Finally, Paul says that he was “set apart for the Gospel of God.” The Greek for Gospel is evangelion which means “good tidings.” The English word Gospel comes from the Old English “god spell” which means “good news.” Now for a challenge question! Where did this title come from? Or when was it first used?

(Note: This is a challenge question because no scripture reference has been given. However, here's a hint-Gospel literally means "good tidings.")

Paul didn't stop when he said that he was "set apart for the Gospel of God." In the verses that follow this phrase he expounds on the Gospel. In verse 2 Paul says, "...which He promised beforehand through His prophets in the Holy Scriptures." The first questions we must ask is, who is the He Paul refers to?

What had He promised? How?

Verse 3 takes us one step further in defining what this Gospel is really all about. What is the focal point of the Gospel (1:3a)?

What had the prophets said concerning the focal point? (2 Samuel 7:12-17; Psalm 89; Psalm 132:10)

Verse 4 builds on Verse 3. Verse 3 deals with the physical ancestry of the Messiah. What does verse 4 tell us about the Son? How was this done?

Paul names the Son of God who was promised by the prophets, the seed of David, the One with the power of the Holy Spirit, as being Jesus Christ our Lord. What do these words/names mean?

Jesus- _____
Christ- _____
Lord- _____

How do these names show our progression of faith?

According to Paul, what do we receive from Jesus Christ our Lord?

What is the purpose of apostleship? What does this mean? (James 1:22 & 2:17)

What does Paul mean when he says, “for the sake of His (Jesus’) name?”

In verse 6 Paul refers to those who he is writing to as being, “called to belong to Christ.” Read John 17:6, 9 & 24; Titus 2:14 and 1 Peter 2:9. What does it mean to belong to Christ?

WORD STUDY: Greek-Hagios/English-Saint

In verse seven Paul says that the believers in Rome were called to be saints. The Greek word translated as Saint is Hagios. It literally means “most holy thing,” and is usually used as an adjective. For instance Paul used this word in verse two when he spoke of the Holy (hagiosis-the most holy) Scripture. In verse seven the word is used for those who are most holy or saints. All those who have been redeemed by Christ and are obedient to the faith are considered by God to be saints.

Paul concludes his greeting by saying, “Grace to you and peace from God our Father and the Lord Jesus Christ.” What is meant by:

Grace? _____

Peace? _____

With the conclusion of his greeting, Paul begins to speak to the believers in Rome. What is the first thing he says about the believers in Rome?

What does Paul say he does for the Romans?

What does Paul want to do?

Why does he want to do this?

What does Paul mean when he says that he is under obligation? (Ephesians 3:1-8)

What is the difference between a Greek and a barbarian?

SDG –Romans Chapter 1:16-32

Lesson #3

In our last lesson, Paul concluded by saying, “So I am eager to preach the gospel to you also who are in Rome.” Looking to verse 16, why was Paul eager to do this?

Paul’s choice of words in verse 16 is unique and lays the groundwork for the primary message of this book. What is the significance of the word “power?” (Consider what Paul says in Romans 5:6)

A second theme is also introduced. Who does Paul say is saved by the power of the Gospel?

How does Paul further define this group? Or, in what order does salvation come to people? Why? Or what does this mean? (Consider Acts 1:8 and Paul’s method of preaching)

According to verse 17, what is revealed in the Gospel? What is meant by this? (Romans 3:21-22; Philippians 3:9; Matthew 3:15; Isaiah 54:17)

What is meant by the phrase “from faith for faith?”

Paul writes, “As it is written, ‘the righteous shall live by faith.’” Where is this written? What does this mean? (James 2:14-26)

Historical Perspective-The Prophet Habakkuk

“O LORD, how long shall I cry for help, and you will not hear” is the prayer that begins the book of Habakkuk. Everywhere that the prophet looked he saw corruption. Wicked people seemed to be getting away with their wickedness. King Jehoiakim seemed to be leading the way in unrighteous living and the prophet called out to God, “how long?” He wanted to know how long God would allow this wickedness to continue to oppress the righteous. God’s answer was that the Chaldeans were coming and would overthrow the king. Habakkuk questions God’s use of the wicked Chaldeans to overthrow the wicked king. At least Jehoiakim was a Hebrew. God’s response to Habakkuk was very sobering. “The righteous shall live by faith.” When we live our faith, we become a light in the middle of the wicked darkness of this world (Matthew 5:14-16). What is the result? People will see God’s goodness through us and give glory to God. Live by faith. Live your faith.

