

Romans and Galatians

Second Edition



ROMANS AND GALATIANS

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Romans and Galatians

About the Second Edition

Romans and Galatians, Second Edition offers the same quality teaching on faith and grace as the original edition of *Romans and Galatians*. The structure of the course remains the same—changes were made to wording and questions to aid in clarity. In essence, this second edition is a more user-friendly version of the first edition. We believe that both facilitators and students will appreciate the changes.

Description of the Course

In this course you will study Paul's letters to the Galatians and the Romans. You will look at the historical backgrounds and examine the vital theological issues in the early church with which Paul dealt. You will become better acquainted with the life, character, and ministry of the apostle Paul. You will also gain new insights into Christian life and service as you apply the teaching of these epistles to contemporary situations.

Course Introduction

You are about to embark on a study of two of the most significant books of the New Testament: Paul's epistle to the churches in Galatia and his magnum opus, the Epistle to the Romans. These letters have had an enormous impact on the history of the church. They were the pivotal documents of the Protestant Reformation. Both Martin Luther and John Wesley were profoundly impacted by these works and found Christ reading their pages.

Galatians has been called the Charter of Christian Liberty. The difference between Christianity and religion and between grace and law is clearly set forth in this small letter. Romans was Paul's summary of the Christian teaching. There is no more magnificent statement of the doctrines of grace than found in this letter.

But how will these books affect you? How will the study of these ancient letters make a difference in your walk with God?

To answer that question I want to take you on a journey to Romania in 1983 during the worst years of the Communist dictatorship. I had traveled twenty hours by train from Vienna to Bucharest and then five hours by car to a small village outside of Galati near the Soviet border. As we approached the village, the driver asked me to duck down in the back seat. No Westerner had ever been there before and security was tight. We entered the courtyard of a villa and the gates shut behind us. Out came five men. These men were the leadership of a highly persecuted movement of God in Romania, called the Lord's Army. I was meeting with them to begin teaching them the same course you are about to study.

My heart was filled with anticipation about meeting these men as a colleague had told me of the transformation this course was starting in their lives. He said, "These brothers through their own study of the New Testament had come to the conclusion that salvation was free. However, because of their church traditions and teachings they were unsure. But when they began the study of this course on Galatians and Romans, their own conclusions were confirmed. It is like a Protestant Reformation to these men!"

I will never forget the intensity of our discussions that evening. We sat around a small table in a dimly lit room drinking Romanian tea. I would ask questions about their study of Galatians. As I listened to their clear responses to the truth of the gospel and witnessed their expressions of joy, the words of my colleague rang so true!

Grace. This is the major theme of the New Testament and of these two books in particular. The men in that small village in Romania had been profoundly gripped by grace. These books will give you a magnificent picture of God's grace; His unconditional acceptance of you based upon the finished work of Christ. There is perhaps no more important truth to authentic Christian living. Let us begin.

Objectives of the Course

All of the Internet Biblical Seminary courses are based on the conviction that every Christian has a ministry. God has a purpose for your life and ministry. This course has been written to help you incorporate the great truths revealed in Galatians and Romans into your own life and service for Christ. When you finish this course you should be able to:

- Appreciate the up-to-date solutions that God supplies in these letters for problems that the Christian must face today and apply them as needed in your life and ministry.
- Appreciate more deeply the life, character, and ministry of the apostle Paul and apply the principles that will improve your own life and work.
- Discuss these aspects of the background of the Galatian and Roman epistles: the date of writing, the occasion for writing, and the recipients of these letters.
- Compare Galatians with Romans in terms of content, purpose, theme, occasion for writing, time of writing, style, and the key theological passages.
- Explain and trace the development of Paul's teaching on faith throughout these epistles.
- Use the diagrams, sketches, maps, and a chronological chart when teaching from these epistles.
- Apply the fundamental principles of inductive Bible study to your study of other Bible passages.
- Develop and improve your skills of interpreting other Bible passages as you use the methods that you have learned.

Units of Study

The lessons are grouped into four units:

Unit 1: Paul- Defender of the Faith

Lesson 1: Preparation of the Defender

Lesson 2: Preparation of the Defense

Lesson 3: God Gave Paul His Gospel

Unit 2: Paul Defends His Gospel

Lesson 4: Apostles Recognize Paul

Lesson 5: Scripture Teaches the Gospel

Lesson 6: Gospel Produces Sons

Lesson 7: Gospel Stands the Test of Life

Unit 3: Paul Explains His Gospel

Lesson 8: Introduction and Preview

Lesson 9: Man's Need of Salvation

Lesson 10: God's Provision for Salvation

Lesson 11: A New Life of Freedom

Lesson 12: Life in the Spirit

Unit 4: Paul Applies His Gospel

Lesson 13: Gospel for Jews & Gentiles

Lesson 14: The Gospel and the Christian

Lesson 15: The Gospel and the Church

As you plan your study schedule, decide the dates for when you want to finish each unit. You can then divide this time into study periods for each lesson.

We suggest that you try to do a lesson a week or three lessons per month. You can do this if you study about one hour each day.

Lesson Organization

Please give careful attention to every part of the lesson:

1. Title
2. Lesson Outline
3. Lesson Objectives
4. Lesson Assignments
5. Word Study
6. Lesson Development
7. Illustrations

The title, outline, and objectives provide a preview of the lesson. Your mind will be more alert and receptive, and you will learn better because of this preview. The lesson assignments describe how and in what order to complete the lesson. The word study prepares you for special terms in the lesson. The lesson development follows the lesson outline. Its comments, suggestions, and questions all help you reach the lesson objectives. Be sure to check your answers with the ones given for the study questions. These will fix your attention once more on the main points of the lesson. This procedure is designed to make your learning more effective and long-lasting. Take special note of the maps, charts, and other illustrations because they will help you to identify with a part of the early church, sharing its problems and letting the tremendous truths of these letters grip your heart. Also, you will find these illustrations useful in your preaching and teaching.

Author

The original author of this study guide is Paul A. Pomerville, an Assemblies of God missionary in Indonesia. His work as a pastor and in training others for the ministry has helped him prepare the course that you will enjoy and benefit from greatly. He has served as the director of the Sumatra School of Theology, and of the Theological Education by Extension pilot project in Indonesia. He has written some course materials for independent study in Indonesia. Recent activities include work on his graduate

program and teaching in Northwest College of the Assemblies of God (Kirkland, Washington, USA) where he received his Bachelor of Arts degree in Biblical Literature. The course was edited and revised by BEE World personnel in 1997. In 1999, the course was further edited by Doug Filkins and converted to Internet format by a team of Internet Biblical Seminary personnel. In 2010, BEE staff again revised and updated the material.

Recommended for Further Reading

The only reading required for this course is in your Bible and course book. You can, however, enrich your spiritual life, find help on each Bible passage, and discover a wealth of material for teaching and preaching by referring to any of these commentaries: *Matthew Henry's Commentary*; *Barnes' Notes on the New Testament*; *Adam Clarke's Commentary*; *Pulpit Commentary One Volume New Testament Commentary* by Wesley, Clarke and others; and *A Commentary on the Whole Bible* by Jamieson, Fausset and Brown.

We also recommend any of the following books:

Ball, Charles Ferguson. *The Life and Journeys of St. Paul*. Chicago: Moody Press, 1971 edition. A thrilling, popular biography.

Bruce, F.F. *Epistle of Paul to the Romans*. Grand Rapids: Eerdmans, 1969.

Cole, R.A. *Epistle of Paul to the Galatians*. Grand Rapids: Eerdmans, 1970.

Eerdman, Charles R. *The Epistle of St. Paul to the Romans*. Philadelphia: Westminster Press, 1929. A rather condensed expositional study.

Newell, William R. *Romans Verse by Verse*. Chicago: Moody Press, 1972 printing. Very good and strongly devotional.

Stalker, James. *The Life of St. Paul*. Old Tappan: Fleming H. Revell, 1950 edition. Popular as a biography and textbook. Very helpful.

Tenney, M.C. *Galatians: The Charter of Christian Liberty*. Grand Rapids: Eerdmans, 1954. Excellent use of various methods of Bible study.

Thomas, W.H. Griffith. *St. Paul's Epistle to the Romans*. Grand Rapids: Eerdmans, 1956. A very thorough exegetical and devotional study.

White, Reginald E.O. *Apostle Extraordinary: A Modern Portrait of St. Paul*. Grand Rapids: Eerdmans, 1962. Excellent insight into Paul's character and message.

Textbooks for the Course

Your Bible is the main textbook for this course. To help you interpret and apply its teachings, you will use this course.

Foreword: “The Just Shall Live By Faith”

“The just shall live by faith” (Gal 3:11; Rom 1:17). The emphasis Martin Luther placed on this truth in the sixteenth century resulted in the Protestant Reformation. This doctrine of justification by faith brought new life into the Church and became one of the central teachings of the evangelical churches. An understanding of this all-important biblical concept will result in a deeper appreciation of the grace of God as it has come to us in the Lord Jesus Christ. Our study will take us through the two books of the Bible that deal in detail with this fundamental doctrine.

From its earliest days, the Christian Church has raised questions concerning the relationship between law and grace. What was the purpose of the giving of the Law in the Old Testament? Were godly people in Old Testament times saved by obeying the Law? Does the plan of salvation in the New Testament differ from that in the Old Testament? Is a person saved by faith alone? Or is it a matter of faith plus works? Does the New Testament really teach that salvation must come through Jesus Christ alone? If a person is saved by faith alone does it make any difference what kind of life he lives? Why was it necessary for the Son of God to die on the cross in order to provide salvation for humankind? Paul deals with all these crucial questions in Galatians and Romans.

Matters of theology must always be examined in light of the Scriptures. It is with this in mind that we approach our study of Paul’s letters to the Galatians and Romans. We will do it reverently because these are part of God’s Word. We will do it prayerfully because we need the guidance of the Holy Spirit who inspired them through the apostle Paul. We will do it carefully and analytically because we need to love the Lord our God not only with our hearts but also with our minds (Mt 22:37). We will do it gratefully because we have already experienced God’s grace and are now given an opportunity to understand it better.

Our aim for this study goes beyond understanding the doctrines in Galatians and Romans. We also have a practical aim. Paul intentionally wrote these letters with both doctrinal and practical sections. He wants his audience to know that the righteousness of God received by faith is related to a person’s conduct. Paul was more than a theologian; he related what he believed and taught about God to real life. For him, doctrine and practice were inseparable. The key verse in his letter to the Romans reveals this conviction:

“For in the Gospel, a righteousness from God is revealed, a righteousness that is by faith from first to last” (Rom 1:17, NIV).

The faith that obtains the righteousness of God is to issue forth in living faith. The initial act of faith is to give birth to a living faith. The word *living* used here is not only living, which is the opposite of dead, but also *faith*, which is at work in life. It is a faith for living day by day—not just the single act which brings right standing with God, but also the continuous trust in, and response to, God, which results in sanctification.

Perhaps you have heard the saying, “The only gospel some people ever read is your life.” As the key verse above states, in the Gospel the righteousness of God is revealed by faith. It also means that the righteousness of God is revealed in *you* as you live by faith from day to day. This is our practical aim for you in this study.

Unit 1: Paul—Defender of the Faith

Whenever you begin to study a book of the Bible, it is important to learn all you can about the author of the book and also investigate the book's historical background.

In Lesson 1 of this first unit of study you will learn about Paul, who was the author God used to write both Galatians and Romans.

In Lesson 2 you will go on to discover important information about the Galatian Christians—who they were, where they lived, and what events prompted Paul to write a letter to them.

In Lesson 3 you will learn more about Paul and his conversion to Christianity in your study of the first chapter of Galatians.

Lesson 1: Preparation of the Defender

Lesson Introduction

You're about to begin a study of the life of the greatest apostle, the apostle Paul. Not only was he the one that God used to launch the Christian movement in Asia and Europe, but through him God wrote many epistles of the New Testament, including Galatians and Romans.

But why should we study him in a course on Galatians and Romans? The more you know of an author, the better you can understand his writings. This brilliant former Pharisee and persecutor of the church was dramatically converted to Christ on the road to Damascus. He became the champion of “grace,” God's unmerited favor granted to us through belief.

In this first lesson we will introduce you to his background and conversion and to survey his missionary impact.

Lesson Objectives

Topic 1 describes Paul's role as a defender of the Jewish faith prior to his conversion to Christianity.

In Topic 1, you will learn the significance of Paul's training and experience in Judaism, and personal characteristics that God developed in Paul before his conversion.

Topic 2 focuses on Paul's conversion to Christ.

In Topic 2, you will identify the influences that led to Paul's dramatic conversion and apply them to evangelism today.

Topic 3 summarizes Paul's early ministry as an apostle of Christ.

In Topic 3, you will begin to appreciate Paul's character, ministry, and writings.

Lesson Outline

- Topic 1: Defender of the Jewish Faith

 - Education and Experience

 - Paul's Personal Characteristics

- Topic 2: Conversion to Christ

 - Influences Leading to Conversion

 - Conversion

- Topic 3: Apostle of Christ

 - Early Missionary Experience

 - Glimpses of Paul in Galatians

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

By careful attention to the word study, you will understand the lessons better, increase your vocabulary, and prepare yourself to study more advanced theological courses.

Apostle - one who is sent; missionary. *Apostle* comes from Greek and *missionary* from Latin, but both originally meant the same thing. We think of an apostle as being ordained by God for an important mission, a person of great spiritual power and effectiveness, who takes the gospel into new fields.

Faith - trust; belief in God, religion, or spiritual things; what is believed. The faith that Paul first defended was the Old Testament teachings and the religious traditions of the Jews. Later he defended the Christian faith against false doctrine.

Gentile - person who is not a Jew. The Galatian churches were made up of Gentile believers and some Jewish believers.

Gospel - good news; the teachings of Jesus and the apostles; the basic truths about salvation through faith in Jesus Christ.

Martyr- person who chooses to die rather than renounce his faith; person who is put to death for his beliefs.

Messiah - the Anointed One. In Old Testament times, prophets, priests, and kings were anointed with oil to officially set them apart for God and His work. The prophets wrote about a coming Savior who would be Prophet, Priest, and King. God would anoint Him with the Holy Spirit, giving Him the authority and power to carry out His mission. He was the Messiah—the Anointed One—who would bring a solution to the world’s problems and establish a kingdom of universal peace, justice, and prosperity. *Messiah* is the Hebrew and *Christos* is the Greek word for Anointed One. When we call Jesus “*Christ*,” we are actually referring to His official position as the one God has anointed to be our Prophet, Priest, and King.

Theology - study of the nature of God and His relations to man and the universe; system of religious beliefs. Saul’s theological training was in the Old Testament Scriptures. These reveal the nature of God and give us the history of His relations to man and the universe up until the coming of Christ. Paul’s epistles are a clear presentation of Christian theology.

Topic 1: Defender of the Jewish Faith

Throughout Galatians we will see Paul defending the Christian faith against the Judaizers. Then in Romans we will study his dynamic presentation of the gospel. You have already read about the importance of these epistles. Now let us see how God prepared Paul through education and experience to write them.

Education and Experience

Objective 1 – At the end of this topic, you will be able to state how Paul’s training and experience in Judaism helped prepare him to proclaim and defend the gospel.

Paul, a brilliant young Jew from the city of Tarsus, was thoroughly schooled in the Old Testament Scriptures. When we first meet him, he is called by his Jewish name, Saul. He received his theological training at Jerusalem under one of the greatest Jewish teachers of that period—Gamaliel (Acts 22:3).

We can see how Saul's thorough training in the Scriptures was preparing him to understand the truths of the gospel and teach them to others. After God showed him that Jesus was the Messiah promised in the Scriptures, he was able to preach Christ from the Old Testament prophecies. God showed him the relationship between the Law and the Gospel of salvation through faith in Jesus Christ. From that time on, God used Saul's brilliant mind and good education to spread the gospel in the defense of the faith and in the formulation of Christian doctrine, which was founded in the Old Testament, that we have in the New Testament.

Read Acts 21:39-40 and Acts 22:1-4. After years of ministry, Paul has been arrested in the city of Jerusalem. He is using the opportunity, as he stands before an angry mob, to testify regarding his faith in Jesus. In the process, he reveals some details about his background that are important. These details give us a better understanding of the man who wrote Galatians and Romans, in addition to other New Testament books.

In order to fix in your memory what you have read you will do some study exercises. If you do not know the answer, look back over what you have read to find it. Some questions are related to Bible passages.

QUESTION 1

Read Acts 22:3. Name the province where Paul was born.

QUESTION 2

Who taught theology to Paul?

QUESTION 3

Where did Saul (later known as Paul) receive his Old Testament theological training? He says in Acts 22:3 that this occurred in "this city." You might have to read Acts 21 to answer this question.

- A. Rome
- B. Jerusalem
- C. Athens
- D. Tarsus

QUESTION 4

In Acts 26:24, the Roman ruler Festus said that Paul's great learning was making him what?

- A. Insane
- B. Foolish
- C. Revolutionary
- D. Brilliant

Paul was a defender of the Jewish faith before he became a defender of the Christian faith. He refers to himself as a Pharisee of the Pharisees. This means he was one of the strictest members of that sect. The Pharisees might be called the fundamentalists of Paul's day. They defended the truth of the Scriptures against false doctrines. They were very strict in keeping the traditions and regulations of the Jewish

religion and tried to force other Jews to keep them. They even criticized Jesus and wanted to kill Him because He healed people on the Sabbath, the day of rest.

It seems that Saul was not in Jerusalem at the time of Jesus' ministry. Perhaps he was in his native province of Cilicia during those years. However, he must have returned to Jerusalem not long after Jesus' crucifixion because we soon find him persecuting the newborn Christian church.



QUESTION 5

Match the cities to where they belong on the map. Review the cities presented on the map and match up their map locations with the correct name for that city.

<i>Map Location</i>	<i>City</i>
"1"	Tarsus
"2"	Jerusalem
"3"	Athens
"4"	Rome

According to the map correct answers to Question 6, note the location of the city of Tarsus. Notice where it is located in relation to Jerusalem. Fix in your mind the locations of Athens, Rome, Tarsus, and Jerusalem.

QUESTION 6

According to the map of Paul's Missionary Journeys, on what sea did Paul travel?

- A. Red Sea
- B. Mediterranean Sea
- C. Caspian Sea
- D. South Sea

Saul, a doctor of the Law and a strict Pharisee, was determined to defend the Jewish religion against any false teaching. He was used to teaching in the synagogues and arguing with the Sadducees, who did not believe in spirits, angels, or the resurrection of the body. Saul's experience in debating controversial topics sharpened this skill, which he would use extensively in his defense of Christianity.

When we first meet Saul of Tarsus, he is not just arguing about religion, he is one of a group of fanatical Pharisees who have decided to stamp out the gospel of Jesus Christ. Jesus claimed to be the Son of God. To Saul, such teaching is blasphemy, and blasphemers should be put to death! He believes that he is doing God's will when he tries to destroy the newly born Christian church.

Turn to the book of Acts. This was written by Luke, a medical doctor who was one of Paul's fellow workers. Read each of the passages below.

- Acts 7:54-60
- Acts 8:1
- Acts 8:3-4
- Acts 9:1-2

You can see now why we sometimes call Saul an apostle of the Law. He was sent on a special mission to a foreign country. By imprisoning the Christians in Damascus, he expected to stop them from spreading their teachings. He would defend the Jews in Damascus against what he considered heresy.

QUESTION 7

Open your Life Notebook and write your own opinion about how important Paul's good education and life experiences were in the work God had for him to do. How important do you think your studies and life experiences are for the work God has for you?

Paul's Personal Characteristics

Objective 2 – At the end of this topic, you will be able to identify many of the personal characteristics of Paul as found in the book of Acts and explain how God used these in Paul's ministry.

God has an amazing ability to take personal characteristics that we possessed prior to our conversion and transform them for His special use after we trust in Christ as our Savior. The apostle Paul serves as a powerful illustration of this principle.

QUESTION 8

Which of the following best describe Saul of Tarsus? (*Select all that apply.*)

- A. Jew, Pharisee, and zealous for the Law
- B. Lazy and timid
- C. Intelligent, educated, and influential
- D. Bold, energetic, and determined
- E. Heretic
- F. Strict and religious

QUESTION 9

Which of these choices indicate a characteristic that God was using to prepare Paul for his part in God's plan? (*Select all that apply.*)

- A. Jew, Pharisee, and zealous for the Law
- B. Intelligent, educated, and influential
- C. Missionary
- D. Bold, energetic, and determined
- E. Thorough and sincere
- F. Strict and religious

QUESTION 10

Read the article on Paul (refer to the Articles section at the end of this lesson). In your Life Notebook, record your observations concerning Paul's characteristics found in the following verses. Compare these characteristics with the answers given to the questions earlier in this section. They will not necessarily be the same, but they will give you additional insight into Paul's character.

- Acts 9:3-5
- Acts 9:6
- Acts 9:9-12
- Acts 9:13-14
- Acts 9:15
- Acts 9:16
- Acts 9:17-18

Topic 2: Conversion to Christ

Saul was expecting a savior to come—the promises and prophecies given in the Scriptures had to be fulfilled. Saul looked for the Messiah—the anointed one, the Christ—to come as a great political leader who would break the power of the Roman Empire, liberate the Jewish nation, and set up a God-ordained, righteous kingdom in Jerusalem that would dominate the whole world.

Jesus, with His talk about a spiritual kingdom, did not fit Saul's picture of the Messiah. And yet He claimed to be the Son of God, the Savior, the Messiah. This was the gospel—the good news—that His followers continued to preach with great power.

Saul refused to accept the fact that Jesus was the Messiah. Instead, he began to fight against anyone who claimed that He was. But his fight was really against Jesus Himself. While Saul thought he was doing God's will, in reality he was fighting against Him. Yet God intervened, and Saul became Paul.

Paul's personal testimony about his conversion is one of his most powerful proofs of the truth of the gospel. Wherever he went, he told how he learned that Jesus—whom he once hated and persecuted—was the Son of God and Savior of the world.

Objective 3 – At the end of this topic, you will be able to identify in the book of Acts the influences that led to Paul's conversion and consider the importance of such influences on the enemies of Christ today.

Influences Leading to Conversion

Let us look for some of the influences that may have contributed to Saul's conversion. Read the following passages in Acts and answer the questions.

QUESTION 11

Read Acts 5:12-39. What did the members of the Jewish council want to do to the apostles?

QUESTION 12

Who warned them not to?

QUESTION 13

What was his relationship to Saul?

QUESTION 14

He warned that in persecuting the apostles they might be:

- A. Doing the will of the Romans
- B. Fighting against God
- C. Pleasing God
- D. Resisting the will of the people

QUESTION 15

Read Acts 6:7. “Obedient to the faith” means believing the gospel, accepting Jesus as Savior, and following Him. According to this passage, who were obedient to the faith?

The conversion of so many religious leaders may have affected Saul deeply, though at the time it likely moved him to fight Christian doctrine.

QUESTION 16

Read Acts 6:8. What do you see in this passage that should have made Saul seriously consider the truth of the gospel that Stephen preached?

QUESTION 17

Read Acts 6:9-10. In this passage, who was teaching that Jesus was the Christ in the synagogue of the freed slaves?

QUESTION 18

Where was Paul from?

- A. Jerusalem
- B. Galilee
- C. Crete
- D. Cilicia

We are not told that Saul was one of these men who disputed with Stephen (refer to the Articles section at the end of this lesson), but it is possible. They were the ones who hired false witnesses against Stephen. The witnesses laid their clothes at the Pharisees’ feet while they stoned Stephen (Acts 7:58), as if he were the one in charge of the execution, or the one for whom they were working.

QUESTION 19

Read Acts 6:11-15. What was it about Stephen’s face that deeply impressed the members of the council at his trial?

QUESTION 20

Read Acts 7:51-54. How do you think Stephen's sermon would have affected Saul (this was before he became Paul)? The Bible says the listeners were cut to the heart. The climax likely made Saul furious. Why? (*Select all that apply.*)

- A. He was convicted.
- B. He became angry at the preacher instead of confessing his guilt.
- C. Stephen's sermon was an articulate presentation of the evidence.
- D. Saul acknowledged Stephen's educational background.

Notice that "they ground their teeth with rage." Instead of repenting they stoned Stephen to death.



QUESTION 21

Read Acts 7:55-56. Who did Stephen see?

To be at the right hand of a ruler was a position of honor and authority. Perhaps Saul could not forget Stephen's vision. If Jesus really were in heaven at God's right hand, this meant He was the Messiah; His claims and teachings were true. If so, Saul was fighting against God just as Gamaliel had said.

Read Matthew 5:44. We want to notice one more influence that helped lead Saul to Christ.

QUESTION 22

According to this verse, what did Jesus tell His followers to do for those who persecuted them?

- A. Pray for them.
- B. Argue with them.
- C. Persecute them for their own beliefs.
- D. Invite them to go to church.

When Saul became the chief persecutor of the church, he also became the target of the Christian's prayers. God answers prayer!

QUESTION 23

Using your Bible and what you have learned in this lesson, what should we as Christians think and do when we are facing persecution for our faith?

Conversion

We have three separate accounts of Saul's conversion given in the book of Acts. Some details are given in one that are not mentioned in others. Please read the record in Acts 9:1-19.

QUESTION 24

What finally changed Saul?

- A. A personal revelation of Christ
- B. Thoroughly losing the theological debate
- C. Miracles, signs, and wonders
- D. The persuasiveness of the argument from the fulfillment of prophecy

QUESTION 25

To whom did Jesus send Paul, according to Acts 9:15? (*Select all that apply.*)

- A. Gentiles
- B. Kings
- C. Romans
- D. The people of Israel

QUESTION 26

In your Life Notebook, write down your answers to the following questions.

Do you know anyone who was an enemy of Christ before his conversion? If possible, talk with him about his conversion. In what ways does his former experience help him to understand and meet opposition now? What led to his conversion?

Also, list in your Life Notebook the names of any enemies of the gospel, either groups or individuals, whom you will pray for.

Topic 3: Apostle of Christ

Immediately after Saul's conversion, he began to preach that Jesus was the Messiah—the Savior—and that the only way to be saved from sin was to believe in Jesus. From the beginning, he met opposition and persecution, but he was able to continue witnessing for Christ because he knew Jesus had chosen him for a special mission.

Early Missionary Experience

Objective 4 – At the end of this topic, you will be able to demonstrate an understanding of Paul's character and ministry.

QUESTION 27

Read Acts 9:1-19. Match the words or descriptions on the left column with the correct name on the right column.

<i>Descriptions</i>	<i>Name</i>
“Who are you, Lord?”	Judas
Speechless	Ananias
Placed hands on Saul	Saul
A homeowner	Saul’s Companions
Gave letters	High Priest
“You will be told what you must do.”	Jesus

The Bible tells us nothing about Saul's life for a number of years after his conversion. Some people think that he was preaching the Gospel in Cilicia and possibly in the northern part of the province of Galatia during this time, but we have no record of it. The next time we see him is when the church in Jerusalem sends Barnabas as a missionary to Antioch in the province of Syria. Barnabas goes to Tarsus to find Saul and to have him help in the Antioch church in Acts 11:22-26.

From that time on we see the development of the ministry of Saul, his missionary journeys, and his epistles. What a great apostle he was! As you read his epistles in the future, you will be better acquainted with him and will understand his message better.

QUESTION 28

In your Life Notebook, write down your observations about how Saul entered the ministry. Once you have made all of your observations, write down how God directed you to enter your ministry. What are the similarities and differences between Paul's experience and your experience? How will your experiences assist you when persecution comes? How will your experiences assist you in defending the gospel?

Acts 9:19

Acts 9:20

Acts 9:21

Acts 9:22

Acts 9:23-25

Acts 9:26-27

Acts 9:28-29

Glimpses of Paul in Galatians

Objective 5 – At the end of this topic, you will be able to demonstrate an understanding of Paul's writings.

Now you are ready to read Paul's letter to the Galatians. This reading is to help you experience the impact of Paul's personality, personal testimony, and ministry.

In preparation for your reading, imagine that you were converted by Paul's ministry in Galatia. He has been in your home many times to teach the Gospel to your family and some of your neighbors. Now you and the congregation that meets in your house don't know whether to follow the Judaizers or to continue on just as Paul has taught you. The day before some of the Judaizers are supposed to visit your congregation for a definite decision, you receive Paul's letter addressed to the churches in Galatia!

Now read the letter and imagine Paul speaking to you. Write down any special impressions that you receive about Paul in this reading of Galatians.

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Paul

(*small, little*). Nearly all the original materials for the life of St. Paul are contained in the Acts of the Apostles and in the Pauline epistles. Paul was born in Tarsus, a city of Cilicia. (It is not improbable that he was born between 1 BC and AD 5.) Up to the time of his going forth as an avowed preacher of Christ *to the Gentiles*, the apostle was known by the name of Saul. This was the Jewish name which he received from his Jewish parents. But though a Hebrew of the Hebrews, he was born in a Gentile city. Of his parents we know nothing, except that his father was of the tribe of Benjamin (Phil 3:5) and a Pharisee (Acts 23:6); that Paul had acquired by some means the Roman franchise (“I was free born,” Acts 22:28); and that he was settled in Tarsus. At Tarsus he must have learned to use the Greek language with freedom and mastery in both speaking and writing. At Tarsus also he learned that trade of “tentmaker” (Acts 18:3), at which he afterward occasionally wrought with his own hands. There was a goat’s hair cloth called *cilicium* manufactured in Cilicia and largely used for tents. Saul’s trade was probably that of making tents of this hair cloth. When St. Paul makes his defense before his countrymen at Jerusalem (Acts 22), he tells them that, though born in Tarsus, he had been “brought up” in Jerusalem. He must, therefore, have been yet a boy when he was removed, in all probability for the sake of his education, to the holy city of his fathers. He learned, he says, “at the feet of Gamaliel.” He who was to resist so staunchly the usurpations of the Law had for his teacher one of the most eminent of all the doctors of the Law. Saul was yet “a young man” (Acts 7:58) when the Church experienced that sudden expansion which was connected with the ordaining of the seven appointed to serve tables and with the special power and inspiration of Stephen. Among those who disputed with Stephen were some “of them of Cilicia.” We naturally think of Saul as having been one of these, when we find him afterward keeping the clothes of those suborned witnesses who, according to the Law (Deut 17:7), were the first to cast stones at Stephen. “Saul,” says the sacred writer, significantly, “was consenting unto his death.”

Saul’s conversion. AD 37 —The persecutor was to be converted. Having undertaken to follow up the believers “unto strange cities,” Saul naturally turned his thoughts to Damascus. What befell him as he journeyed thither is related in detail three times in the Acts, first by the historian in his own person, then in the two addresses made by St. Paul at Jerusalem and before Agrippa. St. Luke’s statement is to be read in Acts 9:3-19, where, however, the words “it is hard for thee to kick against the pricks,” included in the English version, ought to be omitted (as is done in the Revised Version). The sudden light from heaven; the voice of Jesus speaking with authority to his persecutor; Saul struck to the ground, blinded, overcome; the three-days suspense; the coming of Ananias as a messenger of the Lord; and Saul’s baptism—these were the leading features of the great event, and in these we must look for the chief significance of the conversion. It was in Damascus that he was received into the church by Ananias, and here, to the astonishment of all his hearers, he proclaimed Jesus in the synagogues, declaring him to be the Son of God. The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigor, for “many days,” up to the time when imminent danger drove him from Damascus. From the Epistle to the Galatians (Gal 1:17, 18), we learn that the many days were at least a good part of “three years,” AD 37–40 and that Saul, not thinking it necessary to procure authority to preach from the apostles that were before him, went after his conversion into Arabia and returned from thence to Damascus. We know nothing whatever of this visit to Arabia, but upon his departure from Damascus we are again upon historical ground and have the double evidence of St. Luke in the Acts and of the apostle in his Second

Epistle to the Corinthians. According to the former, the Jews lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall. Having escaped from Damascus, Saul betook himself to Jerusalem (AD 40) and there “assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.” Barnabas’ introduction removed the fears of the apostles, and Saul “was with them coming in and going out at Jerusalem.” But it is not strange that the former persecutor was soon singled out from the other believers as the object of a murderous hostility. He was, therefore, again urged to flee and by way of Caesarea betook himself to his native city, Tarsus. Barnabas was sent on a special mission to Antioch. As the work grew under his hands, he felt the need of help, went himself to Tarsus to seek Saul, and succeeded in bringing him to Antioch. There they labored together unremittingly for “a whole year.” All this time Saul was subordinate to Barnabas. Antioch was in constant communication with Cilicia, with Cyprus, with all the neighboring countries. The Church was pregnant with a great movement, and the time of her delivery was at hand. Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were “ministering to the Lord, and fasting” when the Holy Ghost spoke to them: “Separate me Barnabas and Saul for the work whereunto I have called them.” Everything was done with orderly gravity in the sending forth of the two missionaries. Their brethren, after fasting and prayer, laid their hands on them, and so they departed.

Traditional Portraits of Peter and Paul. These portraits are copied, same size as the original, from the bottom of a gilded glass cup found in the catacombs of St. Sebastian at Rome. The earliest interments by the Christians in the Roman catacombs included, besides Christian symbols, some objects of pagan regard. This having been the case in the section in which the glass cup bearing the group of the Savior, Paul, and Peter was discovered, it seems conclusive that the age was probably the fourth, if not the third, century. The absence of the nimbus (glory or circle) about the heads of Peter and Paul, and its presence around the Saviour’s, may indicate the third century or early in the fourth; for the nimbus was generally used around the heads of all saints and divine persons in the latter half of the fourth century. Tertullian speaks of glass cups as used in sacramental services, as also does Eusebius. In this picture, the Saviour is represented as presenting a crown of life to the apostles; the inscription is a prayer of the friends of the dead, who was laid in the tomb in the faith of Christ, and may be paraphrased, “Friendship’s blessing; may you live forever with thy (Saviour).”

The first missionary journey, AD 45–49 [this course follows the dates AD 48–49 for this journey].—As soon as Barnabas and Saul reached Cyprus, they began to “announce the word of God,” but at first they delivered their message in the synagogues of the Jews only. When they had gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, Sergius Paulus, the proconsul, who was converted. Saul’s name was now changed to Paul, and he began to take precedence over Barnabas. From Paphos “Paul and his company” set sail for the mainland and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to a place obscure in secular history but most memorable in the history of the kingdom of Christ—Antioch in Pisidia. Rejected by the Jews, they became bold and outspoken and turned from them to the Gentiles. At Antioch now, as in every city afterward, the unbelieving Jews used their influence with their own adherents among the Gentiles to persuade the authorities or the populace to persecute the apostles and to drive them from the place. Paul and Barnabas now traveled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country, which contained the cities Lystra and Derbe. Here they had to deal with uncivilized heathen. At Lystra the healing of a cripple took place. Thereupon these pagans took the apostles for gods, calling Barnabas, who was of the more imposing presence, Jupiter, and Paul, who was the chief speaker, Mercurius. Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and they allowed themselves to be persuaded into hostility by Jews who came from Antioch and Iconium, so that they attacked Paul with stones and thought they had killed him. He recovered, however, as the disciples were standing around him and went again into the

city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra and so to Iconium and Antioch. In order to establish the churches after their departure, they solemnly appointed “elders” in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the “opening of the door of faith to the Gentiles.” And so the first missionary journey ended.

The council at Jerusalem.—Upon that missionary journey follows most naturally the next important scene which the historian sets before us—the council held at Jerusalem to determine the relations of Gentile believers to the Law of Moses. (Acts 15:1-29; Gal 2)

Second missionary journey, AD 50–54 [this course follows the dates AD 50-52 for this journey].—The most resolute courage, indeed, was required for the work to which St. Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith and in past perils, Barnabas (Acts 15:35-40). Silas, or Silvanus, becomes now a chief companion of the apostle. The two went together through Syria and Cilicia, visiting the churches and so came to Derbe and Lystra. Here they find Timotheus, who had become a disciple on the former visit of the apostle. Him St. Paul took and circumcised. St. Luke now steps rapidly over a considerable space of the apostle’s life and labors. “They went throughout Phrygia and the region of Galatia” (Acts 16:6). At this time St. Paul was founding “the churches of Galatia” (Gal 1:2). He himself gives some hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent though unstable character of the people (Gal 4:13-15). Having gone through Phrygia and Galatia, he intended to visit the western coast, but “they were forbidden by the Holy Ghost to preach the word” there. Then, being on the borders of Mysia, they thought of going back to the northeast into Bithynia; but again the Spirit of Jesus “suffered them not,” so they passed by Mysia and came down to Troas. St. Paul saw in a vision a man of Macedonia, who besought him, saying, “Come over into Macedonia and help us.” The vision was at once accepted as a heavenly intimation; the help wanted by the Macedonians was believed to be the preaching of the Gospel. It is at this point that the historian, speaking of St. Paul’s company, substitutes “we” for “they.” He says nothing of himself; we can only infer that St. Luke, to whatever country he belonged, became a companion of St. Paul at Troas. The party, thus reinforced, immediately set sail from Troas, touched at Samothrace, then landed on the continent at Neapolis, and thence journeyed to Philippi. The first convert in Macedonia was Lydia, an Asiatic woman, at Philippi (Acts 16:13, 14). At Philippi, Paul and Silas were arrested, beaten, and put in prison, having cast out the spirit of divination from a female slave who had brought her masters much gain by her power. This cruel wrong was to be the occasion of a signal appearance of the God of righteousness and deliverance. The narrative tells of the earthquake, the jailer’s terror, his conversion, and baptism (Acts 16:26-34). In the morning, the magistrates sent word to the prison that the men might be let go, but Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and imprisoned without trial were Roman citizens. The magistrates, in great alarm, saw the necessity of humbling themselves. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to “the brethren” in the house of Lydia, they departed. Leaving St. Luke, and perhaps Timothy for a short time, at Philippi, Paul and Silas traveled through Amphipolis and Apollonia and stopped again at Thessalonica. Here again, as in Pisidian Antioch, the envy of the Jews was excited, and the mob assaulted the house of Jason, with whom Paul and Silas were staying as guests and, not finding them, dragged Jason himself and some other brethren before the magistrates. After these signs of danger, the brethren immediately sent away Paul and Silas by night. They next came to Berea. Here they found the Jews more noble than those at Thessalonica had been. Accordingly, they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought best that Paul should himself leave the city whilst Silas and Timothy remained behind. Some of the brethren went with St. Paul as far as Athens, where they left him, carrying back a request to Silas and Timothy that they would speedily join him. Here the apostle delivered that wonderful discourse reported in Acts 17:22-31. He gained but few converts at Athens and soon took his departure and went to Corinth. He was testifying with unusual effort

and anxiety when Silas and Timothy came from Macedonia and joined him. Their arrival was the occasion of the writing of the First Epistle to the Thessalonians. The two epistles to the Thessalonians—and these alone—belong to the present missionary journey. They were written from Corinth in AD 52, 53. When Silas and Timotheus came to Corinth, St. Paul was testifying to the Jews with great earnestness, but with little success. Corinth was the chief city of the province of Achaia and the residence of the proconsul. During St. Paul's stay, the proconsular office was held by Gallio, a brother of the philosopher Seneca. Before him the apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice and refused to go into the question. Then a singular scene occurred. The Corinthian spectators, either favoring Paul or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge and beat him before the judgment-seat. Gallio left these religious quarrels to settle themselves. The apostle, therefore, was not allowed to be "hurt" and remained some time longer at Corinth unmolested. Having been the instrument of accomplishing this work, Paul departed for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut off his hair at Cenchreae, in fulfillment of a vow (Acts 18:18). Paul paid a visit to the synagogue at Ephesus, but would not stay. Leaving Ephesus, he sailed to Caesarea and from thence went up to Jerusalem, Spring AD 54, and "saluted the church." It is argued, from considerations founded on the suspension of navigation during the winter months, that the festival was probably the Pentecost. From Jerusalem the apostle went almost immediately down to Antioch, thus returning to the same place from which he had started with Silas.

Third missionary journey, including the stay at Ephesus, AD 54–58 [this course follows the dates AD 53–57 for this journey]. Acts 18:23–21:17.—The great epistles which belong to this period—those to the Galatians, Corinthians, and Romans—show how the "Judaizing" question exercised at this time the apostle's mind. St. Paul "spent some time" at Antioch, and during this stay, as we are inclined to believe, his collision with St. Peter (Gal 2:11–14) took place. When he left Antioch, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," and giving orders concerning the collection for the saints (1 Cor 16:1). This letter was in all probability sent from Ephesus. This was the goal of the apostle's journeys through Asia Minor. He came down to Ephesus from the upper districts of Phrygia. Here he entered upon his usual work. He went into the synagogue, and for three months he spoke openly, disputing and persuading concerning "the kingdom of God." At the end of this time, the obstinacy and opposition of some of the Jews led him to give up frequenting the synagogue, and he established the believers as a separate society, meeting "in the school of Tyrannus." This continued for two years. During this time, many things occurred of which the historian of the Acts chooses two examples: the triumph over magical arts and the great disturbance raised by the silversmiths who made shrines for Diana—among which we are to note further the writing of the First Epistle to the Corinthians, AD 57. Before leaving Ephesus, Paul went into Macedonia, where he met Titus, who brought him news of the state of the Corinthian church. Thereupon he wrote the Second Epistle to the Corinthians, AD 57, and sent it by the hands of Titus and two other brethren to Corinth. After writing this epistle, St. Paul traveled through Macedonia, perhaps to the borders of Illyricum (Rom 15:19) and then went to Corinth. The narrative in the Acts tells us that "when he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abode three months" (Acts 20:2, 3). There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of his Epistle to the Romans, AD 58. That this was written at this time from Corinth appears from passages in the epistle itself and has never been doubted. The letter is a substitute for the personal visit which he had longed "for many years" to pay. Before his departure from Corinth, St. Paul was joined again by St. Luke, as we infer from the change in the narrative from the third to the first person. He was bent on making a journey to Jerusalem for a special purpose and within a limited time. With this view he was intending to go by sea to Syria. But he was made aware of some plot of the Jews for his destruction to be carried out through this voyage, and he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all

the churches for the poor at Jerusalem. These were sent on by sea and probably the money with them, to Troas, where they were to await Paul. He, accompanied by Luke, went northward through Macedonia. Whilst the vessel which conveyed the rest of the party sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Trogyllium, they arrived at Miletus. At Miletus, however, there was time to send to Ephesus, and the elders of the church were invited to come down to him there. This meeting is made the occasion for recording another characteristic and *representative* address of St. Paul (Acts 20:18-35). The course of the voyage from Miletus was by Coos and Rhodes to Patara and from Patara in another vessel past Cyprus to Tyre. Here Paul and his company spent seven days. From Tyre they sailed to Ptolemais, where they spent one day, and from Ptolemais proceeded, apparently by land, to Caesarea. They now “tarried many days” at Caesarea. During this interval, the prophet Agabus (Acts 11:28) came down from Jerusalem and crowned the previous intimations of danger with a prediction expressively delivered. At this stage, a final effort was made to dissuade Paul from going up to Jerusalem by the Christians of Caesarea and by his traveling companions. After a while they went up to Jerusalem and were gladly received by the brethren. This is St. Paul’s fifth and last visit to Jerusalem.

St. Paul’s imprisonment: Jerusalem, Spring, AD 58.—He who was thus conducted into Jerusalem by a company of anxious friends had become by this time a man of considerable fame among his countrymen. He was widely known as one who had taught with preeminent boldness that a way into God’s favor was opened to the Gentiles and that this way did not lay through the door of the Jewish Law. He had thus roused against himself the bitter enmity of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus as in their unconverted brethren. He was now approaching a crisis in the long struggle, and the shadow of it has been made to rest upon his mind throughout his journey to Jerusalem. He came “ready to die for the name of the Lord Jesus,” but he came expressly to prove himself a faithful Jew, and this purpose is shown at every point of the history. Certain Jews from “Asia,” who had come up for the pentecostal feast and who had a personal knowledge of Paul, saw him in the temple. They set upon him at once and stirred up the people against him. There was instantly a great commotion; Paul was dragged out of the temple, the doors of which were immediately shut, and the people, having him in their hands, were proposing to kill him. Paul was rescued from the violence of the multitude by the Roman officer, who made him his own prisoner, causing him to be chained to two soldiers, and then proceeded to inquire who he was and what he had done. The inquiry only elicited confused outcries, and the “chief captain” seems to have imagined that the apostle might perhaps be a certain Egyptian pretender who had recently stirred up a considerable rising of the people. The account in Acts 21:34-40 tells us with graphic touches how St. Paul obtained leave and opportunity to address the people in a discourse which is related at length. Until the hated word of a mission to the Gentiles had been spoken, the Jews had listened to the speaker. “Away with such a fellow from the earth,” the multitude now shouted, “it is not fit that he should live.” The Roman commander, seeing the tumult that arose, might well conclude that St. Paul had committed some heinous offense, and carrying him off, he gave orders that he should be forced by scourging to confess his crime. Again the apostle took advantage of his Roman citizenship to protect himself from such an outrage. The chief captain set him free from bonds, but on the next day called together the chief priests and the Sanhedrin and brought Paul as a prisoner before them. On the next day a conspiracy was formed, which the historian relates with a singular fullness of detail. More than forty of the Jews bound themselves under a curse neither to eat nor drink until they had killed Paul. The plot was discovered, and St. Paul was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to Caesarea to Felix, the governor or procurator of Judea. He therefore put him in charge of a strong guard of soldiers, who took him by night as far as Antipatris. From thence a smaller detachment conveyed him to Caesarea, where they delivered up their prisoner into the hands of the governor.

Imprisonment at Caesarea, AD 58–60.—St. Paul was henceforth, to the end of the period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated

throughout with humanity and consideration. The governor before whom he was now to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. After hearing St. Paul's accusers and the apostle's defense, Felix made an excuse for putting off the matter and gave orders that the prisoner should be treated with indulgence and that his friends should be allowed free access to him. After a while he heard him again. St. Paul remained in custody until Felix left the province. The unprincipled governor had good reason to seek to ingratiate himself with the Jews, and to please them he handed over Paul, as an untried prisoner, to his successor, Festus. Upon his arrival in the province, Festus went up without delay from Caesarea to Jerusalem, and the leading Jews seized the opportunity of asking that Paul might be brought up there for trial, intending to assassinate him by the way. But Festus would not comply with their request. He invited them to follow him on his speedy return to Caesarea, and a trial took place there, closely resembling that before Felix. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of St. Paul's appeal to Caesar. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa arrived with his sister Bernice on a visit to the new governor. To him Festus communicated his perplexity. Agrippa expressed a desire to hear Paul himself. Accordingly, Paul conducted his defense before the king, and when it was concluded, Festus and Agrippa and their companions consulted together. They came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. And Agrippa's final answer to the inquiry of Festus was, "This man might have been set at liberty, if he had not appealed unto Caesar."

The voyage to Rome and shipwreck, Autumn, AD 60.—No formal trial of St. Paul had yet taken place. After a while arrangements were made to carry "Paul and certain other prisoners," in the custody of a centurion named Julius, into Italy; and amongst the company, whether by favor or from any other reason, we find the historian of the Acts, who in chapters 27 and 28 gives a graphic description of the voyage to Rome and the shipwreck on the island of Melita or Malta. After a three-months stay in Malta, the soldiers and their prisoners left in an Alexandria ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion, and whilst they were spending seven days at Puteoli, news of the apostle's arrival was sent to Rome. (Spring, AD 61.)

First imprisonment of St. Paul at Rome, AD 61–63.—On their arrival at Rome, the centurion delivered up his prisoners into the proper custody, that of the praetorian prefect. Paul was at once treated with special consideration and was allowed to dwell by himself with the soldier who guarded him. He was now therefore free "to preach the Gospel to them that were at Rome also" and proceeded without delay to act upon his rule—"to the Jews first." But as of old, the reception of his message by the Jews was not favorable. He turned, therefore, again to the Gentiles, and for two years he dwelt in his own hired house. These are the last words of the Acts. But St. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by him which contribute some particulars to his biography.

Period of the later epistles.—To that imprisonment to which St. Luke has introduced us—the imprisonment which lasted for such a tedious time, though tempered by much indulgence—belongs the noble group of letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after these we cannot determine, but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four. In this epistle, St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person (Phil 1:25;

2:24). Whether this hope was fulfilled or not has been the occasion of much controversy. According to the general opinion, the apostle was liberated from imprisonment at the end of two years, having been acquitted by Nero, AD 63, and left Rome soon after writing the letter to the Philippians. He spent some time in visits to Greece, Asia Minor, and Spain, and during the latter part of this time wrote the letters (first epistles) to Timothy and Titus from Macedonia, AD 65. After these were written he was apprehended again and sent to Rome.

Second imprisonment at Rome, AD 65–67.—The apostle appears now to have been treated not as an honorable state prisoner, but as a felon (2 Tim 2:9). But he was allowed to write the second letter to Timothy, AD 67. For what remains, we have the concurrent testimony of ecclesiastical antiquity that he was beheaded at Rome by Nero in the great persecutions of the Christians by that emperor, AD 67 or 68.

From: *Paul* from Smith's Bible Dictionary. Public Domain.

Stephen

<ste'-vn> ([Stevfano", *Stephanos*], "crown" (Acts 6:5 through Acts 8:12)): Known best as the proto-martyr of the Christian church, introducing the heroic period of persecutions. He deserves as well to be called the first great apologist for Christianity, since it was this that brought on his death as a martyr (circa AD 36 or 37).

His Personal Antecedents:

As his name and his relations in the church at Jerusalem seem to imply (Acts 6:3 ff), he was a Hellenist, i.e. a Greek-speaking Jew. Thus he belonged to that class of Jews usually residing outside of Palestine who, though distinguished from the orthodox Palestinian Jew by a broader outlook on life due to a more liberal education, were Jews nonetheless, the original Jewish element predominating in their character, and who might be true Israelites indeed, as Stephen was. Of his conversion to Christianity we know nothing, though there is a tradition that he was among the Seventy. As Stephen by his life and work marks a period of transition in the development of the early Christian church, so his name is connected with an important new departure within the organization of the church itself, namely, the institution of the office of the Seven (Acts 6:1 ff), who were entrusted with the administration of the work of relief in the church at Jerusalem — the foundation of the diaconate (Iren., *Haer.*, i.26; Cyprian, *Epist.*, iii.3). Of the seven men, all Hellenists, elected to this office at the occasion of a grievance of the Hellenistic Christians in the Jerusalem church against the Hebrew Christians, to the effect that in the distribution of alms their widows were being discriminated against, Stephen, who heads the list, is by far the most distinguished.

His Character And Activity:

Stephen more than met the requirements of the office to which he was elected (Acts 6:3); the record characterizes him as "a man full of faith and of the Holy Spirit" (Acts 6:5), i.e. of an enthusiastic faith and of a deep spirituality, and his activity was not restricted to the functions of his office; in fact, while nothing is said of the manner in which he fulfilled the duties of his office, though without doubt he fulfilled them faithfully, the record makes it very clear that the importance of Stephen lay in his activity as a preacher, a witness for Christ; it is this activity which has given him the place he holds in history (Acts 22:20). In itself that is not surprising, for in the early Christian church every Christian was at once a witness for Christ, and lay-preaching was common. The Seven from the first were occupied with essentially spiritual work, as also the later diaconate was engaged in something far different from mere charity organization. But Stephen was especially qualified for this high work, having been endued by the Holy Spirit with apostolical gifts, not only that of preaching, but also that of working miracles (Acts 6:8). In his freer views of Jewish Law and customs, due to his deeper conception and better understanding of the essence of Christianity, he even excelled the apostles.

His Teaching:

He burst the bonds of Judaism, by which the other apostles were still bound, by teaching that the temple and the Law of Moses were evanescent and that Christianity was destined to supersede Judaism (Acts 6:14). These freer views of Stephen, though possibly attributable to his Hellenic culture, were certainly not of Hellenistic origin, for just their promulgation is what brought him into controversy with the Hellenistic synagogues of Jerusalem. Though the Hellenist dispensed himself from keeping all of the Pharisaic additions to the Law, he always regarded the Law of Moses and the temple at Jerusalem as highly as the Palestinian Jew. Even Philo characterizes the Law of Moses in distinction from the laws of other nations, as steadfast, immovable, and unchangeable, placing it on a level with the laws of Nature. The true source of Stephen's freer views of the Mosaic Law and the temple was Christ's own teachings, Stephen showing a wonderfully ripened understanding of them, paralleled only by that of Paul some time later. Christ's words regarding the temple (Jn 4:20-24; Mk 13:2) not only led Stephen to see that the true worship of God was not confined to the temple, but opened his eyes as to the purely formal character of this worship in that day, which, far from being true worship, had become a mere ceremonialism (Mk 7:6), and in the words of Christ (Jn 2:19) he saw an intimation of the new temple which was to take the place of the old. Thus also his conception of the transitory nature of the Mosaic Law may be traced to Christ's teaching as to the Sabbath, the laws of purifying, the fulfillment of the Law and Jewish customs of the day (Mt 5:20), and of a better righteousness than that of the Pharisees and scribes (Mt 9:16). As Christ had been drawn into controversy with Pharisees and scribes on account of these freer views, and as His word about the temple was used to frame the accusation against Him in His trial, so also in the case of Stephen. He did not hesitate to preach his views, choosing the Hellenistic synagogues for this purpose and soon became engaged in controversies there. But, as the record says, his opponents "were not able to withstand the wisdom," i.e. better understanding, convincing knowledge, "and the Spirit," i.e. the deep earnestness and spirituality, "by which he spake" so convincingly (Acts 6:10; Mt 10:19, 20). Seeing themselves beaten, they took recourse to the ignoble method of declaring him a blasphemer and a heretic, by using the same foul means that the enemies of Jesus had resorted to, by suborning false witnesses to the plot, by stirring up the people against him, by appealing to their Jewish prejudices and to the scribes and elders, members of the Sanhedrin, and thus eventually brought about his arraignment.

His Arraignment Before The Sanhedrin:

The accusation which they brought against him, through the introduction of false witnesses, included a twofold charge, one against his person, a charge of blasphemous words against Moses which would make him also a blasphemer of God, and one against his teaching, charging him with revolutionary and radical statements concerning the temple and the Law (compare Mk 14:58; 13:2; 15:29). "Customs of Moses" (Acts 6:14) were the institutions that distinguished the Jews and that were derived from Moses. By his reference to "this place" and "these customs" Stephen was understood to imply the destruction of the temple and the change of the Law, Christianity thus aiming not only at the overthrow of the Jews' religion but the very termination of their national existence.