With verse 18, Paul begins to expose the sin/unrighteousness of the Gentile (Rom. 1:18-32), the Jews (Rom. 2:1-3:8) and all sin (Rom. 3:9-20).

How is the wrath of God revealed against all ungodliness and unrighteousness? (Rom. 1:27; Rev 15; Genesis 6-8; Genesis 19; Ex. 6-12)

What does man, in his unrighteousness, do? What does this mean?

What is plain or should be obvious to unrighteous mankind? Why? (1:20a)

What is the result of this evidence? (1:20b)

Verse 21 begins, “For although they knew God.” How can Paul say this about unrighteous mankind?

What implication can those who know God draw from verse 21?

What becomes of those who once knew God but failed to honor or give thanks to Him? What is meant by this? (Vs. 21; Psalm 11:105)

What makes a person a fool? (Psalm 14:1; Proverbs 1:7)

According to Paul, the unrighteous men became fools. What did the unrighteous men claim? What did they do as a result? (Vs. 23)

How did God respond to these actions?

Vs. 24-

Vs. 26-

Vs. 28-

What is meant by “God gave them up?”

According to verse 25, as people pursued their hearts sinful desires what did they do?

What sins are referred to in verses 26 & 27?

What is the result of these sins?

What fills the hearts and lives of those who God has given them over to their hearts desires?

As a final rejection of God, what do these people do?

The Bible, Homosexuality and the Response of the Church

The Bible, which is our reference for all doctrinal statements of belief, is clear concerning God's view of the homosexual lifestyle. In the Moral Law, which is not be confused with the Ceremonial Law, Leviticus 18:22 and 20:13 state that homosexuality is "detestable." The people of Sodom and Gomorrah were practicing homosexuals who wished to have sex with the angels in Lot's house (Genesis 19:5). Lot pleaded with the men of the city, "do not do this wicked thing."

The New Testament is equally clear in this area. Romans 1:26 – 27 labels such behavior "indecent" and adds that those who practice it have, "received in themselves the due penalty for their perversion." 1 Corinthians 6:9 -11 lists homosexual offenders among those who "will not inherit the Kingdom of God."

Yet, as the redeemed people of God, we must remember the power of the Holy Spirit to transform the lives of all people, including the homosexual: 1 Corinthians 6:9-11; Romans 12:2; Galatians 5:16 – 25; 1 Peter 2:24. We also know that God desires all men to be saved: 1 Timothy 2:4; 2 Peter 3:9. Therefore, we must seek to minister to the needs of all individuals affected by homosexuality utilizing resources from both within and outside the church in order to facilitate repentance, healing and wholeness through the power of the Holy Spirit.

SDG –Romans Chapter 2:1-11

Lesson #4

As we begin this lesson we need to remember that there was a fairly significant Jewish population in Rome. The Christian church in Rome probably started among these Jews; perhaps by some Jews who returned to Rome after celebrating the Pentecost in Jerusalem.

Look at verse one. What problem in the Roman church does Paul address? What made this practice wrong?

What does Paul say the result of this faulty practice is?

Verse one begins with the word therefore. What does this word refer to?

Why did Paul say, “You have no excuse?” (Consider the implication of the last question. Read Romans 3:10 &23)

Read Matthew 7:1. What does Jesus say about this practice?

Read James 2:13. Instead of following the path of the faulty practice we have been studying, what should the Christian practice? What does this mean?

Read 1 Corinthians 5:11-13. What does this passage tell us concerning the topic of Judgment?

Bonus Question! Where does Jesus Himself tell us to do this very same thing?
What steps does He tell us to take when doing this?

Challenge Question! What does this act of discipline imitate? What is the purpose of this? (Matthew 25:41-43; Revelation 21:11-15)

According to verse two, how does God judge? Why is it appropriate for God to judge?

Why is it inappropriate for a human to judge?

“God is Love! A God of love would never condemn someone to an eternal hell.”
We have all heard this argument. What does Paul have to say about such arguments? (Vs.4)

In verse five, Paul delineates what is in store for those who make such statements. How does he describe these people? Why? What are they really doing?

Verses 6-11 speak of judgment. This judgment is based on our works or actions. We need to make sure that we do not confuse judgment and justification. What does it mean to be justified? (Romans 3:21-26)

How are we justified?

Read Revelation 20:11-15. What is used as the basis for judgment? For salvation? Why?

Verse seven certainly sounds like our good works is what leads to our salvation. Yet, we have seen that we can only be justified through Christ who is the ultimate gift of God's grace. The key to understanding this verse is to define what is meant by "eternal life." Read John 3:16; Mark 10:30 and 1 Timothy 4:8. What is eternal life?

Carefully read Galatians 6:8; 1 Timothy 6:17-19 and 1 Peter 1:7. How do these verses speak of eternal life?

Eternal life in the Bible can be:

- 1) Life with God in heaven forever!
- 2) The reward(s) of heaven

Through Christ, we are given the first type of eternal life. Through our faithfulness to His word and the living of our faith we are rewarded in heaven. That reward may be a commendation, a spiritual reward, or simply the reward of seeing God glorified, which really is nothing simple at all.

Notice how Paul sets this up. Who is the subject of:

Verse 7? _____
Verse 8? _____
Verse 9? _____
Verse 10? _____

What is the motivation of those in verse 7?

What is the motivation of those in verse 8?

What is the result of this?

What is the result of the actions of those in verse 7? (Vs.10)

What does our race have to do with this? Why?

Why does Paul say, “to the Jew first and also the Greek?”

In the next lesson we will pick up this thought and begin to expand on it. We will address the question, “What about those who have never heard? As you can imagine, it will prove to be challenging and rewarding at the same time. If we tried to address it in this lesson, I’m afraid we wouldn’t be able to do this topic justice because of the time and possibly our mind constraints.

SDG –Romans 2:12-29

Lesson #5

What about people who have never heard the Gospel? God wouldn't condemn people who haven't heard would He? Such questions are asked quite often. Some people simply say that God wouldn't do this. What does Paul have to say about this in verse 12?

When it comes to the Law and righteousness, what does God expect?

Verses 14-16 deal specifically with Gentiles or those who haven't heard the Law. What does Paul mean when he says, "When Gentiles, who do not have the Law, by nature, do what it requires?"

How is it that such actions became the law to the Gentiles?

How does the conscience bear witness to what God has inwardly done in mankind?

Such teaching could lead someone to think that if our conscience doesn't bother us then whatever we do must be right. What does Paul say about this?

What will the criteria be for God's judgment?

What is meant by, “my Gospel?”

How can the Gospel be used for judgment?

God judges the secrets of men by Christ Jesus. What does Paul mean by this?
(1 Cor. 4:5)

We are judged by the Gospel, or our faith/lack of faith in Christ. What evidence will be used to establish this faith or lack of it?

Matthew 5:22 -

Matthew 12:36-37 -

Hebrews 4:12 & 1 Chronicles 28:9 -

1 Corinthians 6:9-10 –

How is the Christian supposed to live? (Galatians 3:11)

What does this mean? (James 1:22-27)

In verse 17 Paul focuses on the Jewish Christians in Rome. What were some of the Jewish Christians relying on for their salvation?

What does it mean to “boast in God?”

Not only did the Jewish Christians boast in God, they also made other claims. What did they claim?

To these Roman Jews, what was the Law?

These were all some pretty bold claims. What question does Paul ask of the Jews in Rome in verse 21a? Why?

What was the result of these actions? Why?

The practice of circumcision was a part of the Law. What does this word literally mean?

When was the practice of circumcision first commanded? (Genesis 17:9-14)

Circumcision was the mark of God's covenant with Abraham. Read 1 Samuel 15:22 and Isaiah 1:11-20. What did God want the people to do in this Covenant?

Now, go back to the meaning of the word circumcision. How does this word actually apply to what God wanted in the covenant?

According to Paul, when is circumcision of value? Why?

What does Paul say about those who were not circumcised?

The Jews were God's children. What makes a person a Jew/child of God?

SDG –Romans Chapter 3

Lesson #6

Chapter two concluded with Paul’s assertion that a true Jew or Child of God is the person, Jew or Gentile, who has been circumcised/transformed by the Holy Spirit. This message would undoubtedly be offensive to the Jewish believers in Rome. So Paul begins chapter three by addressing the Jews who would ask, “What advantage has the Jew? Or what is the value of circumcision?” What was Paul’s answer?