The charge against Stephen's person was a baseless accusation. There was no blasphemy on the part of Stephen, save by perversion of his words. The charge against his teaching was both false and true. It was false as an implied insinuation that he impugned the divine origin and character of the temple and the Mosaic Law, but it was true as far as he conceived both to be only of a temporary nature and serving a merely provisional purpose, which, as we have seen, constituted the peculiarity of his teaching. As in the trial of Christ, the judge, Pontius Pilate, read his true verdict, "I find no guilt in him," written on His countenance and whole bearing, thus here the record tells us that the judges of Stephen, "All that sat in the council... saw his face as it had been the face of an angel" (Acts 6:15; 2 Cor 3:18); as if in refutation of the charge made against him, Stephen receives the same mark of divine favor which had been granted to Moses. It is a significant fact that Stephen was not arraigned before the Sanhedrin as being a Nazarene,

though at bottom it was the real cause of his arraignment. Thus also his defense before the Sanhedrin, though the name of Jesus was not mentioned until the very last, was in reality a grand apology for Christ.

His Defense Before The Sanhedrin:

While the assembly was overawed by the evidence of singular innocence and holiness written upon the countenance of Stephen (Acts 6:15), the question of the high priest “Are these things so?” broke in upon the silence. It drew forth from Stephen that masterful pleading which, so sublime in form and content and bare of all artificiality, belongs to the highest type of oratory, characterized by its deep, earnest, and genuine spirituality, the kind of oratory of which the great speeches of our own martyred Lincoln were models. It is not so much a plea in self defense as a grand apology for the cause which Stephen represents.

Beginning by mentioning “the God of glory” and ending with a vision of that glory itself, the speech is a wonderful apotheosis of the humble cause of the Nazarene, the enthusiastic tribute of its first great martyr delivered in the face of death. The contents of his speech are a recital of the most marked phases of Jewish history in the past, but as read from the point of view of its outworkings in the present — old facts interpreted by a spirit-filled disciple of Christ. It is in reality a philosophy of Israel’s history and religion, and insofar it was a *novum*. Thus the new feature that it furnishes is its philosophy of this history which might be termed the Christian philosophy of Jewish history. In appealing to their reason, he calls up picture after picture from Abraham to Moses; the speech exhibits vividly the continuity and the progress of the divine revelation which culminated in Jesus of Nazareth, the same thought as that expressed by Christ in Matthew 5:17 of the principal agreement between the Old Testament and the New Testament revelation.

The emotional appeal lies in the reverential and feeling manner in which he handles the history sacred to them all. The strong appeal to the will is made by holding up the figure of Moses type of the Law, in its vital significance, in such a way as passionately to apply it to the fundamental relation of divine plan and human conduct. Thus the aim of Stephen was to point out to his hearers the true meaning of Jewish history and Jewish Law in reference to the present, i.e. in such a way that they might better understand and judge the present and adjust their conduct to it accordingly. Their knowledge of Jewish history and Jewish religion as he would convey it to them would compel them to clear him of the accusation against him as blasphemer and false teacher.

In accordance with the accusation against him, his defense was a twofold one: personal defense and defense of his teaching.

1. Personal Defense

The charge of blasphemy against God and contempt of the Law is implicitly repudiated by the tenor of the whole speech. The courteous and at once endearing terms in Stephen’s address (Acts 7:2) to the council and the terms “our fathers” and “our race” in Acts 7:2, 19 by which he closely associates himself with his hearers. His declaration of the divine majesty of Yahweh with which the speech opens (7:2); of the providential leading of the patriarchs (7:8, 10); his recognition of the Old Testament institutions as divinely decreed (7:8); his reference to the divine sanction of the Law and its condemnation of those who had not kept it (7:53), at the close of his speech, clearly show his reverence. Not only reverence for the past history of the Jewish race, but as well for its Sacred Writings and all of its religious institutions. It makes evident beyond a doubt how ungrounded the accusation of blasphemy against him was. Therefore the difference between Stephen and his opponents must be due, not to impiety or frivolity in Stephen, but to some other cause. Stephen himself shows what the other cause is unmistakably in the second part of his defense.

2. Defense of His Teaching

The fundamental differences between Stephen and his opponents, as is evident from the whole tone and drift and purpose of his speech, lay in that he judged Old Testament history from the prophetic point of view, to which Jesus had also allied Himself, while his opponents represented the legalistic point of view

so characteristic of the Jewish thought of that day. The significance of this difference is borne out by the fact upon which Stephen's refutation hinges, namely, the fact, proved by the history of the past, that the development of the divine revelation and the development of the Jewish nation, so far from combining, move in divergent lines, due to a disposition of obstinate disobedience on the part of their fathers, and that therefore not he but they were disobedient to the divine revelation. Thus in a masterful way Stephen converts the charge of Antinomianism and anti-Mosaism brought against him into a countercharge of disobedience to the divine revelation, of which his hearers stood guilty in the present as their fathers had in the past. In this sense, the speech of Stephen is a grand apology for the Christian cause which he represented, inasmuch as it shows clearly that the new religion was only the divinely-ordered development of the old and not in opposition to it.

The main arguments of the speech may be summed up as follows:

a. God's self-manifestation to Israel in revealing His covenant and His will, so far from being bound to one sanctuary and conveyed to one single person (Moses), began long before Moses and long before there was a temple. Thus it was gradual, and as it had begun before Moses it was not completed by him, as is evident from his own words, "A prophet shall God raise up unto you from among your brethren, like unto me" (Acts 7:2-37).

b. The Jews to whom these revelations were granted, so far from being thankful at all stages of their history, had been slow to believe and understand them because they "would not be obedient" (Acts 7:39, 57). They resisted the purpose of God by obstinately and stiff-neckedly opposing those through whom God worked. Thus their fathers had turned away from Moses at the very moment when he was receiving God's greatest revelation, and, instead of obeying the "living oracles" (7:38) he gave them, turned to idol-worship for which God punished them by the Babylonian captivity (7:39-43). They had killed the prophets who had protested against the dead ritualism of the temple-worship and raised their voice in behalf of a true spiritual worship as that of the tabernacle had been (Acts 7:44-50, 52). This disposition of disobedience so characteristic of the race in its whole history, because, in spite of the divine revelation received, they remained unregenerate (7:51), reached its culmination in that awful crime of betrayal and murder committed by the present generation upon the "Righteous One" whose coming the prophets had predicted the rejection of Jesus of Nazareth, by which the Jews doomed not only their national existence, but also their temple-worship and the reign of the Law to destruction (7:52).

Though the name of Jesus was not uttered by Stephen in his speech and does not occur until in his dying prayer, his hearers could not fail to notice the hidden reference to Him throughout the entire speech and to draw parallels intended by Stephen: as Joseph and Moses, types of the Messiah, had been rejected, scorned, and ill-treated (Acts 7:9, 27, 39) before being raised to be ruler and deliverer, so Jesus had also been repulsed by them.

The climax of his speech is reached in Acts 7:51-53, when Stephen, breaking off the line of argument, suddenly in direct address turns upon his hearers, and, the accused becoming the accuser, charges them openly with the sin of resisting the Holy Spirit, with the murder of the prophets and the Righteous One, and with continual disobedience to the Law. These words which mark the climax, though probably not the close of the speech, pointed the moral in terms of the most cutting rebuke and were at once prophetic as to the effect the speech would have upon his hearers and for him.

Martyrdom Of Stephen:

Such arguing and directness as Stephen's could have but one result. Prejudiced and enraged as they were, the unanswerable arguments of Stephen, based on their own Scriptures, made them mad with fury and doubtless through their demonstrations they stopped the speech. But Stephen, animated with enthusiasm and inspiration, was vouchsafed a vision of the "glory of God," which he had mentioned in the beginning of his speech (Acts 7:2), and of Jesus, whose cause he had so gallantly defended (Acts 7:55). Stephen, standing there, his gaze piercing into heaven, while time and human limitations seemed effaced for him,

marks one of the most historic moments in the history of Israel, as his words constitute the most memorable testimony ever uttered in behalf of Christ: “Behold, I see the heavens opened, and the Son of man” — the only place where this title is uttered by any other person than Jesus — “standing on the right hand of God” (Acts 7:56). Now the audience could restrain its rage no longer, and the catastrophe followed immediately. Contrary to Roman law and order they took Stephen, and without awaiting a sentence against him, amid a tumultuous scene, stoned him to death, the punishment prescribed in Mosaic Law for a blasphemer (Deut 17:7; Lev 24:14-16). This recourse to lynch law may have been connived at by the Roman authorities, since the act was without political significance. It is noteworthy, however, that the Jewish legal forms were observed, as if to give to the violence the appearance of legality. Accordingly, Stephen was taken outside the city (Lev 24:14; compare Lk 4:29); the witnesses threw the first stone at him (compare Deut 17:7) after taking off their upper garments and laying them at the feet of a “young man named Saul” (Acts 7:58) — afterward Paul, now about 30 years old — who evidently had charge of the whole proceedings.

Stephen died as he had lived, a faithful witness to his Master whom he acknowledged as such amid the rain of stones hurled at him, loudly calling upon His name, “Lord Jesus, receive my spirit” (Acts 7:59; compare Lk 23:46) and whose spirit he exemplified so nobly when, with a final effort, bending his knees, he “cried with a loud voice, Lord, lay not this sin to their charge” (Acts 7:60; compare Lk 23:34). “And when he had said this, he fell asleep” (Acts 7:60; compare 1 Cor 15).

The impression made by Stephen’s death was even greater than that made by his life. Though it marks the beginning of the first great persecution of Christians, the death of the first Christian martyr resulted in the greatest acquisition Christianity has probably ever made, the conversion of Saul of Tarsus. The vision of the risen and exalted Jesus vouchsafed to the dying Stephen presented Christianity to Saul of Tarsus in a new light, tending to remove what had been its greatest stumbling block to him in the Crucified One. This revelation, coupled with the splendid personality of Stephen, the testimony of his righteous life, the noble bravery of his sublime death, and above all his dying prayer, fell upon the honest soul of Saul with an irresistible force and inevitably brought on the Damascus event, as Augustine clearly recognized: “Si Stephanus non orasset, ecclesia Paulum non habuisset.” Judged by his teaching, Stephen may be called the forerunner of Paul. He was one of the first to conceive of the fact that Christianity represented a new order of things and as such would inevitably supersede the old order. Thus his teachings forecast that greatest controversy of the first Christian century, the controversy between Judaism and Christianity, which reached its culmination-point in the Council of Jerusalem, resulting in the independence of the Christian church from the fetters of Judaistic legalism.

Orr, J., M.A., D.D. General Editor. “Stephen,” *The International Standard Bible Encyclopedia*. 1915.

Lesson 1 Self Check

QUESTION 1

Which of the character traits below did Paul possess that later helped him to be an apostle?

- A. Boldness
- B. Laziness
- C. Inarticulate speech
- D. Dishonesty

QUESTION 2

According to Acts 9:15, Jesus sent Paul to the Gentiles, kings, and _____.

- A. The apostles
- B. The people of Israel
- C. Believers abroad
- D. The Sanhedrin

QUESTION 3

A personal revelation from whom finally convinced Saul that he was wrong to persecute the church?

- A. Judas Iscariot
- B. Jesus Christ
- C. Peter
- D. Moses

QUESTION 4

Paul's rigorous training in the Scriptures hindered his ministry after he became a Christian. *True or False?*

QUESTION 5

What did Jesus tell His followers to do for those who persecuted them?

- A. Bless
- B. Beat
- C. Pray
- D. Curse

QUESTION 6

What did the members of the Jewish council want to do to the apostles?

- A. Excommunicate them
- B. Rebuke them
- C. Recognize them
- D. Kill them

QUESTION 7

The Bible gives us a complete picture of Paul's years immediately after his conversion. *True or False?*

QUESTION 8

Paul received his religious training in Jerusalem. *True or False?*

QUESTION 9

Shortly before he was stoned to death, what or who did Stephen see? (*Select all that apply.*)

- A. An angel
- B. The heavenly throne
- C. God's glory
- D. Jesus Christ

QUESTION 10

Festus taught theology to Paul. *True or False?*

Lesson 1 Answers to Questions

QUESTION 1: Cilicia

QUESTION 2: Gamaliel

QUESTION 3

B. Jerusalem

QUESTION 4

A. Insane

QUESTION 5

Map Location	City
"1"	Rome
"2"	Athens
"3"	Tarsus
"4"	Jerusalem

QUESTION 6

B. Mediterranean Sea

QUESTION 7: *Your answer*

QUESTION 8

- A. Jew, Pharisee, and zealous for the Law
- C. Intelligent, educated, and influential
- D. Bold, energetic, and determined
- F. Strict and religious

QUESTION 9

- A. Jew, Pharisee, and zealous for the Law
- B. Intelligent, educated, and influential
- C. Missionary
- D. Bold, energetic, and determined
- E. Thorough and sincere
- F. Strict and religious

QUESTION 10: *Your answer*

QUESTION 11: *Your answer should be one of the following:*

Kill them, Execute, Kill, Put to death

QUESTION 12: Gamaliel

QUESTION 13: *Your answer should be one of the following:*

Teacher, Professor, Instructor, Master

QUESTION 14

B. Fighting against God

QUESTION 15: *Your answer should be one of the following:*

Priests, Priest

QUESTION 16: *Your answer should be one of the following:*

Great wonders and miraculous signs, Signs, Wonders, Miracles

QUESTION 17: Stephen

QUESTION 18

D. Cilicia

QUESTION 19: *Your answer should be one of the following:*

His face was like the face of an angel., Angel

QUESTION 20

- A. He was convicted.
- B. He became angry at the preacher instead of confessing his guilt.

QUESTION 21: *Your answer should be one of the following:*

Jesus standing at the right hand of God., God, Jesus, Son

QUESTION 22

A. Pray for them.

QUESTION 23: *Your answer should be similar to the following:*

2 Timothy 3:12 says, "Those who desire to live godly in Christ Jesus will be persecuted." As men and women who desire to live godly lives, we should expect persecution. When we are persecuted, we should endure it (1 Cor 4:12). We should bless those who persecute us (Rom 12:14). We should be confident that it will not separate us from God (Rom 8:35). And we should pray for those who persecute us (Mt 5:44).

QUESTION 24

A. A personal revelation of Christ

QUESTION 25

A. Gentiles

B. Kings

D. The people of Israel

QUESTION 26: *Your answer*

QUESTION 27

<i>Descriptions</i>	<i>Name</i>
"Who are you, Lord?"	Saul
Speechless	Saul's Companions
Placed hands on Saul	Ananias
A homeowner	Judas
Gave letters	High Priest
"You will be told what you must do."	Jesus

QUESTION 28: *Your answer*

Lesson 1 Self Check Answers

QUESTION 1

A. Boldness

QUESTION 2

B. The people of Israel

QUESTION 3

B. Jesus Christ

QUESTION 4: False

QUESTION 5

C. Pray

QUESTION 6

D. Kill them

QUESTION 7: False

QUESTION 8: True

QUESTION 9

C. God's glory

D. Jesus Christ

D. QUESTION 10: False

Lesson 2: Preparation of the Defense

Lesson Introduction

In Lesson 2, we begin our study of the book of Galatians. This small epistle is probably one of the first epistles that Paul wrote. He had just returned from his first missionary journey where he founded the churches in Galatia, and he learned that legalism had already penetrated the new communities. Picking up the pen, he immediately addresses what he believes to be a dire threat to the purity of the gospel. He is concerned about the character and teaching of the Judaizers who have come into these churches after him and spread poisonous truths there.

Does it really make any difference what you believe? Do you as a Christian worker have any responsibility to correct others who are teaching a gospel that is somewhat different from what you have been taught? Paul's behavior provides an important example for all of us to follow.

Lesson Objectives

Topic 1 concerns the defense of the faith needed in Galatia.

In Topic 1, you will discover...

- The importance of Paul's letter in resolving the crisis of legalism
- The date when this letter was written
- How the Judaizers caused the crisis of legalism

Topic 2 deals with the defense of the faith needed in the early church.

In Topic 2, you will learn about...

- Key issues and events during the period of transition in the early church
- The firm stand that early church leaders took in their conflict with the Judaizers

Topic 3 focuses on the defense of the faith needed today.

In Topic 3, you will begin applying this letter to issues in the church today by...

- Comparing legalism in Galatia with legalism today
- Describing the correct use of New Testament epistles
- Memorizing the main points of Paul's defense in Galatians
- Identifying the value of Paul's defense in your own life
- Identifying the response Christian leaders should have to this letter

Lesson Outline

Topic 1: Defense of the Faith Needed in Galatia

The Crisis of Legalism

Date of the Epistle

Crisis in Galatia

Topic 2: Defense of the Faith Needed in Early Church

Transitional Issues in Christianity

Events during Period of Transition

Conflict with the Judaizers

Topic 3: Defense of the Faith Needed Today

Dealing with Legalism Today

Characteristics of New Testament Epistles

Development of Paul's Defense in Galatians

Your Study of Paul's Defense

Responsibility of Christian Leaders

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Ethnic - cultural; having to do with the various groups of people and their characteristics and customs. Ethnically, the Galatians were descendants of the Gauls and received their name from them.

Heresy - a belief or opinion contrary to the established doctrines of a church or a religious system.

Judaize - to conform to Jewish rule, customs, and ideas, or to get others to conform to them. The Judaizers that we study about in Galatians were the Jewish Christians who tried to get all the Gentile Christians to become Jews and follow all the religious regulations of the Jewish Law.

Justification - being freed from the guilt of sin and its punishment and receiving the righteousness of God. We will have a fuller definition later. Paul wrote this letter to the Galatians to let them know that justification is by faith in Jesus Christ alone. The Judaizers were teaching that justification was by faith in Christ plus keeping the Jewish Law.

The Law - the code of laws that God gave Moses, also called the Mosaic law. This term is also used for the whole system of Jewish religious requirements.

Legalism - insistence on keeping certain rules, or the Law, in order to be saved or to maintain a right standing with God.

Proselyte - a convert from one religion to another. The Jews in New Testament times had won many Gentiles from their worship of idols to the worship of the one true God. These proselytes became Jews.

Topic 1: Defense of the Faith Needed in Galatia

Does it really make any difference what you believe? The apostle Paul thought so.

From the time of his conversion to Christ, Paul began to teach and preach the good news that the Son of God died for our sins and rose again to give us eternal life with Him. He taught that we can be saved from our sins and live a life pleasing to God only by faith in Jesus Christ.

Because of this message, he was persecuted, whipped, thrown into jail, stoned, and left for dead. Like thousands of Christians throughout the centuries, he was ready to die rather than deny the truth of the gospel. And he was finally beheaded because he stood for the truth.

The Crisis of Legalism

Objective 1 – At the end of this topic, you will be able to show the importance of Paul's letter to the Galatians in meeting the crisis of legalism.

QUESTION 1

Read 2 Corinthians 11:23-29. Which verses speak of Paul's physical sufferings in order to proclaim the gospel or because of his stand for the truth? (*Select all that apply.*)

- A. Verse 23
- B. Verse 24
- C. Verse 25
- D. Verse 26
- E. Verse 27
- F. Verses 28-29

Paul was not satisfied just to have people accept Jesus as their Savior. He wanted to be sure they were all grounded in the truth. He taught them the Scriptures. He established churches in the homes of the new Christians and gave them practical advice about how to live the Christian life. After he went on to preach the gospel in other areas, he prayed daily for his converts and kept in touch with them by letter. When problems arose, it was not uncommon for the churches to send someone to Paul for advice.

QUESTION 2

In 2 Corinthians 11:23-29, what does Paul's list of sufferings demonstrate?

- A. His pride in his sufferings
- B. His concern for his converts
- C. His superiority over other apostles
- D. His physical endurance

Paul's letter to the Galatians is a defense of the Christian faith against legalism. God inspired Paul to write this defense in order to meet the local crisis in the churches of Galatia, the general crisis in Christianity at that period, and many similar crises of churches and individuals throughout Christian history including today.

In this first section of Lesson 2, you will study the details of the crisis in the churches of Galatia. You will be looking for answers to two questions:

Who were the Galatians?

What was the crisis?

Answering these questions will help you to better understand the problem of legalism so that you can meet Objective 1. It will also help you see the *purpose* and *structure* of the book of Galatians more clearly.

Location and Identity of the Galatians

Objective 2 – At the end of this topic, you will be able to use maps and a chronology chart to understand the North and South Galatian Theories and explain who the Galatians were.

QUESTION 3

Read Galatians 1:1-2. To whom does Paul address this letter?



QUESTION 4

What sea is south of Galatia (modern Turkey)?

- A. Aegean Sea
- B. Black Sea
- C. Caspian Sea
- D. Mediterranean Sea

QUESTION 5

What does *ethnic* mean? (*Select all that apply.*)

- A. Cultural
- B. Someone who hates others
- C. Having to do with various people groups
- D. Someone who is poor

Paul founded several churches in the southern part of the Roman administrative province of Galatia—Lycania.

QUESTION 6

What was the original name of the southern part of the province of Galatia?

- A. Lycia
- B. Pamphylia
- C. Cappodocia
- D. Lycaonia

Read Galatians 1:6-7; 3:1. Paul comments on the fickleness or instability of the Galatians. He is amazed at how easily they have been swayed from their doctrinal conviction and from their personal loyalty to the one who had first given them the gospel. Read the exciting, turbulent record of Paul's first missionary journey there in Acts 14. How the crowds welcomed Paul and Barnabas! But see how quickly fanatical Jews turned the crowd against the apostles.

QUESTION 7

Look at the maps of Paul's Missionary Journeys (refer to the Articles section at the end of this lesson). After Paul left Antioch, how many cities did he visit on his first journey, before he returned home?

- A. 3
- B. 8
- C. 6
- D. 2

QUESTION 8

Read Acts 13:14; Acts 13:42-52; Acts 14:1-5; Acts 14:6; Acts 13; Acts 19, then name the cities where the people received the message gladly but later turned against Paul. (*Select all that apply.*)

- A. Antioch
- B. Pisidian Antioch
- C. Iconium
- D. Lystra

Look again at the maps of Paul's Missionary Journeys (refer to the Articles section at the end of this lesson). Find Pisidian Antioch, Lystra, Iconium, and Derbe.

QUESTION 9

On which missionary journeys did Paul visit Pisidian Antioch, Lystra, Iconium, and Derbe? (*Select all that apply.*)

- A. First Journey
- B. Second Journey
- C. Third Journey
- D. Fourth Journey

QUESTION 10

Paul passed through Galatia on all four of his journeys. *True or False?*

Date of the Epistle

Objective 3 – At the end of this topic, you will be able to use maps and a chronology chart to explain when this epistle was written.

We will now see what we can learn about *when* Paul wrote to the Galatians.

Paul tells us the number of years between certain events in his life, but we are not sure exactly when some of these took place. As a result, any chronology of Paul's life is only tentative. The chronology chart will help you see the general order of events in Paul's ministry. You may want to make a poster of it to use in your teaching.

On the maps of Paul's Missionary Journeys (refer to the Articles section at the end of this lesson), look at the one showing Paul's journey to Rome and locate Jerusalem, Caesarea, and Rome. Look at the chart Pauline Chronology (refer to the Articles section at the end of this lesson). The first column lists the dates of the events, missionary journeys, and writing of the epistles that are important in your study. The second lists the missionary journeys and the epistles that were written. Answer the following questions from the information given on the chart of Pauline Chronology (refer to the Articles section at the end of this lesson).

QUESTION 11

Name the city that Paul visited most frequently.

QUESTION 12

After which missionary journey did Paul write to the Galatians?

- A. First Journey
- B. Second Journey
- C. Third Journey
- D. Fourth Journey

QUESTION 13

He wrote to the Galatians just before what conference?

QUESTION 14

Paul converted to Christianity in what year?

- A. AD 29 or 30
- B. AD 31 or 32
- C. AD 34 or 35
- D. AD 36

QUESTION 15

What are the dates of the first missionary journey?

- A. AD 48-49
- B. AD 50-53
- C. AD 54-58
- D. AD 63-67

QUESTION 16

Match the events of Paul's life with the corresponding dates which best fit.

<i>Events</i>	<i>Date</i>
The writing of Paul's letter to the Romans	AD 49
Paul's travel to Jerusalem for the Council	AD 57
Paul's execution in Rome	AD 49 or 50
The writing of Paul's letter to Galatians	AD 68

QUESTION 17

How many epistles of Paul are listed?

- A. Ten
- B. Twelve
- C. Thirteen
- D. Fourteen

The epistle to the Galatians was written very early. In fact, it may very well have been the first of the Pauline epistles. The area of Galatia was already evangelized at the close of the first missionary journey.

It seems that Paul wrote this letter shortly after his first missionary journey and just before his journey to the Jerusalem Council in AD 49. We know that the subjects Paul wrote about in Galatians were dealt with in the Jerusalem Council (Acts 15). If this had already taken place, Paul would surely have mentioned the decisions made there. The Council definitely decided that Gentile Christians would not have to be circumcised or keep the Jewish laws. Since Paul does not mention this ruling, we may suppose that Galatians was written *before* the Jerusalem Council, which occurred in AD 49.

Crisis in Galatia

Objective 4 – At the end of this topic, you will be able to explain who the Judaizers were and the crisis they provoked in the churches of Galatia.

The Christian churches that Paul had founded in Galatia were torn with conflict over questions that would affect their whole way of life. The heart of Paul's message to them had been salvation through faith in Jesus Christ. But other teachers had come with a different message. The Galatians wondered which message to believe.

Paul writes to defend the gospel, and the Galatians, against error. The theme of his letter is found in Galatians 3:11: "The just shall live by faith" (KJV). This is the key verse of the epistle.

The Galatian churches were made up of both Jews and Gentiles. The Jews had always thought that any Gentile who wanted to be saved had to become a Jew and keep the Mosaic law. But Paul had taught them that Jesus had died for their sins, and faith in Him brought salvation to Jew and Gentile alike.

Now some questions had arisen that were of vital importance to the Galatians and to Christianity—is the gospel simply the Jewish religion plus faith in Jesus Christ? Is Christianity to be a sect within Judaism, an extension of the Mosaic law? Does a person need to become a Jew and conform to Jewish culture in order to be a Christian? Is Christianity a legal system? Is it faith in Jesus Christ plus the law?

In the Galatian churches, there was a group of believers that answered "yes" to all of the questions in the paragraph above. They were Jewish Christians who had formerly been Pharisees. The Pharisees were the

strictest sect of Judaism, extreme legalists, determined to stamp out heresy, and ready to kill those who did not keep the Jewish laws and traditions. Paul himself had been a fanatical Pharisee and knew very well what the Gentile converts were facing in the churches that he had founded.

At the core of this crisis is the question:

What Is The Gospel?

Religion + Faith in Christ =Gospel? OR

Jewish Culture + Faith =Gospel? OR

Law + Faith =Gospel? OR

Faith in Christ alone =Gospel?

The basic error of the Judaizers was not that they substituted something for Christ's work, but rather that they tried to add something to it. Have you ever seen anything like that happen? They were distorting the Gospel message that Paul had originally given the churches. They insisted that in order to become a good Christian, a person first had to become a good Jew. They insisted that the Gentile Christians had to be circumcised and keep certain parts of the Jewish Law in order to be saved. They taught that salvation is by faith in Christ and by keeping the law.

Memorize Galatians 3:11.

QUESTION 18

Galatians 3:11 the theme of the epistle to the Galatians. *True or False?*

QUESTION 19

Who opposed this truth that no one is justified by the law?

- A. The Apostles
- B. The Galatians
- C. The Judaizers
- D. Peter

QUESTION 20

The Gentile Christians in Galatia were in crisis because they did not know if their faith required them to keep the Mosaic law. *True or False?*

QUESTION 21

Who were the Judaizers?

- A. Reformers in the Jewish religion
- B. Liberals in the Christian church
- C. Legalists insisting on Jewish laws
- D. Converts to Judaism

QUESTION 22

What was the Judaizers' basic error?

- A. They did not believe in Christ.
- B. They added something to the work of Christ as the basis for justification and sanctification.
- C. They substituted the Mosaic law for Christ.
- D. They failed to convert to Christianity from Judaism.

QUESTION 23

In your Life Notebook, answer the following questions: Who were the Galatians? Why did Paul write to the Galatians? What did Paul believe was happening to their faith? Was there evidence to this fact?

This completes your study of the crisis of legalism in Galatia. The crisis in Galatia was part of a larger crisis in Christianity. Paul's response to the Galatians will make more sense when you understand what was happening in the church as a whole.

Topic 2: Defense of the Faith Needed in Early Church

To appreciate the importance of the epistle to the Galatians, we must realize that **all Christianity** faced the same crisis. It was a time of transition. We need to trace briefly some of the issues and events that led to this crisis.

As you move through this second section of Lesson 2, you will look for answers to the following key questions:

- 1) What transitional issues arose during the establishment of the early church?
- 2) What stand did early church leaders take with regard to Christian liberty?

Transitional Issues in Christianity

Objective 5 – At the end of this topic, you will be able to describe important issues during the period of transition in the early church.

At the time of Paul's conversion, the church was made up almost entirely of Jews who had accepted Jesus as their Messiah. There were few Gentile converts. After the mission of Barnabas and Paul (Acts 13–14), the church began to grow rapidly among the Gentiles. This raised an important question: how were these Gentiles to be received into the church? The Judaizers answered, "They must be circumcised and become good Jews as well as have faith in Jesus." They interpreted Christianity as the Jewish religion plus faith in Jesus Christ. To them, the gospel was an extension of the law of Moses.

Today we wonder how Christians could have such a concept of the gospel. How could they fail to realize that Christianity was different from the Jewish religion? In the early years of the church, even the Roman government regarded Christianity as a branch of Judaism. Later the government recognized that Christianity was different from Judaism and treated it as a separate religion.

Christianity was distinctly Jewish at first. Jesus' followers were Jews. Those who received the Holy Spirit on the day of Pentecost were Jews who believed in Jesus. The 3,000 converts were Jews and proselytes to Judaism. The Jewish Christians did not view their new spiritual experience as something distinct from Judaism.

The transition from Judaism to Christianity was slow in the early church. We read the account of the transition in the Acts of the Apostles. In the first chapters, we find the believers going frequently to the temple at the regular hours of prayer. Although they were Christians filled with the Holy Spirit, they still felt an obligation toward the Mosaic law, Jewish customs, and worship in the temple. But they also gathered together in private homes for teaching, fellowship, prayer, and eating their meals together (Acts 2:42, 46).

QUESTION 24

In the very beginning, Christianity was...

- A. Recognized as a new religion.
- B. Regarded as a branch of Judaism.
- C. Regarded as a Gentile religion.
- D. Viewed as a religion for Jews and Gentiles.

QUESTION 25

Which book records the transition of the early church is found?

- A. The gospel of John
- B. Galatians
- C. Acts
- D. Only in the writings of the early church fathers

Events During the Period of Transition

Objective 6 – At the end of this topic, you will be able to describe important events during the period of transition in the early church.

As a background for your study of the epistles, you need to review briefly the events in the transition of the early church from Judaism to Christianity.

QUESTION 26

Read Acts 8-11. Notice the events that caused people to realize that Christianity was different from Judaism. Which passages show that God's plan included Gentiles as well as Jews? (*Select all that apply.*)

- A. Acts 9:15
- B. Acts 10:22
- C. Acts 10:28
- D. Acts 10:34-35
- E. Acts 10:43 - 46
- F. Acts 11:17-21



Transition Event 1: Philip's Ministry in Samaria

Following the death of Stephen, the first Christian martyr, the church was scattered throughout Judea and Samaria. Philip's ministry in Samaria, a place hated by the Jews, was a significant step in the transition of the church from Judaism to its international nature. The Samaritans were a mixed race, part Jew and part Gentile. Because of their intermarriage with non-Jews, the Jews despised them and their country. The great response of these people to the gospel was reinforced by the visit of Peter and John from the Jerusalem church. In Samaria, the gospel triumphed over racial prejudice. The Holy Spirit came upon them, providing a sign of God's approval to those who would question this spread of the gospel.

Transition Event 2: Paul's Commission to the Gentiles

The conversion of Paul, together with his commission as an apostle to the Gentiles, is probably the most significant step in the transition from Judaism to Christianity. God had chosen Paul for His ministry. (See Acts 9:15; Acts 22:21; 26:17; Rom 15:16; Gal 1:16; 2:7-8; Eph 3:1-7.)

Transition Event 3: Peter's Vision and Ministry to Cornelius

Another important factor in the transition of the church from its Jewish nature to an international Christianity was the preaching of Peter. His ministry to the household of the Italian centurion Cornelius (Acts 10) was an important step. Peter's divine direction to minister to these Gentiles in Caesarea and the subsequent outpouring of the Holy Spirit was proof that the gospel was not confined to one people group.

This account is also important in combating the idea that the Gentiles must be either circumcised or complete any other requirement before they enter the church. After Peter saw the Gentiles receive the Holy Spirit just as the Jews had, he baptized them in water.

It is worth noting here that receiving the Gentiles into the church was:

- Prompted by the Holy Spirit (Acts 10:19).
- Explained by Spirit-anointed preaching (Acts 10:43).
- Confirmed by the Holy Spirit coming upon those Gentiles who heard the gospel and believed (Acts 10:44).

When Peter returned from his preaching tour among the Gentiles, he was questioned about his ministry and actions. Those who questioned him were Jewish Christians in the Jerusalem church. These men were possibly the members of the sect of the Pharisees who were later called Judaizers. Peter related the story of the outpouring of the Holy Spirit as proof that God had also granted repentance to the Gentiles (Acts 11:18).

QUESTION 27

How did Peter and the other Jews know that God had saved Cornelius and his family without making them become Jewish proselytes (see Acts 10:45-47)? *(Select all that apply.)*

- A. They saw that God had filled them with the Holy Spirit.
- B. They saw them laying hands on the sick and they were healed.
- C. They heard them speaking in tongues by the power of the Holy Spirit.
- D. They heard the sound of the "rush of a mighty wind" indicating that they had been filled with the Holy Spirit.

Transition Event 4: Conversion of Gentiles at Antioch

The great movement of the Gentiles to Christ in Antioch brought the transition from Judaism to Christianity near completion. This movement in Antioch was brought about by Jews and proselytes to Judaism from the church at Jerusalem. When they were scattered following the death of Stephen, these

believers witnessed and preached the gospel as they went from city to city. The Jewish believers apparently only spoke to Jews, but the Gentile Christians preached the gospel to Gentiles (see Acts 11:19, 20).

The great response to the gospel from the Gentiles in Antioch made that city the center of Gentile Christianity. The church at Antioch of Syria was the largest Gentile church in the early period of transition. Believers were called Christians for the first time at Antioch. This new name reflected the truth that Christianity was becoming clearly something other than Judaism. This same Antiochian church sent Paul and Barnabas on their first missionary journey. It was on this journey that the churches of Galatia were planted among the Gentiles (see Acts 13–14).

QUESTION 28

Which of the following is **not** an important event in the transition of the faith which brought about the realization that Christianity was different from Judaism?

- A. Philip's ministry in Samaria
- B. Paul's commission to the Gentiles
- C. The growth of the church in Jerusalem
- D. Peter's vision and ministry to Cornelius
- E. Conversion of Gentiles at Antioch

QUESTION 29

Which church sent Barnabas and Paul to evangelize to the Gentiles?

- A. The church in Jerusalem
- B. The church in Caesarea
- C. The church in Pisidian Antioch
- D. The church in Antioch

QUESTION 30

Who had taken the gospel to Antioch of Syria?

- A. Christians from Jerusalem—both Jews and Gentiles—who were fleeing from persecution.
- B. Jewish Christians sent by the church in Jerusalem.
- C. Gentile Christians who were sent on a missionary journey.
- D. Paul and Barnabas.

Conflict with the Judaizers

Objective 7 – At the end of this topic, you will be able to appreciate the firm stand the early church leaders took for Christian liberty.

Wherever Paul preached the gospel of salvation through faith in Jesus Christ, the Judaizers followed him and tried to force the Gentile converts to be circumcised and become Jews. As a result, the period of transition was one of crisis both for the individual churches, such as in Antioch and Galatia, and also for Christianity as a whole.

Paul had been appointed by God as an apostle to the Gentiles. He was recognized by the leaders of the Christian church as God-appointed for this work. He therefore had the responsibility of stating clearly

what the requirements were to be for the Gentiles. This, of course, had to be done through the leading of the Holy Spirit and in harmony with the teachings of the Holy Scriptures.

God gave Paul this leading as he wrote the epistle to the Galatians. Doubtless he had already used many of these scriptural proofs in his preaching and teaching, but in this epistle, he systematically set them down on paper.

The Judaizers did not limit their work to the churches in Galatia. After Paul and Barnabas had returned from their first missionary journey, men from Judea visited the church at Antioch, preaching that the believers had to be circumcised (Acts 15:1). Paul and Barnabas debated with these men and opposed their teaching. The situation was so critical that the church decided to send Paul, Barnabas, and some others to Jerusalem. There, in a council with the apostles and elders, the matter would be decided (Acts 15:2).



QUESTION 31

Some teachers were teaching the new Christians that unless they were circumcised according to the Mosaic law, they were not saved. *True or False?*

It is possible that Paul wrote his letter to the Galatians at this time, defending justification by faith alone. Some commentators suggest that at this council, Paul may have used a copy of Galatians or the same general arguments.

At the council, the Judaizers debated with the apostles on the relationship of the Law of Moses to salvation; however, the council disagreed with the Judaizers. The council's decisions led to the separation of Christianity from Judaism.

Read the record of the council in Acts 15:4-31 as it is important to have a right understanding of the seriousness of the crisis for Christianity and the problem of the Galatian churches. Notice the response of the apostles as they speak against the Judaizers. Pay special attention to the conclusion reached by the council.

QUESTION 32

What does Acts 15:5 tell you about the Judaizers? (*Select all that apply.*)

- A. They were a sect of the Pharisees.
- B. They were a sect of the Sadducees.
- C. They insisted that the Gentile converts should follow the Mosaic law.
- D. They insisted that the Gentile converts should be circumcised.

QUESTION 33

In Acts 15:7-11, what is Peter's belief as to how Gentiles are saved and what should be required of them? (*Select all that apply.*)

- A. They are saved by the grace of the Lord Jesus.
- B. They should not be made to keep the Mosaic law.
- C. They are saved by obeying Jesus' commands.
- D. They should be encouraged to obey the Mosaic law.

QUESTION 34

James spoke in favor of the Judaizers (Acts 15:13-21). *True or False?*

QUESTION 35

The teaching of the Judaizers originated with the apostles in Jerusalem (Acts 15:24). *True or False?*

The decision of the council was clearly against the Judaizers. Peter and James, the half brother of Jesus, supported Paul and Barnabas in favor of freeing the Gentile Christians from the bondage of Mosaic law.

Christianity was clearly seen to be a matter of faith in Jesus Christ (Acts 15:11). Gentiles would enter the church on the basis of faith in Jesus Christ alone. They would not be required to be circumcised in order to be received, as the Gentile converts to Judaism were. The council urged the Gentiles to avoid practices that would unnecessarily offend Jews, but they remained firm in their decision that salvation is by grace through faith alone in the Lord Jesus (Acts 15:23-29).

The Jerusalem church sent back two of their own members, Judas (called Barsabas) and Silas, with Paul and Barnabas to let the Christians at Antioch. The men assured the church that Paul and Barnabas were not bringing a false report in their own favor.

With this background information you can understand much more clearly the message of Galatians and its importance in helping determine the course of Christianity. Try to imagine what life would be like now for you as a Christian if Christianity had become just one branch of the Jewish religion. Do you suppose it would have survived at all? Do the issues at stake at the Jerusalem Council become more interesting and important to you? We can all be thankful that God gave Paul the revelation of truth that he presented in the letter to the Galatians and at the Jerusalem Council!

Practice drawing the following chart until you can do it easily.

QUESTION 36

In your Life Notebook, answer the following questions:

What steps did Paul take to combat the legalism that had developed in the Galatian churches? How effective were each of these steps?

Doctrines of Salvation

	SAVED
Judaism	By keeping God's laws
Judaizers	By faith in Christ and keeping the Law
Paul	By faith in Christ (and not by works)
Galatians	Faith in Christ? Or Faith + Works?
Christians today	What will you teach them?

Topic 3: Defense of the Faith Needed Today

Down through the ages, Christianity has been threatened and shaken by false doctrine that has crept into the church.

Sometimes, rather than turning back to the Torah or law of Moses, Christians have adopted a legalistic attitude. Different churches have had their own set of regulations that were considered essential for a person to keep in order to go to heaven. Many people still trust that their own efforts to lead a Christian life to save them. Some feel that the social gospel—helping those who are in need—is the path to salvation. Others think that belonging to a Christian church will save them.

For all of these churches and people, Galatians brings God's message for their own spiritual crisis: "The just shall live by faith!"

Dealing with Legalism Today

Objective 8 – At the end of this topic, you will be able to compare the crisis in Galatia with similar crises that some churches face today.

A problem facing the Galatian Christians was legalism. What do we mean by this word? Legalism is a tendency to add certain acts of obedience to initial faith as conditions for salvation or to prove that one is truly born again. If salvation is by faith alone apart from works, then faith itself cannot include such works as baptism, repentance, turning, conversion, etc.

QUESTION 37

What are some of the legalistic tendencies that you see in your church, denomination, or churches in your country? Think of things added to simple faith for salvation or things added to prove that one is genuinely saved.

This final section of Lesson 2 will help you begin to discover ways that the message of Galatians can be applied to your life and the lives of people in your church.

First, you will learn about the importance of New Testament epistles for the teaching of doctrine and master the principle points of Paul's message to the Galatians.

Characteristics of New Testament Epistles

Objective 9 – At the end of this topic, you will be able to state how epistles were used in Paul's day.

Literature is often used by religious, cults, and other groups who want to promote their ideas. How much do we depend on literature in our evangelism and Christian training?

Although there were no printing presses in Paul's day, the educated people realized the importance of setting down their teachings on paper. The epistles played a vital part in the guidance of the newly formed Christian churches. To understand their importance, we will look at what epistles were and how they were used in the New Testament world.

Writing letters seems to be as old as the history of writing itself. However, in Paul's time, people used letters for more than personal communication. These non-personal letters were written for different reasons. Some contained special teaching or instruction, called epistles, and others were used for written speeches. During the classical Greek period (from the 5th to the 3rd century BC), writers used the epistle form in publishing their scientific, philosophical, and literary works.

You will find several kinds of letters among the twenty-one epistles of the New Testament. A few of them, such as like Philemon, are personal messages from the sender to the receiver. Others were sent to a particular church; answering questions that its members had asked the apostles, dealing with its problems, and giving doctrinal studies and practical advice on how to live the Christian life. The letters Paul wrote to the church at Corinth and the church at Thessalonica were this type. Romans is more like the epistles of the classical Greek period in that it is a thorough, orderly presentation of Christian doctrine.

Galatians was not written to an individual, or one particular church, but to a group of churches that all had the same problem. Since there were no duplicating machines or printing presses in those days, an epistle of this type was sent to the main church in an area. Then copies were made by hand and passed from church to church so that each congregation could study the teaching.

QUESTION 38

The classical Greek writers used epistles to publish their scientific, philosophical, and literary works.
True or False?

QUESTION 39

How many epistles are there in the New Testament?

- A. Twenty
- B. Twenty-one
- C. Twenty-six
- D. Twenty-seven

QUESTION 40

Galatians was a letter written to who?

- A. An individual
- B. A church
- C. A group of churches
- D. The church of Jerusalem

QUESTION 41

In which books will you find the most fully developed doctrinal teachings?

- A. Historical books
- B. Gospels
- C. Epistles
- D. Prophetic books

QUESTION 42

What are the two main types of teaching that are found in the epistles? *(Select all that apply.)*

- A. Doctrinal teaching
- B. Historical teachings
- C. Practical advice for Christian living
- D. Cultural teachings

The epistles of the New Testament are letters, but they are more than letters! God inspired the writers. He gave them the solutions to problems in the church. He revealed new truths to them, guided their thoughts, led them in their choice of words. The message of the epistles was God-breathed. It was God's message for particular people and churches 2,000 years ago—but it has also been God's message for all Christians and all churches down through the ages.

QUESTION 43

There is no difference between the classical Greek epistles and the New Testament epistles. *True or False?*

Development of Paul's Defense in Galatians

Objective 10 – At the end of this topic, you will be able to use an outline of the epistle to the Galatians and give its five main divisions from memory.

To understand the way Paul develops the defense of his gospel, we must realize that the Judaizers challenged not only his teaching but also his right to teach. It seems that some of the Judaizers who were from Jerusalem claimed to represent the official position of the Christian church regarding the Law. They claimed that since they came directly from the church in Jerusalem, they would have the most accurate understanding. They tried to convince the Galatian Christians that Paul was a false apostle with a false gospel. For this reason, Paul begins his epistle with a defense of his apostleship.

He then goes on to defend his gospel. He shows that the gospel of salvation by faith is taught by the Scriptures.

Finally, he shows the practical results of the gospel he preaches. Faith in Christ produces a Spirit-filled life of victory over sin. But efforts to keep the law lead only to defeat.

The outline that follows will help you trace Paul's defense of the gospel. Read and study the following outline.

Outline of Galatians

God Gave Paul His Gospel	Galatians 1
Paul's Apostleship and Gospel	1:1-12
▪ Apostolic Greeting	1:1-5
▪ Only One True Gospel	1:6-9
<i>Finality of the Gospel</i>	
<i>Relationship of Messenger to Message</i>	
▪ The Gospel From God — Not Man	1:10-12
Paul's Conversion and Commission	1:13-24
▪ His Opposition to the Gospel	1:13-14
▪ Revelation and Direction From God	1:15-24
<i>Chosen by God for Service</i>	
<i>Called and Converted</i>	
<i>Directed for Service</i>	
Apostles Recognize Paul's Gospel	Galatians 2
Consultation With Church Leaders	2:1-5
▪ Visit to Jerusalem	2:1-2
<i>Time, People, and Purpose</i>	
<i>Divine Guidance</i>	
▪ Test Case for Gentile Christians	2:3-5
Official Recognition Given	2:6-10
▪ Recognition of Paul's Gospel	2:6-8
▪ Recognition of Paul as an Apostle	2:8-10
Peter Corrected by Paul's Gospel	2:11-21
▪ Peter's Mistake and Paul's Rebuke	2:11-14
▪ Justification by Faith Without Law	2:15-18
▪ Dead to the Law — Alive in Christ	2:19-21

Scripture Teaches the Gospel of Faith		Galatians 3
Gospel of Faith Revealed by Galatians		3:1-5
Gospel of Faith Given to Abraham		3:6-9
Relationship of Gospel to Law		3:10-25
▪ Redemption From Curse of Law		3:10-14
<i>Under Curse of Law</i>		
<i>Redeemed From Curse by Christ</i>		
▪ Promise Not Annulled by Law		3:15-18
▪ Law Given to Lead Us to Christ		3:19-25
Children of God by Faith		3:26-29
Gospel Produces Sons — Not Slaves		Galatians 4
From Bondage to Sonship		4:1-5
▪ Bondage of Infancy		4:1-3
▪ Redemption for Sonship		4:4-5
Ceremonial Religion and Spiritual Experience		4:6-11
▪ Spiritual Experience of Sons		4:6-7
▪ Bondage of Ceremonial Religion		4:8-11
<i>Ceremonial Religion</i>		
<i>Religion of Spiritual Experience</i>		
Tragedy of Return to Bondage		4:12-20
▪ Glad Acceptance of Gospel		4:12-16
▪ Judaizers' Purpose and Motives		4:17-18
▪ Paul's Deep Concern		4:19-20
Bondage or Freedom — Not Both		4:21-31
▪ Allegory of the Two Covenants		4:21-27
▪ Inheritance for Children of Promise		4:28-31
Gospel Stands the Test of Life		Galatians 5
Results of Works and Faith		5:1-26
▪ Circumcision or Faith		5:1-6
▪ Progress Hindered by Legalism		5:7-12
▪ Law Fulfilled by Love		5:13-15
▪ Conflict of Flesh and Spirit		5:16-18
▪ Failure of Human Efforts		5:19-21
▪ Triumph of Life in the Spirit		5:22-26
Gospel Applied to Daily Life		Galatians 6
Guidance for Personal Relations		6:1-6
Decisions in View of Results		6:7-10
Conclusion: New Life in Christ		6:11-18

The preceding outline of Galatians is the one that you will be using in your study of this epistle. Learn its main divisions from memory and answer the following question.

QUESTION 44

Match the chapters of Galatians with the corresponding main divisions of Galatians.

<i>Chapters</i>	<i>Main Divisions</i>
Galatians 1	God Gave Paul His gospel
Galatians 2	Gospel Stands the Test of Life
Galatians 3	Apostles Recognize Paul's gospel
Galatians 4	Gospel Applied to Daily Life
Galatians 5	Gospel Produces Sons—Not Slaves
Galatians 6	Scripture Teaches the gospel of Faith

Your Study of Paul's Defense

Objective 11 – At the end of this topic, you will have a greater appreciation of Galatians as you read it in light of its purpose.

Now you are ready to read Galatians a second time. Read through the entire epistle in one sitting, if possible. Imagine you are the pastor of one of the Galatian churches; you have just received this letter from Paul. Keep the outline analysis in front of you as you read and follow it section by section. Do not stop to consider any questions that may arise. We will deal with them in later lessons. Read Galatians 1–6 now to get the impact that the epistle made on those first readers in Galatia. Record your thoughts as you read, you may want to use your Life Notebook.

Responsibility of Christian Leaders

Objective 12 – At the end of this topic, you will be able to appreciate more deeply the responsibility of Christian ministers to teach the pure gospel of Jesus Christ and defend the church against error.

Because he founded these churches, Paul felt a deep sense of responsibility for them. He won these people to the Lord and loved them as his own children. They are in danger of being turned away from their faith in Christ. Paul, "their spiritual father," loved them so much that he wanted to protect them against this danger and strengthen their faith in Christ.

QUESTION 45

Why does Paul call the Galatians his little children in Galatians 4:19?

- A. Paul felt responsible for them.
- B. Paul loved them as an earthly father loves his children.
- C. Paul pitied them.
- D. Paul thought that they were young and foolish.

Besides his responsibility to the Galatians, Paul feels a responsibility to God for them. God sent him there to preach the gospel. It had nearly cost him his life on more than one occasion. He remembered them constantly in prayer, as he did for all the churches he founded. No wonder he writes them such an urgent letter when he learns of their danger.

QUESTION 46

Compare 2 Corinthians 11:28-29 with Acts 15:36, 41 then respond to the following questions in your Life Notebook. As Christian workers, should we feel the same way Paul did toward the people we lead to Christ? Have you ever founded a church? How would you feel if someone went there and taught the congregation false doctrine? What would you do? Can you appreciate Paul's concern for the Galatians? Are you concerned for the spiritual danger that threatens some person or congregation because of false doctrine? What can you do about it? Briefly write your answers to these questions and write the names of any persons or congregations that you believe you should pray for. Then take some time to pray for them.

Look over the objectives for this lesson and see if you have achieved all of them. We hope you are enjoying your studies. You will enjoy the following lessons even more as we study more deeply the great fundamental truths of the gospel.

Lesson 2 Articles

Paul's Missionary Journeys Maps.....	55
Pauline Chronology	58

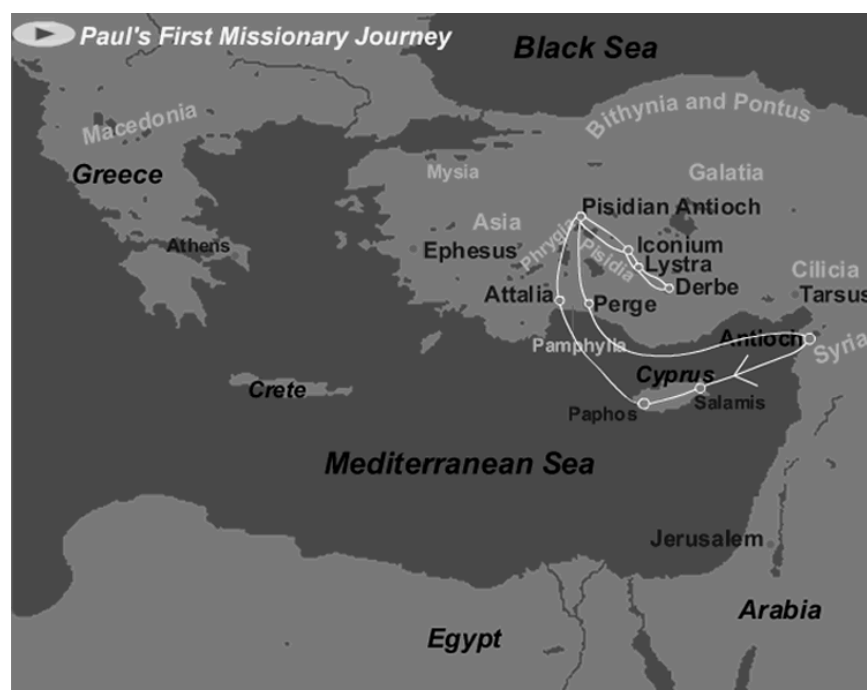
Paul's Missionary Journeys Maps

Select a map you wish to view by clicking on its name.

AD	Journey
48-49	Paul's First Missionary - Acts 13:4
50-52	Paul's Second Missionary Journey - Acts 15:40
53-57	Paul's Third Missionary Journey - Acts 18:23
59-62	Paul's Journey To Rome

Basing out of Antioch in Syria, Paul completed three missionary journeys and possibly a journey to Rome. His fourth journey was to Rome where he ended up in house arrest for two years.