What are/were the “oracles of God?” What is their significance? (Genesis 1:1; Romans 3:20; Acts 2:29-31; Acts 9:27) What is the significance of Paul including them in his response? (2 Timothy 3:16; 2 Peter 1:20-21)

How does Paul himself show mercy to the Jews in verse 3? (Hint: Carefully look at each individual word Paul uses.)

What point is Paul making with his question of verse 3?

What is the answer to Paul's questions of verse 3? (4a)

“Let God be true though everyone were a liar.” How does this statement connect with Paul's quotation of Psalm 51:4? (Psalm 75:7; Ecclesiastes 12:14; Isaiah 66:15-16)

Who wrote Psalm 51:4? What was the occasion of its writing? Why did Paul include it here?

Paul understands that the message he was presenting could be twisted into a false teaching. What is the first false application that he presents? (Vs. 5)

What were some people charging Paul with teaching? How does Paul respond to this?

The Jews were entrusted with the Word of God and the Covenant, law and prophecies contained in them. Does that make them better off when it comes to God's judgment? Why or why not?

Paul quotes a number of scriptures to make this point. Verses 10-12 expose man's deficiencies and verses 13-18 expose man's depravity. What deficiencies do the scriptures expose?

Vs. 10- _____

Vs. 11a- _____

Vs. 11b- _____

Vs. 12a- _____

Vs. 12b- _____

Vs. 12c- _____

What have people turned aside from? (Psalm 119:105)

"No one does good." What is required to do something good? Why? (Romans 14:23b; Hebrews 11:6; 1 Corinthians 10:31)

What forms of human depravity do the scriptures expose?

Vs. 13a- _____

Vs. 13b- _____

Vs. 13c- _____

Vs. 14 - _____

Vs. 15 - _____

Vs. 16 - _____

Vs. 17 - _____

Vs. 18 - _____

Notice the progression Paul makes. In verses 10-12 he clearly makes the point that no one is good in God's eyes. To clarify that, in verse 13-14 he focuses on the universality of human sinfulness in respect to the tongue or spoken word. He begins by saying that our throats are like open graves, just waiting for death. How do our words bring death? We deceive each other by saying what others want to hear. These deceptive words may be flattering, but look out! Mankind is like vipers, under the lips, at the base of their fangs, there are glands that produce poison and seek to kill. What does James 5:6-10 have to say about the tongue?

How does the law stop every mouth? (Vs. 19)

What is the purpose of the Law? (Vs. 20)

What is the "righteousness of God?"

How is it manifested apart from the Law?

Paul brings us back to his thoughts at the beginning of this chapter with the last half of verse 22 and all of verse 23. These verses serve as a concluding statement. What is Paul's conclusion?

In verse 24, Paul uses the word justify in a positive sense for the first time in the book of Romans. These last verses of chapter 3 have been cited as having the greatest impact on a number of notable people including: Augustine, John Wesley and Martin Luther. To help us understand the fullness of Paul's message we must understand his terminology.

WORD STUDY: “Justify/Dikaiosis”

This Greek word, which is translated as justify, is a legal term that means, “to declare righteous.” It is the exact opposite of condemnation. Those who are justified by God are declared righteous or innocent. In light of what we have just studied, this is an amazing turn of events. All have sinned and fall short of the glory of God! Yet, we are justified by God. It should be noted that only the judge can justify. The criminal can never justify himself.

WORD STUDY: “Grace/Chariti”

Grace is God’s undeserved love. The Greek word translated as grace, charity, is the root word for our charity. Charity is a gift given to someone in need. Their need is the sole basis for the charity. We are all sinners. Therefore, we need salvation. God’s grace or charity is His answer to our need.

WORD STUDY: “Redemption/Apolutrosis”

The Greek lexicon defines Apolutrosis as, “deliverance liberation procured by the payment of a ransom.” The word carries with it the image of someone sold into slavery. To release them and gain their freedom, a redeemer would have to pay a ransom to “buy back” their freedom. We lost our freedom when we sinned. With our sin, death took us captive or enslaved us. Christ paid the price of our sin when He died on the cross. His death is our ransom or propitiation.

WORD STUDY: "Propitiation/Hilasterion"

Hilasterion or propitiation is the means by which something is redeemed. In the Old Testament, the blood of the atoning sacrifice was sprinkled on the cover of the Ark of the Covenant as a "propitiation" for the people's sin.

Wow! You probably feel like you are in a literature class. Keep these terms in mind as we walk through the last verses of chapter 3. How are we justified?

We are justified or declared righteous/innocent by God's _____. This is a _____ because it is an act of _____ by _____. Our _____ comes through _____ who became the _____ for our sin. This comes at no cost to us if we have _____ in Christ. By sending Christ to pay the price/ransom of our sin, which enslaves us, God shows His _____.

How does this show God's righteousness?

How did God show His righteousness to the people of the Old Testament?

How is God both just and justifier for those who have faith?

Why is our boasting excluded?

How can the message of Justification uphold the Law?

SDG –Romans Chapter 4

Lesson #7

In chapter 3, Paul made the argument that justification is by grace through faith in Jesus. In chapter 4 he appeals to the Old Testament and uses Abraham and David to confirm his argument. Why would Abraham be a logical choice to use? (See John 8:39)

Why was David a logical choice to use? (Psalm 18:50; Isaiah 55:3; Matthew 1:1; John 7:42)

What is meant by the phrase, “according to the flesh”, at the end of verse 1?

Verse 2 begins with Paul referring to a common Jewish belief at the time. What was this common belief? (4:2a)

What did Paul say about Abraham in regards to this belief? (4:2b) Why did he say this?

4:2c sets the stage for Paul’s argument. What does he say about Abraham’s works?

This was a bold statement by Paul! How does he immediately defend this statement? (4:3a). Why is this method so effective?

What passage did Paul quote? (Hint: most Bibles have a cross reference in the middle of the pages. Look for 4:3 and see if there is any cross references listed. Remember, the New Testament wasn't written yet so Paul had to quote the Old Testament)

What made Abraham righteous?

What is the relationship between faith and works? (James 2:20-24)

In 4:4 Paul uses the everyday concept of work to drive home a point. If someone works, what can he/she expect for that work? Why?

What does 1Timothy 5:18 tell us about work and wages?

If a worker deserves his wages, which is Biblical, why can't our salvation be gained by works? (Hint: This is a question of logic. Consider the relationship between the Boss/Owner and the Worker. Now consider the relationship between God and mankind)

Who is the "one who does not work but believes in Him who justifies the ungodly?" (Joshua 24:2)

What scripture passage does Paul quote in 4:7 - 8?

Who was David talking about? (Psalm 32: 3-5) Why? (2 Samuel 11-12:18)

Why does David use the word blessed?

In verse 9, Paul again addresses the conflict between the Jews and the Gentiles. The Jewish Christians saw themselves as being superior. What is Paul's question?

Paul already had pointed out that the scriptures said Abraham was counted as righteous because of this faith. What question did Paul ask concerning this?

Go back to the eighth question in this lesson. Where was the scripture that said Abraham's faith was counted as righteousness?

If your Bible has a concordance, look up the word circumcised. The first place it is listed is where God gave the command to Abraham. If you do not have a concordance, the account of Abraham is found in Genesis 12-25. Where/when was Abraham circumcised?

According to Paul (4:11), what was the purpose of the circumcision?

In verses one through eight Paul laid out that righteousness does not come through works. In verses nine through twelve he makes it clear that righteousness does not come through circumcision. What does he add to this list in verse 13?

Read Galatians 3:17-18. Why wasn't the Law a means of righteousness for Abraham?

Why does reliance on the Law make faith null and promises void?

In 3:20, Paul said that the Law brings _____. In 4:15 he expands on the power of the Law and says that the Law also brings _____.

“Where there is no law there is no transgression.” What is the difference between a transgression and a sin? What is Paul implying with this quote?

Why does grace rely on faith?

Many people believe or have faith in the existence of God. Is this a saving faith? Why or why not?

Who is Paul referring to when he says, “the adherent of the law?” and “the one who shares the faith of Abraham?” What does Paul say about both groups?

Verses 17 – 20 serve as a testament or witness to the faith of Abraham. What did Abraham believe through faith?

17a – _____

17b – _____

17c – _____

18-19 – _____

20-21 (see also Genesis 22:1-19)

And, that was why Abraham’s faith was credited to him as righteousness; he totally trusted God to fulfill His word.

Why did Moses write that Abraham’s faith was counted to him as righteousness?

Why did Jesus die?