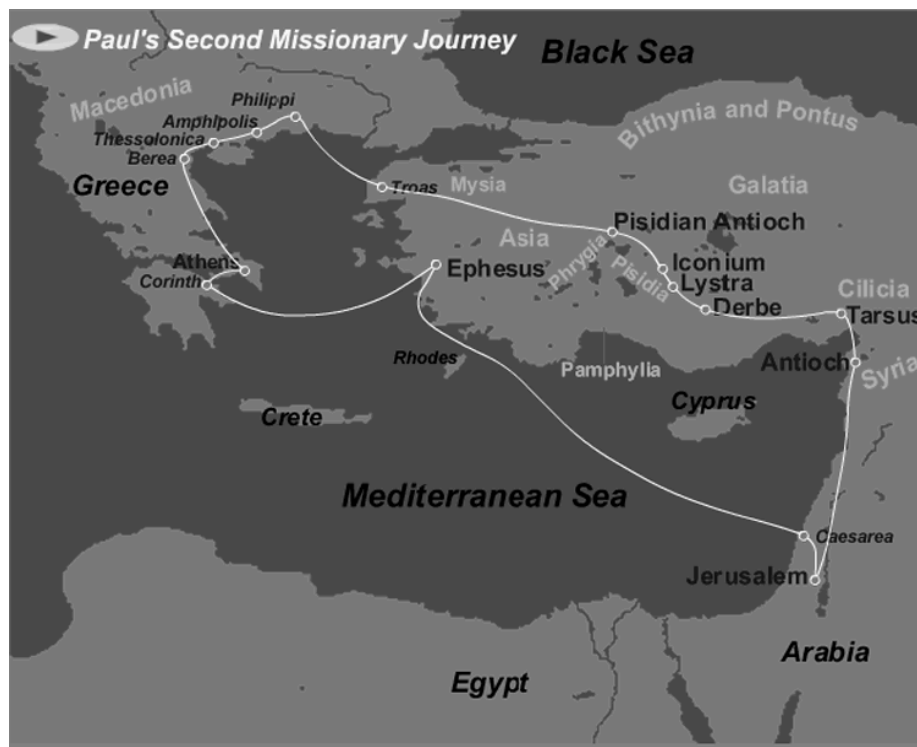
First Missionary Journey (AD 48-49)



Commissioned by the elders of the Antioch Church, Paul, Barnabus, and John Mark set out for Cyprus. There they confounded a Jewish magician named Elymas and greatly impressed the procounsul Sergius Paulus. From Paphos they continued to Perge in Pamphylia where, much to Paul's displeasure, Mark left them. Barnabus and Paul continued on to the region of Galatian and founded churches in Antioch of Pisidia and then in Iconium, Derbe, Lystra. After being forced to leave these cities, they healed a cripple

in Lystra and then returned home via ship from Attalia to Antioch in Syria. At the end of his first journey, Paul wrote one of the books you will be studying, *The Epistle of Paul to the Galatians*.

Second Missionary Journey (AD 50-52)



This time Paul took Silas with him as a companion while Barnabas and Mark went to Cyprus. Paul visited the cities he visited on the first journey but then was called by God in a vision to take the Gospel to Greece. He sailed to Philippi where he converted a Gentile, Lydia who was a seller of purple goods and a worshipper of God. They were arrested there and then delivered when the authorities discovered they were Roman citizens. Continuing on to Thessalonica, Paul's host, Jason, was attacked and then they continued by ship to Athens. Paul made his famous speech regarding the "unknown God" from Mars Hill preaching to the philosophers of the Aeropagus. Then he went on to Corinth where he was arrested but founded a church. From Corinth, he sailed to Ephesus and then to Caesarea. He then went to Jerusalem and returned to Antioch.

Third Missionary Journey (AD 53-57)



Once again, he departed from Antioch, and after visiting the Galatians region again, he launched the attack on Ephesus. He stayed there for two years teaching at the Hall of Tyrannus laying a foundation for all the churches in Asia. His success outraged the worshipers of Artemis, the fertility goddess of the Ephesians. Paul then sailed for Greece and went to Philippi from which he began the long voyage home. He sailed south of Cyprus and landed at Tyre and then returned to Jerusalem.

The Voyage to Rome (AD 59-62)



When he returned to Jerusalem, Paul was recognized by a Jew from Asia and was accused of profaning the temple. After escaping he was taken into protective custody by the Romans and was judged by the procurator, Felix, in Caesarea. Felix kept him in prison for two years. Paul was then brought before Festus where he appealed to sent to Caesar and the governor sent him by ship to Rome. Bad weather wrecked the

ship and they wintered at Malta and continued the voyage the next spring. Paul spends two years under house arrest in Rome, his first Roman imprisonment. It is here the history of Acts ends. Paul apparently was released from prison and made another journey to Spain. On his return he was arrested and tried as a traitor and was eventually beheaded by Nero in about AD 68.

Pauline Chronology

Pauline Chronology		
AD	Places, Events, and Journeys	Epistle written
31/32	Conversion-near Damascus-Acts 9	
33-36	Visit to Arabia-Galatians 1:17	
37	First visit to Jerusalem-Acts 9:26	
45	Second visit to Jerusalem-The Famine Visit-Acts 11:30	
45-49	First Missionary Journey-Acts 13:4	
49		Galatians
40/50	Third visit to Jerusalem-The Council Visit-Acts 15:2-4	
50-53	Second Missionary Journey-Acts 15:40	
52/53		1 & 2 Thessalonians
53	Fourth visit to Jerusalem-Acts 18:21-22	
54-58	Third Missionary Journey-Acts 18:23	
57		1 & 2 Corinthians, Romans
58	Arrest in Jerusalem-Acts 21:30-34	
58-60	Imprisonment at Caesarea-Acts 23:23-33	
60-63	First Imprisonment in Rome-Acts 28:16	
63		Colossians, Ephesians, Philemon, Philippians
63-67	Release from imprisonment and further travels	
67		1 Timothy, Titus
68	Second Imprisonment in Rome	2 Timothy
68	Martyrdom	

Lesson 2 Self Check

QUESTION 1

To whom did Paul address the letter of Galatians?

- A. Timothy
- B. To heretics in Galatia
- C. To the churches in Galatia
- D. To the Roman government in Galatia

QUESTION 2

How many epistles are there in the New Testament?

- A. Twenty-six
- B. Twenty-one
- C. Twenty-seven
- D. Twenty

QUESTION 3

According to Galatians 3:11 the righteous are justified by the law. *True or False?*

QUESTION 4

After having received Paul's message gladly, the people of which city later turned against him?

- A. Antioch
- B. Paphos
- C. Iconium
- D. Lystra

QUESTION 5

The term “ethnic” refers to cultures. *True or False?*

QUESTION 6

After which missionary journey did Paul write to the Galatians?

- A. First
- B. Second
- C. Third
- D. Fourth

QUESTION 7

The Judaizers insisted that the Gentile converts should follow Mosaic law. *True or False?*

QUESTION 8

Paul's letter to the Galatians is not a defense of the Christian faith against legalism. *True or False?*

QUESTION 9

Why does Paul call the Galatians his little children in Galatians 4:19? (*Select all that apply.*)

- A. Paul felt responsible for them.
- B. Paul loved them as a father.
- C. Paul pitied them.
- D. Paul thought that they were young and foolish.

QUESTION 10

Paul wasn't satisfied just to have people accept Jesus as Savior; he wanted to be sure they were well grounded in the truth of the gospel. *True or False?*

Lesson 2 Answers to Questions

QUESTION 1

- A. Verse 23
- B. Verse 24
- C. Verse 25
- D. Verse 26
- E. Verse 27

QUESTION 2

- B. His concern for his converts

QUESTION 3: *Your answer should be one of the following:*

To the churches of Galatia, Galatia, Church

QUESTION 4

- D. Mediterranean Sea

QUESTION 5

- A. Cultural
- C. Having to do with various people groups

QUESTION 6

- D. Lycaonia

QUESTION 7

- B. 8

QUESTION 8

- B. Pisidian Antioch
- C. Iconium
- D. Lystra

QUESTION 9

- A. First Journey
- B. Second Journey
- C. Third Journey

QUESTION 10: False

QUESTION 11: Jerusalem

QUESTION 12

- A. First Journey

QUESTION 13: *Your answer should be one of the following:*

The Jerusalem Council, Jerusalem

QUESTION 14

- B. AD 31 or 32 [But many scholars prefer a date of AD 33 for Christ's crucifixion, which would imply that Paul's conversion was in AD 34 or 35. In this case, the third answer would be correct.]

QUESTION 15

- A. AD 48-49

QUESTION 16

<i>Events</i>	<i>Date</i>
The writing of Paul's letter to the Romans	AD 57
Paul's travel to Jerusalem for the Council	AD 49 or 50
Paul's execution in Rome	AD 68
The writing of Paul's letter to Galatians	AD 49

QUESTION 17

- C. Thirteen

QUESTION 18: True

QUESTION 19

- C. The Judaizers

QUESTION 20: True

QUESTION 21

C. Legalists insisting on Jewish laws

QUESTION 22

B. They added something to the work of Christ as the basis for justification and sanctification.

QUESTION 23: *Your answer*

QUESTION 24

B. Regarded as a branch of Judaism.

QUESTION 25

C. Acts

QUESTION 26

A. Acts 9:15

B. Acts 10:22

C. Acts 10:28

D. Acts 10:34-35

E. Acts 10:43 - 46

F. Acts 11:17-21

QUESTION 27

A. They saw that God had filled them with the Holy Spirit.

C. They heard them speaking in tongues by the power of the Holy Spirit.

QUESTION 28

C. The growth of the church in Jerusalem

QUESTION 29

D. The church in Antioch

QUESTION 30

A. Christians from Jerusalem—both Jews and Gentiles—who were fleeing from persecution.

QUESTION 31: True

QUESTION 32

A. They were a sect of the Pharisees.

C. They insisted that the Gentile converts should follow the Mosaic law.

D. They insisted that the Gentile converts should be circumcised.

QUESTION 33

A. They are saved by the grace of the Lord Jesus.

B. They should not be made to keep the Mosaic law.

QUESTION 34: False

QUESTION 35: False

QUESTION 36: *Your answer*

QUESTION 37: *Your answer should be similar to the following:*

Anything that you observe within your church, denomination, or churches within your country that is legalistic has the potential to damage or destroy the gospel.

QUESTION 38: True

QUESTION 39

B. Twenty-one

QUESTION 40

C. A group of churches

QUESTION 41

C. Epistles

QUESTION 42

A. Doctrinal teaching

C. Practical advice for Christian living

QUESTION 43: False [God inspired the NT authors]

QUESTION 44

<i>Chapters</i>	<i>Main Divisions</i>
Galatians 1	God Gave Paul His gospel
Galatians 2	Apostles Recognize Paul's gospel
Galatians 3	Scripture Teaches the gospel of Faith
Galatians 4	Gospel Produces Sons—Not Slaves
Galatians 5	Gospel Stands the Test of Life
Galatians 6	Gospel Applied to Daily Life

QUESTION 45

A. Paul felt responsible for them.

QUESTION 46: *Your answer*

Lesson 2 Self Check Answers

QUESTION 1

C. To the churches in Galatia

QUESTION 2

B. Twenty-one

QUESTION 3: False

QUESTION 4

C. Iconium

QUESTION 5: True

QUESTION 6

A. First

QUESTION 7: True

QUESTION 8: False

QUESTION 9

A. Paul felt responsible for them.

B. Paul loved them as a father.

QUESTION 10: True

Lesson 3: God Gave Paul His Gospel (Gal 1)

Introduction

The gospel of pure grace is under attack. False teachers have come into the Galatian churches to spread the poison of legalism.

To Paul, this is another gospel, and the teachers' influence must be met with the full might of apostolic authority. The Judaizers, however, had challenged Paul's authority and denied his apostleship. Therefore, before he can correct their error, he must first establish that he is indeed an apostle and that his words are the words of Christ.

How important to you is the character and spiritual experience of the person who preaches in your church? Do you want to know he is a true man of God before you accept his teaching as a message from God for you? Does his personal testimony give you more confidence in his message? Paul addresses this issue in Galatians 1.

Lesson Objectives

This lesson is divided into two topics.

Topic 1 presents a general defense of Paul's apostleship and gospel.

In Topic 1, you will discover from Paul's greeting...

- Why his name was changed
- How he became an apostle
- The importance of the sovereignty of God and the Lordship of Christ

You will discover from Paul's insistence on one true gospel...

- Why he was deeply concerned about the Galatians
- How to determine whether or not a message or revelation is from God

You will also examine evidence that Paul's gospel was from God, not man.

Topic 2 presents a more detailed defense of Paul's conversion and commission.

In Topic 2 you will learn specific details of Paul's opposition to the gospel prior to his conversion.

You will also learn how Paul's call by God...

- Illustrates the meaning of predestination
- Explains why Paul desired to minister to the Galatians
- Confirms Paul's apostolic claims in Galatians 1

Lesson Outline

Topic 1: Paul's Apostleship and Gospel (1:1-12)

Apostolic Greeting (1:1-5)

Only One True Gospel (1:6-9)

The Gospel from God - Not Man (1:10-12)

Topic 2: Paul's Conversion and Commission (1:13-24)

His Opposition to the Gospel (1:13-14)

Revelation and Direction from God (1:15-24)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Gospel (Gal 1:6) - good news; the good news of salvation.

Lord (Gal 1:3) - a title of Christ that recognizes His right to rule over us. It is the translation of the Greek word *kurios* which was used in various ways: as a term of polite respect (sir), master, ruler, and god. When the early Christians said, "Jesus is Lord," they meant He was God and had the right to rule their lives.

Predestination- an action of God in deciding beforehand what is to happen. Paul speaks of the plan God had for him before he was born.

Sovereign - supreme ruler. When we speak of the sovereignty of God, we mean He is above all other power or authority in the universe. As creator of all things, He owns all things. He has the absolute right to rule over all. When Paul was converted, he called Jesus "Lord," recognizing His sovereignty and asking, "What do you want me to do?"

Topic 1: Paul's Apostleship and Gospel (Gal 1:1-12)

The Judaizers were trying to draw the Galatians away from the gospel by turning them against Paul. For this reason, it was necessary for him to begin his letter with a lengthy personal testimony.

From this point on, most of your study will be a careful examination of each part of the Scripture passages. Each time you come to a new section, read the Bible passage that is referred to in the heading of the section, then read with the comments and study questions for that section.

Apostolic Greeting (Gal 1:1-5)

Paul's Name

Objective 1 – At the end of this topic, you will be able to suggest a reason why Paul changed his name from Saul.

QUESTION 1

Whose name do you find at the very beginning of the letter to the Galatians? Please read Galatians 1:1.

Different cultures have different conventions for writing letters. In Paul's day, people began their letters with the name of the writer. The single word *Paul* at the beginning of this epistle would let the people who received it know immediately who had written it.

Have you ever wondered why the apostle used the name Paul instead of Saul? When we first see him, he is called Saul of Tarsus, but all through his ministry he is called Paul. Why?

The Roman emperor had granted Roman citizenship to all people born in certain Roman provinces, including Cilicia, where Paul was born. Although Paul was a Jew, he had the opportunities and advantages that came from Roman citizenship. The use of a Roman name by Jewish citizens of the Roman Empire was a common practice. Saul may have chosen the common Roman name Paul because of its similarity to his Jewish name. It doubtful that he only used Paul after his conversion; he probably used it throughout his life.

QUESTION 2

Read Acts 13:1-13. What was the apostle called when he set out on this first missionary journey?

QUESTION 3

What is the other name given to this disciple, mentioned in Acts 13:9, during this first missionary journey?

Paul seems to use his Roman name because God had called him to be an apostle to the Gentiles. The Roman name would cause the Gentiles to accept him more readily. It identified him with the people that he had been sent to evangelize. It helped to break down the barrier of racial prejudice that existed between Jews and Gentiles. For Saul, taking the Roman name may have been a token of renunciation of his proud Jewish past. He turned his back on his past reputation, ambition, and position in his own nation when he became the servant of Jesus Christ. Now he uses the name that best fits his mission.

QUESTION 4

Among what people was Paul a common name?

- A. The Greeks
- B. The Romans
- C. The Jews
- D. The Persians

QUESTION 5

When was Saul first called Paul in Acts?

- A. Immediately after his conversion.
- B. When the church sent him on a mission to Jerusalem.
- C. During his first missionary journey.
- D. When he went to Rome.

QUESTION 6

What seems to be the main reason why Saul decided to call himself Paul?

- A. As a missionary to the Gentiles, he removed barriers by using a Gentile name.
- B. He was impressed by the Roman governor Sergius Paulus and took his name.
- C. He felt that Paul was a better name for a Christian than Saul.
- D. He didn't want people to know he was a Jew.

Paul an Apostle

Objective 2 – At the end of the topic, you will be able to define *apostle* and compare the source of Paul's apostleship in Christianity with that of his apostleship in Judaism.

QUESTION 7

On the basis of what you learned in Lesson 2 about the problem in the Galatian churches, why does Paul speak so strongly about being an apostle (Gal 1:1)?

- A. There was an emerging heresy regarding the ministry of the Holy Spirit.
- B. The Gentiles were rejecting Paul's authority.
- C. The Gentiles felt his personal presence was so weak that he was unbelievable as an apostle.
- D. The Judaizers were questioning Paul's apostolic authority and trying to convince the Galatians that Paul was really not an apostle of Jesus.

QUESTION 8

What three basic statements does Paul make in Galatians 1:1 about the source of his apostleship? (*Select all that apply.*)

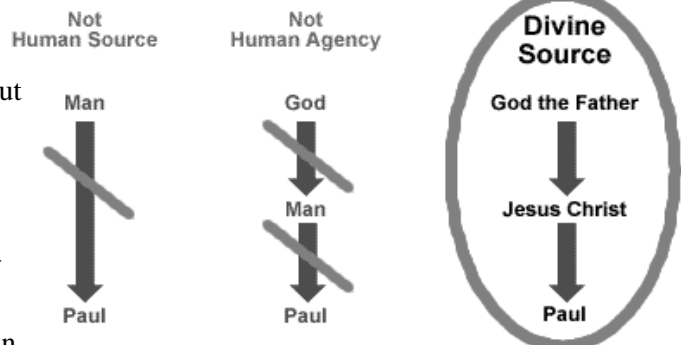
- A. Not of men
- B. Not by man
- C. Not by ordination
- D. By Jesus Christ and God the Father

The sketch below illustrates what Paul says about his calling to ministry.

Paul's Call and Apostleship

Paul's missionary call came from God, not from men. God had chosen him for that work and appointed him to preach the gospel to the Gentiles.

Paul was sent out by God, not by men. Later we will see that the church recognized the call and commission that God had given him, but the source of his apostleship and the authority that stood behind him was God. This authority is seen in his powerful presentation of God's Word and in the miracles that accompanied his ministry. These were signs of his apostleship—the fact that God had sent him.



The Jews in the Galatian churches knew what an apostle was since Judaism also had them. Such a person was called a *sheliach*,” meaning *a sent one*. The

words apostle and missionary have this same meaning. An apostle was a special messenger with special status sent by a person or organization with greater authority than himself. This status gave the apostle the authority to carry out the purpose for which he was sent.

Paul had once been an apostle of Judaism sent by the high priest and the Jewish elders to arrest the Christians in Damascus. But on the road he met and surrendered to a higher authority. From that day he had been an apostle of Jesus Christ. His apostleship was from God, and he was carrying out his mission by the power and authority of God.

QUESTION 9

Which one of these terms is NOT the same as an apostle?

- A. Disciple
- B. Missionary
- C. Sent One
- D. Authoritative representative

QUESTION 10

Now let's look at Galatians 1:2 in Paul's apostolic greeting. Who joins Paul in sending greetings to the churches of Galatia?

As you know from the book of Acts, Paul usually traveled with a group of fellow ministers who helped him preach, teach, and establish new churches wherever he went. Although Paul wrote the epistle, they sent their greetings and stood with him in his defense of the gospel.

Notice the word *churches* in Galatians 1:2. You have already learned that this epistle is addressed to several congregations. The word which is often translated "church" is *ekklesia* in Greek. Its basic meaning is *being called out*. It was used by the New Testament writers as an appropriate word for God's people who had been called out of the world and who assembled to worship and serve Him.

QUESTION 11

Which word or phrase best describes the biblical meaning of the word "church"?

- A. Cathedral
- B. Called out assembly
- C. Sent ones
- D. Temple of God

Paul and the Lordship of Christ

Objective 3 – At the end of this topic, you will be able to define the three terms *sovereignty of God*, *Lord*, and *church* and apply the truths they express to your own life.

QUESTION 12

What two things does Paul ask God to give to the Galatian churches? (*Select all that apply.*)

- A. Grace
- B. Benediction
- C. Peace
- D. Hope

QUESTION 13

From whom do these two blessings come? (*Select all that apply.*)

- A. Heavenly hosts
- B. God the Father
- C. Jesus Christ
- D. Apostles

QUESTION 14

Why is the prayer in Galatians 1:3-5 especially important in view of the Galatians' problem?

- A. They were turning back to the Law.
- B. They needed God's grace to strengthen their faith in the midst of confusion.
- C. They need the reminder that Christ gave himself for their salvation.
- D. They needed peace that only God could give.
- E. All of the above

We will now direct our attention to the Lord Jesus Christ. He is the center of Paul's gospel. In fact, Paul says: "We preach Christ." For him, Christianity is "Christ in us, the hope of glory" (Col 1:27). Salvation through faith in Christ, not through keeping rules and regulations, is the gospel that he is defending. So even in his apostolic greeting he makes some important statements about Christ.

QUESTION 15

What does Paul say about Christ in Galatians 1:1?

- A. He was crucified.
- B. He was raised from the dead.
- C. He was buried in a tomb.
- D. He loved sinners.

QUESTION 16

How does Paul refer to Christ in Galatians 1:3?

QUESTION 17

What does Paul say about Christ in Galatians 1:4?

- A. He loved us.
- B. He taught us.
- C. He died for us.
- D. He interceded for us.

Jesus' names have different meanings, take a look at the definitions below, and then answer the question that follows.

1. Lord means He is God, our Sovereign Ruler.
2. Jesus means He is our Savior.
3. Christ means He is our Anointed Messiah, the Deliverer sent by God.

QUESTION 18

What does the word "Lord" mean as applied to Jesus Christ?

- A. Divine Sovereign
- B. Respected Sir
- C. Divine Teacher
- D. Great Ruler

Compare the definitions for *Lord* and *sovereignty of God* in the Word List. You will notice that they both imply God's right to rule. Think of how this truth can affect our lives. Jesus is not only our Savior; He is also our Lord! He is the Lord of your life and of mine. This means that we should be surrendered to His will. It means we don't have the right to choose what we want to do with our lives. It means that finding God's will and doing it should have top priority for us. Paul expresses this thought in another of his letters:

"Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body" (1 Cor 6:19, 20).

QUESTION 19

In your Life Notebook, answer the following questions: Is your life surrendered to the Lord Jesus Christ? Are you seeking to know and do the will of God? Have you heard and responded to His call? What is His call? Pray that God will make His call clear to you if He has not already done so.

Only One True Gospel (Gal 1:6-9)

Deception of the Galatians

Objective 4 – At the end of this topic, you will be able to show the extent of Paul's concern for the Galatians.

At this point, Paul takes up the challenge of the Judaizers and plunges right into the defense of his gospel. It is rather abrupt! Paul even leaves out of this letter two things that he usually puts at the beginning of his epistles.

QUESTION 20

Read 1 Corinthians 1:1-9. What does Paul do immediately after his greeting?

- A. He gives thanks to God for them.
- B. He gives his testimony.
- C. He encourages them to develop their spiritual gifts.
- D. He reminds them of the gospel.

QUESTION 21

After his greeting, does Paul tell the Corinthians about their good qualities or about their problems?

Now notice how many times Paul uses the word gospel in these four verses (Gal 1:6-9). It is the Greek word *euangelion* that means “good message” or “good news.” Our English word “evangel” is a synonym for gospel and comes directly from the Greek.

QUESTION 22

What had the Galatians been called by (Gal 1:6)?

- A. The grace of Christ
- B. Faith in Christ
- C. A different gospel
- D. To desert Christ

When Paul speaks of another gospel, he is referring to the teaching that the Judaizers were presenting in place of Paul’s gospel of salvation by faith in Christ. But there was no “good news” in what they taught. This is why Paul says it is really not another gospel. He calls their teaching a perversion, or distortion of the gospel of Christ.

We will now look at the teaching Paul considers “another gospel.”

QUESTION 23

What does *gospel* mean?

- A. The Resurrection
- B. The Doctrine of the atonement
- C. The Four Spiritual Laws
- D. Good news

QUESTION 24

Read Galatians 1:7. What does Paul say that the Judaizers are doing to the gospel of Christ?

- A. Enhancing it.
- B. Praising it.
- C. Ignoring it.
- D. Distorting it.

QUESTION 25

What does “pervert” (refer to the Articles section at the end of this lesson) the gospel mean?

QUESTION 26

In Galatians 1:7, Paul says that in reality this other gospel isn't a gospel at all. It cannot be. Why? (*Select all that apply.*)

- A. There can be only one gospel.
- B. Some are attempting to pervert the true gospel.
- C. Christ died for all men, not just some.
- D. The Judaizers are true Christians.
- E. There was no "good news" in what they taught.

Principle for Avoiding Deception

Objective 5 – At the end of this topic, you will be able to give the basic principle by which all messages or revelations must be measured before we accept them as coming from God.

From Galatians 1:7, we learn that any message that does not agree with the gospel of Christ is bad news and harms those who accept it. No doubt the Judaizers who brought the "other gospel" into the Galatian churches were people of influence with high worldly qualifications. But in Galatians 1:8 Paul directly challenges these teachers and also gives us an important principle to follow.

QUESTION 27

What was the result of this perverted gospel on the Galatians (Gal 1:7)?

- A. It frightened the Galatians.
- B. It encouraged the Galatians.
- C. It troubled the Galatians.
- D. It transformed the Galatians.

The principle in Galatians 1:8-9 contains two important truths:

1. The finality of the gospel
2. The relationship of the messenger to his message

Finality of the Gospel

First, the gospel is a final revelation. There will be no more revelations that will add to the message of God's redeeming work. It is not to be changed or replaced by any newer revelation. The gospel of the grace of Christ that God sent Paul to preach—the good news of salvation by faith in Christ—is the true and everlasting gospel. That is the reason why Paul speaks so strongly in Galatians 1:9 about those who announce false gospels. Paul informs us that we should not be led astray by prophets who bring a newer revelation. There is no true revelation of a new way to be reconciled with God because faith in Christ is the only way.

Relationship of Messenger to Message

Second, the gospel becomes the basis for evaluating not only the message but also the messenger. No matter what credentials the messenger may have, these do not commend the message. Rather, the message commends the messenger.

In other words, the qualifications of the messenger do not make his message acceptable; the message is fixed and unchangeable. Rather, the message is the means by which we can determine if the messenger comes from God. Does he preach the gospel of Christ? Or does he preach another gospel? By this we may

know to some extent if he is a true messenger. Paul gives us a principle by which we can evaluate both a message (teaching, vision, or revelation) and a messenger (teacher, preacher, or prophet). The standard of measurement is the gospel of Christ.

Tests of a True Prophet

The Bible gives a number of tests of a true prophet. Look up the following Scriptures and then answer the questions below.



- He spoke only in the name of Yahweh (Deut 13:1-5; Jer 29:8-9).
- He spoke only by revelation or inspiration (Num 12:6; 2 Tim 3:16).
- He had excellent moral character (False prophets often had bad character Micah 3:5, 11; Jer 23:11; Ezk 22:25; Zeph 3:4; Jer 23:15).
- He was conscious of a definite call experience (Ex 4:10-12; Amos 7:14-15; Jer 1:6-9).
- His commission was authenticated by signs or miracles (Ex 4:1-9, 21; Josh 3:7-13; Isa 7:14; Amos 8:1-3). This was not conclusive because false prophets could work miracles (Mt 24:24; 2 Thess 2:9; Ex 7:8-13).
- His message was in harmony with previous revelation in Scripture (Deut 13:1-3; Jer 26:1; Isa 8:20).
- His message was verified by historical fulfillment (Deut 18:21-22; Jer 28:2-4; Zech 1:6).
- His message had a high moral quality (Jer 23:30; 28:5-9).
- The hearer's discernment indicated true and false messages (Deut 18:15-19; Jn 7:17; Ezk 2:3-7).

No single test was adequate; the biblical prophet had to meet all of them!

QUESTION 28

What is the main standard by which we must measure all religious teaching, revelations, visions, or angelic messages?

- A. It must be communicated by a godly man who lives the life.
- B. It must be consistent with Scripture and not go beyond Scripture.
- C. It must come from someone who is known to be a prophet.
- D. It must be dramatic.

QUESTION 29

How can we apply this principle? What should we do if someone gives a message in our church that is supposed to be a prophecy from the Holy Spirit or if someone tells of a dream or revelation that he says is from God?

- A. Ask ourselves, "Does the man claiming to have a revelation meet the tests of a prophet?"
- B. Accept anything as from the Holy Spirit, so long as the prophet is in good standing in the church.
- C. Judge the source of the message by the life that the messenger lives.
- D. Accept all prophecies and revelations as from the Spirit of God.

QUESTION 30

Read the following Scriptures: John 14:26; 16:13-14 and 1 John 4:1-3. In which of these do you find the same principle that Paul gives for discerning if a message is from the Holy Spirit?

- A. John 14:26
- B. John 16:13-14
- C. 1 John 4:1-3
- D. All of the above

Notice in John 14:26 that Jesus promises His disciples (the original Twelve Apostles) that the Holy Spirit will teach them all things. The same verse says that the Holy Spirit will bring to their remembrance all that Jesus had taught them.



The Gospel from God - Not Man (Gal 1:10-12)

Objective 6 – At the end of this topic, you will be able to discuss and apply to your own ministry Paul’s words about the source of his call and of his message.

QUESTION 31

In Galatians 1:11-12, what four statements does Paul make about the source of his gospel? (*Select all that apply.*)

- A. It was not according to man.
- B. It was not received from man.
- C. God dictated the words in a revelation.
- D. God communicated the message through the apostles in Jerusalem.
- E. He was not taught it.
- F. It came through a revelation from Jesus Christ.

He did not receive it from man—that is, by human tradition. Neither was he taught it by rote or repetition or by someone else who knew the gospel. He received his gospel by divine revelation from Jesus Christ Himself. The basic meaning of the word *revelation* is “unveiling.” It is something we know or learn because it has been unveiled so that we can see it. Of course, we could not be able to know spiritual things at all unless God took the initiative to unveil them—reveal them—to us. In Galatians 1:12, Paul is saying that he received the gospel by revelation from God, and the content of that revelation was Jesus Christ. In the next section of the chapter he explains in more detail what he has stated in Galatians 1:11-12.

Galatians 1:11-12 can also have a practical application for each of us. Although we cannot expect to have exactly the same experience as Paul, we should all know Christ personally. No one can possibly serve Christ effectively who has not had a personal encounter with Him.

We must admire Paul’s great faith, which flowed out of his personal encounter with Jesus Christ. Having launched out as the apostle to the Gentiles, he faced many unknowns and certain dangers. His steadfast faith challenges us to evaluate our daily trust in God. How does *your* faith affect the ways you face challenges and hardships? Reflect on this for a moment and consider how consistent you are in trusting God that He is in control when the difficulties of life seem very perplexing.

QUESTION 32

Reflect on how consistently you trust God and record your thoughts in your Life Notebook.

Topic 2: Paul's Conversion and Commission (Gal 1:13-24)

The Judaizers were teaching the Galatians to look to Judaism as a way to righteousness. Paul shows by his own experience that Judaism is off course. He was extremely zealous and loyal to Judaism. And that very loyalty to a religion that had rejected the truth caused Saul to persecute "the church of God." He was even more fanatical than the Judaizers in his devotion to the Law until he discovered that in fighting the gospel he was fighting against God.

His Opposition to the Gospel (Gal 1:13-14)

Objective 7 – At the end of this topic, you will be able to list four terms that Paul uses to describe himself or his life before his conversion.

Paul speaks in Galatians 1:13-14 of his former position in Judaism. Twice he mentions "in the Jews' religion." It is clear now that he views Judaism and Christianity as two different religions. Originally, Judaism was the mainstream of God's redemptive plan. It was through the Jews that the revelation of God's Word and the Messiah had come. But in Paul's day, Judaism had turned from the main course of God's plan. When it rejected the Messiah, all the rites and regulations that had pointed to Him became meaningless.

QUESTION 33

What relationship does Paul see between Judaism and Christianity?

- A. One is just as acceptable as the other.
- B. Judaism is superior to Christianity in some respects.
- C. Judaism and Christianity are really the same religion.
- D. Judaism and Christianity are different religions.

QUESTION 34

In light of Galatians 1:13-14, how would you answer a person who says: "It doesn't make any difference what you believe, just so long as you are sincere"?

- A. This person has a valid point; we should not be so certain that we are always right.
- B. Some people can be sincerely wrong.
- C. Sincerity is a valid test of truth.
- D. There are many ways to God.

On many occasions, Paul emphasized how thoroughly Jewish he was before his conversion. Nothing but a divine revelation could convince him of the truth of the gospel. He was an apostle of the Law; only God could change him into an apostle of Christ.

QUESTION 35

To better understand the Jewish heritage of Paul, match each of the following Scriptures with the appropriate key phrases.

<i>Scripture</i>	<i>Key Phrases</i>
Acts 22:3	Circumcised, tribe of Benjamin, Hebrew, persecutor
Acts 26:4-5	Hebrew, Israelite, seed of Abraham
Romans 11:1	God whom I serve, from my forefathers, pure conscience
2 Corinthians 11:22	Strictest sect, Pharisee
2 Timothy 1:3	Born in Tarsus, taught by Gamaliel, I am a Jew
Philippians 3:5-6	Israelite, seed of Abraham, tribe of Benjamin

QUESTION 36

Which **two** reasons are most central to why Paul emphasized his former complete devotion to Judaism in this letter to the Galatians (Gal 1:13-17)? (*Select all that apply.*)

- A. To show that what he preaches about Christ did not come from his own ideas or from other people.
- B. To show the superiority of Christianity.
- C. To show the link between Judaism and the Christian faith.
- D. To stress the different ways faith in Christ has changed his life.
- E. To show it was divine intervention which caused him to turn from Judaism to Christ.
- F. To show that he understood their perspective.

QUESTION 37

You have already seen the picture of Paul the persecutor in Acts. Now let's see how Paul refers to that period of his life in 1 Corinthians 15:9 and 1 Timothy 1:12-16. At that time he was zealously doing what he thought was God's will. Looking back, what does he call himself? (*Select all that apply.*)

- A. Blasphemer
- B. Violent
- C. Persecutor
- D. Sinner

QUESTION 38

What is the primary reason Paul described himself as "the worst of sinners"? It was because he _____ the church.

Revelation and Direction from God (Gal 1:15-24)

Chosen by God for Service

Objective 8 – At the end of this topic, you will be able to point out the sovereignty of God in Paul's call and describe the kind of predestination referred to in Galatians 1:15-16.

In these verses, Paul continues to develop what he stated in Galatians 1:11-12. Here he shows that his gospel and ministry are from God and not from the other apostles. He was chosen by God for the ministry, called and converted by His grace, and directed by God in his ministry.

Read Galatians 1:15-17. The NET Bible says, "Set me apart from birth." In other words, even before Paul was born God had chosen him for a special work.

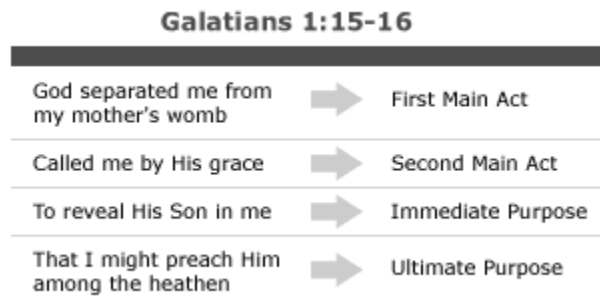
QUESTION 39

Compare Jeremiah 1:4-5 with Galatians 1:15-16. What is similar between Jeremiah's experience and Paul's?

- A. They were both prophets.
- B. They both ministered to Gentiles.
- C. They were both chosen before they were born.
- D. They both prayed for their readers.

We must remember that Paul is speaking about God's sovereign choice of those who will accomplish His purposes. Paul was chosen for a special ministry in God's plan of redemption. God's plan for him was to preach the gospel among the Gentiles. Theologians have long debated the matter of predestination or divine election. We will look at this subject more closely in our study of Romans. Here Paul clearly speaks of his own predestination by God. But predestination to what?

Let's look at Galatians 1:15-16. They show us two main acts of God followed by the immediate purpose and then by the ultimate purpose of these acts. We can illustrate it like this:



QUESTION 40

Comparing Galatians 1:15-16 with Jeremiah 1:4-5, would you say that Paul is ultimately speaking of predestination for salvation or for service?

Called and Converted

Objective 9 – At the end of this topic, you will be able to explain the relationship between Paul's call and his ministry to the Galatians.

Read Galatians 1:15-16.

"But when the one who set me apart from birth and called me by his grace was pleased to reveal his Son in me so that I could preach him among the Gentiles."

Paul was called both to salvation and to ministry. And the revelation of Jesus Christ, both to and through Paul, was for revelation for salvation and service. We, too, are saved to serve God. A revelation of Christ

to us and through us is absolutely essential if we are going to proclaim Christ to those who do not know Him. They must be able to see Him in us.

God had chosen Paul to preach the gospel to the Gentiles. The term properly means those peoples who do not know the true God. We will now look at how this statement of Paul's about preaching Christ to the Gentiles applies to his reason for writing this epistle.

QUESTION 41

The Galatian churches were mostly made up of Gentiles. *True or False?*

QUESTION 42

Who first gave the Galatians the gospel?

- A. Timothy
- B. Paul
- C. Peter
- D. Silas

We see that the Galatians were included in the Gentiles to whom Paul took the gospel. It was God who sent him to them. And the gospel that he had preached to them was the revelation of Christ that he had received directly from God. That answers the Judaizers' argument that Paul was not really an apostle and that his gospel was not true.

We will look at three accounts of Paul's conversion, looking for the proof of Galatians 1:11-12. Each account gives some details not included in the others. As you read, look for Paul's call to the Gentiles and the message of salvation for the Gentiles by faith in Jesus Christ. The first is Acts 9:1-19, compare it with Galatians 1:1.

QUESTION 43

Who has a revelation in Acts that God is going to send Paul to the Gentiles?

QUESTION 44

Acts 9:1-19 makes it clear that the person who received this revelation told it to others. *True or False?*

QUESTION 45

Compare Galatians 1:1, 11-12 with Acts 22:3-16. Whom does Ananias tell Paul that he will witness to (Acts 22:15)?

QUESTION 46

Compare Galatians 1:1, 11-12 with Acts 26:12-20. Which of the descriptions below speak of Paul's call to the Gentiles and the message he was to give them of salvation by faith in Jesus Christ? (*Select all that apply.*)

- A. Apostle of Jesus Christ
- B. I am sending you to the Gentiles.
- C. I want you to begin with the synagogues.
- D. The key to your message is the ministry of the Holy Spirit.
- E. Your message is that the Gentiles might receive an inheritance and forgiveness along with those who are sanctified.

Directed for Service

Objective 10 – At the end of this topic, you will be able to point out the proofs that Paul gives of his apostleship in Galatians 1 and recognize their importance to the rest of the epistle and its acceptance.

When you first read Galatians 1:16-24, you may have wondered why Paul tells all about what he did immediately after his conversion; notice the words *right away* in verse 17. Paul lets the Galatians know that he did not go to the apostles or church leaders in Jerusalem to find out what message he should preach or where he should go to preach. God had given him the call, the message, and the directions.

QUESTION 47

Read Acts 9:19-30 and compare it with Galatians 1:16-24. How soon after his conversion did Paul begin to preach (Acts 9:20)?

- A. After his return from Arabia
- B. Several months later
- C. Right away
- D. In about a year

QUESTION 48

How did Paul describe Jesus in the synagogues of Damascus (Acts 9:20)?

Look at the map of the Roman Empire (refer to the Articles section at the end of this lesson).

When Paul escaped for his life from Damascus, he did not turn aside from his call. After his time in Arabia, he went to Jerusalem for a short time, where he presented the gospel in the synagogues and convinced people that Jesus was the Christ. At first the Christians could not believe that their persecutor was really converted and feared a trap. But Barnabas was convinced of his sincerity and presented him to the church.

We now return to the problem in Galatia. The Judaizers were trying to convince the Galatians that Paul's gospel was not the real one; it was different from the one that the apostles taught in Jerusalem. It was for this reason that Paul informed the Galatians about what happened when he was in Jerusalem.

QUESTION 49

Who were two prominent leaders of the church who Paul met with in Jerusalem (Gal 1:18-19)?

- A. James and John
- B. Simon and Andrew
- C. Barnabas and Thomas
- D. Peter and James

If Paul had been preaching a false gospel, these leaders would surely have corrected him, but we have no report of any problem. On the contrary, a wonderful report about Paul went out to all the churches in Judea.

QUESTION 50

What did they hear that Paul was preaching (Gal 1:22-23)?

- A. The law has passed away.
- B. The evidence for the resurrection
- C. The historical accuracy of the Bible
- D. The faith which he once attacked



By comparing different passages in Acts, we learn that the Jews in Jerusalem were going to kill Paul. But God spoke to Paul and told him to leave Jerusalem. At the same time, God reaffirmed Paul's commission to preach the gospel to the Gentiles. The Christians took him down to Caesarea and sent him to Tarsus. This was God's way of sending him into the regions that needed the gospel.

QUESTION 51

To whom did God say He was going to send Paul (Acts 22:17-21)?

QUESTION 52

In Galatians 1:21, where do we see Paul ministering in Syria and _____ after he left Jerusalem.

During the time Paul was in that area—possibly four years—we suppose that he preached the gospel at every opportunity, not only in Tarsus but also in the surrounding area. Romans 15:18-23 shows that at some time during his ministry this area was thoroughly evangelized. It is very likely that Paul experienced some of the trials mentioned in 2 Corinthians 11:24-27 during this period.

QUESTION 53

Match the Scripture references with their corresponding descriptions.

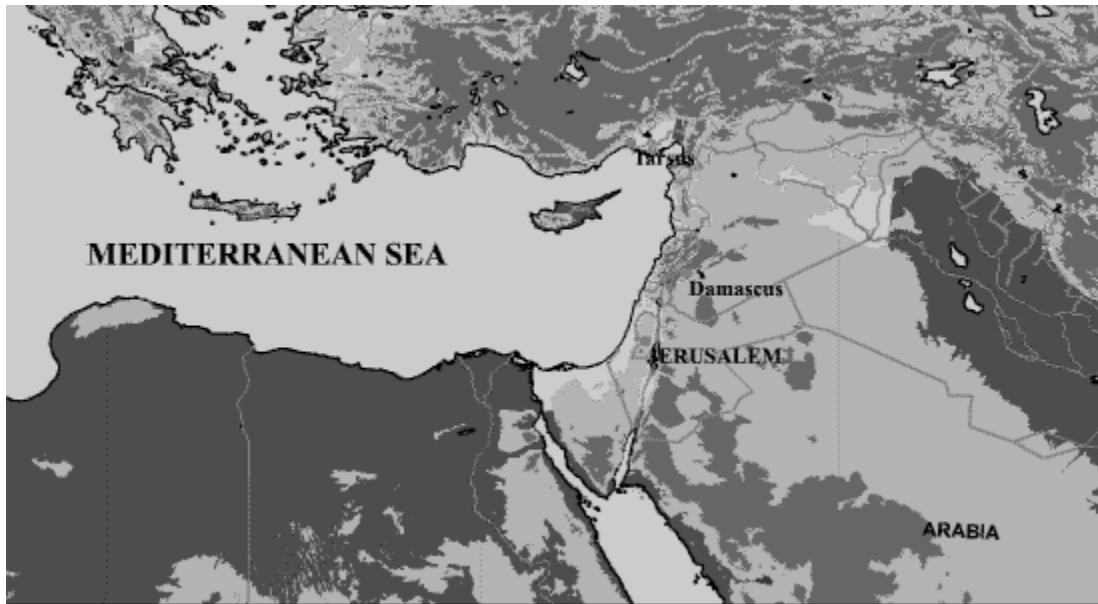
<i>Scripture Reference</i>	<i>Description</i>
Galatians 1:11-12	The churches of Judea reported that he was preaching the same faith that he once fought.
Galatians 1:8-9	His ministry caused the Christians to praise God.
Galatians 1:16-17	He presents his gospel as the one true gospel by which all other messengers and messages are to be judged.
Galatians 1:18	He shows he was in fellowship with church leaders in Jerusalem. They did not question his message or ministry.
Galatians 1:23	He shows that he received his gospel and call as a direct revelation from God, not from men.
Galatians 1:24	God continued to direct his ministry by revelation, reaffirmed his call to the Gentiles, and sent him to the Gentiles (including the Galatians).

In closing, think once more about Galatians 1:24 and its importance for us. A leader of the church may be the reason for people either to praise God, as in this verse, or to blaspheme Him, as in Romans 2:24. May we be able to say with Paul, "And they glorified God because of me."

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Map of the Eastern Roman Empire



Pervert

The lexicon defines it as "cause a change of state, with emphasis upon the difference in the resulting state - 'to change to, to turn into, to cause to be different from, to transform.'"

It is used of changing the sun to darkness in Acts 2:20 or of laughter to grief.

Lesson 3 Self Check

QUESTION 1

What seems to be the best reason Saul decided to call himself Paul?

- A. He wanted to hide the fact that he was a Jew.
- B. He likened himself after Sergius Paulus, a Roman governor.
- C. He removed barriers by using the Gentile name.
- D. He wanted a different name.

QUESTION 2

What is another word for “apostle”?

- A. Sent
- B. Gentile believer
- C. Disciple
- D. Jew

QUESTION 3

Paul asks God to give to the Galatian churches grace and _____.

- A. Protection
- B. Mercy
- C. Peace
- D. Love

QUESTION 4

Which statement did Paul NOT make regarding the source of his gospel?

- A. It was not for man.
- B. It was not from man.
- C. He was not taught it.
- D. It came via a revelation of Christ.

QUESTION 5

In Galatians 1:7, Paul said the Judaizers were ignoring the gospel of Christ. *True or False?*

QUESTION 6

What primary standard must be used to evaluate religious teaching?

- A. Communicated by a godly man
- B. Must be dramatic
- C. Must come from a prophet
- D. Be consistent with, and not go beyond, Scripture

QUESTION 7

Paul began to preach right away after his conversion. *True or False?*

QUESTION 8

Jeremiah and Paul were both chosen by God to do His work before they were even born. *True or False?*

QUESTION 9

Referring to the period in his life when he persecuted Christians, Paul calls himself a saint. *True or False?*

QUESTION 10

The Galatian churches were mostly made up of Gentiles. *True or False?*

Unit 1 Exam: Romans and Galatians

QUESTION 1

In what city was the apostle Paul born?

- A. Antioch
- B. Cilicia
- C. Jerusalem
- D. Tarsus

QUESTION 2

Of what Jewish council was Paul possibly a member?

- A. Jewish Senate
- B. Pharisees
- C. Sadducees
- D. Sanhedrin

QUESTION 3

What did the members of the Jewish council want to do with the apostles?

- A. Excommunicate them
- B. Rebuke them
- C. Recognize them
- D. Kill them

QUESTION 4

During the account of Paul's conversion in Acts 9, who laid hands on Saul?

- A. Ananias
- B. Barnabas
- C. Judas
- D. Saul's companions

QUESTION 5

What sea is south of Galatia (modern Turkey)?

- A. Aegean Sea
- B. Black Sea
- C. Mediterranean Sea
- D. Caspian Sea

QUESTION 6

After which missionary journey did Paul write to the Galatians?

- A. First
- B. Second
- C. Third
- D. Fourth

QUESTION 7

Saul's skill in debating controversial topics was a skill that he never used to defend Christianity. *True or False?*

QUESTION 8

Who were the Judaizers?

- A. Reformers in the Jewish religious system.
- B. Legalists insisting on Jewish laws.
- C. Liberals in the Christian church.
- D. Converts to Judaism.

QUESTION 9

What was the Judaizer's basic error?

- A. They failed to convert to Christianity from Judaism.
- B. They substituted the Mosaic Law for Christ.
- C. They added something to the work of Christ as the basis for justification and sanctification.
- D. They did not believe in Jesus Christ as the Messiah.

QUESTION 10

Where would you find the most fully developed doctrinal teachings?

- A. Historical books
- B. Epistles
- C. Gospels
- D. Apostles

QUESTION 11

What seems to be the best reason Saul decided to call himself Paul?

- A. He wanted to hide the fact that he was a Jew.
- B. He likened himself after Sergius Paulus, a Roman governor.
- C. He wanted to remove barriers by using a Gentile name.
- D. The apostles gave him a new name when he believed.

QUESTION 12

What primary standard must be used to evaluate religious teaching?

- A. Communicated by a godly man.
- B. Must be dramatic, displaying true faith.
- C. Must come from a prophet.
- D. Consistent with, and not go beyond, Scripture.

QUESTION 13

What should you do if someone gives a message in your church that is supposed to be a prophecy from the Holy Spirit, or someone tells a dream that he says is from God?

- A. Ask yourself, "Does the man claiming to have a revelation meet the tests of a prophet?"
- B. Accept anything as from the Holy Spirit if a member is in good standing in the church.
- C. Judge the source of the message by the kind of life that the messenger lives.
- D. Accept all prophecies and revelations as from the Spirit of God until they have been proven wrong.

QUESTION 14

Which word or phrase best describes the biblical meaning of the word "church?"

- A. Called out assembly
- B. Cathedral
- C. Sent ones
- D. Temple of God

QUESTION 15

Based on Galatians 1:13-14, how would you answer the person who says, "It does not make any difference what you believe as long as you are sincere."?

- A. This person has a valid point. We should not be so certain that we are always right.
- B. Some people can be sincerely wrong.
- C. Sincerity is a valid test of truth and devotion.
- D. There are many ways to God and His truth.

QUESTION 16

Paul received his Old Testament religious training in Jerusalem. *True or False?*

QUESTION 17

The Judaizers insisted that the Gentile converts should follow the Mosaic Law. *True or False?*

QUESTION 18

Paul only visited Galatia on his second missionary journey. *True or False?*

QUESTION 19

Paul began to preach the gospel soon after his conversion. *True or False?*

QUESTION 20

The word "gospel" means "the resurrection." *True or False?*

QUESTION 21

Paul defended his apostleship because the Judaizers were attempting to discredit Paul before the Galatians. *True or False?*

QUESTION 22

According to Acts 9:15, Jesus sent Paul to the Gentiles, kings, and who else?

- A. People of Israel
- B. Faithful believers
- C. The Roman senate
- D. Other apostles

QUESTION 23

What term did Paul apply to the Judaizers' teaching?

- A. Prayer
- B. Gospel
- C. Heresy
- D. Sermon

QUESTION 24

Galatians 3:11 says, "Now it is clear no one is justified before God by the Law, because the righteous one will live by faith." *True or False?*

QUESTION 25

According to Galatians 1:7, Paul said the Judaizers were improving the gospel of Christ. *True or False?*

Lesson 3 Answers to Questions

QUESTION 1: Paul

QUESTION 2: Saul

QUESTION 3: Paul

QUESTION 4

B. The Romans

QUESTION 5

C. During his first missionary journey.

QUESTION 6

A. As a missionary to the Gentiles, he removed barriers by using a Gentile name.

QUESTION 7

D. The Judaizers were questioning Paul's apostolic authority and trying to convince the Galatians that Paul was really not an apostle of Jesus.

QUESTION 8

A. Not of men

B. Not by man

D. By Jesus Christ and God the Father

QUESTION 9

A. Disciple

QUESTION 10: *Your answer should be one of the following:*

All the brothers with me, Brothers, Brethren

QUESTION 11

B. Called out assembly

QUESTION 12

A. Grace

C. Peace

QUESTION 13

B. God the Father

C. Jesus Christ

QUESTION 14

E. All of the above

QUESTION 15

B. He was raised from the dead.

QUESTION 16: *Your answer should be one of the following:*

He refers to Him as "our Lord Jesus Christ.", Lord Jesus Christ, Lord

QUESTION 17

C. He died for us.

QUESTION 18

A. Divine Sovereign

QUESTION 19: *Your answer*

QUESTION 20

A. He gives thanks to God for them.

QUESTION 21: *Your answer should be one of the following:*

Their good qualities, Good qualities

QUESTION 22

A. The grace of Christ

QUESTION 23

D. Good news

QUESTION 24

D. Distorting it.

QUESTION 25: *Your answer should be one of the following:*

Change, Distort

QUESTION 26

- A. There can be only one gospel.
- B. Some are attempting to pervert the true gospel.
- E. There was no “good news” in what they taught.

QUESTION 27

C. It troubled the Galatians.

QUESTION 28

B. It must be consistent with Scripture and not go beyond Scripture.

QUESTION 29

A. Ask ourselves, "Does the man claiming to have a revelation meet the tests of a prophet?"

QUESTION 30

D. All of the above

QUESTION 31

- A. It was not according to man.
- B. It was not received from man.
- E. He was not taught it.
- F. It came through a revelation from Jesus Christ.

QUESTION 32: *Your answer***QUESTION 33**

D. Judaism and Christianity are different religions.

QUESTION 34

B. Some people can be sincerely wrong.

QUESTION 35

<i>Scripture</i>	<i>Key Phrases</i>
Acts 22:3	Born in Tarsus, taught by Gamaliel, I am a Jew
Acts 26:4-5	Strictest sect, Pharisee
Romans 11:1	Israelite, seed of Abraham, tribe of Benjamin
2 Corinthians 11:22	Hebrew, Israelite, seed of Abraham
2 Timothy 1:3	God whom I serve, from my forefathers, pure conscience
Philippians 3:5-6	Circumcised, tribe of Benjamin, Hebrew, persecutor

QUESTION 36

- A. To show that what he preaches about Christ did not come from his own ideas or from other people.
- E. To show it was divine intervention which caused him to turn from Judaism to Christ.