Why did He rise? (See also Romans 8:34)

Circumcision

In Genesis 17 God gave the command to circumcise to Abraham. It served as a sign of the covenant between God and Abraham, between God and His people. God would be their God and provide for them as a Father provides for His children. The people were to be the people of God and follow God's commands. The rite also symbolized the cutting away of the old sinful/pagan life and moving forward with the new life found in the covenant. Since it was to be done with all male boys, eight days after birth, it also reminded the father that covenant applied to both him and his children. He had a responsibility to raise his children in the fear, love and obedience of God and His Word.

The act of circumcision spread in the ancient world. It is known that the Egyptians practiced it as a rite of cleanliness. There are a number of Egyptian pictographs and writings that bear witness to this practice around 2,000 B.C. Is it any wonder that the Egyptians did this? After all, Joseph, the wise and faithful son of Jacob/Israel made a rather large impression on Pharaoh and was made second in command. The Egyptian circumcision was a little different in that the foreskin was not completely cut off and removed, but simply slit and pulled back.

Herodotus, writing in the fifth century B.C., reported that "circumcision is only practiced by the Egyptians, Colchians, Ethiopians, Phoenicians, the "Syrians of Palestine," and "the Syrians who dwell about the rivers Thermodon and Parthenius, as well as their neighbours the Macronians and Macrones." He is also the one who reported that the Egyptians did it for the sake of cleanliness, though others have postulated that it also had religious significance to it. Herodotus records that the Greeks, who ruled at that time, did not practice circumcision but considered it to be a mutilation of the body. Since Grecian sports and athletics were performed in the nude, it was common for those who were circumcised to try to hide it.

This became a struggle for the Jews at the time. Did they keep the mark of the covenant or give in to social pressure and have their circumcision reversed? In the apocryphal book, 1 Maccabees we read, "they constructed a Gentile-style gymnasium in Jerusalem. They also pulled forward their prepuces thereby repudiating the holy covenant." (1 Macc. 1:15). The Jewish historian Josephus, who wrote during the late first century A.D. commented, "they also hid the circumcision of their genitals, that even when they were naked they might appear to be Greeks." (Antiquities, XII, v.1)

To the Christian Jews in Rome at the time of Paul, circumcision is what set them apart from the Gentile Christians. It became a source of pride that was creating a separation in the church.

SDG – Romans Chapter 5

Lesson #8

Paul begins this chapter with the word therefore. Paul is transitioning from the previous teaching, “we have been justified by faith,” to a new teaching which could be called the fruits of justification. This theme will be carried through chapter eight. What is the first fruit that is mentioned?

What is meant by this?
Philippians 4:7

Luke 2:14

WORD STUDY: “Dikaiosis/Justification”

This is a legal term which means “to acquit” or “to declare righteous”. By using this term, Paul paints the picture of a court room. In it, God is the Judge and we are the accused. As a result of our faith in His plan of salvation through Jesus His Son, He declares us righteous.

WORD STUDY: “Katallage/Reconciliation”

While justification is a legal term, reconciliation is a term of relationship. Literally, it means “change” or “exchange”. There is a change in relationship from enemy or foe to that of friend or family.

Paul says that this comes through “Our Lord Jesus Christ.” What do these words/titles mean or tell us?

Our – _____
Lord – _____
Jesus – _____
Christ – _____

Who else has come through Christ? (vs. 2a) What does this mean? (Hebrews 9:11-12)

What does Paul mean when he says, “in which we stand?”

What is the “hope of the glory of God?”

What is meant by the following terms? How are they related?

Suffering - _____

Endurance- _____

Character – _____

Hope – _____

Why won't our hope put us to shame?

Read 1 Corinthians 13:13. How do we see this same progression in Romans 5:1-5?

Verse six begins, “While we were still weak.” What does Paul mean by weak?

Why was it the right time for Christ to die?

Verses seven and eight serve as a stark contrast. Who would a person be willing to die for?

Who wouldn't a person be willing to die for?

Who did Christ die for?

Why?

Verse nine closes the thought of the legal ramifications of our sin. What was the price of our justification?

Why did this happen this way? (Hebrews 9:22)

What is the ultimate result of our justification?

Verse ten opens the theme of relationships. What kind of relationship existed between man and God prior to Christ's sacrifice?

What exactly reconciled us to God or made us a part of His family?

Paul says there is "much more." What else comes with our reconciliation? Why?

Paul almost sounds like the announcer of an infomercial. He begins verse twelve by saying, "more than that!" What more do we gain through our reconciliation?

Where did sin come from? What came with it?

WORD STUDY: "Hamartia/Sin"

The Greek word hamartia is translated sin in the English language. It is an archery term that means, "to miss the mark" or "to not be within (the target)." In Biblical terms it is to miss the mark of God's righteousness or to not be within that which is righteous. Adam sinned when he failed to live within God's righteous plan of life established in the Garden. We sin whenever we go outside of God's written plan of righteousness that we call the Law.

How do we know that sin was in the world from the time of Adam to the giving of the Law on Sinai?

How was sinning of some, those from Adam to Moses, not like the transgression of Adam?

Who is Paul speaking of when he refers to “the one who was to come?” (vs. 14)

How was Adam a type of the one who was to come?

How did Adam differ from the one who was to come? (vs. 15)

What has come from the trespass of Adam? (vs. 16)

What has come from the free gift? (vs. 16)

In verse 17, Paul speaks of death reigning. How is that true?

How can the free gift reign in life?

What is the contrast Paul presents in verse 18? Why is this so important today?

The many were made sinners...the many will be made righteous. Since “all have sinned,” many must mean all; all were made sinners. Does it follow that all will be made righteous?

How did the Law increase the trespass? (vss. 13 &20)

The Law came and sin increased. How does that make grace abound more?

SDG –Romans Chapter 6

Lesson #9

Chapter 5 ended with the teaching that the Law increased both our awareness of and accountability for our sin. Yet, at the same time, the Grace of God also grew as we realized what God has done to free us from our sin. Chapter six begins with a reference to false doctrine (antinomianism) that came about as a result of this increase in grace. What was the implication of this false doctrine?

Paul’s response to such a thought is “By no means!” Other translations read, “Certainly not!” or “God forbid!” The point is that Paul is shocked by such an idea or response. What does Paul mean when he then says, “How can we who died to sin still live in it?”

What act does Paul tie this “dying to sin” to? (vs. 3) How can this be or what does this mean? (vs. 4)

Read 2 Corinthians 5:17. Pay careful attention to the wording. What is the significance of being called a “new creation?”

What does Paul mean by “walk in newness of life”?

Read 1 Corinthians 10:31. What is the goal of this newness of life?

What is meant by the phrase, “we shall certainly be united with Him in a resurrection like His?”

1 Thessalonians 4:16 & Romans 8:11- _____

1 Thessalonians 4:17 & Acts 1:9 – _____

Colossians 3:1- _____

What is meant by “old self” in verse 6? (Ephesians 4:22)

Verse 7 tells us that we have “been set free from sin.” The actual Greek reads “has been justified.” Remember this is a legal term. The image is of a person being released from the court house, declared innocent. We are free from sin. Paul personifies sin so that we can understand how it works. How does Paul personify sin in the following verses? What does each say about sin? The first reference is done for you.

Verse

Personification

Action of sin

Romans 5:21

A Monarch

It reigns or rules us

Romans 6:13

Romans 6:23

Christ “died to sin, once for all” (vs. 10). What does this mean? Why did He have to do this? (Hebrews 9:11-22)

How does verse eleven include our own personal will?

Verses 12-13 deal with the battle/conflict that every Christian faces on a daily basis, what is this conflict?

What is the promise of verse 14? How can Paul say this?

We are under grace! Sin has no dominion over us! The logical assumption is that we must be, that we are more powerful than sin and therefore can engage in sin because we can always master it. What does Paul say about this?

What happens when we give in to the temptation of sin? (vs. 16a)

What happens when we give in to the call of obedience? (vs. 16b)

According to verse 17, what do we know about the Romans to who Paul wrote this letter?

We have been “set free from sin.” We could call this Christian Liberty. Specifically, what have we been liberated or set free from?
Galatians 3:23-35

John 8:34-46 & Romans 6:14

1 Timothy 4:1-5

WORD STUDY: “Hagiasnom/Sanctification”

In verse 19 Paul says that being a slave to righteousness leads to sanctification/hagiasmon (Greek). This word means, “to set apart” or “consecrate.” As sanctified Christians we are to be set apart or consecrated to the service of our Lord. If you go back to lesson #2 you will see that the root word for hagiasmon is hagos/saint. Literally we are set apart to be saints.

In verses 20-22 Paul contrasts the earlier lives of the Romans to the life of freedom and sanctification he has just described. Complete the Chart.

Contrast	Old Life	New Life
Slaves to		
Free From		
Fruit of		