QUESTION 37

- A. Blasphemer
- B. Violent
- C. Persecutor
- D. Sinner

QUESTION 38: Persecuted**QUESTION 39**

C. They were both chosen before they were born.

QUESTION 40: *Your answer should be one of the following:*

For service, Service

QUESTION 41: True**QUESTION 42**

B. Paul

QUESTION 43: Ananias

QUESTION 44: False

QUESTION 45: *Your answer should be one of the following:*

All people, All men, Everyone, Everybody, All

QUESTION 46

A. Apostle of Jesus Christ

B. I am sending you to the Gentiles.

E. Your message is that the Gentiles might receive an inheritance and forgiveness along with those who are sanctified.

QUESTION 47

C. Right away

QUESTION 48: Son of God

QUESTION 49

D. Peter and James

QUESTION 50

D. The faith which he once attacked

QUESTION 51: *Your answer should be one of the following:*

To the Gentiles, Gentiles, Nations

QUESTION 52: Cilicia

QUESTION 53

<i>Scripture Reference</i>	<i>Description</i>
Galatians 1:11-12	He shows that he received his gospel and call as a direct revelation from God, not from men.
Galatians 1:8-9	He presents his gospel as the one true gospel by which all other messengers and messages are to be judged.
Galatians 1:16-17	God continued to direct his ministry by revelation, reaffirmed his call to the Gentiles, and sent him to the Gentiles (including the Galatians).
Galatians 1:18	He shows he was in fellowship with church leaders in Jerusalem. They did not question his message or ministry.
Galatians 1:23	The churches of Judea reported that he was preaching the same faith that he once fought.
Galatians 1:24	His ministry caused the Christians to praise God.

Lesson 3 Self Check Answers

QUESTION 1

C. He removed barriers by using the Gentile name.

QUESTION 2

A. Sent

QUESTION 3

C. Peace

QUESTION 4

A. It was not for man.

QUESTION 5: False

QUESTION 6

D. Be consistent with, and not go beyond, Scripture

QUESTION 7: True

QUESTION 8: True

QUESTION 9: False

QUESTION 10: True

Unit 1 Exam Answers

QUESTION 1

D. Tarsus

QUESTION 2

D. Sanhedrin

QUESTION 3

D. Kill them

QUESTION 4

A. Ananias

QUESTION 5

C. Mediterranean Sea

QUESTION 6

A. First

QUESTION 7: False

QUESTION 8

B. Legalists insisting on Jewish laws.

QUESTION 9

C. They added something to the work of Christ as the basis for justification and sanctification.

QUESTION 10

B. Epistles

QUESTION 11

C. He wanted to remove barriers by using a Gentile name.

QUESTION 12

D. Consistent with, and not go beyond, Scripture.

QUESTION 13

A. Ask yourself, "Does the man claiming to have a revelation meet the tests of a prophet?"

QUESTION 14

A. Called out assembly

QUESTION 15

B. Some people can be sincerely wrong.

QUESTION 16: True

QUESTION 17: True

QUESTION 18: False

QUESTION 19: True

QUESTION 20: False

QUESTION 21: True

QUESTION 22

A. People of Israel

QUESTION 23

B. Gospel

QUESTION 24: True

QUESTION 25: False

Unit 2: Paul Defends His Gospel

The Judaizers were trying to turn the Galatians away from the true gospel by turning them against Paul. Part of their strategy was to make the Galatians wonder if he really was an apostle. For that reason, Paul starts his letter with his personal testimony.

What does Paul do next? As you continue to study this epistle, you will find that after concluding his testimony, Paul presents the message of the Scriptures. Then he applies it to his readers by showing what the practical results of their action will be.

This means that we can divide Galatians into three parts, each one presenting a different type of argument for the gospel that Paul preached:

- Galatians 1–2 Historical Argument
- Galatians 3–4 Theological Argument
- Galatians 5–6 Practical Argument

As you move on to Lesson 4, you will look at the second chapter of Galatians as Paul continues to present his historical argument.

In Lessons 5 and 6, you will focus on his theological argument.

Then, in Lesson 7, you will examine his practical argument.

Lesson 4: Apostles Recognize Paul's Gospel (Gal 2)

In Chapter 2 of Galatians, Paul continues to defend his gospel with the argument from history by reminding the Galatians that his gospel had been accepted by the leaders of the Jerusalem church.

Lesson Objectives

Topic 1 describes Paul's first consultation with church leaders in Jerusalem after he converted to Christianity and began his ministry. In Topic 1, you will learn...

- The importance of Paul's visit with the leaders in Jerusalem
- How the Holy Spirit guided Paul and also guides us
- How Paul handled a test case involving the circumcision of Gentile Christians

Topic 2 presents the official recognition given to Paul during his consultation with church leaders in Jerusalem. In Topic 2, you will learn...

- How the recognition of Paul's gospel supports the right of churches to judge a person's call and ministry
- How the recognition of Paul's gospel demonstrates the need for churches to establish and maintain biblical standards of doctrine and conduct
- An important proof of Paul's apostleship

Topic 3 describes a later meeting in which Peter was actually corrected by Paul's gospel. In Topic 3, you will discover...

- How Peter's mistake applies to the problems of hypocrisy and division in the church
- How Galatians 2:15-18 supports the doctrine of justification by faith alone
- What Galatians 2:19-21 says about our death to the law and new life in Christ

Topic 4 points out the importance of events in Galatians 2. In Topic 4, you will identify three important events and explain their importance.

Lesson Outline

Topic 1: Consultation with Church Leaders

Visit to Jerusalem (Gal 2:1-2)

Test Case for Gentile Christians (Gal 2:3-5)

Topic 2: Official Recognition Given

Recognition of Paul's Gospel (Gal 2:6-8)

Recognition of Paul as an Apostle (Gal 2:8-10)

Topic 3: Peter Corrected by Paul's Gospel

Peter's Mistake and Paul's Rebuke (Gal 2:11-14)

Justification by Faith without Law (Gal 2:15-18)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Circumcise (Gal 2:3) - cut off the foreskin as a sign of separation for God and acceptance of the covenant God made with Abraham. Jewish male infants were circumcised when they were eight days old. Gentile converts to Judaism were circumcised. Circumcision was to them what baptism is to Christians. Paul refers to the Jews as the circumcision and to the Gentiles as the uncircumcision.

Compromise - to give up something in order to gain something. Peter compromised his convictions (acted against something he believed) when he stopped eating with the Gentiles in order to avoid criticism.

Decree - official decision or proclamation, settled by authority. For example, the Jerusalem Council issued a decree to the churches, and its decree was to be observed.

Give the right hand of fellowship (Gal 2:9) - shake hands in sign of agreement and cooperation.

Hypocrite - a person who pretends to be something that he is not. The Greek word originally meant an actor in a play.

Jews by nature (Gal 2:15) - Jews by birth, not converts.

Righteousness - rightness, right living, right standing with God, goodness.

Transgressor (Gal 2:18) - lawbreaker, sinner

Works of the law (Gal 2:16) - keeping the Mosaic law, fulfilling its demands

Topic 1: Consultation with Church Leaders (Gal 2:1-5)

As they read his letter, the Galatians could see Paul's sincerity and commitment to the gospel of Christian liberty. Here in Galatians 2 he describes how he courageously resisted the opposition of the Judaizers, even in Jerusalem. He also describes his dealings with the leaders of the Jerusalem church and his rebuke of Peter for not acting according to the gospel. We begin our study of Galatians 2 by examining the details of Paul's visit to Jerusalem.

Visit to Jerusalem (Gal 2:1-2)

Time, People, and Purpose

Objective 1 – At the end of this topic, you will be able to explain the purpose and importance of the visit described in Galatians 2:1-10 and give Paul's reason for telling the Galatians about it.

Read Galatians 2:1-2. To which visit to Jerusalem is Paul referring? Does he mean fourteen years after his conversion? Or fourteen years after his first visit to Jerusalem? No one knows for sure. Bible scholars

mention two possibilities for the time and occasion of this visit: The Famine Visit in AD 45 (Acts 11:27-30) and The Council Visit in AD 49 or 50 (Acts 15:1-29).

Refresh your memory about these visits by reading the passages in Acts and locating them on the Pauline Chronology chart (refer to the Articles section at the end of this lesson).

QUESTION 1

Read Acts 4:34-37. What was Barnabas' real name?

QUESTION 2

Who named him Barnabas?

- A. His parents
- B. The apostles
- C. Paul
- D. Silas

QUESTION 3

The name "Barnabas" means _____.

Barnabas was well-known not only to the Galatians but also to the leaders of the church in Jerusalem (Acts 4:36-37). He had been a prominent member of the church there before his ministry as a prophet, teacher, and missionary. We can see something of the apostles' appreciation for his character in the name they gave him.

We notice in several Bible passages that the name Barnabas fit his character and ministry. First, we see him selling his land to feed the poor. In Acts 9:26-28, we read how he believed in Saul's sincerity and presented him to the disciples when they were afraid of him. It was Barnabas who went to Tarsus to find Saul and take him to Antioch to help in the church there. And it was Barnabas who took Saul with him on their first missionary tour to Cyprus—Barnabas' home country—and the provinces of Galatia and Cilicia. Now we see Barnabas back in Jerusalem again, standing with Paul in defense of the gospel that they preached to the Gentiles.

You have already learned in Lesson 1 that if Paul had written to the Galatians after the Jerusalem Council, he would probably have referred to the decisions taken there and to the decrees that were sent to the Gentile churches. So it seems likely that the visit mentioned here was the famine relief visit. We do have a problem with the dates in any Pauline Chronology. As the note says in Lesson 1, the dates are only approximate. We do not have enough information to fix them accurately. Just remember: the fact that we do not know the date does not affect the truth of Paul's report about the visit.

It is quite likely that the Galatians also knew Titus. He was a Gentile converted under Paul's ministry who traveled with Paul and worked under his direction for years. Later, Paul appointed Titus as bishop over the island of Crete to ordain elders (or pastors) in every city and supervise the work there. Paul wrote an epistle to Titus, giving him instructions for this work and listing some of the qualifications and responsibilities of Christian workers (Tit 1:4-5).

In Galatians 2, we see Titus with Paul and Barnabas meeting with the church leaders in Jerusalem. It is a crucial meeting for him, since his whole way of life as a Christian is at stake. Not only does he represent thousands of new Gentile converts, but his test case would apply to Christians down through the ages. Would he have to become a Jew to be a Christian? This was a question that Paul hoped to settle by presenting his gospel to the leaders of the church.

QUESTION 4

According to Galatians 2:2, how did Paul present his gospel on this occasion?

- A. To the church in Jerusalem
- B. In a letter to all Christians
- C. Privately to the church leaders
- D. To the religious leaders at the temple

QUESTION 5

What does Paul say he communicated to them?

- A. The proof of the resurrection
- B. The Messiahship of Jesus
- C. The end of the law
- D. The gospel he preached among the Gentiles.

Whatever the date of this visit to Jerusalem, we know that Paul had already been preaching to the Gentiles for some time. His message was certainly ready to be presented to the leaders of the Jerusalem church. Why did Paul present his gospel to the leaders of the church in Jerusalem? Did God want them to verify Paul's message, reassuring the churches that it was the true gospel? Or did God want Paul to help them understand what to do with Gentile converts? Was it important for Paul to work in harmony with the other apostles? Was this visit necessary in order to counteract the false reports the Judaizers were giving about Paul?

Paul's words: "Lest by any means I should run, or had run, in vain" (Gal 2:2) show us that the results of his whole ministry were in danger. The Judaizers were trying to force the Gentile converts to become Jews. Wherever he went, they followed him and brought confusion to the converts. They also gave the church in Jerusalem false reports about Paul and what he was teaching. By now there were thousands of Jewish Christians in the Jerusalem church. A confrontation between Paul and the Judaizers there would only cause trouble and possibly a division in the church. Paul felt it was necessary to meet privately with the main leaders of the church and present his gospel to them in order to avoid misunderstandings between the Jewish church in Jerusalem and the Gentile churches.

Paul lets the Galatians know that their whole problem with the Judaizers and their accusations had already been dealt with. He had presented his gospel to the main leaders of Christianity and they had recognized its truth.

QUESTION 6

What was Paul's reason for visiting Jerusalem with Barnabas and Titus?

- A. To present the problem of whether or not Gentile converts should become Jews
- B. To fulfill a vow
- C. To explain why he believed he was an apostle
- D. To visit old friends

Test Case for Gentile Christians (Gal 2:3-5)

Objective 2 – At the end of this topic, you will be able to explain the principle Paul followed by having Timothy circumcised and refusing to have Titus circumcised.

Titus was not compelled to be circumcised! What a crucial victory!

This was a test case brought before the apostles. Because circumcision was regarded as the sign of the Abrahamic Covenant (refer to the Articles section at the end of this lesson). The Judaizers demanded that Titus be circumcised. Paul refused.

Circumcision was required by the law of Moses for all male Jews. Now remember what we learned in Lesson 1. The Judaizers maintained that a person could not be a good Christian until he had first become a good Jew.

We now face an interesting question. Read Acts 16:1-3. Why did Paul circumcise Timothy and refuse to let Titus be circumcised? Was Paul inconsistent? How can we explain this? First, notice that Titus was a Greek and Timothy was a Jew, although his father was Greek. Second, observe that Timothy was circumcised “because of the Jews,” but it was the Judaizers who were insisting on circumcision for Titus.

If Paul had submitted to the demand of the Judaizers, he would have been acknowledging that salvation is by faith in Christ plus obedience to the law. In the case of Timothy, Paul did not want to put an unnecessary barrier or obstacle before the non-Christian Jews in that area.

QUESTION 7

Read 1 Corinthians 9:19-23. Paul states clearly here the principle he followed with Timothy. Which options below accurately summarize this principle? (*Select all that apply.*)

- A. The gospel is always first.
- B. Winning people to Christ is more important than my feelings or opinions.
- C. Do what is best for the cause of Christ.
- D. Adjust to customs so I may win people to Christ.

Paul put the gospel first in everything. This principle is very important for the servant of God. He was adaptable to every situation so that he might find in each one an open door to preach the gospel. The important thing to him was that people were won to Christ. His own personal rights were secondary. In 1 Corinthians 10:31-33, he summarizes this principle of commitment to the gospel. Because of this principle, Paul circumcised Timothy, who was half Jewish, in order to keep the Jews open to the gospel.

Paul would not allow Titus to be circumcised for the sake of the gospel. Letting the Judaizers have their way would have been the same as saying that faith in Jesus Christ and His work on the cross was not sufficient for salvation. Think of problems or situations when you had to consider how your actions would affect the cause of Christ.

QUESTION 8

In Galatians 2:4, Paul calls his opponents _____ brethren.

QUESTION 9

What were the tactics of Paul’s opponents?

- A. Selfish
- B. Sincere
- C. Sly and based on false pretenses
- D. Up front and direct
- E. Motivated by the Holy Spirit

Do you know any men like the opponents of Paul? Notice that Paul did not apply the principle of “becoming all things, to all men” here. His 1 Corinthians 9 principle did not include compromising the truth of the gospel. In the case of Titus, he had to take into account its effect on the Galatians and other Gentile Christians.

QUESTION 10

According to Galatians 2:5, why did Paul refuse to have Titus circumcised?

- A. Because he did not want to anger the Jews
- B. So that the gospel's true intent would not be compromised before the Galatians
- C. Because he wanted to be sensitive to the feelings of the Greeks
- D. Because Titus asked to not be circumcised

QUESTION 11

Paul’s argument against circumcision in Galatia opposes the rite of circumcision itself. *True or False?*

Topic 2: Official Recognition Given (Gal 2:6-10)

It is important to recognize that God gives different ministries to different people and even to different groups. This makes possible the full development of the body of Christ (see Eph 4:1-16). First, this passage talks about the unity of Christ’s body. How important is it that the various members of His body enjoy fellowship and work together harmoniously? Next, it talks about the diversity of the body. How important is it that each member of Christ’s body fulfills his unique call and ministry? Think about these issues as you study this portion of Topic 2.

Recognition of Paul's Gospel (Gal 2:6-8)

Objective 3 – At the end of this topic, you will be able to state the validity of the church’s recognition of a person’s call and ministry.

QUESTION 12

Read Galatians 2:6-10. Who were the three principal leaders in the Jerusalem church? (*Select all that apply.*)

- A. James
- B. Barnabas
- C. John
- D. Peter

The James mentioned here is James, the half brother of Jesus, pastor of the church at Jerusalem and author of the epistle of James. James the brother of John had been put to death before this time.

QUESTION 13

Compare Galatians 2:2 and Galatians 2:7. Paul communicated to the leaders the _____ he preached to the Gentiles.

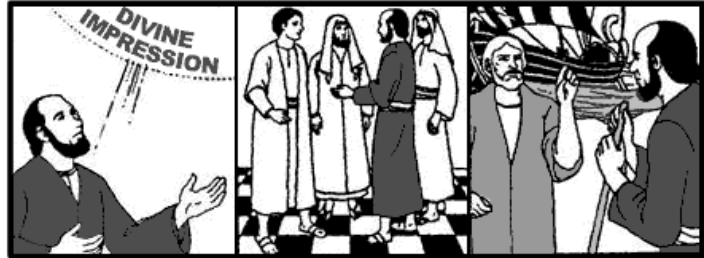
QUESTION 14

Galatians 2:6 indicates Paul's gospel was perfect and complete by saying that _____ was added to it.

QUESTION 15

Open your Life Notebook and write a brief essay regarding the situation in your church. How do these verses apply to church policy today? Do your church leaders examine the doctrine that workers preach or teach? Should they? Why?

The result of the meeting with the leaders of the Jerusalem church was a full and glad recognition that there was only one gospel, shared alike by Jerusalem (the Jewish element) and Antioch (the Gentile element). Both Peter and Paul had their own special ministry and neither was in conflict with the other. How would you apply this to the existence of different Christian denominations? To different types of ministry in the church?



QUESTION 16

In your Life Notebook, reflect on the implications of brotherly love. What is your opinion about fellowship among different Christian denominations that preach the true gospel of Jesus Christ? Write about specific situations related to your experience and church life today.

Recognition of Paul as an Apostle (Gal 2:8-10)

Objective 4 – At the end of this topic, you will be able to describe the validity of Paul's apostleship.

In Lesson 2, we saw Paul insisting that the messenger should be judged by the gospel he preaches. In this lesson, we have seen that he welcomed this test and passed it. The apostles recognized that God had given him a special ministry to the uncircumcised—the Gentiles. But the church leaders had another proof of Paul's apostleship.

QUESTION 17

What proof of Paul's apostleship do you see in Galatians 2:8?

- A. Peter affirmed Paul's apostleship.
- B. The Holy Spirit was working through both Peter and Paul.
- C. Judaizers claimed Paul's miracles were greater than Peter's.
- D. Paul declared himself equal to Peter in Apostolic authority.

QUESTION 18

Remember that the Judaizers in Galatia were attacking both Paul's gospel and his apostleship. In view of this fact, what significance would Galatians 2:9 have for the Galatians?

- A. It would show very little.
- B. It would show that Paul was not a legalist.
- C. It would prove that Peter was an Apostle because he agreed with Paul.
- D. It would show that the church leaders in Jerusalem approved Paul's gospel and recognized his apostleship.

The ministerial requirements listed in 1 Timothy 3:1-7 also indicate the recognition of a call by the local church. One is called and ordained by God, but there is also evidence in the New Testament that the divine call should be confirmed by the church at some time. The church recognizes what God has already done in the life of the one with the call.

Topic 3: Peter Corrected by Paul's Gospel (Gal 2:11-21)

Sometimes Christian leaders make mistakes that have wide-ranging consequences. Even though Peter was an important apostle, his actions in Antioch put the very essence of the gospel message at risk and jeopardized the spread of the gospel among the Gentiles. In this portion of Galatians 2, Paul describes his efforts to correct Peter's mistake. He also restates the gospel and describes the new life that comes to us through Jesus Christ.

There is much to be learned here concerning the proper method for correcting other Christians, the importance of resolving divisions in the church, the true nature of the gospel, and the importance of living a life of faith.

Peter's Mistake and Paul's Rebuke (Gal 2:11-14)

Objective 5 – At the end of this topic, you will be able to apply in your life and ministry the principles given in this lesson for dealing with hypocrisy of leaders and divisions among Christians.

QUESTION 19

In what city did the incident recorded in Galatians 2:11-14 take place?

The dispute between Paul and Peter was serious. Galatians 2:11 says that Peter was to be blamed. Read Acts 10:1-11:18. With this background in mind, answer the following question.

QUESTION 20

Why was Peter's withdrawal and separation of himself from the Gentiles so bad? *(Select all that apply.)*

- A. God had given him a revelation that Gentiles were no more unclean than Jews.
- B. He had associated with Gentiles before and had defended this position before the church in Jerusalem.
- C. He said that he was biased against Gentile believers.
- D. While all things were now clean, there are some exceptions.
- E. He was not to consider anything unclean that God had cleansed.

QUESTION 21

In Galatians 2:12, Paul gives a reason for Peter's action: it was Peter's _____ of the Judaizing Christians from the church in Jerusalem.

QUESTION 22

Compare this action of Peter's with Paul's statement about himself in Galatians 1:10. Paul's purpose was to please _____

QUESTION 23

Peter acted to please _____

Peter's offense, and that of those who followed him, was hypocrisy.. He did not act according to what he knew was right, compromising his convictions.

QUESTION 24

Open your Life Notebook and record your responses to the following questions. Can you think of a situation in your culture similar to this? Are there any problems of racism or class barriers? Do we show the same Christian love to extremely poor people and social outcasts when some rich and influential people visit our church? List some ways in which a Christian worker might act against his convictions for fear of what people think of him.

Peter's condemnation is severe because he refused to sit at the Lord's table with fellow Christians. By separating himself from the Gentile Christians, he was implying that they were not as good as the Jewish Christians, that they lacked something. Of course, this is what the Judaizers who had come from Jerusalem would have said.

Barnabas was affected by Peter's hypocrisy and followed Peter's example. What was Paul to do? Keep quiet as if he approved of their action? Criticize them for it after they left? Divide the church with separate congregations for Jews and Gentiles? Recommend that the Gentile Christians become Jews? The problem called for immediate action before it became worse.

QUESTION 25

Read Proverbs 27:6 and Galatians 2:14. Which are the most probable reasons why Paul rebuked Peter “before them all” instead of settling the problem privately? (*Select all that apply.*)

- A. He wanted to show his superiority to Peter
- B. He needed to defend the basic truth of Christian liberty and show that the gospel must be applied in our lives
- C. He may have done it to warn others.
- D. He enhanced his position as an apostle.
- E. He helped stop the problem before it got worse.
- F. He wanted to help his friends, Barnabas and Peter.

This certainly does not mean that sinning Christians must always be corrected publicly. For further instruction about this, read Matthew 18:15-17 and 1 Corinthians 5:1-5.

This incident in Galatians 2:1-14 shows us the need for courage to apply the Gospel in our daily actions despite what people may think. Peter and Barnabas needed more courage to do what they knew was right. Paul acted with courage as an apostle of Christ to apply the gospel, even to Peter! We must have the courage to deal with problems in our churches. Pray now for yourself and for other Christians that they may have the courage they need.

Justification by Faith without Law (Gal 2:15-18)

Objective 6 – At the end of this topic, you will be able to quote Galatians 2:16 from memory and use this key verse in your life and ministry as proof that righteousness before God is obtained by faith in Christ alone, not by good works.

Notice in Galatians 2:15 that Paul calls the Gentiles sinners. Why? He is being sarcastic here, using the term the way the self-righteous Jews did. In Galatians 2:11-14, we have focused on the problem that arose after Peter arrived in Antioch. From the last part of Galatians 2:14-21, we have the theological answer. Jewish tradition, not the Mosaic law, made the Jews think they were too holy to eat with the Gentiles. They would be contaminated by having anything to do with such “sinners.” But Paul points out that the Jews are sinners just as much as the Gentiles because no one could be saved from his sin by trying to keep the law. When Paul says “we” in Galatians 2:15, he places himself and Peter in the same category.

QUESTION 26

Galatians 2:16 says that Peter and Paul knew that a man is justified by faith in Christ and in the law. *True or False?*

Note: The grammar of the Greek text does not specify which way this phrase should be translated. However, “faith in Christ” is the preferred translation.

QUESTION 27

What did this knowledge of justification lead them to do?

- A. Rely upon their good works to be justified
- B. Place their faith in Jesus Christ alone to be justified
- C. Seek to be justified by works and faith
- D. Believe they can be justified by their own righteousness

Galatians 2:16 is a clear statement of Paul's gospel of salvation by faith. It is the heart of Paul's message to the Galatians. Take the time to meditate on this verse and memorize it.

What does Paul mean in Galatians 2:17 when he says, "We ourselves also are found sinners"? He means that if faith alone is not sufficient for salvation, he and Peter have both sinned in teaching that it is. Both of them preach that it is by faith in Christ alone that a person can enter into a right relationship with God. Paul says that if this is not true, they are leading people into sin. Would following Christ lead them into sin? God forbid that they should even entertain such a thought!

QUESTION 28

In Galatians 2:18, what does Paul say that he would become if he went back to his position of trusting in the Law for justification?

The Greek term for law breaker used in Galatians 2:18 is stronger than the term *sinners* of Galatians 2:15, 17. Paul is actually saying that he would be a greater sinner if he returned to trusting in the law for salvation than he was before his conversion! No wonder Paul spoke out to turn Peter, Barnabas, and the Christian Jews at Antioch back from such a course of action! And notice how these words of Paul to Peter fit the Galatians. Isn't this the same position they were taking?

Dead to the Law - Alive in Christ (Gal 2:19-21)

Objective 7 – At the end of this topic, you will be able to quote Galatians 2:20 from memory and use this key verse in your life and ministry as a description of the new life that we have in Christ.

The law, which condemns us to die for our sins, is a source of death, not life. But Christ took our sin and guilt on Himself and died in our place. As far as the Law is concerned, we who are in Christ are dead. We died to the Mosaic Law and its claims on us so that we could live a new life for God. In the Old Testament times, righteous people could be justified in the sight of God, but their salvation was a foreshadowing of the salvation that would come to all people as a result of Christ's death on the cross.

Since Galatians 2:20 is one of the key passages of this epistle, please memorize it. Be ready to write it correctly if a test question should call for it!

It is important to note that Galatians 2:20 is a statement of fact! It is a testimony to the total sufficiency and efficacy of the work of Christ. The words "I have been crucified with Christ" are a simple statement of Paul's relationship to the law. He is dead to all its claims. But for Paul, Christianity is more than a death experience. It is a life experience! Just as he identified himself with Christ in His death on the cross, so now is he also identified with Christ in his resurrection.

QUESTION 29

In Galatians 2:20, what does Paul state that the Son of God did for him? (*Select all that apply.*)

- A. I have been crucified with Christ.
- B. Christ loved me.
- C. Christ gave Himself for me.
- D. Christ lives in me.

QUESTION 30

We find these same thoughts in John 3:16 and Ephesians 5:25. Compare these verses with Galatians 2:20. Divine love expresses itself through a willingness to _____ oneself for the one who is loved.

QUESTION 31

In 2 Corinthians 5:14-15, Paul applies this principle of divine love to those who preach the gospel. What does he say that our response to this love of Christ should be? (*Select all that apply.*)

- A. We should be controlled by the love of Christ.
- B. We should no longer live for ourselves.
- C. We should recognize that Christ died for us.
- D. We should live for the One who died for us.

QUESTION 32

Paul refers to himself in Galatians 2:20. How important do you feel that your own testimony and that of others are to encourage people in their Christian life? Does your church provide enough opportunity for this during worship services? In personal witnessing? Open your Life Notebook and write your responses to these issues.

QUESTION 33

Based on Galatians 2:21, it may be stated by the following: it is possible for a person to be saved by means of the Law. *True or False?*

QUESTION 34

Righteous men and women of the Old Testament were saved by _____ in God's promise.

Topic 4: Importance of Events in Galatians 2

It is quite possibly that if Paul had not taken the bold steps that are described in this chapter, the true gospel of salvation by faith alone would have been distorted into a gospel of faith plus works. It is also possible that a complete division would have developed between the Jewish church and the Gentile church.

Objective 8 – At the end of this topic, you will be able to relate three historical events found in Galatians 2 and state their importance to Christianity and your Christian liberty.

QUESTION 35

What are the three historical events that are described by Paul in Galatians 2? (*Select all that apply.*)

- A. Private consultation with church leaders in Jerusalem
- B. Official recognition of Paul's gospel and apostleship
- C. Paul was entrusted with the gospel to the uncircumcised.
- D. Paul corrected Peter with the gospel.

QUESTION 36

Suppose someone tells you, "I believe the good things I do will weigh more than the bad on the day of judgment. I'm trying to be good enough to go to heaven." Which verse from the chapter best answers this question?

- A. Galatians 2:2
- B. Galatians 2:9
- C. Galatians 2:13
- D. Galatians 2:16

QUESTION 37

Galatians 2:16 shows how a sinner can be condemned. *True or False?*

QUESTION 38

Suppose a discouraged Christian tells you. "I think I'll just give up trying to follow Christ. I can't seem to live the Christian life." How would you advise him or her using Galatians 2:20? Open your Life Notebook and record what you have learned about victory over sin coming through Christ living in us and about the necessity of living by faith as well as being justified by faith.

Lesson 4 Articles

Pauline Chronology	109
Predictions Concerning Abraham.....	109

Pauline Chronology

Pauline Chronology		
AD	Places, Events, and Journeys	Epistle written
31/32	Conversion-near Damascus–Acts 9	
33-36	Visit to Arabia–Galatians 1:17	
37	First visit to Jerusalem–Acts 9:26	
45	Second visit to Jerusalem–The Famine Visit–Acts 11:30	
45-49	First Missionary Journey–Acts 13:4	
49		Galatians
40/50	Third visit to Jerusalem–The Council Visit–Acts 15:2-4	
50-53	Second Missionary Journey–Acts 15:40	
52/53		1 & 2 Thessalonians
53	Fourth visit to Jerusalem–Acts 18:21-22	
54-58	Third Missionary Journey–Acts 18:23	
57		1 & 2 Corinthians, Romans
58	Arrest in Jerusalem–Acts 21:30-34	
58-60	Imprisonment at Caesarea–Acts 23:23-33	
60-63	First Imprisonment in Rome–Acts 28:16	
63		Colossians, Ephesians, Philemon, Philippians
63-67	Release from imprisonment and further travels	
67		1 Timothy, Titus
68	Second Imprisonment in Rome	2 Timothy
68	Martyrdom	

Predictions Concerning Abraham

According to Genesis 12:1-3, God made specific promises to Abraham as follows: “Go forth from your country, and from your relatives and from your father’s house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing.”

One is confronted immediately with the question as to whether these promises are literal. It seems clear that Abraham literally went from his country to another country and that he was to be literally separated

from his relatives and his father's house. This is illustrated in the fact that Abraham made the journey to the Promised Land. The promise to Abraham that a great nation would come from him, even though he had no children at that time, has been literally fulfilled in history.

God obviously blessed Abraham in many respects. His name is considered great, not only in Christendom, but also in Judaism and in Islam. The life and ministry of Abraham have been a blessing to the world. The principle that God would bless those who blessed Abraham has been illustrated abundantly in history, and those who have persecuted Israel have come under the promised curse.

The final promise that all families of the earth would be blessed through Abraham has been fulfilled literally, not only in the writing of Scripture from Jewish pens, but also preeminently through Jesus Christ. In the light of this pattern of literal fulfillment, it would seem strange on the surface that anyone would question the literalness of these promises. Conservative amillenarians usually recognize the literal fulfillment of these promises up to a point where it does not contradict their eschatological views, but they insist that any literal fulfillment of these promises should not lead to the conclusion that there is a separate program for Israel.

Much of the discussion revolves around the meaning of "the seed of Abraham" or the meaning of his "descendants" (Gen 12:7). Here both Testaments seem to justify the conclusion that the descendants of Abraham are considered in three categories: **a)** the natural or physical descendants of Abraham, **b)** those who are the descendants of Abraham in the sense of being believing Israelites or true believers like Abraham, as illustrated in the contrast between natural Israel and spiritual Israel in Romans 9:6–8; **c)** those who are the spiritual descendants of Abraham, whether Jews or Gentiles, in that they believe in God even as Abraham did, as illustrated in Galatians 3:6–9. Accordingly, Gentile Christians are considered to be among the descendants of Abraham because they are in Christ, who is a descendant of Abraham.

Having recognized this distinction, however, it should be observed that the promises also have to be classified as applying to one or more of these three concepts. Some promises apply to all physical descendants of Abraham, such as the promise that he would be the father of many nations (Gen 17:4). In the revelation of the Law of Moses where specific promises are given Israel for obedience or for disobedience, the issue relates to spiritual Israel, not Gentiles. When considering the third aspect—spiritual descendants of Abraham—it should be noted that Galatians 3:6–9 specifically alludes to the blessings which are promised the Gentiles in Genesis 12:3, that is, blessings to "all the families of the earth." Accordingly, the principle of literal interpretation is supported, but proper distinctions do not blur the clear lines of demarcation among **a)** the nation as a whole, **b)** spiritual Israel or believing Israelites, and **c)** the church composed of Jews and Gentiles.

Subsequent to the original promise given to Abraham, further details are given largely relating to the natural descendants of Abraham as such or the particular portion of his descendants who are spiritual. As will be seen in the study of the promises concerning the land beginning in Genesis 12:7, it is demonstrable that these promises are to be interpreted literally to the physical descendants of Abraham and are never transferred to Gentiles. The same is true for other promises that relate to the nation of Israel as a whole, and the promises in regard to the Davidic kingdom again concern the physical descendants of Abraham, excluding Gentiles. Amillenarians or nondispensational premillenarians who quote Romans 9, Galatians 3, or similar passages, do not seem to realize that they are assuming what they are trying to prove. As far as the Old Testament is concerned, the promises given to Abraham were literally fulfilled and this created an expectation on the part of those to whom they were revealed that a literal fulfillment was to be expected. This is supported and sustained by an examination of predictions relating to the nation of Israel, those relating to the Promised Land, and those relating to the Davidic kingdom.

Bibliotheca Sacra: 1955–1995, (Dallas, TX: Dallas Theological Seminary) 1997.

Lesson 4 Self Check

QUESTION 1

What was Paul's reason for visiting Jerusalem with Barnabas and Titus?

- A. To visit old friends
- B. To explain why he believed he was an apostle
- C. To present the problem of whether or not Gentile converts should become Jews
- D. To fulfill a vow

QUESTION 2

Barnabas means Son of Thunder. *True or False?*

QUESTION 3

In Galatians 2:2, why does Paul say he went to Jerusalem?

- A. Because the church asked him to come
- B. Because he wanted to deliver a letter
- C. Because he was going to meet Timothy there
- D. Because he received a revelation

QUESTION 4

According to Galatians 2:5, why did Paul refuse to have Titus circumcised?

- A. Because he did not want to anger the Jews
- B. So that the gospel's true intent would not be compromised before the Galatians
- C. Because he wanted to be sensitive to the feelings of the Greeks
- D. Because Titus asked not to be circumcised

QUESTION 5

Galatians 2:6 indicates Paul's gospel was perfect and complete after grace was added to it. *True or False?*

QUESTION 6

Remember that the Judaizers in Galatia were attacking both Paul's gospel and his apostleship. In view of this fact, what significance would Galatians 2:9 have for the Galatians?

- A. It would prove that Peter was an apostle because he agreed with Paul.
- B. It would change very little
- C. It would show that Paul was not a legalist.
- D. It would show that the church leaders in Jerusalem approved Paul's gospel and recognized his apostleship.

QUESTION 7

According to Galatians 2:11, who was responsible for the dispute between Peter and Paul?

- A. All of the Gentiles
- B. Peter
- C. Paul
- D. No one

QUESTION 8

In Galatians 2:15-16, Paul points out that the Jews are sinners just as much as the Gentiles because no one could be saved from sin by trying to keep the law. *True or False?*

QUESTION 9

In Galatians 2:20, Paul says that Christ died only for his sins. *True or False?*

QUESTION 10

Galatians 2:16 shows how a sinner can become justified. *True or False?*

Lesson 4 Answers to Questions

QUESTION 1: Joseph

QUESTION 2

B. The apostles

QUESTION 3: Son of Encouragement

QUESTION 4

C. Privately to the church leaders

QUESTION 5

D. The gospel he preached among the Gentiles.

QUESTION 6

A. To present the problem of whether or not Gentile converts should become Jews

QUESTION 7

A. The gospel is always first.

B. Winning people to Christ is more important than my feelings or opinions.

C. Do what is best for the cause of Christ.

D. Adjust to customs so I may win people to Christ.

QUESTION 8: False [Paul called his opponents false brothers because they pretended to be brothers in order to spy on the believers.]

QUESTION 9

C. Sly and based on false pretenses

QUESTION 10

B. So that the gospel's true intent would not be compromised before the Galatians

QUESTION 11: False [He opposed circumcision as a condition of salvation.]

QUESTION 12

A. James

C. John

D. Peter

QUESTION 13: Gospel

QUESTION 14: Nothing

QUESTION 15: *Your answer*

QUESTION 16: *Your answer*

QUESTION 17

B. The Holy Spirit was working through both Peter and Paul.

QUESTION 18

D. It would show that the church leaders in Jerusalem approved Paul's gospel and recognized his apostleship.

QUESTION 19: Antioch

QUESTION 20

A. God had given him a revelation that Gentiles were no more unclean than Jews.

B. He had associated with Gentiles before and had defended this position before the church in Jerusalem.

E. He was not to consider anything unclean that God had cleansed.

[Actually, it was not Paul but Peter who first opened the door of God's kingdom to the Gentiles! He was the first to see the outpouring of the Holy Spirit on the Gentiles.]

QUESTION 21: fear

QUESTION 22: *Your answer should be one of the following:*

God, Christ, Jesus

QUESTION 23: *Your answer should be one of the following:*

men, man

QUESTION 24: *Your answer*

QUESTION 25

- B. He needed to defend the basic truth of Christian liberty and show that the gospel must be applied in our lives
- C. He may have done it to warn others.
- E. He helped stop the problem before it got worse.
- F. He wanted to help his friends, Barnabas and Peter.

QUESTION 26: False [We are justified by the faithfulness of Christ alone.]

QUESTION 27

- B. Place their faith in Jesus Christ alone to be justified

QUESTION 28: *Your answer should be one of the following:*

Sinner, Law breaker

QUESTION 29

- B. Christ loved me.
- C. Christ gave Himself for me.

QUESTION 30: *Your answer should be one of the following:*

Sacrifice, Give

QUESTION 31

- B. We should no longer live for ourselves.
- D. We should live for the One who died for us.

QUESTION 32: *Your answer*

QUESTION 33: False

QUESTION 34: *Your answer should be one of the following:*

Faith, Trusting

QUESTION 35

- A. Private consultation with church leaders in Jerusalem
- B. Official recognition of Paul's gospel and apostleship
- D. Paul corrected Peter with the gospel.

QUESTION 36

- D. Galatians 2:16

QUESTION 37: False

QUESTION 38: *Your answer*

Lesson 4 Self Check Answers

QUESTION 1

C. To present the problem of whether or not Gentile converts should become Jews

QUESTION 2: False

QUESTION 3

D. Because he received a revelation

QUESTION 4

B. So that the gospel's true intent would not be compromised before the Galatians

QUESTION 5: False

QUESTION 6

D. It would show that the church leaders in Jerusalem approved Paul's gospel and recognized his apostleship.

QUESTION 7

B. Peter

QUESTION 8: True

QUESTION 9: False

QUESTION 10: True

Lesson 5: Scripture Teaches the Gospel of Faith (Gal 3)

Lesson Introduction

Beginning in Galatians 3, Paul presents material that is sometimes called “The Argument from Theology” or “The Argument from Scripture.” Paul uses many quotations from the Old Testament Scriptures in this part of the defense of his gospel. In fact, he shows us that the gospel of justification by faith was the very heart of God’s relationship with His people even in Old Testament times.

Lesson Objectives

Topic 1 describes Paul’s extensive use of Old Testament Scriptures in Galatians 3.

In Topic 1, you will observe the importance of Scripture in ministry.

Topic 2 reviews the gospel of faith received by the Galatians.

In Topic 2, you will evaluate the importance of faith in both beginning the Christian life and living the Christian life.

Topic 3 reviews the gospel of faith given to Abraham.

In Topic 3, you will confirm that God’s method of justifying men and giving them eternal salvation has always been by faith.

Topic 4 investigates the relationship of the gospel to the law.

In Topic 4, you will learn...

- Why the law of Moses cannot be the basis for salvation
- Why it was necessary for Christ to redeem us from the curse of the law
- Evidence that the promise of salvation given to Abraham was not annulled by the giving of the law
- God’s purpose in giving the law

Topic 5 describes characteristics of people who are children of God by faith.

In Topic 5, you will consider both the rights and responsibilities of people who have been saved by faith.

Topic 6 directs students to write a summary of Paul’s argument.

In Topic 6, you will prepare a summary of salvation by faith that can be used in your ministry.

Lesson Outline

Topic 1: Paul’s Extensive Use of Old Testament Scriptures

Topic 2: Gospel of Faith Received by Galatians (3:1-5)

Topic 3: Gospel of Faith Given to Abraham (3:6-9)

Topic 4: Relationship of Gospel to Law (3:10-25)

Redemption from Curse of Law (3:10-14)

Promise Not Annulled by Law (3:15-18)

Law Given to Lead Us to Christ (3:19-25)

Topic 5: Children of God by Faith (3:26-29)

Topic 6: Summary of Paul's Argument

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Atone for - to give satisfaction for a wrong or make amends for it. A criminal may atone for his crime against society by paying the penalty for it. Jesus atoned for our sins by suffering the death penalty they required. This frees us from guilt. His atonement for sin is our basis of salvation.

Blessed (Gal 3:8) - benefited, favored. A blessing is a gift of divine favor, a means of happiness or welfare.

Clothed yourselves with Christ (Gal 3:27) - put on as a garment. Brought into union with Christ. We live in Him.

Covenant (Gal 3:15) - a solemn agreement between two or more persons.

Descendant (Gal 3:16) - offspring. Paul shows that the promise to Abraham's seed referred to Jesus Christ, a descendant of Abraham in his human nature.

Intermediary (Gal 3:19) - a middle person who brings together two parties in an agreement.

Miracles (Gal 3:5) - supernatural acts, wonders unexplainable by known laws of nature.

Ransom - the price paid to free someone. Jesus' death is the ransom that sets us free from the power of sin.

Redeem (Gal 3:13) - buy back, ransom. We sell ourselves to sin and its punishment—death—when we choose to have our own way instead of obeying God. But God loved us and bought us back for Himself—redeemed us—at the price of His own death. His redemptive plan is for us to be saved simply by accepting what He has done for us.

Symbol - something that stands for or represents something else. Water baptism is a symbol or representation of our union with Jesus Christ in His death and resurrection.

Topic 1: Paul's Extensive Use of Old Testament Scriptures

Paul uses many quotations from the Old Testament Scriptures in this part of the defense of his gospel.

Objective 1 – At the end of this topic, you will be able to appreciate Paul's firm stand on the Scriptures and the importance of this principle in your own ministry.

There are two main reasons why he used many Old Testament quotations in his argument. First, in any religious argument a Jew would naturally turn to the Scriptures for proof. This was especially true for a

Jew with rabbinic training like Paul. Second, the Judaizers probably used the Scriptures to prove their arguments. Paul knew that he would have to meet them on their own ground.

We also know that the Holy Spirit inspired Paul to write what he did. God helped Paul show us (as well as the Galatians) how the gospel is solidly based on the Old Testament and is its fulfillment.



Although Paul had some specific reasons for quoting Scripture in his argument with the Judaizers, we should take this practice as a pattern for our own ministry. The Bible is the basis for our faith and conduct. Are the lessons that you teach and the sermons you preach saturated with the Word of God? People desperately need to know what God is saying. If you faithfully proclaim His Word, God will honor it by strengthening the faith of those who hear you and meeting their needs and yours.

QUESTION 1

What reasons did Paul have for using so much Scripture in this section? (*Select all that apply.*)

- A. Any Jewish Rabbi would normally appeal to the Scriptures.
- B. The Gentile leaders were very knowledgeable in the Scriptures.
- C. The Judaizers had probably used the Scriptures in their arguments.
- D. The Holy Spirit inspired him to do it.
- E. Appeals from personal experience had failed.

Topic 2: Gospel of Faith Received by Galatians (Gal 3:1-5)

In previous lessons, we saw Paul's argument based on his personal experience in the gospel. Now he turns to the Scriptures and shows that his spiritual experience is grounded on the Word of God. However, he uses a stronger argument than even his own testimony. He points the Galatians to their own spiritual experience.

Objective 2 – At the end of this topic, you will be able to explain the importance of faith in both beginning the Christian life and living the Christian life.

Paul had presented Jesus to them as the promised Messiah—the fulfillment of the Old Testament prophecies. By believing what they heard, they had experienced salvation. The Holy Spirit had come into their lives and they had communion with God through faith in the Lord Jesus Christ. Their faith in God's promise had brought them salvation. Paul shows them that by turning back to the law for salvation, they would deny not only his experience but also their own.

QUESTION 2

Whom does Paul blame for the doctrinal error in the Galatians' churches?

- A. Demonic forces
- B. The Judaizers
- C. The Galatians themselves
- D. The church in Jerusalem

These words in Galatians 3:1 tell us why Paul blames the Galatians: “Before whose eyes Jesus Christ was publicly portrayed as crucified” (RSV). Paul had preached the Gospel in Galatia. He had publicly declared Jesus Christ crucified for their sins. Now they had let the Judaizers deceive them. Paul calls them foolish. Why? Weren’t they deceived? Why should they be blamed? Apparently Paul believed that they had the resources to resist such false teaching. But they did not use these resources. The Judaizers’ doctrine contradicted the Gospel that Paul had taught them. Why didn’t they examine these teachings in the light of the truth that they had received? They had neglected their duty—they had failed to defend the truth.

Paul asks the Galatians, “Did you receive your new life as a Christian by keeping the law? Or did you receive it by hearing with faith?” Obviously, the beginning of their Christian life was by faith in the gospel, not by keeping the law. But here we learn a practical lesson. In the Christian life, we must walk by faith—not just at the beginning, but all the way. The Galatians began well, but their faith was not strong enough to resist the false doctrine. They were failing to use in their everyday life the faith that had brought new life to them at the beginning of their Christian experience. Inactive faith grows weak from not being used. The use of faith determines its condition. You must use it or lose it! We can compare it to a muscle in the body. With use it becomes stronger. If it is not used, it becomes weaker.

In Galatians 3:2, Paul speaks of receiving the Spirit. Some people take this as a reference to a second baptism of the Holy Spirit. However, in light of the context, which deals with justification by faith, it seems more likely that Paul is speaking here about the work of the Holy Spirit at the time of conversion. Read, for example, John 3:5-8 and Romans 8:15-16.

In Galatians 3:3, Paul contrasts the Spirit and the flesh. The Galatians had begun their Christian life in the realm and power of the Holy Spirit. In other words, they had begun in the power of God. The term “flesh” refers here to human nature without the divine. It means human nature in contrast with the strength and power of God.

QUESTION 3

Through Paul’s question in Galatians 3:3, he is teaching the Galatians that:

- A. Both law and grace are necessary for living the abundant life.
- B. They are sanctified only by the Holy Spirit and there is no human effort involved.
- C. Their salvation is by faith, but their sanctification is by works.
- D. Both conversion and growth are works of the Holy Spirit.

Paul emphasizes here that the Christian life is supernatural from beginning to end. In Galatians 3:4, he asks the Galatians, “Did you have such wonderful spiritual experiences all for no purpose?” As one English translation says: “Did all your experience mean nothing at all? Surely it meant something!” (TEV).

QUESTION 4

In your Life Notebook, record your thoughts on the following questions. Have you ever had to encourage a wavering Christian to keep on trusting the Lord? Would a reminder of the person's past spiritual experiences have helped?

In Galatians 3:5, Paul continues to show the difference between the gospel of faith and the effort to be good enough to merit God's blessing. God gave the Galatians the Holy Spirit and worked miracles among them. He did it when they believed His promise and not because of any goodness of theirs.

QUESTION 5

Open your Life Notebook, and write out a paragraph explaining on what basis God blesses the ministry of some people today: saving many souls, pouring out His Spirit, healing the sick, or causing their churches to grow?

Topic 3: Gospel of Faith Given to Abraham (Gal 3:6-9)

Paul now shows the Galatians that the gospel of faith they received is the same one that was given to Abraham many centuries before. Their experience was rooted in the Word of God and also in the history of God's people.

Objective 3 – At the end of this topic, you will be able to explain what it means to be justified by faith and describe the role of Abraham in the history of redemption.

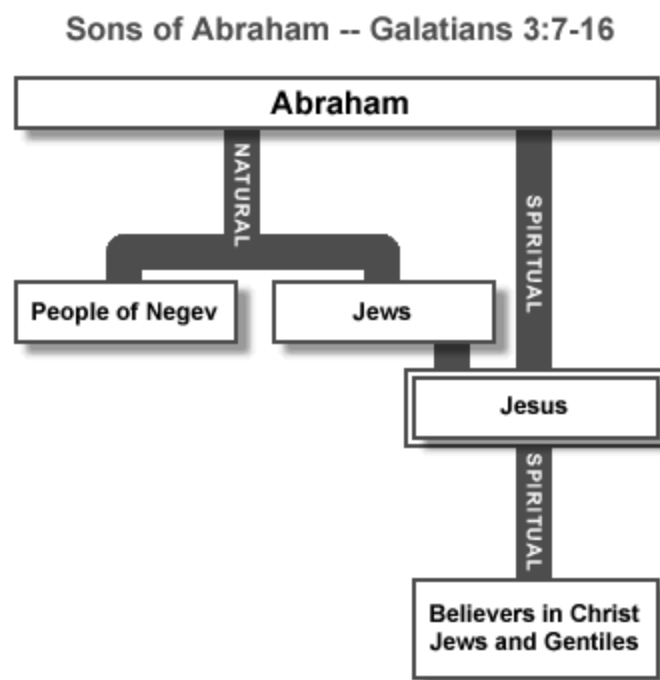
In his theological argument, Paul shows that God's method of justifying men has always been by faith. To prove it, Paul uses Abraham as an example and quotes the good news given to him.

Abraham is an appropriate example. We can say that he was a Gentile like the Galatians because he lived before the Jewish nation began. Abraham was the ancestor of the Jews and also of the desert peoples of the Negev. The Judaizers quoted Moses for their arguments. But Paul goes farther back than Moses and quotes Abraham. The Judaizers refer to the law. Paul refers to the covenant of promise which was before the law.

QUESTION 6

Galatians 3:6 tells how Abraham was made right with God. What was it that was put to his account as righteousness?

- A. A prayerful heart
- B. Faith in God
- C. Willingness to sacrifice His son
- D. His descendants



QUESTION 7

Read Genesis 15:1-6 to acquaint yourself with the context of the verse that Paul quotes. Copy the verse in Genesis that Paul quotes into your Life Notebook.

You will study a great deal more about Abraham, the outstanding example of faith (refer to the Articles section at the end of this lesson) when we get into the book of Romans. Paul points out in Galatians 3:7 that the true sons of Abraham are not those who have descended from him physically or those who are merely circumcised. Rather, the sons of Abraham are those who have a spiritual kinship with Abraham, a kinship based upon faith. Even the Gentiles are included in the family of Abraham—if they have faith.

QUESTION 8

Who preached the gospel to Abraham (Gal 3:8)?

QUESTION 9

Galatians 3:8 says that God was going to justify the Gentiles by _____.

QUESTION 10

According to Galatians 3:8, all _____ were going to be blessed in Abraham.

QUESTION 11

What is Abraham called in Galatians 3:9?

- A. Father
- B. Blessed
- C. Believer
- D. Righteous

QUESTION 12

Based on your reading of Galatians 3:8-9, of all the nations, _____ were going to be blessed with Abraham.

In the four verses of this section (Gal 3:6-9), Paul states four times that the right relationship with God (justification (refer to the Articles section at the end of this lesson), righteousness (refer to the Articles section at the end of this lesson), His blessing) comes through faith. You may want to look back over these verses and pay special attention to the words “believed” and “faith” in your Bible.

QUESTION 13

According to Galatians 3:7, the true descendants of Abraham are those who have _____ in God.

Topic 4: Relationship of Gospel to Law (Gal 3:10-25)

The Judaizers taught that people had to become Jews and keep the Mosaic law (at least in part) as a condition for salvation. At this point in Galatians 3, Paul presents the most important point in his "Argument from Theology". He defends his gospel by demonstrating that the law was never given to justify mankind. In fact, the law imposes a curse on anyone who seeks to obey it.

Redemption from Curse of Law

The gospel is the good news of redemption from the curse that the law has pronounced on us.

Under Curse of Law (Gal 3:10-12)

Objective 4 – At the end of this topic, you will be able to quote from memory Galatians 3:11 and state why the law of Moses cannot be the basis for salvation.

Remember that Paul is answering the Judaizers' argument. They taught that people had to become Jews and keep the Mosaic law, at least in part, as a condition for salvation.

QUESTION 14

What two groups of people does Paul contrast in Galatians 3:9, 10? (*Select all that apply.*)

- A. Those who are anointed with the Holy Spirit
- B. Those who believe
- C. Those who rely upon the works of the law
- D. Those who are only Jews outwardly

These two groups of people represent the only two ways possible to approach God. A man presents himself to God either on the basis of his own merits or without merit—on the basis of God's grace alone. Now let's see if the Galatians had the right to go to God on the basis of their merits or because they were keeping the law.

QUESTION 15

If a person relies on keeping the law to receive justification before God, how much of the law must he obey (Gal 3:10)?

- A. All of it
- B. He must be sincere and do the best he can.
- C. While he cannot keep it all, God is merciful and will take into account his heart attitude.
- D. All of the above

QUESTION 16

Read James 2:10. What is the status of the person who in all of his life has only once failed to keep one point of God's law?

- A. He is under God's grace.
- B. He will be judged according to the light he has received.
- C. He will receive less of a reward in heaven.
- D. He is guilty of breaking the whole law and is therefore condemned.

QUESTION 17

Now read in the law itself the verse that Paul quotes. Deuteronomy 27:26 says the person who doesn't confirm all the words of the law by doing them is _____.

QUESTION 18

In Galatians 3:11, how many people does Paul say have been or can be justified by the law?

- A. Anyone who believes
- B. Only Jews
- C. All people
- D. No one

QUESTION 19

Why does the law bring a curse to all who trust in it for their salvation?

- A. Because the law requires strict observance
- B. Because the law gives us no power to live abundantly
- C. Because God's demands are balanced with His grace
- D. Because no one can keep it

The average Jew mistakenly believed that circumcision and his nationality would keep him from coming under the judgment of God.

QUESTION 20

Can you think of some things that people trust in to save them today? Open your Life Notebook and record your thoughts.

Paul is proving by Scripture that righteousness must come by faith, not by the law or good works.

QUESTION 21

Read Habakkuk 2:4. Quoting part of that passage, Paul reminds us that the just (i.e., the righteous) shall live by _____.

Please memorize Galatians 3:11. This is a key verse in Paul's theology as well as in this epistle. (Interestingly, Paul quotes the same verse from Habakkuk in Romans [Rom 1:17].) Galatians 3:11 means that the ruling principle of the righteous man's life is faith. Notice the contrast in Galatians 3:12. The principle of life under the law is "doing" or work—not faith. The word for "righteous" in the quotation from Habakkuk is used not in the sense of how a man shall become righteous, but in the sense of how the righteous man shall live. He demonstrates his right standing with God in the faith that he lives by. Paul contrasts the man who lives by faith, trusting in God and not fearing divine punishment, with the man who depends on the law and is under the sentence of death for having broken its commands.

QUESTION 22

Suppose you are in a group that is discussing how to teach new Christians to live the right kind of life. Some group members recommend giving them a list of rules about what not to do, how to dress, their responsibilities to the church, and telling them they cannot belong to the church unless they keep the rules. In your Life Notebook, record what you would advise. Give at least two verses from Galatians 2 and 3 as a basis for your counsel.

Redeemed from Curse by Christ (Gal 3:13-14)

Objective 5 – At the end of this topic, you will be able to explain why it was necessary for Christ to die on the cross.

Give special attention to Galatians 3:13-14 because they are among the most important theological passages in the whole Bible. In Galatians 3:13, Paul presents Christ's work of redemption (refer to the Articles section at the end of this lesson) as the only possibility of salvation from the curse. The method of freeing men from the curse of the law is ransom. This involves paying a price.

QUESTION 23

Read 1 Peter 1:18-19. Peter says that the price paid for our redemption was the _____ of Christ.

QUESTION 24

Compare Galatians 3:13 with 2 Corinthians 5:21. Both of these verses reveal a great truth about the nature of Christ's death in relation to humans. What is that great truth?

In these two verses, we have the truth that Jesus' death was substitutionary (refer to the Articles section at the end of this lesson). This is how He took the curse away: by becoming a curse for us. The words "cursed is everyone who hangs on a tree" do not mean that a man is cursed because he is hanged. It means that death by hanging (whether on a gallows or a cross) was a sign to all that the person had been sentenced to death for some crime. He was already cursed (condemned) before being hanged.

The redemption that Christ paid does not free automatically everyone from the curse that the law has pronounced on us because of our sins. Paul lets us know in Galatians 3:14 that through faith in what Jesus has done the Gentiles (as well as the Jews) can be saved.

QUESTION 25

What two benefits does Paul say that we can receive through Christ's death for us in the new covenant (Gal 3:14)? (*Select all that apply.*)

- A. The blessing of Abraham
- B. Redemption
- C. Reconciliation
- D. The promise of the Spirit

Promise Not Annulled by Law (Gal 3:15-18)

Objective 6 – At the end of this topic, you will be able to demonstrate that the promise to Abraham was not canceled by the giving of the law.

In Paul's scriptural defense of his gospel, he first proves that Abraham was justified by faith (Gal 3:7-9). Then he refutes the arguments of the Judaizers by showing them in the Old Testament that the law can only put people under the curse. But faith in Christ brings redemption from the curse of the law (Gal 3:10-14).

Certainly these false teachers are sufficiently corrected by now! No, not yet. Paul anticipates yet another argument. The Judaizer might say: "All right. Abraham was justified by faith, but that was before the law was given to Moses. Your claim of salvation through faith for the Gentiles is based on the covenant of promise given to Abraham. Now that the Covenant of Law is in effect, the covenant of promise is no longer valid."

What about this? Was the promise to Abraham canceled by the giving of the Law? We will examine the meaning of the term "covenant." Then you will be able to answer the Judaizers' question yourself.

The concept of the covenant is very important in studying the Bible. The basic meaning is "contract." The old contract or covenant with Abraham was never terminated. The newer covenant, which accompanied the giving of the law, was completely different. The Abrahamic covenant was based on a promise, and its associated blessings depended upon Abraham's belief in that promise. The Mosaic covenant was based upon God's desire to establish a more formal relationship with Israel, and its blessings and curses were dependent upon Israel's obedience to the law.



QUESTION 26

Look carefully at Hebrews 9:15-22, how many covenants are discussed?

- A. One
- B. Two
- C. Three
- D. Four

QUESTION 27

Hebrews 9:18-20 shows that the death of calves or goats was not necessary to make the covenant of the law effective. *True or False?*

QUESTION 28

The death of Jesus made the new covenant's promise of the Spirit effective (Gal 3:14). *True or False?*

The covenant sacrifices, which were animals in the first covenant, represented the death that sealed the covenant and made it effective.

QUESTION 29

The covenant given to Abraham was canceled by the covenant of the law. *True or False?*

QUESTION 30

Why could no additional conditions be added to the Abrahamic covenant?

- A. Because the covenant was sealed by a death
- B. Because of the faithful work of the one making the covenant
- C. Because of the faithful work of the one trusting in the covenant
- D. All of the above

Please read Galatians 3:15-29 then answer the questions below.

QUESTION 31

This passage suggests that the law partially canceled the promise made to Abraham. *True or False?*

QUESTION 32

Who is the promised seed of Abraham (Gal 3:16)?

- A. David
- B. Moses
- C. Paul
- D. Jesus

QUESTION 33

Who is included in the promise (Gal 3:29)? (*Select all that apply.*)

- A. Only Christ is the heir of the promise.
- B. Only believing descendants of Abraham are heirs.
- C. All who belong to Christ are Abraham's descendants.
- D. In Him, we are heirs of the promise.

QUESTION 34

You have already answered the Judaizers' question in the exercises, but let's look at it once more as we sum up this section of the lesson. Was the promise to Abraham canceled when God gave the covenant of the law? Why or why not? Open your Life Notebook and record your answer.

QUESTION 35

Now let's apply this truth about the unchanging promise of God. What about the new covenant? Can it be changed or added to? Can modern Judaizers add new conditions for salvation? Think about religious groups that say, "Oh yes, Jesus is the Savior, but our founder (or prophet) came afterwards and brought us new truth about salvation." Open your Life Notebook and write your convictions about the only requirement for salvation and how any later system of rules and requirements for salvation affect God's promise.

Let's look once more at Paul's words in Galatians 1:6-9. You may want to pray now for pastors and evangelists you know that they may always preach the true gospel of the grace of Christ. In your Life Notebook, list of three or four of them and pray for them right now.

Law Given to Lead Us to Christ (Gal 3:19-25)

Objective 7 – At the end of this topic, you will be able to state the purpose of the Law and appreciate its value.

If the law was not given to justify us, why was it given? The Galatians would naturally ask this question after Paul showed them that no one could be saved by the law. If, as was the case with Abraham, faith had always been, and always would be, the basis for justification, why add the law? And if the covenant of law was not to take the place of the Covenant of Promise, what was its purpose? Is the law against the promises of God? Paul deals with these questions in Galatians 3:19-24.

QUESTION 36

Galatians 3:19 tells us why the law was given and points out its time limitation. Why was it given?

- A. To show us how to be saved
- B. Because of transgressions
- C. To provide a means for salvation before Christ came
- D. To point us to God

QUESTION 37

The time limit of the law was until _____ came.

- A. Paul
- B. Peter
- C. Jesus
- D. John the Baptist

The words “because of transgressions” include two answers to the question: “Why was the law given?” First, these words imply that the law was given to restrain fallen human nature. It was given because men are so sinful. God’s commands and the assurance of punishment for disobedience help hold men back from evil actions. Second, the law was added to make every evil action a legal offense. The law declared that certain acts were wrong and prohibited them. After that, anyone who committed these acts was guilty of breaking the law. It was then clear that he had disobeyed God and was guilty of sin.



We can illustrate these two purposes of the law by a highway sign that tells drivers what the speed limit is. It restrains many motorists by reminding them of the penalty if they go over the limit. Those who exceed the speed limit are without excuse because they knowingly break the law. Have you ever been

thankful for these two functions of law (restraint and conviction) in your community? In your life? Imagine what the world would be like without any laws or any moral standard. Now let’s look again at the second part of Galatians 3:19, the time limit of the law. It is from the time of the mediator who received it until the coming of the seed of Abraham to whom the promise was made.

QUESTION 38

Who was the mediator in Galatians 3:19?

- A. An angel
- B. Moses
- C. Abraham
- D. Christ

QUESTION 39

The law was therefore to be in effect from the time of _____ until _____ came.

- A. Adam until Messiah
- B. Noah until Jesus
- C. Moses until Christ
- D. Jacob until Jesus

Moses was the mediator of the covenant of law—the middleman between God and the people. He received the law from God and passed it on to the people. The covenant of promise also has a middleman, a mediator between God and the people. He received the promise from God and gives it to us.

QUESTION 40

Read 1 Timothy 2:5-6 and Hebrews 8:6; 9:15; 12:24. What did Jesus mediate?

- A. The Mosaic law
- B. The old covenant
- C. The gospel of the Judaizers
- D. The new covenant

In Galatians 3:21, Paul takes up another question that the Galatians or Judaizers might ask: “Is the law then against the promises of God?” Maybe you have asked the same question in a different way. Was the law in conflict with the gospel of grace? Was the law a failure that had to be set aside? Didn’t God know that no one could keep it, that we were all too sinful to live up to its standards? Paul points out emphatically that God makes no mistakes. The law was not a failure that had to be discarded. It was not in conflict with the gospel. It had a definite time and place in God’s redemptive plan, however, it had served its purpose.

QUESTION 41

The law brought life and righteousness (Gal 3:21). *True or False?*

Paul points out that the purpose of the law was to show us that we were guilty of sin so that we would look for salvation and accept the Savior.

QUESTION 42

What does Paul say the purpose was of this universal condemnation by the law (Gal 3:22)?

- A. To demonstrate the nature of sin
- B. To reveal the need for promise
- C. To cause all mankind to feel their guilt
- D. All of the above

Galatians 3:23, 25 both show us that the law had a part in God's plan but was temporary. We were like prisoners, convicted of our guilt and condemned to die. Then the good news came: Jesus had taken our place! He paid the death penalty. And now all who believe in Him can be free.

Think of the things the law has taught us as a tutor or teacher. It defined sin and taught us the sinfulness of all wrongdoing. It taught us that we were sinners and could not, by our own efforts, reach the standard of right living that God demands.

The Greek word *paidagogos*, translated as "guardian" here, might better be translated "escort." The *paidagogos* was a servant who took care of the small children and led them from the home to the school. There he turned them over to the care of the teacher. So the law was God's servant to lead us to Christ. But now that we are in Christ's care, the escort's responsibility is finished (see Gal 3:25).

In Galatians 3:24, Paul mentions "our guardian until Christ." This means that the law provided Israel with a set of boundaries that kept them separate from the corrupt nations that surrounded them. It also taught them God's way of life. It was a schoolteacher giving instruction and protection from false influences.

QUESTION 43

Open your Life Notebook and then sum up this section (Gal 3:10-25). State the three main points that Paul makes about the relationship between the law and the gospel by answering the following questions:

- (a) Why can't the law of Moses be the basis for our salvation?
- (b) What effect did the law have on the promise of justification by faith given to Abraham?
- (c) What was the purpose of the law in God's redemptive plan?

Topic 5: Children of God by Faith (Gal 3:26-29)

How does justification by faith lead to holy living? Won't a person who is freed from the guardianship of the law live a sinful life? If he does not follow the law as a rule for his behavior, what does he follow? How can someone live righteously without the law? Or should they even try? The Judaizers argued that Paul's doctrine of salvation by faith alone would lead people to live in sin, to do anything they wanted to, since they were no longer under the law. Would it? Paul answers these questions more fully in Romans, but here also he begins to explain the miracle of the new birth and its results.

Objective 8 – At the end of this topic, you will be able to describe the rights and relationships of those who have become children of God, appreciate them more deeply, and apply them in your life and ministry.

Being justified by faith in Jesus Christ is not the exchange one set of laws for another. It is receiving the Spirit of God and a new life (Gal 3:2-3, 14). It does not mean that the law of God is set aside, but that power is received to live according to the law of God (see Rom 8:3-4).

QUESTION 44

The title "Children of God" in Galatians 3:26 implies that a spiritual change takes place in the person who believes. According to this verse, a person becomes a child of God by _____ in Christ.

Galatians 3:27 emphasizes the fact that being children of God is not just a new relationship but also a new life. Water baptism is a symbol of death to the old life and resurrection to a new one. It is an outward sign of the inward change that has taken place. The baptism into Christ that Paul speaks of is a work of the

Spirit that takes place when we are born again. We become members of the body of Christ and partake of His nature. The Galatians who had been baptized into Christ had entered into a new relationship with Him. They had "put on Christ" as they would put on a coat. In other words, the relationship between Christ and the believer is so close that the life of Christ can be seen in the believer's life. Look again at Galatians 2:20.

This is Paul's answer to the Judaizers who claimed that those who were justified by faith would live sinful lives! The man justified by faith will live a life that is in accord with God's law. He does so because he has been changed inside. He has received the power to carry out the demands of the law. Returning to the illustration about speed limits, which will be more effective to keep a car within the speed limits: the speed limit posted every three meters along the highway or a driver who wants to drive safely within the legal limits?

Galatians 3:28 gives us the basis for the true unity of all believers. They make up one body in Christ Jesus. All approach God on the same basis: faith in Jesus Christ. No one stands any closer to God because of position, nationality, or gender. This proves that the Judaizers were wrong in saying that uncircumcised Christians were not as good as circumcised Christians. Here we find equality. All believers are the true invisible church of God.

QUESTION 45

Galatians 3:29 brings us to the climax of this chapter. If we belong to Christ and are in Him, what are we? (*Select all that apply.*)

- A. Born again Christians
- B. Abraham's seed
- C. Sons of God
- D. Heirs according to the promise

In Christ, then, we are heirs to all the blessings promised to Abraham's seed in the covenant of promise. And the sole condition for receiving the blessing is to accept it in faith.

Topic 6: Summary of Paul's Argument

Objective 9 – At the end of this topic, you will be able to outline Paul's argument for salvation by faith as it is found in Galatians 3.

QUESTION 46

Now for your own benefit, take time to sum up the teachings of this chapter of Galatians in a paragraph or two as you might do for a Bible study group. First show that the doctrine of justification by faith is taught in the Old Testament. Next, explain the relationship between the law and the gospel. Be sure to include the three key points that Paul makes in Galatians 3:10-25. Finally, point out the solution that the gospel offers for living a holy life. Record your answer in your Life Notebook.

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Faith

The Definition of Faith

It is somewhat perplexing how this simple, universally understood, and commonly used term has been so freighted with additional meanings. Notions like obedience, yieldedness, repentance, and a myriad of other terms are continually read into this word in order to make it serve the purpose of some particular theological system. It is perplexing because the lexical authorities are virtually unanimous in their assertion that faith, *pistis*, means belief, confidence, or persuasion. The verbal forms all mean the same—to believe something, to give assent, to have confidence in, or to be persuaded of.[1]

In his extensive philological comment on faith Benjamin Warfield does not offer one suggestion that faith includes obedience.[2] He observes, for example, that *pisteuo* plus the dative in the New Testament "prevailingly expresses believing assent." [3] The constructions with the prepositions lead us to the deeper sense of the word, "that of firm, trustful reliance." [4] "A survey of these passages will show very clearly that in the New Testament, 'to believe' is a technical term to express reliance upon Christ for salvation." [5]

Warfield continually stresses that faith is a mental matter rather than a matter of obedience:[6]

The central movement in all faith is no doubt the element of assent; it is that which constitutes the mental movement so called a movement of conviction. But the movement of assent must depend, as it always does depend, on a movement, not specifically of the will, but of the intellect; the assensus issues from the notitia. The movement of the sensibilities which we call "trust," is on the contrary the produce of the assent. And it is in this movement of the sensibilities that faith fulfills itself, and it is by that, as specifically "faith," it is formed.

This view of faith has strong historical precedent in the Lutheran confessions. Indeed, this is one of the principal areas of disagreement between Lutheranism and the English Puritans. The Puritan view of faith, like that of many modern Calvinists, is virtually the same as Rome's. By adding words like "submission" and "obedience" to the concept, they have aligned themselves with their opponents. The Council of Trent declared, "If anyone should say that justifying faith is nothing else than trust (*fiducia*) in the divine compassion which forgives sins for Christ's sake, or that we are justified alone by such trust, let him be accursed." [7] Lutheranism, in agreement with Calvin, has traditionally defined faith as "personal trust, or confidence, in God's gracious forgiveness of sins for Christ's sake." [8] It is viewed as a passive instrument for receiving the divine gift. The will is not involved. Faith, according to Lutheran theologian Mueller, "merely accepts the merits that have been secured for the world by Christ's obedience." [9] He calls it a passive act or a passive instrument.

In spite of their claims to orthodoxy, Calvinists have totally departed from Luther, Lutheranism, and John Calvin himself in their formulations of the meaning of faith. What is being argued here is a definition of faith found at the very core of the Reformation polemics against Rome. How surprising to see some evangelicals today at odds with their theological forebears whom they mistakenly understand themselves to represent!

Bultmann, on the other hand, in his article on "faith" in The *Theological Dictionary of the New Testament* attempts to prove that faith equals obedience, or that at least it includes the idea. But if anything is clear from the New Testament, faith is the opposite of obedience. It is passive "hearing" in contrast to a volitional decision. In , for example, Paul speaks of God working miracles among them because "you believe what you heard"[10] and set this in contrast to works of obedience. Whatever faith is, it certainly does not include within its compass the very thing it is contrasted with—obedience! In Romans he is equally clear:

But to one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness (NASB).

For we maintain that a man is justified by faith apart from works of the law (NASB).

If faith is the opposite of works of obedience (law) and is the opposite of work, by what mental alchemy can men seriously argue that, while faith is apart from works of obedience, faith itself includes works of obedience! [11] If faith plus works does not save, then it is illegitimate to include obedience as a part of faith and then say faith alone saves when you mean that faith plus works saves.

In Bultmann's article [12] he says over and over again that faith is reliance, trust, belief and makes a small reference to the fact that it includes obedience. In a good example of searching for the "theological idea" rather than the semantic value of a word, Bultmann strings three verses together:

Through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles (NASB).

What Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed (NASB).

For the report of your obedience has reached to all.

Now, even though the word **pisteuo** is not used in Rom. 15:18 or Rom. 16:19, Bultmann uses these verses to prove that **pisteuo** means to obey. In Rom. 1:5 Paul's efforts resulted in the "obedience of faith among all the Gentiles." Since an "obedience" was the result of his ministry to Gentiles in 15:18 and Romans RomR 16:19, Bultmann seems to conclude that the obedience of faith is equal to obedience to the moral precepts of God.

He has a theological idea in mind, that salvation is by means of works, and feels no contextual restraint in equating the three verses. But Rom. 1:5 is properly "the obedience which is faith" and not the obedience resulting from faith. [13]

Paul wanted to bring about both kinds of obedience, the obedience which consists of believing assent and the life of works. But the verb "believe" refers only to the former and not to the latter. Furthermore, only the former, according to the rest of the epistle, is the means of salvation (Rom. 3:28; 4:5). [14] This is the only evidence Bultmann gives that faith is equal to obedience!

John MacArthur similarly misunderstands the nature of faith and, like Bultmann (whom he quotes), wants to equate it with obedience. [15] For example, he quotes W. E. Vine in his discussion of the words **peitho** and **pisteuo**. "Peitho and pisteuo, 'to trust,' are closely related etymologically; the difference in meaning is that the former implies the obedience that is produced by the latter. . . . **Pei-tho** in the N. T. suggests an actual and outward result of the inward persuasion and consequent faith." [16] MacArthur goes on to say that "the real believer will obey," and he carefully states, "The biblical concept of faith is inseparable from obedience." [17] But possible, or even inevitable, consequences of faith are not to be equated with faith itself. Faith does NOT mean "to obey." It is NOT "the determination of the will to obey the truth." [18] Faith is "reliant trust." [19] As mentioned above, to import notions of obedience into the word "faith" is contrary to the teaching of the apostle Paul.

It seems somewhat evasive to argue that this apparent inconsistency is a "paradox"[20] and that, after all, it is not our work but God's work in us which produces both repentance[21] and faith.[22] To say that faith can equal obedience and not equal obedience is not a paradox; it is a contradiction. To define faith and repentance as obedient surrender and then say that salvation is by faith and not by works is confusing, to say the least. Sensitive to the charge of heresy, MacArthur says, "Lest someone object that this is a salvation of human effort, remember it is only the enablement of divine grace that empowers a person to pass through the gate." [23]

But can one escape the charge that such a view contradicts Paul's doctrine that salvation is apart from works by saying that this "faith-work???" is a work of God and not of man? Would it make any difference to Paul whether the work in us is produced by God or produced by man? Do works produced in us save? It is not just salvation by "human effort" which contradicts Paul but salvation by works produced in us, whether worked by God or by man. Furthermore, works in the believer's life are produced both by God and man, and not by man alone, and are meritorious. Paul asserts, "I can do all things through Him who strengthens me" (Phil 4:13). Paul is the one doing the work, Christ helps (Heb 4:16), and at the judgment seat Paul can boast about what he has done (1 Thess 2:20).

The Reformed faith has commonly held that the sanctification of the believer involves the work of God and of man. With this the writer agrees. But the only works of obedience which God performs related to our justification **are imputed to us and not worked in us**. These works are known as the active obedience of Christ, his perfect obedience to the requirements of the law on our behalf. These merits are reckoned to our account in the act of justification (Rom 10:4; Rom 5:19; Col 2:10). [24] When MacArthur speaks of works being worked in us, his doctrine of justification differs not a whit from Catholicism's idea of justification making us righteous. However, the conclusion of the Reformation was that justification is a forensic act of God in which He declares us righteous.

The Role of the Will in Faith

Actions of will arise from faith, but the will itself does not seem to be involved in the production of faith. This may seem surprising to some, but a moment's reflection will substantiate the commonly understood notion that faith is located in the mind and is persuasion or belief. It is something which "happens" to us as a result of reflection upon sufficient evidence. We can no more will faith than we can will feelings of love.

That faith is a passive thing, and not active, is evident when Paul says:

Did you receive the Spirit by works of law, or by hearing with faith? (Gal 3:2).

As he often does, Paul throws faith into the sharpest contrast possible with works and describes its function as "hearing." In choosing that word (instead of "obeying"), he is not only stating that faith is a passive reception, but he is aligning himself with his Master who taught that faith was "looking" [25] and "drinking" [26] and with the writer to the Hebrews who described it as "tasting." [27] All these terms assign a passive, receptive function to faith. The will plays no part.

Saving faith is reliance upon God for salvation. It does not include within its compass the determination of the will to obey, nor does it include a commitment to a life of works. To believe is to be persuaded and be reliant and includes nothing else. If anything is clear in the New Testament, whatever belief is, it is the opposite of works:

Does He then, who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? (Gal 3:5).

Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life (John 3:14-15)

In the latter passage the Lord is equating "belief" with mere "looking." He is referring to Num 21:8-9):

The Lord said to Moses, "Make a snake and put it up on a pole; any-one who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.

The intent is obviously that a man should look with the expectation of healing and with belief in God, asking for help. A non-Christian who will not believe will not be healed, even if he looks. But the point is that looking and believing are synonymous terms.

One writer has attempted to negate this by adding a few thoughts to the Old Testament account. Aware that mere looking at the serpent would contradict his obedience view of faith, he simply adds, "In order to look at the bronze snake on the pole, they had to drag themselves to where they could see it." [28] Dragging themselves to see the serpent is, of course, not simply "looking." Neither is it found in the Old Testament text! But this commentator's real point is that the reason Jesus used the illustration of the serpent in the wilderness was to show Nicodemus the necessity of repentance. According to him, Jesus was actually telling Nicodemus that he had to identify himself with sinning and rebellious Israelites, acknowledge his sin, and repent. [29]

While it is true that the Israelites confessed their sin (Num 21:7), Cocoris correctly points out that "there is not a hint of such an application in Jesus's message to Nicodemus." [30] No parallel between Nicodemus and the Israelites is made at all! The parallel was between the serpent and the Son of Man. Nowhere does it say they had to drag themselves to where they could see the serpent. The serpent was lifted up so that they could see it! Nowhere in the story of Nicodemus does the word "repent" occur. In fact, it does not occur anywhere in John's gospel. All that is necessary for Nicodemus to do to escape judgment is what they did, look to the serpent. This is the exact opposite of "dragging" or "repenting," and it is the only point Jesus made from the text as far as application to Nicodemus was concerned.

No! When Paul and Jesus connect faith with hearing and looking, they are trying to throw it into the strongest possible contrast with anything connected with working. Hearing and looking are passive functions. Trust does not include a life of works!

The conclusion that faith is a persuasion is completely within the main-stream of the Reformed faith, and there is no better discussion of it than Benjamin Warfield's article "On Faith in its Psychological Aspects." [31]

Warfield eliminates a role for the will in producing faith when he says:

The conception embodied in the terms "belief," "faith," is not that of an arbitrary act of the subject's; it is that of a mental state or an act which is determined by sufficient reasons. [32]

This, of course, rules out any notion of obedience which is located in the will, not the mind. He continues:

That is to say, with respect to belief, it is a mental recognition of what is before the mind, as objectively true and real, and therefore depends upon the evidence that a thing is true and real and is determined by this evidence; it is the response of the mind to this evidence and can-not arise apart from it. **It is, therefore, impossible that belief should be the product of a volition;** volitions look to the future and represent our desires; beliefs look to the present and represent our findings. [33]

He says that faith cannot be created by the will willing it. It is a product of evidence. [34] This statement conforms to common experience. On many occasions this writer has spoken with non-Christians who simply cannot believe. To tell such a man that he can is a mockery. In some cases he sincerely wants to, but for some reason the evidence necessary for such a reflection has not yet been presented to his mind for reflection. No faith is possible without evidence or what the mind takes for evidence.

It is common for Calvinists to insist that, anytime we trust in something, there is some kind of obligation to that object. Every time we trust, a willingness to obey is implied in the very meaning of the word

"trust." It cannot be denied that we sometimes use the word this way in English and also that somewhere in early Greek it may be possible to adduce examples of the words which could be translated by something like "be loyal." The writer knows of no such examples in biblical or extra-biblical Greek, but they may be there. The point is that, if the word ever means that, the other meaning is not part of the meaning of persuasion. Similarly, an elephant's nose is not part of the meaning of "box in the attic." Both are trunks. Context determines meaning, and in the New Testament contexts related to salvation, faith is thrown in contrast with works of obedience. How then can obedience or willingness to obey be implied in the word?

Consider, for example, the following example. A policeman friend of yours declares, "The President promises to reduce the bud-get deficit. Do you believe this?" For the sake of argument and because you are incredibly naive, you say, "Yes, I do." You have an inward conviction that he is a man of his word; he can be counted on to do what he says. You have "believed." Now, the next day a policeman notes that you were driving seventy kilometers per hour in a fifty-kilometer-per-hour zone. He approaches you and says, "I thought you said you believe in the President to reduce the budget deficit. How can you say you believe 'truly' when you do not do what he says?" Such a response on his part would be curious, would it not? Having an inward conviction that the President will reduce the budget deficit in no way implies that you have also purposed to turn from your irresponsible past and totally submit to this authority. Neither does being persuaded that Jesus has died for your sins imply a willingness or de-termination to obey him. Willingness to obey is simply not part of the semantic value of the word. Please note, however, that a determination to disobey or to continue in a known disobedience is contrary to saving faith.

If, indeed, faith is a mental and not a volitional thing, then two problems immediately come to mind. First, if the will is not involved in producing faith, then why is it that faith is everywhere presented in Scripture as something for which men are responsible? Second, how can such a view of faith be distinguished from mere intellectual assent? Certainly Satan assents mentally to the proposition that Jesus is God. Does this mean that he has faith?

There are, says Warfield, two factors, not one, involved in the production of faith: (1) the evidence, or the ground on which faith is yielded; and (2) the subjective condition by virtue of which the evidence can take effect in the appropriate act of faith:

Evidence cannot produce belief, faith, except in a mind open to this evidence, and capable of responding to it. A mathematical demonstration is demonstrative proof of the proposition demonstrated. But even such a demonstration cannot produce conviction in a mind incapable of following the demonstration. [35]

Something more is needed to produce faith. Faith is not a mechanical re-sult of the presentation of evidence. Good evidence can be refused because of the subjective nature or condition of the mind to which it is addressed. This is the ground of responsibility for belief or faith: "it is not merely a question of evidence but of subjectivity; and subjectivity is the other name for personality." Warfield continues,

If evidence which is objectively adequate is not subjectively adequate, the fault is in us. If we are not accessible to musical evidence, then we are by nature unmusical, or in a present state of unmusicalness. If we are not accessible to moral evidence then we are either unmoral, or being moral beings, immoral. [36]

Since this is true, it is easy to see that a sinful heart which is at enmity to God is incapable of the supreme act of trust in God. Arminians resist this conclusion, because they attribute higher abilities to the mind and will of the natural man than Scripture allows. They are therefore tempted to make faith an act of will instead of a response to testimony. It is surprising that many modern Calvinists, in their concern to incorporate obedience into the meaning of faith, have inconsistently accepted this Arminian view of faith.

The biblical solution, however, is to admit that for the natural man faith is impossible and attribute it to the gift of God. This gift is not communicated mechanically. Rather, it is given through the creation of a

capacity for faith on the basis of the evidence submitted. It starts with illumination, softening of the heart, and a quickening of the will. As a result, a man is enabled to believe on the basis of the evidence submitted to him in the Gospels. This creation of capacity precedes regeneration. The biblical evidence that faith itself is a gift is impressive and has often been repeated. It comes not of one's own strength or virtue but only to those who are chosen of God for its reception (1 Thess 2:13); hence, it is a gift (Eph 6:23; cf. 2:8-9; Phil 1:29). It comes through Christ (Acts 3:16; 1 Pet 1:21), by means of the Spirit (2 Cor. 4:14; Gal 5:5), and by means of the preached word (Rom 10:17; Gal 3:2,5). Because it is thus obtained from God (2 Pet 1:1; Jude 3), thanks are to be returned to God for it (Col 1:4; 2 Thess 1:3).

Warfield goes further than this writer is willing to go when he concludes that regeneration precedes faith.[37] Faith, according to the New Testament is the condition for receiving salvation and is not a result of it. Faith is a gift in the sense the ability to believe is granted only to the elect. While this is true, the elect are also responsible to direct their attention to Christ and the gospel promise so they will be able to believe!

If Warfield is one of the leading lights of the Reformed faith in the twen-tieth century, surely Archibald Alexander would be considered by many to be the leading Reformed thinker of the nineteenth century. He was professor of theol-ogy at Princeton Seminary from its beginning in 1812 to his death on September 7, 1851. Dr. Charles Hodge, also of Princeton fame, said of Alexander that he was the greatest man he had ever seen. He was known not only for his wide learning but also for his devout piety. In his classic discussion of the practical Christian life, *Thoughts on Religious Experience*, he has a very interesting discus-sion of faith. Like Warfield he insists that "faith is simply a belief of the truth." [38] Similar to Calvin he explains that faith "is a firm persuasion or belief of the truth, apprehended under the illumination of the Holy Spirit." [39]

Charles Hodge in his commentary on Romans is quite clear as to the meaning of faith in the Reformed tradition:

That faith, therefore, which is connected with salvation includes knowledge, that is, a perception of the truth and its qualities, assent or the persuasion of truth of the object and trust or reliance. [40]

Nowhere does he suggest that faith involves obedience. Rather, it is knowledge of the truth, a correct understanding of that knowledge, and reliance or trust.

Louis Berkhof will be cited as a final illustration. John MacArthur has apparently misunderstood Berkhof and actually quotes him to prove a point which Berkhof not only did not make but with which he would violently disagree. MacArthur says that Berkhof teaches that faith involves a volitional element and defines Berkhof to mean by this that faith is "the determination of the will to obey the truth." [41] The quotation marks, however, are MacArthur's, not Berkhof's. When one reads what this Reformed theologian actually said, we find that what he means by "volitional element" is not obedience but trust.

This third element consists in a personal trust in Christ as Savior and Lord including a surrender of the soul as guilty and defiled to Christ and reception and appropriation of Christ as the source of pardon and spiritual life. [42]

Possibly MacArthur was led astray by Berkhof's use of the word "surrender." But it is clear that Berkhof does not mean "obedience" but a reliant trust in Christ as the only source of pardon and regeneration, because the Latin word he uses to define this volitional element is **fiducia**, which does not mean "the determination of the will to obey the truth" but "to trust."

Berkhof makes his meaning clear when he defines faith as "a certain con-viction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance (trust) on the promises of God in Christ." [43] Faith is conviction and trust. It is NOT obedience.

Therefore, it may be concluded that, when the Bible teaches that we are responsible for believing (e.g., Acts 16:31), the meaning is plain. We are respon-sible for directing our sight to Christ and to an

openness to consider the evidence. The evidence for faith is good—the revelation of God in the Bible—and to reject it is a moral, not an intellectual, problem. The refusal of man to do this precludes the possibility that he will come to faith. It is in this that the responsibility for faith lies. In this way we can see that faith itself is not a volitional but a mental act, as it is everywhere described.

Faith and Knowledge

But if faith is merely a mental act, a persuasion based upon evidence, how is it distinguished from mere knowledge, which the demons possess? Are we to say that saving faith is simply the acceptance of a set of propositions about the deity of Christ and the atonement?

There are two things which differentiate saving faith from mere knowledge. The first may be summed up in the word "trust." It is one thing to in-tellectually accept certain propositions; it is another to be in a state of reliant trust. It is one thing to believe that Jesus is God and that He is the Savior, as the demons do; it is another to look to Him as one's personal Savior from the penalty for sin.

The story has been told of a man who pushed a wheel barrow across the Grand Canyon on a tight rope wire. For five dollars one could daily watch his death-defying performance. As the finale he would ask his assistant to get into the wheel barrow, and he would push her across in front of him. Now imagine you are watching this performance and a man turns to you and says, "Do you be-lieve he can push his assistant across the Grand Canyon on the wire?"

"Of course," you reply. I have watched him do it every day for a week."

"Then, get in!"

To believe that he can push the wheel barrow across without accident is knowledge. To have an inward conviction that you could "get in," is not only knowledge but faith.

This illustration is helpful in highlighting the error of the Calvinist view of faith. Note that the story said that "to have an inward conviction that you could get in" is faith. Calvinists would say that, unless you "get in," you do not have faith. But faith is, after all, "the convic-tion of things hoped for." It is not necessary to actually get in in order to have faith. One need only to have the inward conviction that this man could safely carry you across the canyon.

But there is a second characteristic of true faith which separates it from mere knowledge or intellectual assent. True faith, according to Archibald Alexander, is distinguished from historic faith in the differing evidence upon which it is based.[44] The ground of historical faith, or assent, is only the deduc-tions of reason or the prejudices of culture and education. It is based upon cul-tural familiarity (i.e., "I am a Christian because I am an American," etc.) or intel-lectual acceptance of logical conclusions based upon reasonable data. Biblical faith, however, differs from this. Faith in the Bible is not based upon cultural convenience or a deduction of reason. It is based upon a perception of the beauty, glory, and sweetness of divine things as revealed in Scripture and the gospel promise. The object of biblical faith is the saving work of Christ and the gospel offer. The evidence upon which it rests is the promises of Scripture.

While a true believer can quench the Spirit and lose his first love, the faith which emerges from our regeneration is more than detached knowledge; it is as-sent.

Neither Alexander or Warfield nor a host of other Reformed theologians, including Calvin himself, ever taught that faith included obedience. They would all, no doubt, be surprised to learn that some modern-day Calvinists view them as unhistoric or antinomian! What they did teach was that true faith always results in obedience, a conclusion which is simply untrue to Scripture, as earlier chapters of this book have shown.

Faith and Profession

Closely related to the question of faith and knowledge is the question, How is a saved man to be distinguished from one who professes to be saved but in fact is not? Or, How is a false profession of faith in Christ to be distinguished from a true one? If the preceding train of thought is granted, then it is clear how we do not discern a false profession. We do not discern this by an examination of his fruits or an assessment of his grief over sin or a measurement of his desire to have fellowship with God.[45] Rather, the presence of a false profession is to be discerned by asking questions which will reveal whether or not a man understands the gospel and has Christ as the conscious object of faith. We ask questions which will reveal whether or not a man is trusting in Christ for salvation and whether or not he has accepted the gospel offer. While such an examination can never yield the certainty which the Calvinist seems to desire, it should be realized that his method of examining fruit yields no certainty at all. Indeed, the whole quest for certainty is ill-founded. Paul warned us to judge no man before the time.

Only the individual can know if he has believed. We cannot externally know this for him. Certainly the lack of fruit in a person's life raises the question, Does he possess the Spirit at all, or if he does, has he quenched Him? But just as the presence of fruit cannot prove a man is a Christian, neither can its absence deny it.

Additional citation of authorities or of biblical references is unnecessary.[46] Any concordance will abundantly confirm the conclusions of those already referred to. It may be dogmatically stated that Calvin was correct. Faith is located in the mind. It is primarily a mental and not a volitional act. It differs from mere assent in that it has the additional idea of confidence or persuasion and reliance. It is, as the writer to the Hebrews insisted, an inward conviction, "a conviction of things hoped for" (Heb. 11:1).

[1]The verb **peitho** means to convince, to persuade, to be convinced, to be sure, to come to believe, to be persuaded (AG, pp. 644-45). The remote meaning, to obey, is noted but is not relevant to the soteriological usage in the New Testament, just as the meaning "elephant's nose" is not relevant to a discussion about a box in the attic. Abbott-Smith asserts that it means to apply persuasion, to persuade, to trust, to be confident, to believe, or to be persuaded (pp. 350-51). Otto Michel says the active form of **peitho** "always has the meaning of persuade, induce, and even to mislead or corrupt" ("Faith, Persuade, Belief, Unbelief," in NIDNTT, 1:589). "Soon you will persuade [peitho] me to become a Christian" (Acts 26:28). The passive form always means to be persuaded, to be convinced. Similarly, the word **pistis** simply means belief, conviction, or assent, and the verb, **pisteuo**, means to believe (Michel, 1:599-605). Abbott-Smith concurs that the sense is belief, trust, or confidence, and to believe something (pp. 361-62).

[2]Benjamin B. Warfield, "Faith," in *Biblical and Theological Studies* (Grand Rapids: Eerdmans), p. 444.

[3]*Ibid.*, p. 436.

[4]*Ibid.*, p. 437.

[5]*Ibid.*, p. 440.

[6]*Ibid.*, p. 403.

[7]Session 6, Can. 12 cited by John Theodore Mueller, *Christian Dogmatics* (St. Louis: Concordia, 1955), p. 324.

[8]Mueller, p. 329. For a good discussion of the Lutheran view of faith and how it differs from Calvinists, Arminians, and Catholicism, see Mueller, pp. 321-35.

[9]Mueller, p. 327.

[10]Gk. **akoēs pisteos**, "the hearing which is faith." Faith is totally passive, a "hearing" of the gospel!

[11]The "faith of a mustard seed" is certainly not obedience, nor does it include it (i.e. "42*Lk. 17:6";).

[12]Rudolph Bultmann, "**pisteuo**," in TDNTA, p. 854.

[13]"Faith is the act of assent by which the gospel is appropriated" (William Sanday and Arthur C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans [Edinburgh: T. & T. Clark, 1985], p. 11).

[14]Bultmann also cites Heb. 11; Rom. 1:8; 1 Th. 1:8; 10:3; 2 Cor. 9:13, all of which are irrelevant and suggest only that works are a proper result of salvation but not that obedience is intrinsic to faith or even that obedience is a necessary result of faith.

[15]John MacArthur, The Gospel According to Jesus (Grand Rapids: Zondervan, 1988), pp. 172-78.

[16]W. E. Vine, Expository Dictionary of Old and New Testament Words, 2 vols. in one (Old Tappan, NJ: Revell, 1981), 2:71.

[17]It is true, as MacArthur maintains, that faith includes the idea of repentance (p. 172), but repentance does not mean "turn from sin" but "to change one's perspective." When the writer to the Hebrews says, "The just shall live by faith," he means that the *modus operandi* of life of the regenerate man is faith. He does not mean that we must believe (=obey) for the rest of our lives to become Christians or to prove that we already are. It is true that we are only partakers of Christ if we hold firm to the end, but being a partaker and being a Christian are different things. (See discussion in chapter 5 under Heb. 3:14). The work which God will complete in the lives of the Philippians is not sanctification but their participation in the gospel with Him, which will continue up to the Lord's return. Paul expected the Lord to return in his lifetime.

[18]MacArthur, p. 173.

[19]MacArthur quotes passages like Heb. 11, which describe how people accomplished great things by faith, as proof that faith itself is the determination to accomplish great things. He has taken a contextual nuance, obedience, read it into the semantic value of the word **pisteuo** and then interpreted **pisteuo** to mean "to obey" in its other usages in the New Testament. Such a procedure is not exegesis but the reading of theological ideas into words and has no place in legitimate New Testament interpretation. Nor does it have any place in the presentation of the gospel. The gospel according to MacArthur is so confusing that a non-Christian would have to be a theologian to comprehend it. Gone is the simple offer of eternal life on the basis of faith apart from works. Rather, it is a faith which consists of works, and yet does not consist of works, which MacArthur offers.

[20]MacArthur, p. 140.

[21]Ibid., p. 163.

[22]Ibid., p. 173.

[23]Ibid., p. 183. MacArthur quotes Bultmann to support his contention that "to believe is to obey" (MacArthur, p. 175; Bultmann, "**pisteuo**," in TDNT, 6:205). However, MacArthur does not seem to realize that Bultmann does not consider this obedience to be a work of God in the heart. Bultmann explicitly denies what MacArthur is at pains to affirm, namely, that faith, and the obedience of which it consists, is a work of the Holy Spirit and gift of God: "**Pistis** is a gift of the Spirit" (6:219).

[24]See discussion in chapter 21, "Upon His Substitutionary Life."

[25]Jn. 3:14-15; compare Num. 21:9 where "looking" resulted in living.

[26]Jn. 4:14; 7:37-38. It is true that sometimes "drink" can have ideas such as "surrender" (e.g., Mt. 20:22; Jn. 18:11), but it does not have such a meaning in soteriological passages. It is a figure of speech, and its meaning must be derived from each context in which it is used. In Rev. 5:5 Jesus is called a lion, but in 1 Pet. 5:8 Satan is called a lion. If the intent of a figure is always the same, irrespective of context, we would be forced to say that Jesus is Satan!

[27]Heb. 6:4.

[28]MacArthur, p. 46.

[29]Ibid.

[30]G. Michael Cocoris, "John MacArthur's System of Salvation: An Evaluation of the Book, The Gospel According to Jesus" (Los Angeles, CA: By the Author, 1989), p. 6.

[31]Benjamin B. Warfield, "On Faith in its Psychological Aspects," in *Biblical and Theological Studies* (Philadelphia: Presbyterian and Reformed, 1968), pp. 376ff.

[32]Ibid., p. 376.

[33]Ibid.

[34]Ibid., p. 379.

[35]Ibid., p. 397.

[36]Ibid., p. 398.

[37]Ibid., p. 399.

[38]Archibald Alexander, *Thoughts on Religious Experience* (1844; reprint ed., London: Banner of Truth, 1967), p. 64.

[39]Ibid., p. 65.

[40]Charles Hodge, *St. Paul's Epistle to the Romans* (1860; reprint ed., Grand Rapids: Eerdmans, 1950), p. 29.

[41]MacArthur, p. 173.

[42]Louis Berkhof, *Systematic Theology* (London: Banner of Truth, 1958), p. 505.

[43]Ibid., p. 503.

[44]Alexander, p. 66.

[45]As suggested by Darrell L. Bock, "A Review of The Gospel according to Jesus," *BibSac* 146 (Jan-Mar 89): 31-32.

[46]MacArthur refers to i."43*Jn. 10:27"; and says the sheep "follow." This supposedly means that those who are saved follow him to the end of life (p. 178). But "follow" is simply another way John speaks of "believing," just as elsewhere he refers to "eating" and "drinking" (Jn. 6:56) as believing. The illustration of the little child coming to Jesus does not, contrary to MacArthur, illustrate "obedient humility" (p. 178) but naive, simple trust (Mt. 18:3).

Justification

“Justification,” “to justify,” in a legal sense, the declaring just or righteous. In Biblical literature, [dikaïou`n, *dikaïoun*], without denying the real righteousness of a person, is used invariably or almost

invariably in a declarative or forensic sense. See Simon, HDB, II, 826; Thayer, Grimm, and Cremer under the respective words):

The Writings Of Paul

1. The Universality of Sin:

In this article, reference will first be made to the writings of Paul, where justification receives its classic expression, and from there as a center, the other New Testament writers and finally the Old Testament, will be drawn in. According to Paul, justification rests on the following presuppositions:

The universality of sin. All men are not only born in sin (Ephesians 2:3), but they have committed many actual transgressions, which render them liable to condemnation. Paul proves this by an appeal to the Old Testament witnesses (Rom 3:9 ff), as well as by universal experience, both of the heathen (Rom 1:18-32) and Jews (Rom 2:17-28; 3:9).

2. Perfection of the Law of God:

The perfection of the Law of God and the necessity of its perfect observance, if justification is to come by it (Rom 3:10). The modern notion of God as a good-natured, more or less nonchalant ruler, to whom perfect holiness is not inexorable, was not that of Paul. If one had indeed kept the Law, God could not hold him guilty (Rom 2:13), but such an obedience never existed. Paul had no trouble with the Law as such. Those who have tried to find a difference here between Galatians and Romans have failed. The reminder that the Law was ordained by angels (Gal 3:19) does not mean that it was not also given by God. It might be reckoned in a sense among the elements of the world ([kosmos], Gal 4:3), as it is an essential part of an ordered universe, but that does not at all mean that it is not also holy, right, and good (Rom 7:12). It was added, of course, on account of transgressions (Gal 3:19), for it is only a world of intelligent, free spirits capable of sin which needs it, and its high and beautiful sanctions make the sin seem all the more sinful (Rom 7:13).

3. Life, Work and Death of the Atoning Savior:

It was fundamental in Paul's thinking that Christ died for our sins, according to the Scriptures (1 Cor 15:3). In due season, He died for the ungodly (Rom 5:6); while we were yet sinners He died for us (Romans 5:8), we are justified in His blood (Rom 5:9), and it is through Him that we are saved from the wrath (Rom 5:9). While we were enemies we were reconciled to God through the death of His Son (Rom 5:10), being justified freely by His grace through the redemption that is in Christ Jesus whom God set forth as a propitiation (Rom 3:24, 25). There is no reconciliation, no justification, except through and by and for Christ.

A. Paul's Own Experience

Paul's own experience cannot be left out of the account. He lived through the doctrine, as well as found it through illumination of the Spirit in the Old Testament. It was not that he had only outwardly kept the Law. He had been jealous for it and had been blameless in every requirement of its righteousness (Phil 3:6). What was borne upon him was how little such blamelessness could stand before the absolute standard of God. Just how far he was shaken with doubts of this kind we cannot say with certainty; but it seems impossible to conceive the Damascus conversion scene in the case of such an upright man and strenuous zealot without supposing a psychological preparation, without supposing doubts as to whether his fulfilling of the Law enabled him to stand before God. Now, for a pharisaically educated man like himself, there was no way of overcoming these doubts but in a renewed struggle for his own righteousness shown in the fiery zeal of his Damascus journey, pressing on even in the blazing light of noonday. This conversion broke down his philosophy of life, his *Lebensgewissheit*, his assurance of salvation through works of the Law done never so conscientiously and perfectly. The revelation of the glorified Christ, with the assurance that He, the God-sent Messiah, was the very one whom he was persecuting, destroyed his dependence on his own righteousness, a righteousness which had led him to such shocking consequences. Although this was for him an individual experience, yet it had universal

applications. It showed him that there was an inherent weakness in the Law through flesh, that is, through the whole physical, psychical, and spiritual nature of man considered as sinful, as working only on this lower plane, and that the Law needed bracing and illuminating by the Son, who, though sent in the likeness of the flesh of sin, yet (as an offering) for sin condemned sin and cast it out (Rom 8:3), to the end that the Law might be fulfilled in those who through Him walk not after the flesh but after the Spirit (Rom 8:4). That was the glory of the new righteousness thus revealed. If the Law had been able to do that, to give life, Christ need not have come; righteousness would have been by the Law (Gal 3:21). But the facts show that the Law was not thus able, neither the law written on the heart given to all, nor the Law given to Moses (Rom 1:18 through Rom 3:19). Therefore every mouth is stopped, and all flesh is silent before God. On the ground of law-keeping, what the modern man would call morality, our hope of salvation has been shattered. The Law has spoken its judgment against us (Gal 3:10). It cannot therefore lead us to righteousness and life, nor was that its supreme intention: it was a pedagogue or tutor (“paidagogos”) to lead us to Christ that we might be justified by faith (Gal 3:24; see Ihmels in RE3, 16, 483-84). What made Paul differ from his companions in the faith was that his own bitter experience under the revelation of Christ had led him to these facts.

B. *The Resurrection Connected with the Death*

It was remarked above that the ground of justification according to Paul is the work of Christ. This means especially. His death as a sacrifice, in which, as Ritschl well says (*Rechtfertigung und Versöhnung*, 3. Aufl., 1899, II 157), the apostles saw exercised the whole power of His redemption. But that death cannot be separated from His resurrection, which first awakened them to knowledge of its decisive worth for salvation, as well as finally confirmed their faith in Jesus as the Son of God. “The objective salvation,” says Ritschl (p. 158), “which was connected with the sacrificial death of Christ and which continued on for the church, was made secure by this, that it was asserted also as an attribute of the resurrected one,” who was delivered up for our trespasses and was raised for our justification (Rom 4:25). But this last expression is not to be interpreted with literal preciseness, as though Paul intended to distinguish between the forgiveness of sins as brought about by the death and justification by the resurrection, for both forgiveness and justification are identified in Romans 4:6-8. It was the resurrection that gave Christians their assurance concerning Christ (Acts 17:31); by that resurrection He has been exalted to the right hand of God, where He maketh intercession for His people (Rom 8:34, KJV), which mediatorship is founded upon His death — the Lamb slain from the foundation of the world (Rev 13:8 m; compare Greek text).

B. Weiss says: “It was by the certainty of the exaltation of Christ to Messianic sovereignty brought about by the resurrection that Paul attained to faith in the saving significance of His death, and not conversely. Accordingly, the assurance that God cannot condemn us is owing primarily to the death of Christ, but still more to His resurrection and exaltation to God’s right hand (Rom 8:34), inasmuch as these first prove that His death was the death of the mediator of salvation, who has redeemed us from condemnation. ...The objective atonement was accomplished by the death of Christ, but the appropriation of it in justification is possible only if we believe in the saving significance of His death, and we can attain to faith in that only as it is sealed by the resurrection” (*Biblical Theology of the New Testament*, I, 436-37).

C. *Faith, Not Works, the Means of Justification*

The means or condition of justification is faith (Rom 3:22; Rom 3:25; Rom 3:26; Rom 3:28, etc.), which rests upon the pure grace of God and is itself, therefore, His gift (Eph 2:8). This making faith the only instrument of justification is not arbitrary, but because, being the receptive attitude of the soul, it is in the nature of the case the only avenue through which Divine blessing can come. The gifts of God are not against the laws of the soul which He has made, but rather are in and through those laws. Faith is the hand outstretched to the Divine Giver, who, though He sends rain without our consent, does not give salvation except through an appropriate spiritual response. This faith is not simply belief in historical facts, though this is presupposed as to the atoning death (Rom 3:25) and the resurrection (Rom 10:9) of Jesus, but is a real heart reception of the gift (Rom 10:10) and is therefore able to bring peace in our relation to God

(Rom 5:1). The object of this faith is Jesus Christ (Rom 3:22, etc.), through whom only comes the gift of righteousness and the reigning in life (Rom 5:17)—not Mary, not angels, not doctrine, not the church, but Jesus only. This, to be sure, does not exclude God the Father as an object of faith, as the redeeming act of Christ is itself the work of God (2 Cor 5:19), whose love expressed itself toward us in this way (Rom 5:8). Faith in the only one God is always presupposed (1 Cor 8:6), but it was the apostolic custom rather to refer repentance to God and faith to Christ (Acts 20:21). But the oneness of God the Father and Christ the Son in a work of salvation is the best guaranty of the Divinity of the latter, both as an objective fact and as an inner experience of the Christian.

The justification being by faith, it is not by works or by love or by both in one. It cannot be by the former, because they are lacking either in time or amount or quality, nor could they be accepted in any case until they spring from a heart renewed, for which faith is the necessary presupposition. It cannot be by the latter, for it exists only where the Spirit has shed it abroad in the heart (Rom 5:5), the indispensable prerequisite for receiving which is faith. This does not mean that the crown of Christianity is not love, for it is (1 Cor 13:13); it means only that the root is faith. Nor can love be foisted in as a partial condition of justification on the strength of the word often quoted for that purpose: “faith working through love” (Gal 5:6). The apostle is speaking here only of those who are already “in Christ,” and he says that over against the Galatian believers bringing in a lot of legal observances, the only availing thing is not circumcision or its lack, but faith energizing through love. Here the interest is, as Ritschl says (II, 343), in the kingdom of God, but justification proper has reference to the sinner in relation to God and Christ. See the excellent remarks of Bruce, *Paul’s Conception of Christianity*, 1894, 226-27. At the same time, this text reveals the tremendous ethical religious force abiding in faith, according to Paul. It reminds us of the great sentence of Luther in his preface to the Epistles to the Romans, where he says: “Faith is a Divine work within us which changes and renews us in God according to John 1:13, ‘who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ This destroys the old Adam and makes new creatures of us in heart, will, disposition, and all our powers. Oh, faith is a living, active, jealous, mighty thing, inasmuch as it cannot possibly remain unproductive of good works” (Werke, Erl. Ausg., 63, 124-25).

D. Baptism Also Eliminated

Not only are good works and love removed as conditions or means of justification of the sinner, but baptism is also eliminated. According to Paul, it is the office of baptism not to justify, but to cleanse, that is, symbolically to set forth and seal the washing away of sin and the entrance into the new life by a dramatic act of burial, which for the subject and all witnesses would mark a never-to-be-forgotten era in the history of the believer. “Baptism,” says Weiss (I, 454), “presupposes faith in Him as the one whom the church designates as Lord, and also binds to adherence to Him which excludes every dependence upon any other, inasmuch as He has acquired a claim upon their devotion by the saving deed of His self-surrender on the cross.” So important was baptism in the religious atmosphere at that time that hyperbolic expressions were used to express its cleansing and illuminating office, but these need not mislead us. We must interpret them according to the fundamental conceptions of Christianity as a religion of the Spirit, not of magic nor of material media. Baptism pointed to a complete parting with the old life by previous renewal through faith in Christ, which renewal baptism in its turn sealed and announced in a climax of self-dedication to him, and this, while symbolically and in contemporary parlance of both Jew and Gentile called a new birth, was probably often actually so in the psychological experience of the baptized. But while justification is often attributed to faith, it is never to baptism.

E. Elements of Justification

What are the elements of this justification? There are two:

a. Forgiveness of Sins

Forgiveness of sins (Rom 4:5-8; compare Acts 13:38, 39). With this are connected peace and reconciliation (Rom 5:1, 9-10; compare Rom 10:11).

b. The Declaring or Approving as Righteous

The declaring or approving as righteous or just (Rom 3:21-30; 4:2-9, 22; 5:1; 9-11; 16-21, etc.). C.F. Schmid is perfectly right when he says that Paul (and James) always uses [dikaion] in the sense of esteeming and pronouncing and treating as righteous, both according to the measure of the Law (Rom 2:13; 3:20) and also according to grace (Biblical Theology of the New Testament, 1870, 497). The word is a forensic one, and Godet goes so far as to say that the word is never used in all Greek literature for making righteous (Commentary on Romans, English translation, I, 157, American edition, 95). This is shown further by the fact that it is the ungodly who are justified (Rom 4:5) and that the justification is a reckoning or imputation (logizesthai) of righteousness (Rom 4:6, 22), not an infusing or making righteous. The contrast of “to justify” is not “to be a sinner” but is “to accuse” or “to condemn” (Rom 8:33, 14), and the contrast of “justification” is “condemnation” (Rom 5:18). Besides, it is not the infusing of a new life, of a new holiness, which is counted for righteousness, but it is faith which is so counted (Rom 4:5; Phil 3:9). That upon which God looks when He justifies is not the righteousness He has imparted or is to impart, but the atonement He has made in Christ. It is one of the truest paradoxes of Christianity that unless a righteous life follows, there has been no justification, while the justification itself is for the sake of Christ alone through faith alone. It is a “status, rather than a character,” says Stevens (The Pauline Theology, 1892, 265); “it bears the stamp of a legal rather than of an ethical conception,” and he refers to the elaborate and convincing proof of the forensic character of Paul’s doctrine of justification,” in Morison, *Exposition of Romans*, chapter III, 163-200. An interesting illustration of how further study may correct a wrong impression is given by Lipsius, who, in his *Die Paulinische Rechtfertigungslehre*, 1853, maintained that righteousness or justification meant not “exclusively an objectively given external relation to God, but always at the same time a real inner condition of righteousness” (p. 10), whereas in his *Lehrbuch der evangelisch-protestantischen Dogmatik*, 1876, 3. Aufl., 1893, he makes the righteousness of God properly an “objective gift of grace, not simply in the sense in which the Old Testament just one judged his position of salvation as a gift of grace, but as a righteousness specially reckoned and adjudicated by way of grace and acknowledged before the judgment (or court, Gericht) of God (Romans 4:6; compare Rom 4:1-8, 11; 3:23; Gal 3:6). This is always the meaning of *dikaion*, *dikaiousiai*, or *dikaiosis* in Paul. It consists in the not-reckoning of sins,” etc. (p. 658). Of course justification is only a part of the process of salvation, which includes regeneration and sanctification, but these are one thing and justification is another.

F. Justification Has to Do With the Individual

Finally it is asked whether justification in Paul’s mind has to do with the individual believer or with the society or Christian congregation. Ritschl (II, 217 f) and Sanday-Headlam (The Epistle to the Romans, 122-23) say the latter; Weiss (I, 442) says the former. It is indeed true that Paul refers to the church as purchased with Christ’s blood (Acts 20:28, or God’s blood, according to the two oldest manuscripts and ancient authorities; compare Eph 5:25), and he uses the pronoun “we” as those who have received redemption, etc. (Col 1:14; Eph 2:18). It is evident, on the other hand, that faith is an individual matter, a thing first between man and his God, and only after a man has been united to Christ by faith can he enter into a spiritual fellowship with fellow believers. Therefore the subject of justification must be in the first place the individual and only in the second place and by consequence the society. Besides, those justified are not the cleansed and sanctified members of churches, but the ungodly (Rom 4:5).

As to the argument from baptism urged by Sanday-Headlam, it must be said that Paul always conceives of baptism as taking place in the Christian community with believers and for believers, that for and to which they are baptized is not justification but the death and resurrection of Christ (Rom 6:3, 4) and that the righteousness of God has been manifested not through baptism but through faith in Jesus Christ unto all that believe (Rom 3:22), being justified freely, not through baptism but through the redemption that is in Christ Jesus (Rom 3:24). With Paul, baptism has always a mystical significance as symbolizing and externally actualizing union with the death of the Lord and would be both impossible and impertinent in the case of those not already believers in Christ and thus inwardly united to His society.

The Other New Testament Writings

So much for Paul. Let us now take a glance at the other New Testament books. It is a commonplace of theology that is called “modern” or “critical,” that Paul and not Jesus is the founder of Christianity as we know it, that the doctrines of the Divinity of Christ, atonement, justification, etc., are Paul’s work and not his Master’s. There is truth in this. It was part of the humiliation of Christ as well as His pedagogical method to live, teach, and act under the conditions of His time and country, on the background of Palestine of 30 AD; and it was specially His method to do His work and not His disciples’, to live a life of love and light, to die for the sins of the world, and then go back to the Father that the Holy Spirit might come and lead His followers into all truth. A full statement of the doctrines of Christianity on His part would have been premature (Jn 16:12), would have been pedagogically unwise, if not worthless. First the blade, then the ear, then the full grain in the ear (Mk 4:28). It would also have been spiritually and philosophically impossible, for Christianity was not a set of teachings by Christ — but a religion springing out of His life, death, resurrection, ascension, intercession, mediatorial activity in history through the Spirit who works in His disciples and on the world through and by that life, death, etc. The only question is whether the apostles were true to the spirit and content of His teachings in its moral and religious outlines. And especially in this matter of justification, a teaching by Christ is not to be looked for, because it is the very peculiarity of it that its middle point is the exalted Lord, who has become the mediator of salvation by His death and resurrection. Did the Pauline doctrine fit into the concrete situation made by the facts of Christ mentioned above, and was it the necessary consequence of His self-witness? Let us look into the Synoptic Gospels.

1. The Synoptic Gospels:

So far is it from being true, as Harnack says (*What Is Christianity?* 2nd edition, revised, New York, 1901, 68), that the “whole of Jesus’ message may be reduced to these two heads: God as Father, and the human soul so ennobled that it can and does unite with Him,” that an essential part of His message is omitted, namely, that salvation is bound up in His (Christ’s) own person. (The reader is asked to verify the references for himself, as space will not allow quotation.) See Matthew 10:37-39; 16:24-27. Confession of Him (not simply of the Father) determines acknowledgment above (Mt 10:32), where judgment is rendered according to our attitude to Him in His unfortunate ones (Mt 25:35 ff). No sooner was His person rightly estimated than He began to unfold the necessity of His death and resurrection (Mt 16:21). The evening before that death occurred, He brings out its significance, perpetuates the lesson in the institution of the Supper (Mk 14:24), and reinforces it after His resurrection (Lk 24:26). Paul himself could hardly have expressed the fact of the atonement through Christ’s death more decisively than Matthew 20:28; 26:28. With this foundation, could the Christian doctrine of salvation take any other course than that it actually did take? Instead of referring men to the Father, Christ forgives sins Himself (Mt 9:2-6), and He reckons all men as needing this forgiveness (Mt 6:12). While the time had not arrived for the Pauline doctrine of righteousness, Jesus prepared the way for it, negatively, in demanding a humble sense of sin (Mt 5:3), inner fitness and perfection (Mt 5:6, 8, 20, 48), and positively in requiring recourse to Him by those who felt the burden of their sins (Mt 11:28), to Him who was the rest-giver and not simply to God the Father, a passage of which Romans 5:1 is an echo. For it was specially to those to whom, as to the awakened Paul, the Law brought condemnation that He came—came to heal and to save (Mk 2:17; Mt 9:13; Lk 15:7). It was for sinners and to sinners that He came (Lk 15:2; 7:39; 19:7; Mt 11:19), just as Paul understood, and the way for their salvation was not better law-keeping, but trusting prayer in the confession of sin (Lk 18:13), really equivalent to faith, the humble heart and a hunger for righteousness (=faith). See Matthew 5:3, 6. He who brings most of himself, of his own pride and works, is the least likely to obtain the kingdom of heaven (Mt 18:3, 1; Mk 10:14). Not only entrance, but the final reward itself is of grace (Mt 19:30; 20:1-16), a parable in the true spirit of Paul and in anticipation of whose message was the promise of Paradise to the penitent robber (Lk 23:43). At the very beginning, the message sounded out, “Repent ye, and believe in the gospel” (Mk 1:15, KJV), the Gospel which was summed up in Christ, who would gather the people, not directly to God the Father, but to Himself (Mt

23:37). All this means justification through that faith in Himself, in His Divine-human manifestation (Mt 16:13-16), of which faith He expresses Himself with anxiety in Lk 18:8, and the presence of which he greeted with joy in Matthew 8:10. Ihmels is right, therefore, in holding (RE3, XVI, 490) that Paul's proclamation was continuous with the self-witness of Jesus, which conversely pointed as a consequence to the witness of Paul.

2. John's Writings:

Justification by faith is not more implicit in John's Gospel than in the first three; it is only more explicit (Jn 3:14-16). Eternal life is the blessing secured, but this of course is only possible to one not under condemnation (Jn 3:36). The new Sonship of God came also in the wake of the same faith (Jn 1:12). The Epistles of John vary from Paul in word rather than in substance. The atoning work of Jesus is still in the background; walking in the light is not conceivable in those under condemnation and without faith; and the confession of sins that leads to forgiveness seems only another name for the justification that brings peace (1 Jn 1:9, 10; compare 1 Jn 2:1, 2). Everything is, as with Paul (Eph 2:7; Tit 3:4), led back to the love of God (1 Jn 3:1), who sent His Son to be the propitiation for our sins (1 Jn 4:10).

3. 1 Peter and Hebrews:

Seeberg's point that the "Pauline doctrine of justification is not found in any other New Testament writer" (History of Doctrine, I, 48) is true when you emphasize the word "doctrine." Paul gave it full scientific treatment; the others presuppose the fact but do not unfold the doctrine. Peter's "Repent ye, and be baptized in the name of Jesus Christ" (Acts 2:38, KJV) is meaningless unless faith were exercised in Christ. It is He in whom, though we see Him not, yet believing, we rejoice greatly with joy unspeakable (1 Pet 1:8), receiving the end of our faith, the salvation of our souls (1 Pet 1:9). It is only, however, through the precious blood as of a lamb without blemish, even that of Christ (1 Pet 1:19), and is only through Him that we are believers in God (1 Pet 1:21). The familiar expression, "Come to Jesus," which simply means have faith in Jesus for justification and salvation, goes back to Peter (1 Pet 2:4). The Epistle to the Hebrews has other interests to look after, but it does not deny faith, but rather exhorts us to draw near with a true heart in fullness of faith (Heb 10:22), which it lays at the foundation of all true religion, thinking, and achievement (Heb 11). The writer can give no better exhortation than to look unto Jesus, the author and perfecter of our faith (Heb 12:2), an exhortation in the true spirit of Paul, whose gospel of faith for justification is also summed up in Hebrews 4:16.

4. Epistle of James:

We come lastly to the core of the matter in regard to New Testament representations of justification — the famous passage in James 2:14-26, which at first sight seems a direct blow at Paul. Here we are met by the interesting question of the date of James. As we cannot enter into this, what we say must be independent of this question. A careful look at this vigorous and most valuable letter (valuable in its own place, which is not that of Paul's letters) will show us that contradiction on the part of James to Paul is apparent and not real. In comparison with Paul's letters it is a "right strawy epistle," as Luther truthfully said (Erl. Ausg., 63, 115; see also pp. 156-57), in saying which he did not mean to reject it as useless (straw has most important uses), but as giving the doctrine of salvation, for which we must look to Paul.

1. In this section James uses the word faith simply for intellectual belief in God and especially in the unity of God (Jas 2:19; see also context), whereas Paul uses it for a saving trust in Christ. As Feine well says (Theol. d. New Testament, Leipzig, 2 1911, 660-63), for Paul faith is the appropriation of the life-power of the heavenly Christ. Therefore he knows no faith which does not bring forth good works corresponding to it. What does not come from faith is sin. For James, faith is subordination of man to the heavenly Christ (2:1), or it is theoretic acknowledgment of one God (2:19). Justification is for James a speaking just of him who is righteous, an analytical judgment. (Feine also says that James did not understand Paul, but he did not fight him. It was left to Luther, through his deep religious experience, first to understand Paul's doctrine of justification.)

2. James uses the word “works” as meaning practical morality, going back behind legalism, behind Pharisaism, to the position of the Old Testament prophets, whereas Paul uses the word as meritorious action deserving reward.

3. When James is thinking of a deeper view, faith stands central in Christianity (Jas 1:3, 6; 2:1; 5:15).

4. Paul also on his part is as anxious as James vitally to connect Christianity and good works through faith (1 Thess 1:3; Gal 5:6; 1 Cor 13:2; Rom 2:6, 7; see Mayor, *The Epistle of James*, 1892, lxxxviii ff; Franks, in DCG, I, 919-20; Findlay in HDB, 1-vol edition, 511).

5. The whole argument of James is bent on preserving a real practical Christianity that is not content with words merely (Jas 2:15-16), but shows itself in deeds. He is not trying to show, as Paul, how men get rid of their guilt and become Christians but how they prove the reality of their profession after they receive the faith. He is not only writing to Christians, as of course Paul was, but he was writing to them as Christians (“my brethren,” 2:14), as already justified and standing on the “faith of our Lord Jesus Christ” (2:1), whereas Paul was thinking of men, Gentile and Jew, shivering in their guilt before the Eternal Justice, and asking: how can we get peace with God?

“There is not,” says Beyschlag, “an objective conflict between the Pauline and Jacobean doctrines; both forms of teaching exist peacefully beside each other. James thought of justification in the simple and most natural sense of *justificatio justī*, as the Divine recognition of an actually righteous man, and he thought of it as the final judgment of God upon a man who is to stand in the last judgment and become a partaker of the final *soteria* (‘salvation’). Paul also demands as a requisite for this last judgment and the final *soteria* right works, the love that fulfills the Law and the perfected sanctification, but he (except in Rom 2:13) does not apply the expression [*dikaïousthai*] (‘to be justified’) to the final judgment of God, which recognizes this righteousness of life as actual. He applies it rather to that first sentence of God with which He graciously receives the believing sinner returning to Him, and takes him into fellowship with Himself.” (*New Testament Theology*, Edinburgh, 1895, I, 367-68)

Beyschlag rightly insists that James undoubtedly taught with the first apostles that whoever believes in Christ and is baptized receives the forgiveness of sins (Acts 2:38; 3:19; 10:43) and that he would not have contested the Pauline idea of justification by grace on account of faith, insisting only that works must follow. Theologically, the chief, if not the only, difference is that James has not yet made the cross of Christ the center of his point of view, while the atonement was fundamental with all Paul’s thinking.

The Old Testament

A word in conclusion as to the Old Testament. All the New Testament writers built on the Old Testament. That there should be a cleft or contradiction between the Old Testament and what we call the New Testament would have been to them inconceivable. But they realized that that was the early dawn, while they lived in the light of day. Abraham believed in Yahweh, and He reckoned it to him for righteousness (Gen 15:6; Romans 4:3). Who does not keep all parts of the Law all the time is condemned (Deut 27:26 Septuagint; Gal 3:10; compare Ps 14; 143:2; Rom 3:20; see Jas 3:9-20, and the references to the Old Testament in the American Standard Revised Version). The prophets insisted upon the practical works of righteousness — “What doth Yahweh require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?” (Mic 6:8, KJV). No religious attitude or services could take the place of uprightness of life. This does not mean that the Old Testament writers understood that men were justified simply by their good deeds, for it was always believed that underneath all was the mercy and loving kindness of God, whose forgiving grace was toward the broken and contrite spirit, the iniquities of whom were to be carried by the Servant of Yahweh, who shall justify many (Ps 103:8-13; 85:10; Isa 57:15; 53:11, and many other passages).

Later Development Of The Doctrine

1. Apostolic and Early Church Fathers:

A brief statement now on the development of the doctrine in the Christian church: It is humiliating to confess that the witness immediately after the apostles (the apostolic Fathers) did not reach the serene heights of Paul or even the lower levels of his brethren. There are passages which remind one of him, but one feels at once that the atmosphere is different. Christianity is conceived as a new law rather than as the Gospel of the grace of God. We cannot go into the reasons for this: suffice it to say that in Gentile Christendom the presuppositions for that gospel failed, and the New Testament writings were not yet in the consciousness of the church to the extent that they dominated her thinking. The fine passage in Clement of Rome (97 AD, chapter xxxii):

“They all therefore (i.e. Abraham and other early saints) were glorified and magnified, not through themselves or their own works or the righteous doings which they wrought, but through His (God’s) will. And so we, having been called through His will in Christ Jesus, are not justified through ourselves or through our own wisdom or understanding or piety or works which we wrought in holiness of heart, but through faith, whereby the Almighty God justified all men that ever have been from the beginning; to whom be glory forever and ever. Amen.”

It is not at all on a paragraph with his whole Epistle, as he coordinates faith with other virtues in chapter xxxv, makes hospitality and godliness the saving virtues for Lot in chapter xi, couples hospitality and faith together as equal for Rahab in chapter xii, and represents forgiveness of sins through keeping commandments and love in chapter I. Ignatius (about 110-15 AD) speaks in one place about Jesus Christ dying for us, that believing on His death we might escape death (Tral. 2), but with him the real saving things are love, concord, obedience to bishops, and the indwelling God = Christ, though he has also the excellent passage: “None of these things is hidden from you if ye be perfect in your faith and love toward Jesus Christ, for these things are the beginning and end of life — faith is the beginning and love the end, and the two being found in unit are God, while all things else follow in their train unto true nobility” (Eph 1:4). The so-called Barnabas (date uncertain) puts the death of Christ Jesus at the foundation of salvation, which is expressed by the remission of sins through His blood (Eph 5), the kingdom of Jesus being on the cross, so that they who set their hope on Him shall live forever (Ch. 8), while at the time even believers are not yet justified (Ch. 4), for which finally a whole series of works of light must be done and works of darkness avoided (Ch. 19). The Shepherd of Hermas and the Ancient Homily = 2 Clement are even more moralistic, where with whatever praise of faith we have the beginning of merit. The same legalistic tone sounds through that invaluable little roll found by Bryennios in 1873 and first published by him in Constantinople in December, 1883, *The Teaching (Didache) of the Twelve Apostles*. That Catholic trend went forward till it is almost full-fledged as early as Tertullian (fl. 200 AD) and Cyprian (250 AD). See a full statement in Cyprian, 1906, 146 ff. And thus it continued until — as far as our outline is concerned — it struck Augustine, bishop of Hippo (396 ff), who in a masterly and living way united, so far as they could be united, the Pauline thoughts of sin, grace, and justification with the regular Catholic legalism. His book, *De Spiritu et Litera* (412 AD), was largely after Paul’s own heart, and the Reformers hailed it with joy. But the Catholic elements he still kept, as for instance, that in justification a good concupiscence and a good-will are infused, that justification grows, that our merits must be taken into the account even though they are God’s merits, that the faith which justifies is a faith which works by love, that faith is the holding true what God (and the church) says, though occasionally a deeper view of faith is seen, and that works are emphasized, as in *De fide et operibus*, in a Catholic fashion. With profound and thoroughly Christian thoughts, Augustine had not so worked himself clear of his Catholic inheritance that he could reproduce Paul purely. He made a bridge by which we could go either back to Paul or forward to Aquinas. As Harnack well says, Augustine experienced, on the one hand, the last revival in the ancient church of the principle that “faith alone saves,” and, on the other, he silenced that principle for a thousand years. The very Catholic theologian who stood nearest to that principle overcame it (*Zeitschrift f. Theol.*

u. Kirche, 1891, 177). His misunderstanding of Paul's "faith that worketh through love" had momentous consequences.

2. Council of Trent:

Those consequences are best seen in the decrees of the Council of Trent (Session 6, 1547), to which we now turn and which are the definite and final crystallization of the medieval development, so far as that development was Catholic.

1. Justification is a translation from a natural state to a state of grace. With this works prevenient grace, awakening and assisting, and with this in his man cooperates and prepares himself for justification. This cooperation has the merit of congruity, though the first call comes before any merit.

2. Faith is an element in justification. "Receiving faith by hearing, they of free will draw near to God, believing those things to be true which have been Divinely revealed and promised." Faith as a living trust in a personal Saviour for salvation is lacking. Among the truths believed is the mercy of God and that He wishes to justify the sinner in Christ.

3. This faith begets love to Christ and hatred to sin, which are elements also of the justifying process.

4. Now follows justification itself, "which is not a bare remission of sins, but also sanctification and renewal of the inner man through the voluntary reception of grace and of gifts."

5. But this renewal must take place through baptism, which, to the prepared adult, both gives and seals all the graces of salvation, forgiveness, cleansing, faith, hope, and love.

6. Justification is preserved by obeying the commandments and by good works, which also increase it.

7. In case it is lost — and it can be lost, not by venial, but by mortal sin and by unbelief — it can be regained by the sacrament of penance.

8. To get it, to keep or regain it, it is also necessary to believe the doctrines as thus laid down and to be laid down by this Council (see the decrees in any edition, or in Mirbt, *Quellen zur Geschichte des Papsttums*, 2. Aufl., 206-16, or in Buckley's or in Waterworth's translations, and for an admirable and objective summary see Seeberg, *History of Doctrine*, II, 433-38).

3. Luther:

Recent researches in Luther's early writings have shown that almost from the beginning of his earnest study of religious questions, he mounted up to Paul's view of justification by faith alone (Loofs, DG, 4. Aufl., 1906, 696-98). Faith is the trust in the mercy of God through Christ, and justification is the declaring righteous for His sake, which is followed by a real making righteous. From the beginning to the end of his life as a religious teacher, these are the elements of his doctrine. Speaking of 1513-15, Loofs says (p. 697): "Upon these equations (to justify = to forgive, grace = mercy of the non-imputing God, faith = trust in His mercy) as the regulators of his religious self-judgment, Luther's piety rests, and corresponding to them his view of Christianity, and even later" (than 1513-15); and he adds that "to reckon as righteous" (reputari justum) must not be understood with Luther as an opposition "to make righteous," for his "to be justified without merits" in the sense of "to forgive" (absolvi) is at the same time the beginning of a new life: remissio peccati ipsa resurrectio. "His constantly and firmly held view, even more deeply understood later than in 1513-15, that 'to be justified without merit' = 'to be resurrected (to be born again)' = 'to be sanctified' is a pregnant formulation of his Christianity." So much being said, it is not necessary to draw out Luther's doctrine further, who in this respect "rediscovered Christianity as a religion," but it will suffice to refer to the *Histories of Doctrine* (Seeberg gives a full and brilliant exposition), to Kostlin, *Luthers Theologie*, 2. Aufl., 1901 (see Index under the word "Rechtfertigung," and I, 349), and especially to Thieme, *Die sittliche Triebkraft des Glaubens: eine Untersuchung zu Luthers Theologie*, 1895, 103-314.

From Luther and the other reformers, the New Testament doctrine went over to the Protestant churches without essential modification and has remained their nominal testimony until the present. A classic expression of it, which may be taken as representing evangelical Christendom, is the 11th of the 39 Articles of Religion of the Church of England: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort; as more largely is expressed in the Homily of Justification." It is true that at one time Wesley's opponents accused him of departing from this doctrine, especially on account of his famous Minute of 1770, but this was due to a radical misunderstanding of that Minute, for to the last he held staunchly Paul's doctrine (for proof see my article in *Lutheran Quarterly*, April, 1906, 171-75).

4. Schleiermacher:

A new point of view was brought into modern theology by Schleiermacher, who starts from the fundamental fact of Christian experience that we have redemption and reconciliation with Christ, which fact becomes ours by union with Christ through faith. This union brings justification with other blessings, but justification is not considered as even in thought a separate act based on Christ's death, but as part of a great whole of salvation, historically realized step by step in Christ. The trend of his teaching is to break down the distinction between justification and regeneration, as they are simply different aspects of union with Christ.

Ritschl carried forward this thought by emphasizing the grace of the heavenly Father mediated in the first instance through the Son to the Christian community, "to which God imputes the position toward him of Christ its founder," and in the second instance to individuals "as by faith in the Gospel they attach themselves to this community. Faith is simply obedience to God and trust in the revelation of his grace in Christ." This brings sinners into fellowship with God which means eternal life, which is here and now realized, as the Fourth Gospel points out, in lordship over the world (compare Franks in DCG, I, 922-23). The judicial or forensic aspect of justification so thoroughly in-wrought in Paul's thought is denied by Ritschl. "In whatsoever way we view the matter," he says, "the attitude of God in the act of justification cannot be conceived as that of a judge" (*Christian Doctrine of Justification and Reconciliation*, English translation, 1900, 90). W.N. Clarke agrees with Schleiermacher in eliminating justification as a separate element in the work of salvation and harks back to the Catholic view in making it dependent on the new life and subsequent to it (*Christian Theology*, 407-8). No book has had as much influence in destroying the New Testament conception of justification among English-speaking readers as that of J. H. Newman, *Lectures on Justification*, 1838, 3rd edition, 1874, which contains some of the finest passages in religious literature (pp. 270-73, 302, 338-39), but which was so sympathetic to the Catholic view that the author had nothing essential to retract when he joined Rome in 1845. "Whether we say we are justified by faith, or by works, or by sacraments, all these but mean this one doctrine that we are justified by grace which is given through sacraments, impetrated by faith, manifested in works" (p. 303).

5. Meaning and Message to the Modern Man:

Lastly, has the New Testament conception of justification by faith any message to the modern man, or is it, as Lagarde held, dead in the Protestant churches, something which went overboard with the old doctrine of the Trinity and of Atonement? After an able historical survey, Holl concludes (*Die Rechtfertigungslehre im Licht der Geschichte d. Protestantismus*, Tübingen, 1906, 40-42) that there are two principles thoroughly congenial to modern thought which favor this doctrine, namely, that of the sanctity and importance of personality, the "I" that stands face to face with God, responsible to Him alone; and second, the restoration of the Reformation thought of an all-working God. Whoever feels the pressure of these two principles, for him the question of justification becomes a living one. "The standard on which he must measure himself is the Absolute God, and who can stand in this judgment? Not simply on account of single acts, but with his 'I' and even with his good-willing. For that is just the curse which rests upon a man that his 'I' is the thing with which alone he wills and can seek God, and that it is this very 'I' which by its willfulness, vanity, and self-love poisons all his willing. Accordingly, it remains

true, what the Reformers said, that man is entirely corrupt, and that he can do no otherwise than to despair when the majesty of God dawns upon him” (p. 41). There is, then, no other solution than the venture of faith that the same God who crushes our self-deceit lifts up with His sovereign grace, that we live through Him and before Him. Luther is right that religiously we can find no hold except on the Divine act of grace, which through faith in the Divine love and power working in us and for us ever makes us new in Christ. To give up the doctrine of justification, says Holl rightly (p. 42), is to give up conscious personal religion. Holl writes as a liberal, and he quotes a stronger liberal still, Treitschke, as saying that in the 19th century it was the orthodox preachers who proclaimed this doctrine, who built better than the liberals. Nor, says Holl in another book (*Was hat die Rechtfertigungslehre dem modernen Menschen zu sagen?* Tübingen, 1907, 26), can anyone who has experienced justification as an inner transformation be misled into moral unconcern. A moral ideal becomes his, much stronger and more compelling than worldly ethics. The new attitude toward God constituted by justification impels to an unending movement in the service of God and man. The doctrine has not had its day. It is a part of the eternal Gospel. As long as sinful man has to do with an all-holy God, the experience of Paul, Luther, and Wesley becomes in a sense normative for the race.

Literature

Besides the books mentioned in the text, the following on justification itself may be consulted: Goodwin, new edition, with preface by Wesley, 1807; Junkins, 1839; Hare, new edition, 1839 (1st edition with preface by Jackson, 1817); Kerwick, 1841; Heurtley, 1846 (Bampton Lectures for 1845); McIlvaine, 1861, 3rd edition, 1868 (Righteousness of Faith, important); Buchanan, 1867 (important); Body, 1870; Bunyan, new edition, 1873; Harkey, 1875; Davies, 1878; Sadler, 1888; and Holden, 1901. Besides these, Laurence, *Bampton Lectures for 1804*, sermon 6; Drummond, *Apostolic Teaching and Christ's Teaching* (see index); Schlatter, *New Testament Theology*, 2 volumes, 1909-10; the various systematic Theologies; Theologies of the New Testament, and Commentaries may be consulted; also Menegoz, *Die Rechtfertigungslehre nach Paulus und nach Jakobus*, 1903; Kuhl, *Die Stellung des Jakobusbriefes z. alttest. Gesetz u. z. Paulinischen Rechtfertigungslehre*, 1905.

John Alfred Faulkner

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Righteousness

The Arabic root meaning ‘straightness’, leading to the notion of an action which conforms to a norm. There is, however, a considerable richness in the biblical understanding of this term and it is difficult to render either the Hebrew or Greek words concerned by a simple English equivalent. One basic ingredient in the Old Testament idea of righteousness is relationship both between God and man (Ps 50:6; Jer 9:24) and between man and man (Deut 24:13; Jer 22:3).

Referred to relations between men, righteous action is action that conforms to the requirements of the relationship and, in a more general sense, promotes the well-being and peace of the community (1 Sam 24:17; Prov 14:34). It is therefore linked in a forensic sense with justice, though even then the idea is less that of conformity to some formal legal norm as the strongly ethical notion of action which is to be legally upheld because it is productive of communal well-being (Deut 1:16; Amos 5:7). In the prophetic period, righteousness comes to include the idea of helping the poor and needy (Deut 4:27; Amos 5:12, 24) and hence almsgiving (Mt 6:1f. [f. and the following]).

When we move from relations between men to those between God and men (though this distinction is arguably somewhat formal since the thought of God was probably never completely absent whenever the Hebrew used the word righteousness implies a correct relationship to the will of God which was particularly expressed and interpreted by Israel's covenant with God. Righteous action is hence action

which flows out of God's gracious election of Israel and accords with the Law of the covenant (Deut 6:25; Ezek 18:5-9). God himself is righteous (2 Chron 12:6; Ps 7:9) and hence may be relied upon to act in accordance with the terms of his relationship with Israel. God is therefore a righteous judge who acts for his people (Ps 9:4; Jer 11:20) and upon whose righteousness his people depend for deliverance and vindication (Ps 31:1; Jer 11:20).

Thus emerges the conflation of the notions of righteousness and salvation. God is 'a righteous God and (therefore) a Saviour' (Isa 45:21; cf. [cf. confer, compare] Ps 36:6; Isa 61:10). For the Old Testament, God is Creator and therefore he is the ground and guarantor of the moral order. His righteousness is hence intimately related to other more general moral attributes such as his holiness. The Creator, however, is also the Redeemer, and his righteousness is interpreted by his redemptive activity. Further, Israel's experience of God's righteous deliverance in the past led her to an expectation of a future act of salvation. The coming Messianic ruler is seen as the special recipient and instrument of the divine righteousness (Ps 72; Isa 11:3-5; 32:1-20; Jer 23:5). The 'Righteous One' was a Messianic title (Isa 53:11; Acts 3:14; 7:52; 22:14).

The New Testament uses righteousness in the sense of conformity to the demands and obligations of the will of God, the so-called 'righteousness of the law' (Galatians 3:21; Phil 3:6, 9; Tit 3:5). Human attainment of righteousness is at points relatively positively viewed (Lk 1:6; 2:25; Mt 5:20), but in the end this attainment in all men falls far short of a true conformity to the divine will (Rom 3:9-20; Lk 18:9-14; Jn 8:7). In contrast to this, human unrighteousness stands the righteousness of God (Rom 1:17), which in consistency with Old Testament understanding conveys the thought of God's active succor of man in the miracle of his grace.

This righteousness is proclaimed by Jesus as a gift to those who are granted the kingdom of God (Mt 5:6). By faith in Jesus Christ and his work of atonement, man, unrighteous sinner though he is, receives God's righteousness, *i.e.* he is given a true relationship with God, which involves the forgiveness of all sin and a new moral standing with God in union with Christ, 'the Righteous One' (Rom 3:21-31; 4:1-25; 10:3; 1 Cor 1:30; 2 Cor 5:21; Phil 3:9). By dealing with all the consequences of man's sin and unrighteousness (both Godward and manward) in the cross, God at once maintains the moral order in which alone he can have fellowship with man *and* in grace delivers the needy (Rom 3:26).

The gift of God's righteousness involves entry into the new realm of divine salvation, the gift of eternal life under the reign of God (Rom 6:12-23; 2 Cor 6:7, 14; Phil 1:11; Ephesians 4:24). Hence the extrinsic righteousness imputed through the cross finds inevitable expression in the intrinsic righteousness of a life which in a new way conforms to the will of God, even though the ultimate realization of this conformity must await the consummation of the kingdom (1 Jn 3:2; Phil 3:12-14; 1 Cor 13:12 f.; 2 Pet 3:11-13).

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Redemption

The word *redemption* comes from the Greek word *agorazo* and means "to purchase in the marketplace." Frequently it had to do with the sale of slaves in the marketplace. The word is used to describe the believer being purchased out of the slave market of sin and set free from sin's bondage. The purchase

price for the believer's freedom and release from sin was the death of Jesus Christ (1 Cor 6:20; 7:23; Rev 5:9; 14:3, 4).

Because the believer has been bought by Christ, he belongs to Christ and is Christ's slave. "The redeemed are paradoxically slaves, the slaves of God, for they were bought with a price...Believers are not brought by Christ into a liberty of selfish ease. Rather, since they have been bought by God at terrible cost, they have become God's slaves, to do His will."

A second word related to the believer's redemption is *exagorazo*, which teaches that Christ redeemed believers from the curse and bondage of the Law that only condemned and could not save. Believers have been purchased in the slave market (*-agorazo*) and removed from (*ex-*) the slave market altogether. Christ set believers free from bondage to the Law and from its condemnation (Gal 3:13; 4:5). "A curse rests on everyone who does not fulfill the Law ; Christ died in such a way as to bear or be a curse; we who should have been accursed now go free...(moreover, this is) a legally based freedom."

A third term that is used to explain redemption is *lutroo*, which means "to obtain release by the payment of a price." The idea of being set free by payment of a ransom is prevalent in this word (Luke 24:21). Believers have been redeemed by the precious blood of Christ (1 Peter 1:18) to be a special possession for God (Titus 2:14).

Redemption is viewed *sinward*; mankind was in bondage to sin and in need of release from bondage and slavery to sin.

Reconciliation

The emphasis of *reconciliation* is that of making peace with God. Man, who was estranged from God, is brought into communion with God. Sin had created a barrier between man and God and rendered man hostile toward God (Isa 59:1-2; Col 1:21, 22; Jas 4:4). Through Christ that enmity and the wrath of God was removed (Rom 5:10). Reconciliation may thus be defined as "God removing the barrier of sin, producing peace and enabling man to be saved." There are two parts to reconciliation. The *objective* aspect of reconciliation is that in which man is reconciled to God prior to faith and man is rendered savable (2 Cor 5:18a, 19a). This is *provisional* reconciliation. The *subjective* aspect of reconciliation is that in which man is reconciled to God when he believes (2 Cor 5:18b, 19b). This is *experimental* reconciliation.

The word *reconciliation* comes from the Greek word *katalasso*, which means "to effect a change, to reconcile." God is the one who initiated this change or reconciliation; He moved to reconcile sinful man to Himself (2 Cor 5:18, 19). On the other hand, man is the object of reconciliation. It was man who had moved out of fellowship with God; therefore, man needed to be restored. This reconciliation has been provided for the whole world, but it is effective only when it is received by personal faith.

Reconciliation is *manward*: man was the one that had moved out of fellowship because of sin, and man needed to be reconciled to renew the fellowship.

Propitiation

Propitiation means that the death of Christ fully satisfied all the righteous demands of God toward the sinner. Because God is holy and righteous, He cannot overlook sin; through the work of Jesus Christ God is fully satisfied that His righteous standard has been met. Through union with Christ the believer can now be accepted by God and be spared from the wrath of God.

The Old Testament word *kaphar* means "to cover"; it involved a ritual covering for sin (Lev 4:35; 10:17). The Greek verb *hilaskomai*, meaning "to propitiate," occurs twice in the New Testament. In Luke 18:13, the repentant tax collector prayed for God to be propitiated, or that God would provide a covering for sin. In Hebrews 2:17, it declares that Christ has made propitiation for sin. The word also occurs three times in the noun form (*hilasmos*—1 Jn 2:2; 4:10; and *hilasterion*—Rom 3:25).

Propitiation is related to several concepts. **1)** The wrath of God. Because God is holy, His wrath is directed toward sin and must be assuaged to spare man from eternal destruction. **2)** God provides the remedy. God provides the solution to sin by sending Christ as a satisfaction for sin. **3)** Christ's death assuages the wrath of God. The gift of Christ satisfied the holiness of God and averted His wrath.

Propitiation is *Godward*; God is propitiated—His holiness is vindicated and satisfied by the death of Christ.

Forgiveness

Forgiveness is the legal act of God whereby He removes the charges that were held against the sinner because proper satisfaction or atonement for those sins has been made. There are several Greek words used to describe forgiveness. One is *charizomai*, which is related to the word grace and means “to forgive out of grace.” It is used of cancellation of a debt (Col 2:13). The context emphasizes that our debts were nailed to the cross, with Christ's atonement freely forgiving the sins that were charged against us.

The most common word for forgiveness is *aphiemi*, which means “to let go, release” or “send away.” The noun form is used in Ephesians 1:7, where it stresses the believer's sins have been forgiven or sent away because of the riches of God's grace as revealed in the death of Christ. Forgiveness forever solves the problem of sin in the believer's life—all sins past, present, and future (Col 2:13). This is distinct from the daily cleansing from sin that is necessary to maintain fellowship with God (1 Jn 1:9).

Forgiveness is *manward*; man had sinned and needed to have his sins dealt with and removed.

Justification

Whereas forgiveness is the negative side of salvation, *justification* is the positive side. To justify is to declare righteous the one who has faith in Jesus Christ. It is a forensic (legal) act of God whereby He declares the believing sinner righteous on the basis of the blood of Christ. The major emphasis of justification is positive and involves two main aspects. It involves the pardon and removal of all sins and the end of separation from God (Acts 13:39; Rom 4:6–7; 5:9–11; 2 Cor 5:19). It also involves the bestowal of righteousness upon the believing person and “a title to all the blessings promised to the just.”

Justification is a gift given through the grace of God (Rom 3:24) and takes place the moment the individual has faith in Christ (Rom 4:2; 5:1). The ground of justification is the death of Christ (Rom 5:9) apart from any works (Rom 4:5). The means of justification is faith (Rom 5:1). Through justification God maintains His integrity and His standard, yet is able to enter into fellowship with sinners because they have the very righteousness of Christ imputed to them.

Justification is *manward*; man had sinned and broken God's standard. Man was in need of receiving the righteousness of God to enter into fellowship with Him.

Substitution

The death of Christ was *substitutionary*—He died in the stead of sinners and in their place. This is also described as vicarious from the Latin word *vicarius*, meaning “one in place of another.” The death of Christ “is vicarious in the sense that Christ is the Substitute who bears the punishment rightly due sinners, their guilt being imputed to Him in such a way that He representatively bore their punishment.” There are many passages that emphasize Christ's substitutionary atonement in the place of mankind. Christ was a substitute in being made sin for others (2 Cor 5:21); He bore the sins of others in His body on the cross (1 Pet 2:24); He suffered once to bear the sins of others (Heb 9:28); He experienced horrible suffering, scourging, and death in place of sinners (Isa 53:4–6). There are two Greek prepositions that emphasize the substitutionary nature of Jesus' death. The preposition *anti*, translated “for,” means Christ died “instead of” sinners (Mt 20:28; Mk 10:45). The preposition *huper*, also translated “for,” means Christ died “in behalf of” or “in place of” sinners (Gal 3:13; 1 Tim 2:6; 2 Cor 5:21; 1 Pet 3:18). Philemon 13 shows that

hyper must mean “in place of.” The doctrine of substitution is important in that through Christ’s death the righteous demands of God have been met; it was a legal transaction in which Christ dealt with the sin problem for the human race. He became the substitute for humanity’s sin.

Taken from *The Moody Handbook of Theology*.

Enns, P (1989). *The Moody Handbook of Theology*. Chicago, IL: Moody Publishers.

Lesson 5 Self Check

QUESTION 1

Which of the following was NOT a reason for Paul to use so much Scripture in Galatians 3?

- A. Any Jewish Rabbi would normally appeal to Scriptures.
- B. The Gentile leaders were very knowledgeable in the Bible.
- C. The Judaizers had probably used the Scriptures in their arguments.
- D. The Holy Spirit inspired him to do it.

QUESTION 2

If the Galatians returned to following the law for their salvation, they would be a great witness to the nonbelievers. *True or False?*

QUESTION 3

According to Galatians 3:8, all nations were going to be blessed in Abraham. *True or False?*

QUESTION 4

According to Galatians 3:10, if a person relies on keeping the law to receive justification before God, how much of the Law must he obey?

- A. All of it
- B. He must be sincere and do the best he can.
- C. While he cannot keep it all, God is merciful and will take into account his heart attitude.
- D. All of the above

QUESTION 5

In Galatians 3:11, how many people does Paul say have been or can be justified by the law?

- A. Anyone who believes
- B. Only Jews
- C. All people
- D. No one

QUESTION 6

In Galatians 3:13 and 2 Corinthians 5:21, we have the truth that Jesus' death was:

- A. Ordained by God
- B. Unnecessary
- C. Miraculous
- D. Substitutionary

QUESTION 7

The covenant given to Abraham was canceled by the covenant of the law. *True or False?*

QUESTION 8

According to Galatians 3:21, the purpose of the law was to bring life and righteousness to the people. *True or False?*

QUESTION 9

The title "children of God" in Galatians 3:26 implies that a spiritual change takes place in the person who believes. *True or False?*

QUESTION 10

If we belong to Christ and are in Him, we are both Abraham's seed and sons of God. *True or False?*

Lesson 5 Answers to Questions

QUESTION 1

- A. Any Jewish Rabbi would normally appeal to the Scriptures.
- C. The Judaizers had probably used the Scriptures in their arguments.
- D. The Holy Spirit inspired him to do it.
- E. Appeals from personal experience had failed.

QUESTION 2

- C. The Galatians themselves

QUESTION 3

- D. Both conversion and growth are works of the Holy Spirit.

QUESTION 4: *Your answer*

QUESTION 5: *Your answer*

QUESTION 6

- B. Faith in God

QUESTION 7: *Your answer*

QUESTION 8: God

QUESTION 9: *Your answer should be one of the following:*

- Faith, Believing, Trust

QUESTION 10: *Your answer should be one of the following:*

- Nations, World, People

QUESTION 11

- C. Believer

QUESTION 12: *Your answer should be one of the following:*

- Those who believe, Believers, Faith

QUESTION 13: *Your answer should be one of the following:*

- Faith, Trust, Belief, Believe

QUESTION 14

- B. Those who believe
- C. Those who rely upon the works of the law

QUESTION 15

- A. All of it

QUESTION 16

- D. He is guilty of breaking the whole law and is therefore condemned.

QUESTION 17: Cursed

QUESTION 18

- D. No one

QUESTION 19

- D. Because no one can keep it

QUESTION 20: *Your answer*

QUESTION 21: Faith

QUESTION 22: *Your answer*

QUESTION 23: *Your answer should be one of the following:*

- Blood, Death

QUESTION 24: *Your answer should be similar to the following:*

- Jesus was our substitute and died in our place.

QUESTION 25

- A. The blessing of Abraham
- D. The promise of the Spirit

QUESTION 26

B. Two

QUESTION 27: False

QUESTION 28: True

QUESTION 29: False

QUESTION 30

A. Because the covenant was sealed by a death

QUESTION 31: False

QUESTION 32

D. Jesus

QUESTION 33

C. All who belong to Christ are Abraham's descendants.

D. In Him, we are heirs of the promise.

QUESTION 34: *Your answer*

QUESTION 35: *Your answer*

QUESTION 36

B. Because of transgressions

QUESTION 37

C. Jesus

QUESTION 38

B. Moses

QUESTION 39

C. Moses until Christ

QUESTION 40

D. The new covenant

QUESTION 41: False

QUESTION 42

B. To reveal the need for promise

QUESTION 43: *Your answer*

QUESTION 44: *Your answer should be one of the following:*

Faith, Belief, Trust

QUESTION 45

B. Abraham's seed

D. Heirs according to the promise

QUESTION 46: *Your answer*

Lesson 5 Self Check Answers

QUESTION 1

B. The Gentile leaders were very knowledgeable in the Bible.

QUESTION 2: False

QUESTION 3: True

QUESTION 4

A. All of it

QUESTION 5

D. No one

QUESTION 6

D. Substitutionary

QUESTION 7: False

QUESTION 8: False

QUESTION 9: True

QUESTION 10: True

Lesson 6: The Gospel Produces Sons Not Slaves (Gal 4)

Lesson Introduction

Is Paul's gospel of justification by faith alone the true gospel? In Galatians 4, Paul continues to develop the theological argument that he began in Galatians 3.

Lesson Objectives

Topic 1 describes the transition from bondage to sonship that occurs when someone places their faith in Christ as Savior.

In Topic 1, you will discover...

- Similarities between the bondage of a slave and the bondage of a spiritual infant
- Two benefits of sonship that come to those who receive Christ's redemption

Topic 2 points out the differences between ceremonial religion and genuine spiritual experience.

In Topic 2, you will identify...

- Positive experiences of those who trust in Christ as Savior
- Negative experiences of those who practice ceremonial religion
- The most important differences between ceremonial religion and true spirituality

Topic 3 portrays the tragedy of a return to bondage that will occur for those who accept the message of the Judaizers.

In Topic 3, you will learn about...

- The Galatians' original positive response to Paul's presentation of the gospel
- The contrasting motives of the Judaizers and Paul

Topic 4 points out the significance of the decision faced by the Galatians: bondage or freedom – not both.

In Topic 4, you will discover...

- The validity of Paul's allegory concerning Hagar and Sarah
- The application of this allegory to us, God's children of promise

Lesson Outline

Topic 1: From Bondage to Sonship (Gal 4:1-5)

Bondage of Infancy (Gal 4:1-3)

Redemption for Sonship (Gal 4:4-5)

Topic 2: Ceremonial Religion and Spiritual Experience (Gal 4:6-11)

True Spirituality of Sons (Gal 4:6-7)

Bondage of Ceremonial Religion (Gal 4:8-11)

Religion vs. True Spirituality

Topic 3: Tragedy of Return to Bondage (Gal 4:12-20)

Glad Acceptance of the Gospel (Gal 4:12-16)

Opposing Motives of Judaizers and Paul (Gal 4:17-20)

Topic 4: Bondage or Freedom - Not Both (Gal 4:21-31)

Allegory of the Two Covenants (Gal 4:21-27)

Inheritance for Children of Promise (Gal 4:28-31)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Abba (Gal 4:6) - Aramaic word for *father*. Aramaic was the language commonly used in Jewish homes during the time of Paul.

Abstract concepts - ideas apart from any object or example to illustrate them. Qualities such as truth, honesty, etc., are abstract concepts.

Allegory (Gal 4:24) - a story with an underlying meaning. Paul illustrates spiritual truths with an example from Jewish history.

Appropriate time (Gal 4:4) - when the time appointed by God had come and all was ready.

Concrete examples - real things or events that illustrate abstract concepts.

Forces of the world (Gal 4:3) - elementary rules, principles of the world system, and rudiments of the Jewish religion. Paul points out that religious ceremonies, forms, and taboos are simple regulations. God wants us to move on into spiritual worship and real fellowship with Him as grown sons.

Guardians and managers, etc. (Gal 4:2) - private teachers and servants who cared for the child and saw that they were obedient.

Progressive revelation - making known by stages.

Temptation - used here in the sense of trial or affliction, Paul's infirmity.

Topic 1: From Bondage to Sonship (Gal 4:1-5)

Paul's argument from theology in the last lesson took you to Abraham and the covenant of promise. There you saw that the Old Testament Scriptures announced the gospel of justification by faith. Paul showed that Abraham was justified by faith before the covenant of law appeared. He pointed out that those who have faith are spiritual children of Abraham. You saw that God has declared only one method of justifying a person: by faith.

You saw that the law, given after the covenant of promise, was not in conflict with it and did not change it in any way. The intent of the law was to show men that they could never save themselves by their own efforts. It was to convince them of their need of a Savior. You learned that the law was never intended to

be a way of life by which men could reach the right relationship with God. Rather, it was a means to bring men onto the "road of faith."

In Galatians 4, Paul continues to develop these points that he presented in Galatians 3. The study questions will help you observe, interpret, and apply the truths in this chapter.

Bondage of Infancy (Gal 4:1-3)

Objective 1 – At the end of this topic, you will be able to distinguish between being a child and a slave spiritually and apply this truth in your life and ministry.

The idea of the law as a tutor which you saw in Galatians 3:24 continues in Galatians 4. You remember that the *paidagogos* was the teacher or escort for very small children. Here we find Paul speaking of a child under guardians and managers—tutors and governors—until he is of age (see Gal 4:2). These guardians represent the law and the young child represents the Jew.

QUESTION 1

Who does Paul say that the child is (Gal 4:1)?

QUESTION 2

What is his condition at the time (Gal 4:1)?

- A. An apostle
- B. A government official
- C. A prisoner
- D. A slave

QUESTION 3

In Galatians 4:1-4, what does the guardian represent?

- A. The law
- B. The Son
- C. The Father
- D. All of the above

Read Galatians 4:1 and compare the rights and opportunities of the child heir with those of the slaves. If the child is the Jew, we might say that the slaves are the Gentiles.

QUESTION 4

How do the rights and opportunities differ?

- A. The heir has greater rights.
- B. The slave has no rights.
- C. They have the same rights.
- D. They both have no rights.

Paul is saying here that these two groups of humanity—Jews and Gentiles—were both under bondage. Both were on the same level.

QUESTION 5

What do we learn in Galatians 4:2 about the duration of the guardianship under the law?

- A. The time is set by obedience
- B. Until the date set by the father
- C. Beginning time set by the father
- D. No set duration

QUESTION 6

According to Galatians 4:3, some children are viewed as slaves. *True or False?*

“The basic forces of this world” is also translated as “the elemental things of the world.” This refers to basic instruction, such as teaching the alphabet. Paul is speaking of the elementary nature of the law. He sees it as one of the basic schools that God uses to bring the Jews (and eventually Gentiles) to a higher spiritual level. Here, the Jew is pictured as a child to illustrate the relatively low position he held while under the law and to show the progressive nature of the revelation of God. Because he was spiritually immature, he was given a guardian—the Law—who was to stay with him until he became mature. The word “bondage” is used because this was his condition in the school of the law. He was bound by the demands of the law and yet was unable to obey them.

However, we know that most of the Galatians were Gentiles and had never been under the Mosaic law. Paul includes all mankind—Jew and Gentile in his statement, “Even so we were in bondage under the elements of this world” (Gal 4:3, KJV). Various commentators point out that these words can include the elementary principles of the world system, ceremonial religions of both Jews and Gentiles, observance of the signs of the zodiac, and other forms of nature worship. Keep this universal bondage in mind as you look at the redemption provided in Galatians 4:5.

Redemption for Sonship (Gal 4:4-5)

Objective 2 – At the end of this topic, you will be able to explain the relationship of Jesus Christ to the law, give two important reasons why God sent His Son into the world, and emphasize these truths in your teaching.

Paul uses the illustration of the child under a guardian to show that the period under the law was only temporary. The father determined when the son would be released from the guardian and recognized as an adult.

QUESTION 7

In Galatians 4:4-5, who initiated the redemption of those under the law, putting to an end the period of the law?

QUESTION 8

The coming of Christ marked the end of the period of bondage. *True or False?*

QUESTION 9

What statements are made about the Son of God in Galatians 4:4? (*Select all that apply.*)

- A. Sent by the Father
- B. Born of a woman
- C. Born under law
- D. Born to die

We can better understand the title “Son” when we think of the relationship between a father and son. A son comes from his father, shares his father’s nature, and often represents his father. Jesus came from the Father, shares His nature, and represents Him. The term Son does not refer to His coming into existence, because Jesus is eternal. He had no beginning (see Jn 8:53-59).

QUESTION 10

Which words in Galatians 4:4 refer to Jesus’ human nature?

- A. Born at the appropriate time
- B. God sent out His Son.
- C. Born of a woman
- D. Born under the law

QUESTION 11

Which words refer to the fact that Jesus (in His human nature) was a Jew?

- A. Born at the appropriate time
- B. God sent out His Son.
- C. Born of a woman
- D. Born under the law

Jesus was born under the conditions of the law so that He could ransom those who were under such conditions. Remember that to redeem is to buy back. A price had to be paid to free us from the death sentence that the law had pronounced on all who had broken its commands. The only way we could be free was for someone who had not broken the law to take our place. Jesus Christ was the only one who ever met these conditions to be our Redeemer. The same law that proved all men sinners proved Christ to be holy. He lived a blameless life in accordance with the law. Therefore, He could give His sinless life as a ransom for all sinners—both Jew and Gentile. He is the perfect sacrifice for sin. His death in our place ransomed us from the power of the law and its demands and also from the bondage of this world.

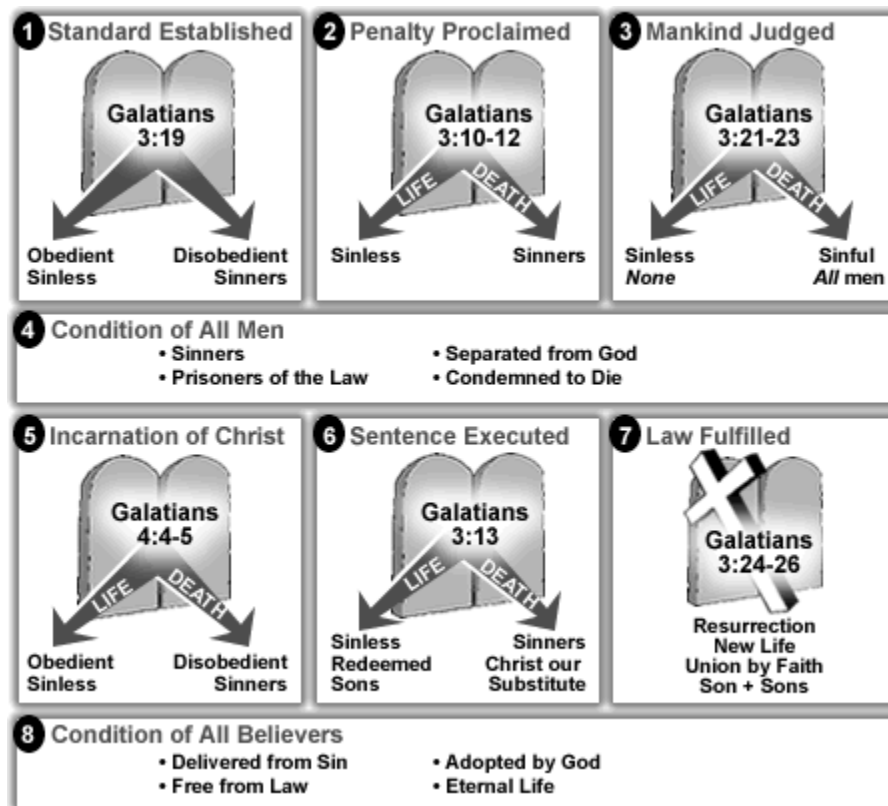
QUESTION 12

According to Galatians 4:5, God sent His Son to redeem those who were under _____ so that they might be adopted as sons will full _____. Which option below correctly fills in the blanks in the sentence?

- A. Pharisees, understanding
- B. Grace, boundaries
- C. Law, rights
- D. Herod, authority

These two reasons are related to each other. They emphasize that we have been delivered from something to something. We have been delivered from the curse of the law to sonship. Salvation is more than deliverance from sin. It is restoration to sonship and to membership in the family of God. One writer made a beautiful observation: “The Son of God became Man so that men could become the sons of God!”

In God's great plan of adoption, both Jew and Gentile can become sons through the redeeming work of Christ. Both are heirs and enter into the blessing of the covenant of promise through the gracious act of God. So now we have the status and rights of full-grown sons through faith in Jesus Christ our Redeemer.



QUESTION 13

According to Galatians 3:29, who were the heirs who would receive the benefit of the covenant of promise?

- A. Those who were Abraham's children
- B. Those who were freed slaves
- C. Those who were in Christ
- D. Those who were baptized

Topic 2: Ceremonial Religion and Spiritual Experience (Gal 4:6-11)

In Galatians 4:5, Paul speaks of the adoption of sons. This is the legal aspect of our salvation. It is the relationship that is officially established when God receives us as His sons and we receive Him as our Father. We now have the legal status of sons and heirs in God's family. But there is more to salvation than that!

Beginning in Galatians 4:6, Paul challenges the Galatian Christians to recognize how special it is to have a personal relationship with God and how foolish it would be to fall back into the practice of ceremonial religion.

Spiritual Experience of Sons (Gal 4:6-7)

Objective 3 – At the end of this topic, you will be able to describe the identifying marks of the gospel in the life of a Christian.

Our adoption by God as sons goes beyond the possibilities of human adoption. It goes beyond legal relationship. It goes beyond the affection that grows out of our new relationship. God does a miracle in all those whom He receives as sons. We are born again! We receive a new nature—His nature. We are His sons not only by adoption but also by birth.

QUESTION 14

According to Galatians 4:6, God sends the Spirit of His Son into our hearts to produce the miracle of the new birth in us. *True or False?*

The presence of the Holy Spirit in us (here called the Spirit of His Son) is the evidence that we belong to the family of God. It is also the proof that we belong to Christ (see Rom 8:9, 15).

QUESTION 15

In Romans 8:15, the Holy Spirit is called the Spirit of _____.

Paul explains that the Holy Spirit takes us from the bondage and demands of ceremonial religion leads us into true spirituality. The believer is not motivated by the demands of legalism and the spirit of bondage that leads to fear. Rather, the indwelling Spirit of Christ gives him the desire to do what is right. The law was an external force. Sonship is a new nature.

The word *abba* is the usual name that a child would use for his father in the home. This means that through the Holy Spirit we have truly become the sons of God. We can go directly to Him with the same confidence with which a small child goes to his father in the home. In Romans 8:15, you have seen that because the Spirit of Adoption is in us we cry, “*Abba, Father.*” In Romans 8:26-27, we see that the Holy Spirit in us calls out to God. The Holy Spirit prays according to the will of God, using our faculties of speech. We cannot separate the persons in this activity. The Spirit is praying; the believer is praying. In the same way, the Holy Spirit within us causes us to cry out to God in prayer.

In our practical application of this truth, maybe we should ask ourselves: “What motivates my prayers—ceremonial religion or true spirituality?” Do I talk to God with the same freedom that a child has in speaking with his father in the home? Is His presence so real in my life that it motivates all my actions? Does His presence take away any doubts that I might have about being God’s child?

It is as if Paul is saying, “Since you have received the Holy Spirit, this is proof that you are sons and not servants any longer. How foolish it would be to go back to being a servant after having been adopted as a son and having the new nature of a son! As sons, you are heirs of God through Christ. How could you possibly want to leave this position and become servants again?”

Let’s review now the differences that we have seen between the infant and the grown son that Paul talks about in Galatians 4:1-7. We have listed some of them in the comparison to the right.

Infant	Grown Son
Under guardian (Law)	Enjoys son-father relationship (redeemed)
Status: like a slave; rights of sonship not realized	Status: son and heir; full rights given
Under bondage: external authority of the Law	Free: internal authority of the Spirit of God
Immature: in elementary school of the Law with external motivation	Mature: in secondary school of the Spirit with internal motivation

QUESTION 16

What is the *evidence* of sonship in God's family?

- A. Adoption as sons
- B. Redemption
- C. Justification
- D. The presence of the Holy Spirit

Bondage of Ceremonial Religion (Gal 4:8-11)

Objective 4 – At the end of this topic, you will be able to describe the identifying marks of a ceremonial religion in its followers.

As we saw in the previous section, the difference between the infant and the grown son is the difference between ceremonial religion and true spirituality. Paul's whole argument from theology, which starts in Chapter 3, is aimed at this distinction. The Galatians were going to take the backward step from the experience of sonship to religious ceremony. They were going back to Judaism from the gospel. This problem is not limited to the Galatians. Many Christians today waver between ceremonial religion and the experience of sonship. Since the choice is so important we will examine Galatians 4:8-11 closely. We will then look at two other important passages in the New Testament that deal with this subject.

QUESTION 17

What did the Galatians serve or worship before they knew God (Gal 4:8)?

- A. Nature
- B. Beings which by nature are not gods
- C. Beings which are godlike
- D. All the above

Why is Paul talking about worshipping "worthless forces" here? What does that have to do with Judaism? The Galatians were tempted to go into Judaism, not worship the idols they used to worship. The answers to these questions may be found in the emphases of ceremonial religion (whether Jew or Gentile) and the corrupted state of Judaism at the time of Paul. Most of the Galatians were Gentiles before they accepted the gospel. In Galatians 4:8, Paul reminds them of the time when they did not know God. Their religion was idolatry. When they worshipped idols, they may have had some knowledge about God, but they did not know God Himself (Rom 1:19-21). What the Gentiles knew of God was an intellectual knowledge. They did not have the spiritual experience of the presence of God. Their religion, even at the low level of idolatry, was a religion of ceremony and ritual. They were slaves to gods that were not gods but idols.

We mentioned the emphases of ceremonial religions. We can identify ceremonial religion by the great importance it gives to:

1. The efforts of men
2. Tangible things in worship
3. Rites that must be performed

The Gentile Christians in Galatia were involved in ceremonial religious practices. Before their conversion, the Gentiles in Galatia practiced an idolatrous, ceremonial religion. They constantly attempted to please the gods to receive protection and escape punishment. Sacred rites and seasons had to be observed, and horoscopes and divination guided their decision making.

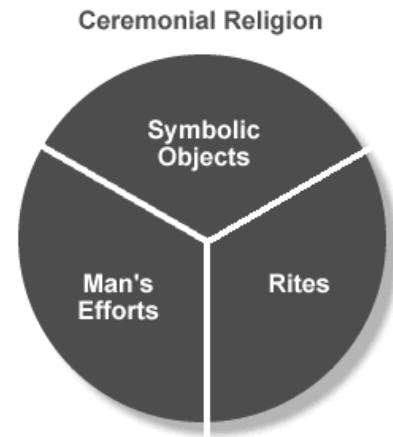
The Judaism of Paul's day also fit into the category of ceremonial religion. The place and prominence of men had overshadowed the true meaning and purpose of God's law. Read Jesus' message to the scribes and Pharisees in Matthew 23, which is the best commentary on this condition.

Even the pure Judaism laid out in the Pentateuch put great emphasis on what a person did, used objects in worship, and had many sacred rites. The tabernacle with its furniture and sacrifices were all symbols intended to teach spiritual realities. These served as visual illustrations of spiritual truth in Jewish worship. They also pointed to the fulfillment of these symbols in the Savior who was to come.

Remember Paul's illustration about the child under tutors. This ceremonial religion was part of God's progressive revelation of Himself to man. Little by little, God was revealing Himself through history as man was able to receive the revelation. At the time God gave the law, man still needed these visual aids as well as the provisions of the law. We know that a very young child cannot understand abstract concepts. He has not yet developed the type of thinking needed to grasp abstract truths. He must first be taught in concrete terms, using things that he can see. Objects play an important part in teaching young children. The objects in ceremonial worship served to teach people many deep truths about God in concrete terms.

The rites of ceremonial worship were object lessons intended to lead people into true spirituality. The ceremonial washings were to remind them of God's holiness and man's need to be cleansed from sins. Circumcision was a sign of separation from the world and dedication to God. The different types of offerings all had their special meaning. Keeping the Sabbath and other sacred days, eating the Passover lamb, and giving the tithes and first fruits to God were all acts of worship that illustrated spiritual truths.

The grave mistake of the Judaizers was that they did not understand the concept of the progressive revelation of God. They assumed that the instructions that God gave to Moses were a permanent revelation of the form of worship that God's people were to follow. They did not realize that the law was to take man from ceremonial worship into true spirituality.



QUESTION 18

Which of the options below are correct? *(Select all that apply.)*

- A. Only by a sincere obedience to religious rites can a man be saved.
- B. A major purpose of the law was to lead people to God.
- C. In the Old Testament, ceremonial religion was the means of salvation.
- D. The Judaizers failed to recognize the concept of progressive revelation.

QUESTION 19

Which rite did the Judaizers insist that the Gentile Christians must observe in order to be saved?

- A. Baptism
- B. Circumcision
- C. Dedication
- D. Penitence

QUESTION 20

In your Life Notebook name some religious rites or ceremonies observed in your church. What importance do people place on them and how does that fit with Paul's teachings here?

Religion vs. True Spirituality in Worship

Objective 5 – At the end of this lesson, you will be able to identify the differences between ceremonial religion and the true spirituality of the gospel.

Remember that ceremonial religion gives emphasis to physical things in worship, while the true spirituality of the gospel emphasizes worship in the Spirit. You can see the conflict between these two types of religion in Jesus' conversation with the Samaritan woman at Jacob's well.

QUESTION 21

Read John 4:4-26. What are the different emphases on spirituality that Jesus and the woman discussed?

QUESTION 22

John 4:21-23 points to a definite time when the ceremonial religion of the past would give way to the true spirituality of the gospel. *True or False?*

This question of ceremonial religion and true spirituality is of such importance to our churches today that we are going to take a closer look at this conversation. Notice the emphasis of each speaker as you read the verses referred to in John 4:9-26.

The Woman - Ceremonial Religion

John 4:9 She speaks of barriers between people based on race and gender: "A Jew...a Samaritan woman."

John 4:12 She speaks of the patriarch Jacob.

John 4:19 She views Jesus as a prophet.

John 4:20 She speaks of the place of worship and its geographical location.

Jesus - True Spirituality of the Gospel

John 4:10 He speaks of the Holy Spirit: "If you knew the gift of God...living water." (See Jn 4:14 and Jn 7:37-39.)

John 4:14 He speaks of inner satisfaction and future life: "Shall never thirst...well of water springing up to everlasting life."

John 4:16 He speaks of personal need, spiritual and moral: "Go call your husband." She was an immoral woman (Jn 4:18).

John 4:21 He speaks of spiritual worship not confined to the temple.

John 4:24 He speaks of the invisible God being worshipped in Spirit and reality (truth).

John 4:26 Jesus declares Himself to be the self-revealing God. "I who speak to you am He."

Remember that the emphasis or importance that we give to certain features of our religion make them either ceremonial actions or authentic ways to worship.

Ceremonial Religion vs. True Spirituality

CEREMONIAL RELIGION	TRUE SPIRITUALITY OF THE GOSPEL
1. Man's efforts	1. God's work
2. Symbolic objects to teach about God	2. Personal knowledge of God through relationship with him
3. Rites that must be observed	3. Worship in Spirit

This conversation between Jesus and the Samaritan woman throws more light on the temporary nature of the law. Paul was not the first person to teach that ceremonial religion was going to be replaced by the true spirituality of the gospel!

Look again at John 4:21-23. Jesus points out that the cherished beliefs of Jew and Samaritan alike were both temporary in God's redemptive plan (Jn 4:21). Jesus also corrected the woman, reminding her that the revelation and tradition of the Samaritan religion was incomplete. (It was based mainly on the five books of Moses.) However, the Jews—people who were fully instructed in their religion and were the channel through whom God had given the revelation of salvation—would also need to learn to approach God in a different manner (Jn 4:22-23). The time had already come for such true worshippers—both Jew and Gentile. Jesus describes this worship as being in the Spirit and according to truth (Jn 4:24). By sending His Spirit God would make it possible for worshippers to experience the fullest possible realization of the presence of God.

We will look at one more teaching about these two types of religion before returning to Paul's contrast between them.

Read Acts 6:8-15 and Acts 7:1-60. Notice the Jews' charges against Stephen.



QUESTION 23

What three things did they accuse him of speaking against (Acts 6:13-14)?

- A. The temple, the law, and the customs which Moses gave them
- B. This holy place, Jesus the Nazarene, and the customs which Moses gave them
- C. The temple, Jesus the Nazarene, and the law
- D. This holy place, the law, and Moses

It is interesting to note that Paul would later face these same accusations (Acts 21:28). Could it be that the preaching of Jesus, Stephen, Paul, and other early Christians really was against these things? Or were they just showing that the external forms could never take the place of the work of the Holy Spirit? Perhaps Stephen had been preaching on ceremonial religion as compared to the true spirituality of the gospel. Consider these possibilities as we look at his defense in Acts 7 and his concluding statement in Acts 7:51: "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit."

Old Testament history tells us how God revealed Himself specifically to the Jewish nation. He had chosen it to be instrumental in the redemption of all other nations. God gave Israel a mission to the Gentile nations who were to be included in God's worldwide kingdom. The Messiah God promised to send to Israel was to be the Savior for the whole world—the hope of the world. In God's plan of redemption He gave Israel four main responsibilities. These were the four purposes for which He had chosen the nation:

1. To declare the one true God in the midst of universal idolatry

2. To illustrate the blessedness of serving God
3. To receive and preserve divine revelation
4. To produce the Messiah

In the first two responsibilities, Israel failed miserably. At the time of Jesus, Stephen and Paul, the nation of Israel was very selfish about its religion. The presence of God, in the viewpoint of the Jews, was very closely related to their country, their customs, and their temple. Judaism had degenerated into a ceremonial national religion, and to them, God was a national God.

Stephen retells the history of the nation of Israel in Acts 7. Remember that his audience consisted of the religious leaders of Judaism. In retelling the history of the Jews, Stephen pointed out their continual failure to fulfill their purpose as a redemptive nation. He also showed them that God revealed Himself to people in foreign lands, letting them see that God was not geographically located in Jerusalem.

QUESTION 24

Read Acts 7. In his speech, Stephen mentions how God revealed Himself in foreign lands. Name each person who received the revelation and where he received it.

God's purpose was to reveal Himself to His people and live in them, not in temples of stone. Stephen spoke against the idea that God could be confined to a temple or that He would live in a building made by human hands (Acts 7:44-50).

Notice that the three charges against Stephen concerned ceremonial religion. False witnesses were bribed to say that he had spoken against the temple, the law (essentially opposing the traditions of the rabbis), and the customs given by Moses. Judaism cherished these things, not seeing that they were temporary means that God was using to bring people to the place where He could live in them.

Those who received the gospel and accepted Jesus as their Savior became the living temples of God. As Paul wrote to the Corinthians, "Your body is the temple of the Holy Spirit which is in you" (1 Cor 6:19). This was God's intention: to live in men. The day of Pentecost marked God's coming to His new temple (Acts 2). The believers in Jesus Christ were gathered for prayer and were all filled with the Holy Spirit (Acts 2:1-4).

QUESTION 25

In Acts 7:55 Stephen is described as full of:

- A. The glory of God
- B. Blasphemy
- C. The Holy Spirit
- D. Arrogance

By his witness to the leaders of Judaism, Stephen was faithfully fulfilling the prophecy that Jesus spoke in Acts 1:8. Filled with the Holy Spirit, he was both preaching and demonstrating true spirituality. By clinging to ceremonial religion, the Jews were resisting the work of the Holy Spirit and God's plan for them.

Stephen's final words and death testified to the reality of true spirituality experience that he was preaching (Acts 7:54-60). It is likely that his testimony had a powerful effect on one of those present at his execution, including Saul, who would become Paul—the great New Testament missionary and author

of the epistle to the Galatians. Perhaps he first encountered the concept of true spirituality from Stephen, the faithful witness.

Ask yourself: “Am I full of the Holy Spirit? Has the Spirit’s work in me made me an effective and faithful witness for Jesus? Do my words and actions when people oppose me convince them that there is a reality of spiritual experience that goes beyond ceremonial religion?”

With these teachings of Jesus and Stephen (Mt 23; Jn 4; Acts 7) as a background, it is easier to understand Paul’s words in Galatians 4 when he speaks of the son’s condition at different stages of growth. Paul compares this process of growth to man’s experience in God’s progressive revelation of Himself. Maturity comes from knowing God in a life-giving spiritual relationship.

Ceremonial religion was appropriate while Israel was in the process of growth. But for those who have come into their inheritance as grown sons, ceremonial religion is a step backward. Those who have experienced the true spirituality of the gospel can never return to mere ceremonial religion. It would be a movement from reality to ritual.

Topic 3: Tragedy of Return to Bondage (Gal 4:12-20)

Up to this point, Paul’s argument from theology in Galatians 3 and 4 has been emotional but impersonal. Now he makes a personal appeal to the love and loyalty of the Galatians. Like a loving parent, he expresses his deep concern for them and pleads with them to live according to the true gospel.

Glad Acceptance of the Gospel (Gal 4:12-16)

Objective 6 – At the end of this topic, you will be able to describe briefly how the Galatians received the gospel and give several views about Paul’s thorn in the flesh.

Paul begins this section of his letter by reminding the Galatians of how they had accepted the gospel message with joy and had received him as a messenger of God. He is puzzled and deeply concerned that they have been so easily influenced by the Judaizers.

QUESTION 26

What does Paul call the Galatians in Galatians 4:12?

Paul disagrees with the Galatians in the stand they are taking, but still they are his brothers in Christ. He appeals for them to become like he was and to leave their proud legalistic position. He had once trusted in his Jewish position and his zeal for the law to give him the right standing with God, but when he met Christ he laid aside all claims to any righteousness of his own. Since that day he approached God on the basis of faith alone, just like the Galatians had once done. Paul wanted them to continue on the same basis.

QUESTION 27

Paul described his physical condition at the time he was with the Galatians as an “illness” or “infirmity” (Gal 4:13-14). *True or False?*

There are many theories about the physical problem Paul refers to here. It is impossible to know what it was. The references could mean that he was suffering from some disease or physical affliction. Or they could mean only that he was in a weak physical condition.

The important part of this passage is not what physical problem Paul had, but the fact that the Galatians had received him as a messenger from God. Paul states that previously they had treated him so well that it was painful for him to see the sudden change in their attitude.

QUESTION 28

How did the Galatians receive him (Gal 4:14)? *(Select all that apply.)*

- A. As a saint
- B. As an angel
- C. As Christ
- D. As a leader

QUESTION 29

In spite of his condition, Paul _____ the gospel while in Galatia (Gal 4:13).

QUESTION 30

Which phrase best describes the condition of the Galatians when they received the gospel (Gal 4:15)?

- A. Full of peace
- B. Full of love
- C. Full of hope
- D. Full of a feeling of blessing

Opposing Motives of Judaizers and Paul (Gal 4:17-20)

Objective 7 – At the end of this topic, you will be able to contrast the motives of Paul with the motives of the Judaizers.

Beginning with Galatians 4:17, we see a strong contrast between the Judaizers' motives (Gal 4:17-18) and Paul's (Gal 4:19-20).

QUESTION 31

The people that Paul refers to as "they" in Galatians 4:17 are _____.

QUESTION 32

In Galatians 4:17, Paul is not speaking about the Judaizers' false teaching, but about their motives. *True or False?*

Paul says that the purpose of the Judaizers was to exclude the Galatian churches from any other influence. They wanted the Galatians to accept the Law and become Jews so that they would look to the Judaizers as their spiritual leaders. They wanted the place of respect and praise among the Galatians.

QUESTION 33

Think about the subtlety of wrong motives in the Lord's work. Does pride enter into your desire for your church to grow? Do you know pastors who are tempted to be jealous of a former pastor or to be possessive toward his congregation? Do you want people to be dependent on you for advice? Does your natural desire to be appreciated ever dominate your relationships with others? Ask a trusted friend or colleague to honestly evaluate your behavior in this matter. Record your thoughts and your friend's observations in your Life Notebook.

QUESTION 34

Galatians 4:19 allows us to see Paul's motive of...

- A. Moving the Galatians to be dependent upon him
- B. Getting the Galatians to feel sorry for him
- C. Persuading the Galatians to send him money
- D. Encouraging the Galatians to appreciate the sacrifices he is making for their growth in Christ

QUESTION 35

Paul wanted the Galatians to depend on whom?

- A. Himself
- B. Their local leaders
- C. Jesus
- D. The Apostles

Paul was the spiritual father of the Galatians and he appeals to them as his children in Galatians 4:19. This expression speaks of the close relationship between an evangelist or pastor and the church which God has built through him. Paul expresses his genuine concern for their spiritual welfare and wishes he could speak with them in person. This is in contrast with the selfish motives of the Judaizers.

QUESTION 36

Study Galatians 4:19-20, then list in your Life Notebook the qualifications of a good Christian leader found here.

Topic 4: Bondage or Freedom—Not Both (Gal 4:21-31)

Once more, Paul turns to the Old Testament and continues his defense of the gospel with what is sometimes called an argument from rabbinics. This means that it was the type of argument from the Scriptures that the rabbis used and to which the Jews liked to listen. Remember that Paul had been trained to be a rabbi and knew the law thoroughly.

Allegory of the Two Covenants (Gal 4:21-27)

Objective 8 – At the end of this topic, you will be able to explain the allegory of Hagar and Sarah.

Apparently, the Galatians were fascinated by the explanations of the law that the Judaizers were giving them. Therefore, Paul says in Galatians 4:21, "All right, you who want to be under the Law, do you know what it says?" Then he gives them the allegory of the two sons and its application.

QUESTION 37

Whom does Paul mention by name in Galatians 4:22?

Paul takes an illustration from the Law, which is the first five books of the Old Testament. The history of Genesis is as much a part of the law as the commandments and ritual instructions in Leviticus and Deuteronomy.



QUESTION 38

When Paul says that Ishmael was born “after the flesh,” he means that his birth was by natural means (Gal 4:23). *True or False?*

QUESTION 39

What contrast do you find between Ishmael and Isaac in Galatians 4:23? Record your answer in your Life Notebook.

QUESTION 40

Review the definition of “allegory” in the word list at the beginning of this lesson. When Paul calls this illustration an allegory, does he mean that it is not true? Explain his purpose in speaking this way. Record your answer in your Life Notebook.

QUESTION 41

We find the main point of the allegory—the key to understanding it—in Galatians 4:24. What does Paul say that the two women represent?

- A. The two covenants
- B. The law and the prophets
- C. The Gentiles and Jews
- D. The Jews and Egyptians

QUESTION 42

What are the two covenants that Paul talked about in Galatians 3?

- A. The covenant of promise given to Abraham and the new covenant given by Jesus
- B. The new covenant given by Jesus and the covenant of Law given to Moses
- C. The covenant of promise given to Abraham and the covenant of Law given to Moses
- D. The covenant of promise given to Abraham and the covenant given to Noah

QUESTION 43

Which woman represents the covenant of Law?

QUESTION 44

The condition of the woman representing the covenant of Law was that of a slave. *True or False?*

One surprising thing about this passage is that Paul compares the Jews with Ishmael and his descendants. This would have been a shock to the Jews, who did not consider the Ishmaelites to be part of the chosen people. In Galatians 4:25, Paul compares Hagar with “the Jerusalem that now is, and is in bondage with her children.” He refers here to the whole race of Israel, which was in bondage to the law. Galatians 4:26 contrasts the present city of Jerusalem, which is in bondage, with the spiritual Jerusalem above, which is “free and he is our mother.” This reminds us of Paul’s words elsewhere that our citizenship is in heaven (Phil 3:20 in modern speech versions). The “Jerusalem above” is the city whose inhabitants put their whole faith in Christ.

As we have already noticed, the Jews knew from their Old Testament prophecies that the Gentiles would turn to God in great numbers. Still many of the Jewish Christians insisted that the Gentiles be circumcised and keep the law.

This allegory illustrates the two basic approaches to God that were in conflict—trust in self efforts under the law and faith in God’s promise and the work of Christ. This was the problem of the Galatian churches and the subject of the whole epistle. When Paul said that the Jerusalem above is the mother of us all, he is reminding the Galatians that both Jews and Gentiles who receive Christ have a spiritual rebirth and are children of the promise. In Galatians 4:27, Paul quotes a prophecy from Isaiah 54:1. Although it originally referred to desolate Israel, here Paul applies it to barren Sarah and the children of the promise. These spiritual children would outnumber those of natural descent.

Inheritance for Children of Promise (Gal 4:28-31)

Objective 9 – At the end of this topic, you will be able to apply the allegory of Hagar and Sarah to your life and ministry.

In these verses, Paul gives the conclusion of the allegory of the two covenants and its application to the Galatians.

QUESTION 45

Answer the following question in your Life Notebook: In what way are Christians and Isaac both children of promise (Gal 4:28)?

QUESTION 46

Read Genesis 21:9-12 and briefly explain Paul’s words in Galatians 4:29. Be sure to identify who was being persecuted. Write your answer in your Life Notebook.

QUESTION 47

Have you seen the conflict of Galatians 4:29 among Christians today? Explain your answer in your Life Notebook.

QUESTION 48

One application of Paul’s conclusion in Galatians 4:30 is that those who trust anything other than faith in Christ’s work will not receive the inheritance. *True or False?*

QUESTION 49

Paul tells the Galatian Christians that they are _____ of the freewoman (Gal 4:31).

QUESTION 50

Compare Galatians 4:31 with Galatians 4:21. The Galatians considered putting themselves

_____.

- A. Under the law.
- B. Under grace.
- C. Under Paul's authority.
- D. Under the Rabbis.

QUESTION 51

By doing this, what would they become?

- A. Children of the evil one
- B. Children of the free woman
- C. Children of the bondwoman
- D. Children of malice

QUESTION 52

What would happen then to their inheritance?

- A. They would lose it.
- B. It would accrue.
- C. They would gain eternal life.
- D. It would be saved for them until the last day.

Perhaps now you can better understand Paul's spiritual distress in Galatians 4:19. Take some time and pray for Christians who are in conflict between faith and legalism.

Lesson 6 Self Check

QUESTION 1

According to Galatians 4:23, when Paul says that Ishmael was born “after the flesh,” he means that was by natural means. *True or False?*

QUESTION 2

John 4:21-23 point to a definite time when the ceremonial religion of the past would give way to the true spirituality of the gospel. *True or False?*

QUESTION 3

What rite did the Judaizers insist that the Gentile Christians observe in order to be saved?

- A. Baptism
- B. Church membership
- C. Circumcision
- D. Obedience to the dietary laws

QUESTION 4

Which of the following statements best describes the rights of a freeman’s young child and the same freeman’s slave?

- A. The heir has greater rights.
- B. The slave has no rights.
- C. The young child and the slave have the same rights.
- D. The young child and the slave have no rights.

QUESTION 5

Who were the heirs who would receive the covenant of promise?

- A. Those who were Abraham’s children
- B. Those who were in Christ
- C. Those who were freed slaves
- D. Those who were baptized

QUESTION 6

In Galatians 4:4, what statements are made about the Son of God? (*Select all that apply.*)

- A. Sent by the Father
- B. Born of a woman
- C. Born under the law
- D. Born to die

QUESTION 7

According to Galatians 4:14, Paul was received by the Galatians as if he were... *(Select all that apply.)*

- A. A saint
- B. An angel
- C. Christ
- D. A leader in the Church

QUESTION 8

Based upon your study in this lesson, which of the options below do you consider to be correct? *(Select all that apply.)*

- A. Only by sincere obedience to religious rites can a man be saved.
- B. A major purpose of the law was to lead people to Christ.
- C. In the Old Testament, ceremonial religion was the means of salvation.
- D. The Judaizers failed to recognize the concept of progressive revelation.

QUESTION 9

The New Covenant was given on Mount Sinai *True or False?*

QUESTION 10

According to Galatians 4:4-5, who initiated the redemption of those under the law putting to end the period of the law?

- A. Paul
- B. John the Baptist
- C. Moses
- D. God the Father

Lesson 6 Answers to Questions

QUESTION 1: *Your answer should be one of the following:*

An heir, Heir, Owner

QUESTION 2

D. A slave

QUESTION 3

A. The law

QUESTION 4

C. They have the same rights.

QUESTION 5

B. Until the date set by the father

QUESTION 6: True

QUESTION 7: *Your answer should be one of the following:*

God the Father, Father, God

QUESTION 8: True

QUESTION 9

A. Sent by the Father

B. Born of a woman

C. Born under law

QUESTION 10

C. Born of a woman

QUESTION 11

D. Born under the law

QUESTION 12

C. Law, rights

QUESTION 13

C. Those who were in Christ

QUESTION 14: True

QUESTION 15: Adoption

QUESTION 16

D. The presence of the Holy Spirit

QUESTION 17

B. Beings which by nature are not gods

QUESTION 18

B. A major purpose of the law was to lead people to God.

D. The Judaizers failed to recognize the concept of progressive revelation.

QUESTION 19

B. Circumcision

QUESTION 20: *Your answer*

QUESTION 21: *Your answer should be similar to the following:*

Jesus spoke about true spirituality while the woman emphasized ceremonial religion.

QUESTION 22: True

QUESTION 23

A. The temple, the law, and the customs which Moses gave them

QUESTION 24: *Your answer should be similar to the following:*

Abraham in Mesopotamia, Joseph in Egypt, Moses in Midian and Moses at the Red Sea.

QUESTION 25

C. The Holy Spirit

QUESTION 26: *Your answer should be one of the following:*

Brothers, Brethren

QUESTION 27: True

QUESTION 28

B. As an angel

C. As Christ

QUESTION 29: Proclaimed

QUESTION 30

D. Full of a feeling of blessing

QUESTION 31: Judaizers

QUESTION 32: True

QUESTION 34

D. Encouraging the Galatians to appreciate the sacrifices he is making for their growth in Christ

QUESTION 35

C. Jesus

QUESTION 36: *Your answer*

QUESTION 37: Abraham

QUESTION 38: True

QUESTION 39: *Your answer*

QUESTION 40: *Your answer*

QUESTION 41

A. The two covenants

QUESTION 42

C. The covenant of promise given to Abraham and the covenant of Law given to Moses

QUESTION 43: Hagar

QUESTION 44: True

QUESTION 45: *Your answer*

QUESTION 46: *Your answer*

QUESTION 47: *Your answer*

QUESTION 48: True

QUESTION 49: *Your answer should be one of the following:*

Children, Child

QUESTION 50

A. Under the law.

QUESTION 51

C. Children of the bondwoman

QUESTION 52

A. They would lose it.

Lesson 6 Self Check Answers

QUESTION 1: True

QUESTION 2: True

QUESTION 3

C. Circumcision

QUESTION 4

C. The young child and the slave have the same rights.

QUESTION 5

B. Those who were in Christ

QUESTION 6

A. Sent by the Father

B. Born of a woman

C. Born under the law

QUESTION 7

B. An angel

C. Christ

QUESTION 8

B. A major purpose of the law was to lead people to Christ.

D. The Judaizers failed to recognize the concept of progressive revelation.

QUESTION 9: False

QUESTION 10

D. God the Father

Lesson 7: The Gospel Stands the Test of Life (Gal 5–6)

Lesson Introduction

In Galatians 5 and 6, Paul presents what some would say is his most powerful argument of all—the practical or moral argument. Paul compares the results of the gospel with the results of the legalism of the Judaizers. By the end of chapter 6, it is clear that the gospel produces a total inward moral change in those who accept it, whereas the Jewish Law fails to produce any significant positive change in the lives of men.

Lesson Objectives

Topic 1 contrasts the results of works and of faith.

In Topic 1, you will discover...

- Why people must choose between circumcision and faith
- How salvation by faith supernaturally results in positive moral conduct
- Ways that legalistic, false teachers hinder real spiritual progress
- How love overcomes the works of the flesh and fulfills the Law
- The role played by the Holy Spirit in overcoming the flesh
- The principal differences between the works of the flesh and the fruit of the Spirit

Topic 2 presents various ways that the gospel is applied to daily life.

In Topic 2, you will learn...

- Three ways God's love should be demonstrated in our relationships with others
- How the harvest principle of sowing and reaping applies to our daily lives
- Two essential principles that summarize Paul's practical argument in Galatians 5 and 6

Topic 3 summarizes all of Paul's arguments in the book of Galatians, serving as a conclusion to the book.

In Topic 3, you will conclude your study of Galatians by summarizing the main points of Paul's defense of the gospel.

Lesson Outline

Topic 1: Results of Works and of Faith (Gal 5)

Circumcision or Faith (5:1-4)

Supernatural Results of Faith (5:5-6)

Progress Hindered by False Teachers (5:7-12)

Law Fulfilled by Love (5:13-15)

Flesh Overcome by Spirit (5:16-18)

Failure of Flesh vs. Triumph of Spirit (5:19-26)

Topic 2: Gospel Applied to Daily Life (Gal 6)

Guidance for Personal Relations (6:1-6)

Law of Sowing and Reaping (6:7-10)

New Life and New Rule of Life (6:11-18)

Topic 3: Conclusion

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Fallen away from grace (Gal 5:4) – relying on the Law and no longer trusting in grace (the undeserved favor of God).

New creation (Gal 6:15) - new person.

Sexual immorality, etc. (Gal 5:19) - refers to unlawful sexual relations especially among unmarried persons. *Impurity* refers to obscene words, thoughts, and actions as well as to physical uncleanness. *Depravity* is lustfulness or lasciviousness. We see this problem in pornographic literature, films, and the overemphasis on sex.

Topic 1: Results of Works and of Faith (Gal 5)

Paul has proven from the Scriptures in Chapters 3 and 4 that we are free sons, born of the Spirit, and we receive our inheritance on that basis. In Chapter 5, he applies this truth to the Galatians and shows them what the results of their choice will be in their lives.

Circumcision or Faith (Gal 5:1-6)

Objective 1 – At the end of this topic, you will be able to describe two different motives for seeking circumcision and give Paul's main objection to the Judaizers' insistence that the Galatians be circumcised.

At the beginning of Galatians 5, Paul states more clearly than ever why he opposed circumcision by the Galatians. Although Paul was not against circumcision in itself, the Judaizers' insistence that the Galatians be circumcised was a serious error because it would add something to the redemptive work of Christ as a requirement for salvation.

Galatians 5:1 is a bridge between Chapters 4 and 5. It could be considered as belonging to either one. Notice its relationship to Galatians 4:31.

QUESTION 1

What do you think Paul means by “burdened again with the yoke of slavery?” (*Select all that apply.*)

- A. They would be placing themselves under bondage to the Law.
- B. They would be under God’s wrath once more.
- C. They would no longer be trusting in Christ alone to save them.
- D. They would never have a chance to be saved.

QUESTION 2

Of what benefit will Christ be to the Galatians if they receive circumcision (Gal 5:2)?

- A. Some benefit
- B. No benefit
- C. Significant benefit
- D. Minimal benefit

In Galatians 5:2, Paul speaks clearly and solemnly, using his own name to stress that even he—a Jew, with all of his background and tradition, gains no benefit from circumcision. He wants the Galatians to know that Christ must be all or nothing in God’s plan of salvation. Paul gives them a choice: circumcision or Christ. There can be no combination of the two as the means of salvation.

QUESTION 3

We have already seen that Paul was not against circumcision in itself. Why was he against circumcision in the case of the Galatians?

- A. Their cultural background would make it confusing to them.
- B. They would be hurting their chances of entering heaven.
- C. He was against making circumcision a basis for salvation.
- D. Paul had not yet taught them enough on the subject.

Paul believed that the sufficiency of Christ’s work was being challenged. Does Galatians 5:2 apply to us today? We can restate it in a positive way: Christ is a benefit to those who trust in Him alone for salvation. But if we try to add anything else as a basis for salvation—such as water baptism, keeping the Sabbath, or any rules of conduct—Christ will profit us nothing. By adding these to Christ’s redemptive work, we are saying that His death was not enough to save us, that something else is needed.

QUESTION 4

According to Galatians 5:3, under what obligation would the Galatians put themselves if they accepted the rite of circumcision?

- A. To memorize the Psalms
- B. To keep the whole Law
- C. To become more holy through diligent effort
- D. To begin a prolonged fast

The Law was either all or nothing as a means of justification. Only those who obey the entire Law and never break it can be justified by the Law.

QUESTION 5

What two phrases does Paul use to describe the state of those Galatians who decide to be circumcised (Gal 5:4)? *(Select all that apply.)*

- A. No longer saved
- B. Fallen away from grace
- C. Deficient in good works
- D. Alienated from Christ

It is important to remember that Abraham was justified by faith (Gen 15:6) before circumcision became a sign for the Jew (Gen 17:9-14). You may want to review Paul's discussion of this in Galatians 3. Circumcision was related to Abraham's faith in two ways. It was the seal of God on his faith and it was an assurance of the righteousness which was already his by faith.

The Gentile Christians in Galatia had been justified by faith but wondered whether circumcision was also necessary. Instead of sealing their faith, circumcision would signify that their faith was no longer in Christ alone but also in their works. Grace alone is the basis for justification, it cannot be combined with our own effort.

Supernatural Results of Faith (Gal 5:5-6)

Objective 2 – At the end of this topic, you will be able to explain why salvation by faith alone leads to positive moral conduct.

In Galatians 5:5-6 Paul anticipates the following argument of the Judaizers:

“If a man does not follow the Law, his conduct will be immoral. Preaching salvation by faith alone causes people to neglect their moral conduct.”

At first glance, this argument seems to have merit. Nevertheless, it fails to take into account the supernatural dimension of salvation faith.

QUESTION 6

In Galatians 5:5, what are the two means by which we “wait expectantly for the hope of righteousness”? *(Select all that apply.)*

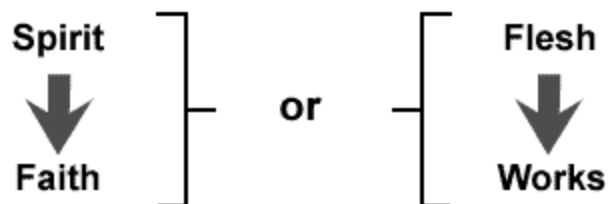
- A. By faith
- B. By giving thanks
- C. Through the Holy Spirit
- D. With persistent effort

The Judaizers' hope of righteousness was just the opposite of “through the Spirit, by faith.” Theirs was through the physical act of circumcision and by their obedience to the Law.

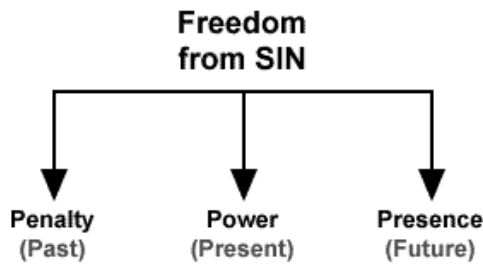
To “wait expectantly for the hope of righteousness” does not mean that we do not yet have a righteous standing before God (Gal 5:5).

It refers to the time when we will be totally removed from the presence of sin.

There are past, present, and future aspects of our righteousness. We have been saved from the penalty of sin, we are being saved from the power of sin, and we shall be saved from the presence of sin. We have



been declared righteous in the past; in the present our lives reflect that righteousness as we live by faith; in the future our righteousness will be complete and perfect in every way.



Galatians 5:5-6 introduces the two parts of Paul's answer to this argument of the legalists. They are the Spirit (Gal 5:5) and love (Gal 5:6). Galatians 5:6 is the key verse of this whole section.

First, the Judaizers did not take into consideration that the man justified by faith experiences an inner transformation. This change in his inner being is brought about by the power of the Holy Spirit. Not only does the Spirit produce an inner transformation but He is also an

inner source of strength to help the believer live a moral life. This advantage is found only in Christ (Gal 5:6). This is the basis of the moral argument.

Second, Paul says that faith operates by the principle of love. The man of faith is not free to do whatever he pleases. The love mentioned here is God's divine love. When God comes into the life of a believer, the His love is also present (Rom 5:5). He who lives by faith is to be directed in his conduct by the principle of love. He experiences this love for God and for others as the fruit of the Spirit living in him. This is the goal of the gospel: a life lived by faith in Christ and guided by the principle of divine love.

QUESTION 7

Based on Paul's teaching in Galatians 5, which of the following guides, directs, and helps the believer in his moral conduct? *(Select all that apply.)*

- A. The conscience
- B. Godly leaders
- C. God's love
- D. Inner peace
- E. The Holy Spirit

QUESTION 8

Think back to the illustration of the speed limit and the safe driver. Which would be more effective in governing a person's conduct: a complete list of regulations for a holy life or the Holy Spirit filling a person with divine love? Why? Record your answer in your Life Notebook.

Progress Hindered by False Teachers (Gal 5:7-12)

Objective 3 – At the end of this topic, you will be able to recognize the manipulative tactics and negative influence of false teachers and resolve to deal with them decisively.

In this section, Paul presents a strong criticism of the Judaizers who are leading the Galatians away from the true gospel. Don't Christians have a responsibility to be kind toward others who disagree? Understanding why Paul is so straightforward in his criticism will help you know how to respond in similar situations.

As you study this section, think about the effects that legalism has on people who want to follow Christ today. Does it help them to grow spiritually or trouble them?

QUESTION 9

When Paul comments about the progress of the Galatians while they were following the gospel of faith in Christ, he says they were running poorly (Gal 5:7). *True or False?*

QUESTION 10

What kind of effect did the Judaizers' message have on them (Gal 5:7)?

- A. It made them more confident in Paul.
- B. It prevented them from obeying the truth.
- C. It brought them joy.
- D. It made them wary of false teaching.

QUESTION 11

In Galatians 5:9, the yeast refers to the false teaching of the Judaizers. *True or False?*

QUESTION 12

What lesson about the danger of "yeast" in our churches can we learn from Galatians 5:9, and what does this imply that we should do about it (Mt 16:11-12)? (*Select all that apply.*)

- A. The "yeast" should be removed before the whole "batch" is affected.
- B. False teachers are always looking for ways to infiltrate local churches.
- C. Church leaders must guard against false teaching and false teachers.
- D. A little error can lead many astray.
- E. False teaching is destructive if it is not detected in time.

In Galatians 5:7, 10, we find a practical lesson for Christian leaders. We can encourage people by speaking of their good points and by our confidence in them. If we have to correct someone, it is good to find something for which we can also commend him.

Moving on to the first half of Galatians 5:11, Paul refers to the persecution that he suffered because he no longer preached circumcision. It appears that some of the Judaizers were telling the Galatians that Paul also preached the necessity of circumcision. This illustrates a common tactic of false teachers: the presentation of "half-truths."

QUESTION 13

When is it most likely that Paul preached circumcision as necessary?

- A. In the early days of his gospel ministry
- B. At the time he had Timothy circumcised
- C. Before his conversion to Christ
- D. When his audience consisted entirely of Jewish Christians

Now look carefully at the last half of Galatians 5:11. Paul responds to the false claim that he preached circumcision by pointing out that if that were the case, he could easily avoid the persecution and charges of the Judaizers wherever he went. But they were continually accusing him and fighting against him. In essence, what Paul is saying here is, "This is proof that I am preaching the same gospel wherever I go; look at the reaction of these Judaizers who reject the cross of Christ!"

Galatians 5:11 contains an important phrase: “the offense of the cross.” This phrase reflects the Jew’s attitude toward the way Jesus died. Sometimes the words are translated “the stumbling-block of the cross” (see 1 Cor 1:22-23). According to Deuteronomy 21:23, Jesus’ death on a cross was a curse because those who are sentenced to death by hanging are cursed by God. He was cursed not because he hung on a tree, but because he had broken God’s law by committing a crime worthy of death. Christ was hung on that tree for our law-breaking, not His. Also, the idea of a crucified Christ was repulsive to the Jews because they were expecting a Messiah who would come as a victorious conqueror. The message of the Cross, full redemption in a crucified Savior, would offend the Judaizers because it eliminated human merit and glory.

QUESTION 14

How would a crucified Christ eliminate human merit as a basis for the right standing with God? (*Select all that apply.*)

- A. It enables the sinner to apply faith and good works for justification.
- B. Pride in human accomplishment is eliminated.
- C. Only faith in Christ’s death would be necessary.
- D. It is Christ’s choice to give us right standing.

Paul fits this thought of the offense of the cross into his moral argument. Accusations and criticism from legalists do not mean that the believer is leading an immoral life. Rather, persecution and opposition are the expected response from those who trust in human merit for righteousness. The believer’s righteousness through the cross will always be a stumbling block to such people.

QUESTION 15

In Galatians 5:12, Paul refers to the Judaizers as _____.

QUESTION 16

Look back at Galatians 1:7; 3:1; 5:7. What phrases describe how the false teachers were troubling the Galatians? (*Select all that apply.*)

- A. Sowing discord among you
- B. Prevented you from obeying the truth
- C. Bewitched or deceived you
- D. Attacking Paul’s motives
- E. Disturbing you and wanting to distort the gospel of Christ

Now look at Paul’s strong words about the Judaizers in Galatians 5:10, 12 and Galatians 1:8-9. Compare these with Matthew 18:6.

QUESTION 17

Why do you suppose Paul opposed the Judaizers so strongly and even called for God to judge them?
(Select all that apply.)

- A. Their teaching was not only troubling Paul but the church as well.
- B. Their teaching was a threat to Paul's self-esteem.
- C. Their teaching was hindering the spiritual progress of Christians.
- D. Their teaching was perverting the gospel.
- E. Their teaching harmed Paul's ability to maintain control.
- F. Their teaching was turning people away from Christ.

Law Fulfilled by Love (Gal 5:13-15)

Objective 4 – At the end of this topic, you will be able to explain the part that love has in overcoming the works of the flesh and apply this to your own life and ministry.

In these verses and the following ones, Paul returns to the two guiding forces in the Christian's life of freedom—the Holy Spirit and divine love. The Judaizers would argue that freedom from the Law leads to immorality and unholy living. Paul shows that this is not true. Rather, the very opposite is true; faith makes it possible to live a holy life. Our freedom in Christ is freedom to be holy.

It seems likely that there were three different parties or groups in the Galatian churches:

1. The Paul party
2. The Judaizer party
3. The anti-law party

The Paul party was made up of those who held to the teaching of justification by faith alone. The Judaizer party, of course, were those who wanted to add the Law to faith in Christ as the basis for justification. The anti-law party was the group of Christians who accepted the doctrine of justification by faith and then rejected any other law or control over their conduct. They were misinterpreting and misusing their freedom. The Judaizers pointed to such persons and said, "You see that this faith-alone teaching leads to immorality!" Paul takes up this charge of the Judaizers and lets them know that the anti-law party is also wrong. Remember that Paul was not against the Law. He recognized its values as the revelation of God's standards of right and wrong. But he was against trying to measure up to those standards as the basis for our salvation. He points out to the anti-law party that they are to use their liberty wisely according to a guiding principle.

QUESTION 18

In Galatians 5:13, Paul gives two guidelines within which we can freely choose our course of action. What are they? (Select all that apply.)

- A. Do not make freedom the primary goal.
- B. Through love, serve one another.
- C. Do not make provision to indulge the flesh.
- D. Withhold fellowship from weaker brothers and sisters.

The word *flesh* is one of the key words in the rest of Galatians 5. The Bible uses this term with three different meanings:

1. The physical substance we call flesh (meat or muscle)
2. The human body
3. Human nature or that which is natural to man

In Galatians 5:13, flesh is likely used with the third meaning. Human nature can be thought of as self or self-love. Paul is saying here, “Don’t use your freedom for yourself; but through love serve one another.” Remember that Paul is talking about divine love that the Holy Spirit puts in our hearts. God puts His love in us as a positive control on our human nature or self-love. Divine love draws us to love others and do what will be good for them (not just what we want to do). Jesus showed us what divine love is when he sacrificed Himself for the good of others. Divine love is self-giving love that serves others instead of self.

In Galatians 5:14, Paul states that this divine love is the fulfillment of the whole Law. Those who give up trying to keep the Law and turn to Christ find that His love controlling their lives leads them to do joyfully and naturally what they could not do before. They are fulfilling the whole law! We see then that the gospel meets the test of life by the transforming power of divine love. It results in a life of holiness, which the Law could not produce.

Compare Galatians 5:14 (written by Paul) with Matthew 22:34-40 (a quote by Jesus) then answer the question below.

QUESTION 19

From those two passages, we can conclude that both Paul and Jesus had the same ideas about the fulfillment of the Law. *True or False?*

QUESTION 20

Sum up in one word the “law” which is to control and guide the Christian’s conduct.

Compare Galatians 5:14 with Galatians 5:15. Evaluate who Paul might be referring to in these two verses, then answer the question below.

QUESTION 21

When you see a problem like the one Paul describes in Galatians 5:14-15, what is the remedy for a quarrel between believers?

- A. Publicize the names of all involved.
- B. Determine who is right.
- C. Love one another.
- D. Check out the motives of each party.

QUESTION 22

Match the three probable factions in the Galatians churches with the corresponding beliefs of each one.

<i>Probable Factions</i>	<i>Beliefs</i>
The Paul Party	Justification by faith alone
The Judaizers	Add Law to faith in Christ as basis for justification
The Anti-Law Party	Once justified by faith alone, there was no law or other control over their behavior.

QUESTION 23

Which phrase best describes divine love?

- A. Self-love
- B. Sacrificial love
- C. Deep affection
- D. Brotherly love

Flesh Overcome by Spirit (Gal 5:16-18)

Objective 5 – At the end of this topic, you will be able to explain the part that the Holy Spirit has in overcoming the works of the flesh and apply this to your own life and ministry.

Notice that in Galatians 5:16-18, the Spirit is contrasted with the flesh. Here Paul centers our attention on another controlling force in the Christian's life. In Romans, Paul uses the phrase *the law of the life-giving Spirit in Christ Jesus*, referring to the control of the Holy Spirit in the life of the Christian (see Rom 8:2-5).

QUESTION 24

Notice the way to victory over sin in Galatians 5:16. Paul tells the Galatians to live by the _____.

QUESTION 25

What similar phrase do you find in Galatians 5:18?

- A. Slain in the Spirit
- B. Led by the Spirit
- C. Filled with the Spirit
- D. Baptized by the Spirit

Both of these phrases describe the ongoing ministry of the control of the Holy Spirit in the Christian's life. Paul is speaking in these verses of a life walk. A walk is a series of steps. When a person first begins to follow Christ, he or she should yield to the control of the Holy Spirit. This is how to walk in or by the Spirit, guided and strengthened by His power within us. The phrase "*led by the Spirit*" means that we should be sensitive to what the Holy Spirit wants and follow the directions that He gives us.

Galatians 5:17 speaks of the warfare that takes place in the life of every Christian. It is the continual war between the Spirit and the flesh. Our flesh is still vulnerable to the power of sin. What decides how the battle goes? We do! We choose the side to which we will yield—the Spirit or the flesh. We are all sensitive to what the flesh wants and we need to learn to be sensitive to the Spirit.

In a way, our greatest problem in the Christian walk is our fleshly desires. Galatians 5:17 lets us know that there is a danger of being overcome by the flesh, but God has given us His Holy Spirit. He is there to help us. If we yield to Him and turn every situation over to His control, we will not carry out the sinful and selfish desires of our flesh.

QUESTION 26

What contrast Paul does use to describe the inner battle in the Christian?

- A. Spirit and flesh
- B. Knowledge and will
- C. Law and grace
- D. Love and hate

QUESTION 27

In your Life Notebook, explain what it means to walk in the Spirit on a daily basis. Given your present understanding of living by the Spirit, reflect on and record a particular situation this past week in which you failed to walk in the Spirit. What insights does this passage give you on how to live by the power and control of the Holy Spirit?

QUESTION 28

Compare Romans 8:1-5 with Galatians 5:16-18. Thank God for the freedom that they describe. What are we freed from if we walk in the Spirit? (*Select all that apply.*)

- A. The power of the lusts of the flesh
- B. The jurisdiction of civil authorities
- C. The Law
- D. The law of sin and death

QUESTION 29

Based on what you have learned in Galatians 5:13-18, what should be the two controlling forces in a Christian's life?

- A. Freedom and Bondage
- B. Flesh and the Spirit
- C. The Spirit and the Law
- D. The Law and Freedom
- E. The Spirit and Love

Failure of Flesh vs. Triumph of Spirit (Gal 5:19-26)

Objective 6 – At the end of this topic, you will be able to contrast the works of the flesh with the fruit of the Spirit and explain the role of the Holy Spirit in producing fruit.

In this section, Paul presents a clear contrast between the failure of human efforts and the triumph of life in Christ.

Paul begins by explaining what he means by *the desires of the flesh* in Galatians 5:16. Paul gives an incomplete list of some of the sins that the Galatians might fall into if they trusted in their own efforts instead of being led by the Spirit. We should understand that the sins listed here can tempt any of us. Not one of us is too good to be tempted by any of these evils. They are the deeds of fallen human nature that we all possess.

Remember that Paul's argument in this chapter is to show which path is the right one—a life of faith or works, gospel or Law. He does this by showing the results of a life of faith and a life of works. In the previous two sections, he has begun to show that in the gospel of faith we are transformed by God's love

and led by His Spirit in such a way that we meet the standard of holiness that He has set for us. Now, by contrast, we see that trusting in our own efforts to be holy brings defeat. Why? We are defeated because our flesh is stronger than our desire to please God. We depend on ourselves and experience the natural results of living according to the flesh. Paul warns the Galatians that if they depend on their own efforts at right living, these are the results.

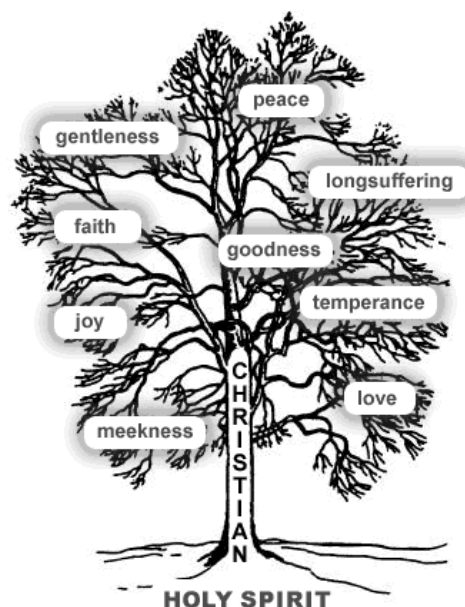
QUESTION 30

Which “works of the flesh” already seemed to be a problem in the Galatian churches according to what you have read in this epistle? (*Select all that apply.*)

- A. Factions and selfish rivalries
- B. Jealousy and rivalry
- C. Wild parties and lasciviousness
- D. Quarrels and envy
- E. Filthiness and indecency

In Galatians 5:21, Paul says that those who practice such things shall not inherit the kingdom of God. A person who continually practices these works of the flesh shows an unrepentant attitude. Without repentance there can be no forgiveness of sin and deliverance from it. Without forgiveness of sins a person cannot enter or inherit the kingdom of God. Thank God now for the victory that the Holy Spirit gives us over the works of the flesh.

In Galatians 5:19-21, Paul gave us a list of the deeds of the flesh. Now he gives us a corresponding list of the fruit of the Spirit. Notice the words *deeds* and *fruit*. The list of the deeds of the flesh in Galatians 5:19-21 are the result of the will or of choice. In contrast, the *fruit* of the Spirit is not a product of the will, choice, or efforts of men. It is the natural result of the presence of the Holy Spirit in the life of a person who allows Him to have His way. The word *fruit* suggests that the spiritual qualities listed here are the spontaneous product of the Spirit of Christ within the Christian. This fruit is not something that men can produce or make, but it appears as an outgrowth or normal expression of the life of the Spirit, the more abundant life that Jesus gives.



Since these spiritual qualities are not the result of our own efforts, returning to the legalistic ceremonial religion would rob the Galatians of the fruitful, victorious life in the Spirit. But the way of faith in Christ leads to the kind of life that God wants us to have. For your own benefit, and also in your ministry, you will want to refer often to these nine qualities that are called the fruit of the Spirit. Memorize them now if you have not already done so. We can group them like this:

Fruit of the Spirit

Fruit of the Spirit	
Christian habits of mind:	Love, Joy, Peace
Relationships with others:	Patience, Kindness, Goodness
Guiding principles for conduct:	Faithfulness, Gentleness, Self-Control

QUESTION 31

An interesting exercise to do with a small group is to list the works of the flesh. Then let the group suggest which of the fruit of the Spirit will cancel out each of the works of the flesh. Write these qualities beside the corresponding work of the flesh, repeating whenever necessary. To prepare for this type of teaching, work out your own list now. Remember that *faith* refers to faith in God and His Word. This leads to obedience.

QUESTION 32

In your Life Notebook, take some time to reflect and then write about times when you have seen the works of the flesh and the fruit of the Spirit in your own life and in members of your church. Which of the works of the flesh have you seen? What were the results? What fruit of the Spirit have you seen? How was it demonstrated? What were the results? What would the apostle Paul say if he visited your congregation and knew the members well? Take some time to pray for yourself and your church now for victorious life in the Spirit.

QUESTION 33

According to Galatians 5:24, when a Christian has freedom from the Law and the fruit of the Spirit is evident in his life, he has _____ the flesh.

Paul tells us in Galatians 5:25 that the believer has received new life from the Holy Spirit. In Christ there is the possibility for holy living through the presence of the Holy Spirit. Paul tells them to use the divine resources available. They need to depend upon the Holy Spirit for the power to live a Christ-like life. They should yield themselves in faith to the indwelling Holy Spirit and allow Him to order their conduct.

QUESTION 34

God's plan for making the Christian more like Christ means that on a daily, moment-by-moment basis he must:

- A. Be more diligent and disciplined in his daily walk.
- B. Produce more fruit of the Spirit in his life.
- C. Rely on the Holy Spirit to lead him step by step.
- D. Try harder to fulfill the Law on a daily basis.

QUESTION 35

What makes it possible for the Christian to produce the fruit of the Spirit?

- A. A holy determination to be fruitful
- B. A heart for God
- C. Church membership and water baptism
- D. The presence of the Holy Spirit

While doing the exercise in Question 31, you may have noticed that love for God and man provides the remedy for each work of the flesh. The other eight qualities listed are really the results of love or its expression. So love, the very nature of the Spirit of God living within us, causes us to triumph over the works of the flesh and demonstrates that love is the fulfillment of the Law.

QUESTION 36

Which of the following reveal that you are living by the Spirit? (*Select all that apply.*)

- A. Self-control marks my inner thought life as well as my outward actions.
- B. Your general daily outlook, attitude, and demeanor overflow with love, joy, and peace.
- C. You do not hold on to bitterness toward others.
- D. Others observe a Christ-like way of relating to people in your daily life.
- E. You relate to others with patience, kindness and goodness.
- F. You are gentle with those you find irritating or difficult.

Paul may have been thinking of the anti-law party when he wrote Galatians 5:24-25. Nevertheless, he lets the whole church know that their conduct is important even if law-keeping is not God's way of making believers holy. In Galatians 5:26, he warns them not to think themselves superior because of their liberty or freedom. Those who think they are doctrinally correct are often tempted to have a critical and boastful spirit. Paul's exhortation here applies to all three parties and to us today. Rather than constantly challenging and criticizing the behavior of others, Paul tells us to allow the principle of divine love and the presence of the Holy Spirit direct our behavior.

Topic 2: Gospel Applied to Daily Life (Gal 6)

In Galatians 5, Paul argues that when individuals respond to the gospel by trusting in Christ alone for salvation, they are set free by Christ to live a new life. It is possible to identify three aspects of salvation—a past salvation from the penalty of sin, a present salvation from the power of sin, and a future salvation from the presence of sin. In this present life, we are transformed by God's love and led by His Spirit in such a way that we meet the standard of holiness that He has set for us. Just as a tree bears fruit, the Holy Spirit produces positive attitudes and behaviors in the life of the person who has placed his faith in Christ. In contrast, the person who, through human effort, tries to keep the Law is compelled by the flesh to commit sins and display negative attitudes.

By the end of Galatians 5, Paul has already shown clearly that the results of the gospel are far superior to the results of the legalism of the Judaizers. In Galatians 6, he shows how divine love should affect behavior in several specific situations. He then exhorts us to continue demonstrating the superiority of the gospel in daily life, undeterred by the Judaizers.

Guidance for Personal Relations (Gal 6:1-6)

Objective 7 – At the end of this topic, you will be able to describe how God's love should be demonstrated in three specific cases of Christian need.

In the first section of Galatians 6, Paul instructs the Galatian Christians who are “spiritual.” He has just told all of them to walk in the Spirit. Now he applies this to the particular problems of their churches. Here is an opportunity to take the first step and show the fruit of the Spirit in their lives. As you go through this section, ask yourself if you and your church are following these instructions of Paul.

Application #1—Helping others with heavy burdens

Paul's first application of God's love appears in Galatians 6:1-2. He indicates that the spiritual ones are to receive back into fellowship those who were discovered in sin. Perhaps this verse refers to those who

were led astray by the Judaizers and were in doctrinal error, or to the anti-law party that refused all standards of Christian conduct. Perhaps it refers to both. We have seen that the legalism of the Judaizers was leading Christians away from life in the Spirit and into the works of the flesh. These verses contain important principles that will help us deal with members of our churches who have done something wrong.

In Galatians 6:1, *the person discovered in some sin* can mean one of two things: one who is caught doing something wrong, or one who acts on a sudden impulse. Here, Paul describes Christians who were overtaken in sin before they realized that they were doing wrong. They wanted to do what was right but did the wrong thing. They did not make use of God's provision of the Spirit for living a Christian life. This was not necessarily a deliberate sin but the result of their neglect to live by the Spirit.

QUESTION 37

In dealing with a brother who has sinned, a Christian should have a spirit of _____ (see Gal 6:1)?

- A. Joy
- B. Gentleness
- C. Faithfulness
- D. Self-Control

QUESTION 38

The Christian should act in this manner not only because of Christ's gracious forgiveness and gentleness but because he himself may some day be guilty of sin and will need someone to help him. *True or False?*

Paul gives a realistic warning in Galatians 6:1. Being spiritual does not automatically protect us against all temptation. Pride in our own self-righteousness, which makes us harshly critical of others, is sure to lead to a fall.

To *carry one another's burdens* in Galatians 6:2 refers to the responsibility of each Christian to be concerned for his brother in Christ and to help him in his spiritual warfare. Paul is speaking of those who have sinned. The word translated *burden* refers to whatever oppresses a man spiritually and threatens to overcome him. It is too heavy a load for one person to carry alone.

QUESTION 39

How does carrying one another's burdens show a Christ-like way of life. (*Select all that apply.*)

- A. It follows Christ's pattern of taking our sin and guilt upon Himself.
- B. It follows the leading of the Holy Spirit to love our brothers and sisters.
- C. It adds a measure of grace to our own account in order to please God.
- D. It reminds us of the danger sin presents to each of us and our need for grace.

QUESTION 40

When we bear one another's burdens, we are fulfilling the law of Christ to _____ one another (see Jn 13:34-35 and Gal 5:6, 14).

Here is the practical application of Christ's law of love. We are to help others with their spiritual burdens or problems. *Faith working through love* (Gal 5:6) not only affects our own conduct, but it also makes us a source of help and blessing to others. As a result, we help one another live a life of victory over sin.

Application #2—Taking care of our own lighter burdens

Paul's second application of Christian love appears in Galatians 6:3-5. He indicates that some problems are the responsibility of the individual Christian. How does the *burden* of Galatians 6:2 differ from the *load* of Galatians 6:5? It looks like these two verses contradict one another. The word in Galatians 6:2 refers to a heavy load requiring help. The word used in Galatians 6:5 refers to a load that the carrying instrument is properly designed to handle. In this case, the Christian has been properly equipped to carry his own load.

The burden of personal responsibility that Paul speaks of in Galatians 6:5 is related to Galatians 6:3-4. Paul is speaking of the attitude of a Christian who wants to help a brother who has done wrong. If we are proud of our spiritual strength and do not realize that we are as weak as the one who has sinned, we deceive ourselves. Only the Spirit of God in us gives us the power to resist temptation and overcome the attacks of Satan.

In Galatians 6:4, Paul says, "Do not measure yourself by others who sin. Measure your conduct by the divine standard, the law of Christ. Then you will see yourself in the proper light. Then there will be no cause for boasting." Now in Galatians 6:5 you can see the meaning of "carrying one's own load." It means that each person is responsible to God for his or her own conduct. Galatians 6:5 says that the guilt of another person does not excuse one. Each Christian is responsible to face his own temptations, weaknesses, and problems. This is the load that everyone has to bear. It is not the same as the burden described in Galatians 6:2.

Application #3—Supporting those who teach God's Word

Paul's third application of God's love appears in Galatians 6:6, where he focuses on the material needs of those who have dedicated their lives to the teaching of God's Word. He indicates that groups of Christians have a responsibility toward those who teach. Perhaps the Galatians had problems in this area. Or, it is possible that Paul included this particular application to clarify his earlier criticism of false teachers.

QUESTION 41

What is the biblical duty of the student to those who teach him the Word of God (Gal 6:6)? (*Select all that apply.*)

- A. Help them with practical needs.
- B. Help them through prayer support.
- C. Help them through encouraging words and supportive deeds.
- D. Help provide their financial needs.

Compare Galatians 6:6 with Romans 15:26-27 and 1 Corinthians 9:4-14 then answer the following question.

QUESTION 42

Which of the following describes the principle which Christians today should follow?

- A. Servants of Christ should be financially supported by His followers.
- B. Servants of Christ should not be financially supported by His followers.
- C. Servants of Christ should be only partially supported by His followers.
- D. Servants of Christ should not expect His people to provide their financial support.

Law of Sowing and Reaping (Gal 6:7-10)

Objective 8 – At the end of this topic, you will be able to state how the principle of the harvest applies to the present and the future and to apply this principle in your life and teaching.

With the words *Do not be deceived* (Gal 6:7), Paul calls the attention of the Galatians to the importance of the decision that they must make. These verses call the Galatians to make the right decision in view of the results that their action will have. Paul has placed before the Galatians the choice between two ways of life: faith or works. In this lesson, you have seen Paul explain the results of these two life choices. One results in righteousness through the power of the Holy Spirit. The other leads to condemnation as self efforts produce the works of the flesh.

God will not be made a fool could also be translated “No one can ridicule God.” This is one way of saying that the laws God has established will be fulfilled. No one can change what He has ordained. The results of our life choice will be exactly what God says they will be. The person who trusts in Christ *will* be justified. The one who trusts in keeping the Law for salvation will be condemned.



The sowing mentioned here represents the way we live. Our whole life on earth is a time of sowing. The reaping refers to the results of, or the reward we receive for, what we have done. The harvest of God’s judgment corresponds to the seeds that men sow. We should not think of this principle of the harvest only in terms of the future. It also has a present application. Some of our reaping occurs in this life. Paul points out the relationship between what we plant and what we harvest. If you plant corn, in due time you will harvest corn. You never harvest rice from the corn you have planted!

QUESTION 43

What will people who depend on their own efforts to be good or who let their own desires rule their lives reap (see Gal 6:8)?

- A. Faith
- B. Earthly rewards
- C. God's pleasure
- D. Corruption

QUESTION 44

A person who lives by the Spirit of Christ as his source of righteousness will reap _____ life.

Galatians 6:8 does not address only the kind of seed that is sown (our actions), but also the field where it is sown (our lives). If we live in the field of flesh, corruption is the result. If we live in the field of the Spirit, we will reap the joys of eternal life.

QUESTION 45

Take some time to reflect on your life. Are there areas where you are sowing to your flesh? What steps can you take to begin sowing to the Spirit in those areas? Do you need to seek help from another mature Christian? In your Life Notebook, record your plan for keeping in step with the Spirit rather than sowing to the flesh. You may need to share this plan with a friend or mentor who can prayerfully encourage you in sowing to the Spirit.

Galatians 6:9 shows us that the certainty of God’s judgment, either for rewards or punishment, should not be questioned because of the delay. Just as the seed that is planted takes time to grow but in due time produces a harvest, so we will receive our eternal reward at the time God has appointed.

Remember that the Galatians had started their Christian life “in the Spirit.” Paul encourages them in Galatians 6:9 not to be weary or tired of such a life with all of its responsibilities. When we look forward to the harvest, we receive the strength we need to plant and cultivate.

In Galatians 6:10, Paul tells us that until harvest time we should take every opportunity to let the law of Christ—the law of love—work in our lives. Christians have a responsibility to help meet the material, or physical, and social needs of the people around us.

QUESTION 46

According to Galatians 6:10, we are to do good to all people, especially which group?

- A. Those who scoffed at Christianity
- B. Those they were discipling
- C. Those in the family of faith
- D. Those seeking to understand Christianity

QUESTION 47

Think for a few minutes about your own situation. What are you doing to fulfill this command? What could you do? Does your church take this duty seriously? Maybe you would like to pray about this now and ask God for His guidance in this respect for you and your church. Record any of your conclusions in your Life Notebook.

New Life and New Rule of Life (Gal 6:11-18)

Objective 9 – At the end of this topic, you will be able to state the two essential principles that summarize Paul’s practical argument and apply these and other principles found in Chapters 5 and 6 to your life and ministry.

These last verses were written in Paul’s own hand. It was his custom to use a scribe. Normally, he would sign or close the letter in his own handwriting. (For more examples of this, see 1 Cor 16:21 and the verses following, Col 4:18 and 2 Thess 3:17.)

Commentators have different opinions about the significance of Paul’s comment, “See what big letters I make as I write to you with my own hand!” (Gal 6:11). Some say that Paul used large letters because he was not used to writing. This is very unlikely since he was a scholar. Other commentators see evidence in this statement that Paul had a problem with his eyesight. Some feel the problem in Galatia was so urgent that Paul did not wait for an opportunity to dictate the letter to a secretary as he usually did, but wrote the whole epistle instead of just his usual signature. Others say that he used large letters in this conclusion to distinguish his handwriting from that of the scribe who wrote the main body of the letter as he dictated it. Others think that Paul wrote the conclusion of this epistle in large letters with his own hand in order to emphasize the importance of what he was saying.

In the conclusion, Paul makes a strong personal appeal to the Galatians. He compares his motivation with that of the Judaizers.



QUESTION 48

In Galatians 6:12-13 Paul points out the motives of the Judaizers in trying to get the Galatians to be circumcised and become Jews. What are they? (*Select all that apply.*)

- A. They were motivated to make a good outward impression.
- B. They were motivated by the desire to boast about the number of people they won over to their point of view.
- C. They were motivated by fear of persecution because of the message of the cross.
- D. They were motivated by the love of money aided by their influence over others.

If a Jew could persuade a Gentile to be circumcised and accept the laws and traditions of the Jewish religion, this was a great achievement which brought him praise from his fellow Jews. This is what Paul refers to in Galatians 6:12-13. The Judaizers gloried in how many Gentile converts they persuaded to be circumcised. Any Jew who taught that circumcision could not save a person would naturally be persecuted by the Judaizers. Paul says that fear of such persecution is one of the main motives of the Judaizers who were trying to get the Galatians to be circumcised. They themselves did not keep the laws they were trying to impose on the Gentile Christians, but they were afraid to preach that salvation is found in Christ alone. The message of the cross brings persecution because it proclaims the sufficiency of Christ's work and the inability of circumcision, or any other religious rite, to give man right standing with God.

QUESTION 49

According to Galatians 6:14, what is Paul proud of?

- A. The number of his converts
- B. His position as the apostle to the Gentiles
- C. The sufficiency of Christ's work on the Cross
- D. His sufferings because of preaching the message of the Cross

The very thing that the Judaizer avoided, Paul says is his glory. Through the Cross of Christ, Paul had died to the world's glory, the kind of glory that the Judaizers were working for. Paul glories in the cross and the world is crucified to him; it is no longer his home and the center of attraction for him. He is a citizen of heaven. As proof that he no longer belongs to the world, Paul mentions in Galatians 6:17 the marks of his sufferings for Jesus that he had in his body.

The Greek word for "marks" refers to the practice of branding slaves, identifying them as belonging to their master. Paul's scars were the stamp of ownership by the One who was nailed to the cross for him.

Galatians 6:15 is the central truth and the summary of the whole moral argument. How can a person live a life that pleases God? Does circumcision produce such a life? No! Does uncircumcision? No! What does? A new creation! And this is what the gospel produces. Everyone who is in Christ is a new creation, a new person with the Holy Spirit living in him and giving him the power to live the kind of life that pleases God.

QUESTION 50

You can see in Galatians 6:15 a contrast between the messages preached by Paul and by the Judaizers. Which message produces a new creation?

- A. The message of ceremonial religion
- B. The message of faith in Christ
- C. The message of imitating Christ's example
- D. The message of keeping the Law

What rule is Paul speaking of in Galatians 6:16? He is referring to his statement in Galatians 6:15 that being a new creation in Christ, regenerated by the power of the Holy Spirit, is the one thing necessary. It is the only thing that can give us the right standing with God and the kind of life that will please Him. We are to walk according to this new life that Christ has given us. This rule might be expressed in many ways because it refers to Paul's whole theme in the Galatian epistle. We might call it the rule of faith, the rule of the Spirit, or the rule of divine love. It all has to do with faith in Christ's work of redemption.

Notice in Galatians 6:16 Paul's blessing on "the Israel of God." This reminds us of his teaching on this subject in Galatians 3:7, 9, 26, 28-29; 4:5-7; 4:21-31.

QUESTION 51

Review the Scriptures listed above. What do you think of the statement, "The church is the new Israel" or, as it is sometimes expressed, "Christians are the only true Jews"? In your Life Notebook, interact with the above statement supporting your views from the Scriptures. In your opinion, is this an important issue? Why or why not?

Now notice in the last verse that Paul does not hesitate to call the Galatians *brothers*. He prays for divine grace to be theirs. Grace is often defined simply but beautifully as God's unmerited favor toward men. It is not received on the basis of our own works but on the basis of God's love and mercy. Grace is the means through which we are saved or justified by faith! (Eph 2:8-9)

Topic 3: Conclusion

Paul has used three main kinds of argument in his Galatian epistle. Any one of these arguments should have been enough to convince the Galatians of their error. The combination of them brings the message of the gospel to us with clarity. We can see that we are justified by faith in the Lord Jesus Christ and not by our own efforts to keep the laws of God either before or after our conversion.

Objective 10 – At the end of this topic, you will be able to list the main points in Paul's defense of the gospel as you have studied it in the book of Galatians. You will appreciate more deeply the foundations of your Christian faith as it is revealed in this book.

First, Paul's defense of his gospel in Chapters 1 and 2 is called the **argument from history**. He gives his own testimony of how he received the gospel by divine revelation and was commissioned by Christ to preach it to the Gentiles. He refers to the experience of the Galatians themselves. And he shows how the church leaders at Jerusalem recognized both his gospel and his apostleship.

Second, in Chapters 3 and 4 Paul gives his **argument from theology**. He shows that the Old Testament Scriptures announced the message of justification by faith. He points out that the Judaizers' theological stand does not agree with the Bible.

Third, in Chapters 5 and 6, Paul presents what some would say is the most powerful argument of all—**the practical or moral argument**. He presents the evidence of the results of the gospel as compared with the results of man’s efforts to justify himself by keeping the Law. Paul shows that the gospel produces a total inward moral change in those who accept it. The Jewish Law has failed to produce such a change in the lives of men. (As we have seen, those who did experience such a change in Old Testament times received it on the basis of faith in God’s promise and not because of their own goodness.) Freedom from the bondage of sin is one of the strongest arguments for justification by faith. We believe the gospel because we see that it stands the test of life. It works!

QUESTION 52

Match the three main types of arguments that Paul uses in defense of his gospel of justification with the chapters in Galatians.

<i>Argument</i>	<i>Chapters in Galatians</i>
Practical or Moral	Galatians 5–6
From History	Galatians 1–2
From Theology	Galatians 3–4

QUESTION 53

Why did Paul object to circumcision for the Gentile Christians in Galatia?

- A. Because most Gentiles were taught to distrust other religious practices
- B. Because the Judaizers were adding circumcision to Christ’s redemptive work
- C. Because there were too many cultural obstacles in Galatia and Paul’s time was limited
- D. Because it would cause division and disunity and harm the testimony of believers

QUESTION 54

What do we mean by the words *all or nothing* when speaking of faith in Christ or when speaking of living according to the Law? (*Select all that apply.*)

- A. Our faith must be in Christ alone or He profits us nothing.
- B. Our lives are on solid ground when we totally entrust our spiritual leaders with our lives.
- C. Nothing but good, honest hard work will effectively combine with our faith in Christ.
- D. We cannot be saved by grace plus works.
- E. Keeping all of the Ten Commandments must be combined with our faith in Christ to be of benefit.
- F. If Law-keeping is the basis for our standing with God, we must obey the entire Law or it is worthless.

QUESTION 55

Pause to consider what would have happened to our Christian faith if Paul had not taken a firm stand on the issue of circumcision. In your Life Notebook, write out the two most important applications that you have gleaned from your study of Galatians—one pertaining to your personal life and the other related to your ministry.

Lesson 7 Self Check

QUESTION 1

Which Old Testament character's life demonstrated that circumcision is not essential for salvation?

- A. Abraham
- B. Lot
- C. Jacob
- D. Isaac

QUESTION 2

Notice the very important secret of victory over sin in Galatians 5:16. Paul tells the Galatians to live by prayer. *True or False?*

QUESTION 3

God's plan for making me more like Christ means that on a daily, moment-by-moment basis I must do what?

- A. Be more diligent and disciplined in my daily walk.
- B. Produce more fruit of the Spirit in my life.
- C. Rely on the Holy Spirit to lead me step by step.
- D. Try harder to fulfill the Law on a daily basis.

QUESTION 4

Galatians 5:18 gives the key to victory over sin. It is being led by the Spirit. *True or False?*

QUESTION 5

When is it most likely that Paul preached circumcision as necessary?

- A. In the early days of his gospel ministry
- B. At the time he had Timothy circumcised
- C. Before his conversion to Christ
- D. When his audience consisted entirely of Jewish Christians

QUESTION 6

The inner battle in the life of the Christian is a conflict between knowledge and will. *True or False?*

QUESTION 7

The "law" of Christ is that we love one another. *True or False?*

QUESTION 8

According to Galatians 5:24, when a Christian has freedom from the law and the ability to produce the fruit of the Spirit, he has overcome the flesh. *True or False?*

QUESTION 9

The Christian's crucifixion of the flesh is something that happened to him by virtue of union with Christ in the crucifixion. *True or False?*

QUESTION 10

Why did Paul object to circumcision for the Gentile Christians in Galatia?

- A. Because most Gentiles were taught to distrust other religious practices
- B. Because the Judaizers were adding circumcision to Christ's redemptive work
- C. Because there were too many cultural obstacles in Galatia and Paul's time was limited
- D. Because it would cause division and disunity and harm the testimony of believers

Unit 2 Exam: Romans and Galatians

QUESTION 1

What was Paul's reason for visiting Jerusalem with Barnabas and Titus?

- A. To present the problem of whether or not Gentile converts should be circumcised
- B. To bring a financial gift collected from the churches
- C. To explain why he believed he was an apostle, just as they were
- D. To visit old friends who were experiencing a new spiritual vitality

QUESTION 2

Why did Paul meet with the church leaders in Jerusalem?

- A. To deliver a passionate message against the Judaizers
- B. To present his gospel to them privately
- C. To correct their behavior
- D. To ask for financial support

QUESTION 3

What reason did Paul give for Peter's withdrawal from the Gentiles?

- A. God instructed him.
- B. Peter was proud.
- C. The Gentiles were unclean.
- D. Peter was afraid for the Judaizers.

QUESTION 4

If a person relies on keeping the Law to receive justification before God, how much of the Law must he obey (Gal 3:10)?

- A. All of it
- B. He must be sincere and do the best he can.
- C. While he cannot keep it all, God is merciful and will take into account his heart attitude.
- D. All of the above

QUESTION 5

How many covenants are discussed in Hebrews 9:15-22?

- A. One
- B. Two
- C. Three
- D. Four

QUESTION 6

The Law was to be in effect from the time of

- A. Adam until Christ
- B. Abraham until Christ
- C. Moses until Christ
- D. Jacob until Jesus

QUESTION 7

According to Galatians 3:19-21, the purpose of the Law was _____.

- A. To give salvation
- B. To reveal transgressions
- C. To give life a correct direction
- D. To harden man's heart

QUESTION 8

According to Galatians 4:1, which of the following statements concerning the rights and opportunities of the Jewish child and a slave is true?

- A. The child has greater rights.
- B. The slave has greater rights.
- C. They have the same rights.
- D. Neither have rights.

QUESTION 9

Who were the heirs who would receive the benefit of the Covenant of Promise?

- A. Those who were Abraham's children
- B. Those who were in Christ
- C. Those who were freed slaves
- D. Those who were baptized

QUESTION 10

What is the evidence of sonship in God's family?

- A. Adoption as sons
- B. Redemption
- C. Justification
- D. The presence of the Holy Spirit

QUESTION 11

In Acts 7, Stephen shows how God revealed Himself to His followers, even while they were in foreign lands. He used this as an argument against ceremonial national religion. Which of the following did not occur?

- A. Abraham in Mesopotamia
- B. Joseph in Egypt
- C. Moses in Midian
- D. Jacob in Egypt

QUESTION 12

Why was Paul opposed to circumcision in the case of the Gentiles?

- A. Their cultural background would make it confusing to them.
- B. They would be hurting their chances of entering into heaven.
- C. He was against making circumcision necessary for salvation.
- D. He had not yet taught them enough on the subject.

QUESTION 13

According to Galatians 5:7, what effect did the Judaizer's message have on the Galatian believers?

- A. It made them more confident in Paul's message.
- B. It prevented them from obeying the truth.
- C. It brought them joy.
- D. It made them wary of false teaching.

QUESTION 14

How should the principles for the support of Christian ministers found in Galatians 6:6, Romans 15:26-27, and 1 Corinthians 9:4-14 apply today?

- A. They should be financially supported by Jesus' followers.
- B. They should NOT be financially supported by Jesus' followers.
- C. They should be only partially supported by Jesus' followers.
- D. They should not expect Jesus' followers to financially support them.

QUESTION 15

When is it most likely that Paul preached circumcision as necessary?

- A. At the time he had Timothy circumcised
- B. In the early days of his gospel ministry
- C. When his audience consisted entirely of Jewish Christians
- D. Before his conversion to Christ

QUESTION 16

In Galatians 2:2, Paul says he went to Jerusalem because he received a letter. *True or False?*

QUESTION 17

According to Galatians 2:21, it is possible for a person to be saved by the Law. *True or False?*

QUESTION 18

The death of Jesus made the new covenant's promise of the Spirit void Gal 3:14). *True or False?*

QUESTION 19

The covenant given to Abraham was NOT canceled by the Mosaic covenant. *True or False?*

QUESTION 20

The tabernacle with its furnishings and sacrifices were some of the objects used in worship by God's people when they were under the Law. *True or False?*

QUESTION 21

The inner battle of the life of the Christian is a conflict between knowledge and will. *True or False?*

QUESTION 22

In Galatians 2:20, what does Paul state that the Son of God did for him?

- A. I have been crucified with Christ.
- B. Christ despised me.
- C. Christ gave Himself for me.
- D. Christ lives in me.

QUESTION 23

According to Galatians 3:11, no one can be justified by what?

- A. Grace
- B. Law
- C. God the Father
- D. Jesus Christ

QUESTION 24

The condition of the woman representing the Covenant of Law was that of a slave. *True or False?*

QUESTION 25

Galatians 5:18 gives the key to victory over sin. It is in being controlled by the Law. *True or False?*

Lesson 7 Answers to Questions

QUESTION 1

- A. They would be placing themselves under bondage to the Law.
- C. They would no longer be trusting in Christ alone to save them.

QUESTION 2

- B. No benefit

QUESTION 3

- C. He was against making circumcision a basis for salvation.

QUESTION 4

- B. To keep the whole Law

QUESTION 5

- B. Fallen away from grace
- D. Alienated from Christ

QUESTION 6

- A. By faith
- C. Through the Holy Spirit

QUESTION 7

- C. God's love
- E. The Holy Spirit

QUESTION 8: *Your answer*

QUESTION 9: False

QUESTION 10

- B. It prevented them from obeying the truth.

QUESTION 11: True

QUESTION 12

- A. The "yeast" should be removed before the whole "batch" is affected.
- C. Church leaders must guard against false teaching and false teachers.
- D. A little error can lead many astray.
- E. False teaching is destructive if it is not detected in time.

QUESTION 13

- C. Before his conversion to Christ

QUESTION 14

- B. Pride in human accomplishment is eliminated.
- C. Only faith in Christ's death would be necessary.

QUESTION 15: Agitators

QUESTION 16

- B. Prevented you from obeying the truth
- C. Bewitched or deceived you
- E. Disturbing you and wanting to distort the gospel of Christ

QUESTION 17

- A. Their teaching was not only troubling Paul but the church as well.
- C. Their teaching was hindering the spiritual progress of Christians.
- D. Their teaching was perverting the gospel.
- F. Their teaching was turning people away from Christ.

QUESTION 18

- B. Through love, serve one another.
- C. Do not make provision to indulge the flesh.

QUESTION 19: True

QUESTION 20: Love

QUESTION 21

C. Love one another.

QUESTION 22

<i>Probable Factions</i>	<i>Beliefs</i>
The Paul Party	Justification by faith alone
The Judaizers	Add Law to faith in Christ as basis for justification
The Anti-Law Party	Once justified by faith alone, there was no law or other control over their behavior.

QUESTION 23

B. Sacrificial love

QUESTION 24: Spirit**QUESTION 25**

B. Led by the Spirit

QUESTION 26

A. Spirit and flesh

QUESTION 27: *Your answer***QUESTION 28**

A. The power of the lusts of the flesh

C. The Law

D. The law of sin and death

QUESTION 29

E. The Spirit and Love

QUESTION 30

A. Factions and selfish rivalries

B. Jealousy and rivalry

D. Quarrels and envy

E. Filthiness and indecency

QUESTION 31: *Your answer***QUESTION 32:** *Your answer***QUESTION 33:** Crucified**QUESTION 34**

C. Rely on the Holy Spirit to lead him step by step.

QUESTION 35

D. The presence of the Holy Spirit

QUESTION 36

A. Self-control marks my inner thought life as well as my outward actions.

B. Your general daily outlook, attitude, and demeanor overflow with love, joy, and peace.

C. You do not hold on to bitterness toward others.

D. Others observe a Christ-like way of relating to people in your daily life.

E. You relate to others with patience, kindness and goodness.

F. You are gentle with those you find irritating or difficult.

QUESTION 37

B. Gentleness

QUESTION 38: True**QUESTION 39**

A. It follows Christ's pattern of taking our sin and guilt upon Himself.

B. It follows the leading of the Holy Spirit to love our brothers and sisters.

D. It reminds us of the danger sin presents to each of us and our need for grace.

QUESTION 40: Love

QUESTION 41

- A. Help them with practical needs.
- B. Help them through prayer support.
- C. Help them through encouraging words and supportive deeds.
- D. Help provide their financial needs.

QUESTION 42

- A. Servants of Christ should be financially supported by His followers.

QUESTION 43

- D. Corruption

QUESTION 44: *Your answer should be one of the following:*

Eternal, Everlasting

QUESTION 45: *Your answer***QUESTION 46**

- C. Those in the family of faith

QUESTION 47: *Your answer***QUESTION 48**

- A. They were motivated to make a good outward impression.
- B. They were motivated by the desire to boast about the number of people they won over to their point of view.
- C. They were motivated by fear of persecution because of the message of the cross.

QUESTION 49

- C. The sufficiency of Christ's work on the Cross

QUESTION 50

- B. The message of faith in Christ

QUESTION 51: *Your answer***QUESTION 52**

<i>Argument</i>	<i>Chapters in Galatians</i>
Practical or Moral	Galatians 5–6
From History	Galatians 1–2
From Theology	Galatians 3–4

QUESTION 53

- B. Because the Judaizers were adding circumcision to Christ's redemptive work

QUESTION 54

- A. Our faith must be in Christ alone or He profits us nothing.
- D. We cannot be saved by grace plus works.
- F. If Law-keeping is the basis for our standing with God, we must obey the entire Law or it is worthless.

QUESTION 55: *Your answer*

Lesson 7 Self Check Answers

QUESTION 1

A. Abraham

QUESTION 2: False

QUESTION 3

C. Rely on the Holy Spirit to lead me step by step.

QUESTION 4: True

QUESTION 5

C. Before his conversion to Christ

QUESTION 6: False

QUESTION 7: True

QUESTION 8: False

QUESTION 9: True

QUESTION 10

B. Because the Judaizers were adding circumcision to Christ's redemptive work

Unit 2 Exam Answers

QUESTION 1

- A. To present the problem of whether or not Gentile converts should be circumcised

QUESTION 2

- B. To present his gospel to them privately

QUESTION 3

- D. Peter was afraid for the Judaizers.

QUESTION 4

- A. All of it

QUESTION 5

- B. Two

QUESTION 6

- C. Moses until Christ

QUESTION 7

- B. To reveal transgressions

QUESTION 8

- C. They have the same rights.

QUESTION 9

- B. Those who were in Christ

QUESTION 10

- D. The presence of the Holy Spirit

QUESTION 11

- D. Jacob in Egypt

QUESTION 12

- C. He was against making circumcision necessary for salvation.

QUESTION 13

- B. It prevented them from obeying the truth.

QUESTION 14

- A. They should be financially supported by Jesus' followers.

QUESTION 15

- D. Before his conversion to Christ

QUESTION 16: False

QUESTION 17: False

QUESTION 18: False

QUESTION 19: True

QUESTION 20: True

QUESTION 21: False

QUESTION 22

- C. Christ gave Himself for me.

QUESTION 23

- B. Law

QUESTION 24: True

QUESTION 25: False

Unit 3: Paul Explains His Gospel

You have finished your study of Galatians and are about to begin studying Romans. Martin Luther, the great leader of the Reformation, called it the chief book of the New Testament, and the purest Gospel. He said that it could never be read or studied too much. In fact, the more it is handled, the more precious it becomes and the better it tastes.

In Galatians, Paul defended his gospel against the legalism of the Judaizers, but he did not attempt to present a complete and systematic statement of his theology. In the epistle to the Romans, we find this kind of presentation.

In the five lessons of this unit, you will study Romans 1–8, in which Paul presents a detailed development of the doctrine of salvation.

Then in Unit 2, you will examine Romans 9–16 and discover ways that this doctrine applies to our daily walk as Christians.

Lesson 8: Introduction and Preview (Rom 1:17; 15:14–16:27)

Lesson Introduction

As you begin your study of Romans, it is important that you be able to answer certain background questions. To whom was Paul writing? Where were they located? Where was Paul located? Why was he writing? What were his main topics or themes? By studying this lesson carefully, you will establish a good foundation that will make it easier to understand the message of each chapter of the epistle.

Lesson Objectives

Topic 1 presents background information about Paul’s epistle to the Romans.

In Topic 1, you will observe...

- The theological, spiritual, and practical value of this letter
- The reasons why Paul wrote this letter
- Important characteristics of the church at Rome
- The principal topics that Paul addresses in this letter
- The development of Paul’s thought in the letter

Topic 2 summarizes the main points in Paul’s introduction to the epistle.

In Topic 2, you will discover...

- How Paul’s greeting provides additional background information about this letter
- How Paul’s proposed visit demonstrates characteristics of a good minister of the gospel
- How the theme of this letter can be identified by observing Paul’s use of the term “faith”

Lesson Outline

Topic 1: Background Information

Value of the Epistle

Paul's Reasons for Writing (15:14-33)

The Church at Rome (16:1-16)

Message of the Epistle

Preview of the Epistle

Topic 2: Paul’s Introduction to the Epistle (1:1-17)

Greetings (1:1-7)

Paul's Proposed Visit (1:8-15)

Theme of the Epistle (1:16-17)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study before starting each lesson. Refer back to it as necessary.

Polemic - an aggressive argument. In Romans and Galatians, Paul's polemic presents the doctrine of justification by faith and defends it against the teaching of the Judaizers.

Topic 1: Background Information

In this section you will begin to learn about the Christians in Rome and about Paul's concerns as he sat down to write his epistle to them. You will also receive a brief overview of the main concepts covered in Romans and observe step-by-step how Paul develops his argument in the epistle.

Value of the Epistle

Objective 1 – At the end of this topic, you will be able to list the theological, spiritual, and practical value of the epistle to the Romans and state your objectives in studying it.

If you have doctrinal questions that you cannot answer, look for their answers in Romans. Your study of Galatians provides a good foundation for studying this epistle. The similarity of theme and subject matter in Romans and Galatians will help you find the answers to most of your questions.

The theological value of Romans is great. It is the foundational document of the whole Pauline system of truth and teaching. This book of the Bible provides us with the most systematic and complete theological presentation of the gospel. You will have a much deeper understanding of Christ's redemptive work and appreciation for it when you finish this study.

The spiritual value is equally great. Romans sheds light on the Christian way of life in a way that will be of great personal value to you. The source of strength and the secret of victorious Christian living are important themes in this epistle.

The practical value of the epistle lies in the definite picture painted of what Christianity really is. The latter portion of the epistle gives many important principles for everyday Christian living.

As you study these lessons, pray that the Holy Spirit will make Romans a source of spiritual enrichment to your personal life and a powerful tool for use in your ministry.

QUESTION 1

In which book of the Bible will you find the most systematic and complete theological presentation of the gospel?

- A. Gospel of Luke
- B. Gospel of John
- C. Epistle to the Galatians
- D. Epistle to the Romans

QUESTION 2

In your Life Notebook, briefly state three values of Romans as labeled below.

Theological:

Spiritual:

Practical:

QUESTION 3

Romans and Galatians are quite different in their theme and subject matter. *True or False?*

QUESTION 4

Galatians is primarily a defense of the gospel, whereas Romans is primarily an exposition of the gospel. *True or False?*

Paul's Reasons for Writing (Rom 15:14-33)

Objective 2 – At the end of this topic, you will be able to state when, where, and why Paul wrote his epistle to the Romans.

Do you remember the three things that we really need to know in order to understand any letter? We need to know something about the writer, something about the person to whom the letter is written, and the reason why the letter was written. We have already studied Paul, the apostle to the Gentiles. You have seen how God prepared him to write this important exposition of the Christian faith. Even the problem with the Judaizers and his letter to the Galatians helped him develop the clear presentation that we have in Romans.

Paul spent the ten years from AD 47 to 57 evangelizing the countries bordering the Aegean Sea. Notice on the accompanying map that this sea lies between the Black Sea and the Mediterranean. It separates Europe from Asia. On the European side (in what is now Greece) Paul and his companions were preaching the gospel and planting churches in the principal cities of the Roman provinces of Macedonia and Achaia. On the Asian side (in what is now Turkey), they carried out the same work in the provinces of Galatia and Asia. Paul planted churches in Iconium, Philippi, Thessalonica, Corinth, and Ephesus and left them in the care of spiritual leaders.

Paul spent the winter of AD 56-57 in Corinth at the home of his friend and convert Gaius (Acts 20:3; 1 Cor 16:16). His apostolic mission of taking the gospel to the Aegean lands was completed. Paul was looking for new fields to evangelize. He was a pioneer by choice (see Rom 15:18-24) and wanted to preach where people did not yet know Jesus Christ. He decided to go to Spain, the oldest Roman colony in the west and the center of Roman civilization in those parts.

The journey to Spain would give Paul the opportunity to visit Rome on the way. He did not plan to stay long or do much preaching in Rome because there was



already a thriving church in that city. He was looking forward to fellowship with the Christians in Rome—encouraging them spiritually and being encouraged by them—before going on to Spain.

Paul had several good reasons for writing the epistle to the Romans. First, God inspired him to write it. Second, we know from Romans 16 that Paul had several personal friends and former fellow-workers who were now leaders of local congregations in Rome. He would naturally want to send them word that he planned to visit them. In addition, they would greatly appreciate a basic presentation of the gospel that they could teach to their congregations. You remember that the churches that Paul founded owed a great deal of their spiritual development to the teaching that he sent them in his letters.

Finally, there was always the possibility of problems with the Judaizers; they opposed Paul wherever he went. They also spread false reports about his teaching. Perhaps Paul wanted to be one step ahead of them on this occasion. The Lord led him to send the Roman Christians the full exposition of the gospel he preached. They could study this before he arrived. Then if they had any questions, he could answer them while he was there. If the Judaizers tried to stir up opposition or turn the Romans away from the true gospel, they would already be prepared to stand firmly for the faith.

So, during the early days of AD 57, eight years after writing Galatians, Paul dictated to his friend Tertius a letter for the Christians in Rome, the capital of the empire. In this epistle, he explained the reason for his proposed visit and provided the churches there with a full statement of the gospel as he understood it and proclaimed it.

QUESTION 5

Name four provinces Paul evangelized between AD 47 and 57. (*Select all that apply.*)

- A. Rome
- B. Macedonia
- C. Achaia
- D. Asia
- E. Galatia
- F. Bithynia

QUESTION 6

What new field did Paul plan to visit for pioneer evangelism?

- A. Rome
- B. Ephesus
- C. Jerusalem
- D. Spain

QUESTION 7

What was the relationship between Paul's choice of missionary field and his epistle to the Romans?

- A. Paul wrote to the Roman Christians to let them know he was coming to live and minister to them.
- B. Paul wrote to the Roman Christians to ask them to financially support his ministry in Jerusalem.
- C. Paul wrote to the Roman Christians to ask them to send helpers to assist him in his ministry.
- D. Paul wrote to the Roman Christians to let them know he would visit them on his way to Spain.

QUESTION 8

In what year and from what city did Paul write his letter to the Romans?

- A. AD 57 from Philippi
- B. AD 58 from Philippi
- C. AD 57 from Corinth
- D. AD 58 from Corinth

The Church at Rome (Rom 16:1-16)

Objective 3 – At the end of this topic, you will be able to list three ways in which the church at Rome may have begun, and to identify in Romans 16 four observations about the church there.

We are not sure how the church at Rome began. We do know that some of the Christians living there accepted Christ before Paul was converted (see Rom 16:7). Wherever Christians went, they told people about Jesus. They met together in their homes for prayer, reading the Septuagint (Greek Old Testament), and fellowship. As more people accepted Christ, these home congregations multiplied all over the city.

QUESTION 9

Read Acts 2:5-11. What idea does this give you as to who first took the gospel to Rome?

Many people believe that some of the pilgrims present in Jerusalem for the feast of Pentecost in AD 30 heard Peter preach the gospel, were converted and filled with the Holy Spirit, and took the good news back to Rome. You can learn about this by reading Acts 2:1-12.

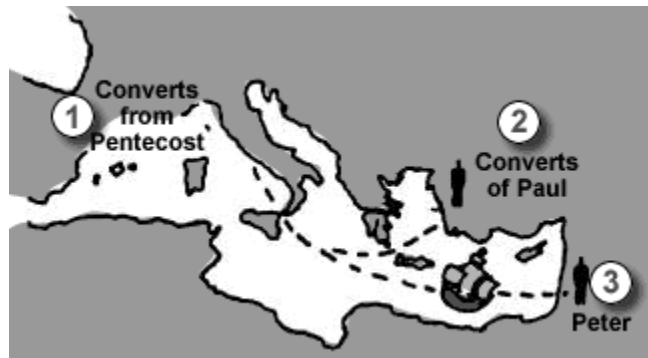
Because Rome was the capital of the empire there were many opportunities for the gospel message to be brought to the people there. People frequently traveled between Rome and

its provinces. In English, we still have the saying, “All roads lead to Rome.” As Christian churches were established in such great population centers as Jerusalem, Antioch, Thessalonica, Philippi, Corinth, and Ephesus, many of the converts would visit the capital and tell their friends there about Christ.

You can see in Romans 16:3-16 that Paul had many friends in the church at Rome, although he had never been there. He sent greetings to people that he had met in different places. Some of them had been converted under his ministry but were now living in Rome.

Read Romans 16 and observe as many details as you can about the early Christian church.

Did you notice that the church met in the homes of the believers? The names inform us that the members were probably from many nationalities: Roman, Jewish, Greek, Asian, and Persian. Some of Paul’s tribal kinsmen, who had been converted before he was, were there. The first convert from Achaia (or rather, the province of Greece) was there. Several women are mentioned as having an important part in God’s work. Do you wish Paul had told us more about Phoebe when he recommended her so highly to the church? Some think she was a Christian businesswoman who took Paul’s letter to Rome on one of her business



trips. Some suggest she may have been a legal representative who defended the persecuted Christians in court.

Now read Romans 16:1-16 again in the light of these observations. A third possibility about the origin of the Christian church in Rome is the tradition that Peter went there and preached the gospel. Many people believe that he took the good news to the Jews living in Rome and founded the church.

The original group of believers in Rome most likely consisted of Jewish Christians. There was a Jewish community in Rome as early as the second century BC. The Roman government expelled the Jews from the city at least twice but later allowed them to return. Aquila and Priscilla (Paul's fellow workers in Corinth) were forced to leave Rome when the emperor Claudius ordered the Jews to leave (see Acts 18:2). It is possible that they were already Christians before they met Paul. Later, they returned to Rome and were among the church leaders to whom Paul sent his special greetings in this epistle (see Rom 16:3-5). Paul mentions also some of his Jewish kinsmen in Romans 16:7, 11.

In Romans 9; 10; 11, Paul's discussion about Israel leads us to believe that there were some Jews in the Roman church. However, by the time Paul wrote this epistle in AD 57, Gentile Christians seemed to outnumber the Jews in the church at Rome. Perhaps this was one reason why Paul felt the responsibility of sending them this thorough exposition of the gospel.

QUESTION 10

Paul seems to be writing mainly to the Jews in Romans 1:5-6, 13 and Romans 11:13, 25-30. *True or False?*

QUESTION 11

What are three possible ways that the church in Rome began? *(Select all that apply.)*

- A. By missionaries sent to Rome from the church in Jerusalem.
- B. By converts from Paul's ministry who went to Rome.
- C. By Jews reading Paul's earlier letters.
- D. By the ministry of Peter in Rome.
- E. By the testimony of Jews from Rome converted in Jerusalem during Pentecost.

When Paul finally reached Rome three years after writing this epistle, the circumstances were very different from those he had planned. While in Jerusalem, he had been accused of speaking against the temple and was put in prison. Paul finally appealed to have his case transferred to the jurisdiction of the emperor in Rome. On the way there as a prisoner, he was shipwrecked and spent a winter on the island of Malta. He reached Rome in AD 60.

The history of Paul's ministry in Acts ends abruptly after telling us that he spent two years in Rome under house arrest. In Acts 28:30-31, we see that during these two years Paul was preaching and teaching about Jesus Christ with all confidence.

What happened at the end of these two years is uncertain. From his letters, it seems that he was released after his trial and was able to travel again in the ministry for a short time. Soon afterwards, when a new persecution arose, it seems certain that he was arrested again and sentenced to death at Rome as a leader of the Christians. Paul was led out of the city and beheaded, but the persecution did not destroy Christianity in Rome. The church continued to grow and flourish in that great city.

Message of the Epistle

Objective 4 – At the end of this topic, you will be able to list at least five important topics that Paul discusses in both Galatians and Romans.

Romans was the last epistle Paul wrote before his imprisonment. Its theme and content are more similar to those of Galatians than to those of any other epistle. Galatians was written after Paul's first missionary journey; Romans was written after the third. During the intervening eight years of ministry, Paul had developed more thoroughly the truths that he had written so urgently to the Galatians. Now, at almost sixty years of age, Paul writes a systematic theological presentation of the teaching that he had given the Galatians.

The heart of Paul's gospel is the theme of justification by faith. We find in Romans an expanded teaching of this great doctrine of the Scriptures. In Galatians, the emphasis was on the fact that we are saved not by works of the law but by faith in Christ. In Romans, we see the doctrine of justification by faith from a different viewpoint and with a different emphasis—the righteousness of God. The same theme is discussed, but the emphasis is on faith as the way in which the righteousness of God is revealed.

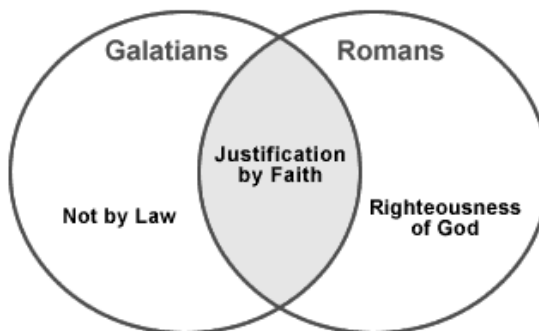
QUESTION 12

What is the main theme of Romans?

- A. The place of the law
- B. God's holiness
- C. Justification by faith
- D. Paul's apostolic authority

Two Emphases:

Besides the main theme, you will find many subtopics or points of doctrine in Romans that you have already studied in Galatians. Faith is contrasted with works in Romans 3–4. Flesh (self-effort) is contrasted with the Spirit in Romans 7–8. Abraham is presented as a man of faith, and God's promise to Abraham is linked with the gospel. Paul discusses again the theme of divine love. The doctrine of the crucified Messiah and the significance of His work was mentioned briefly in Galatians and is presented more clearly in Romans. Both speak of circumcision and the Christian's relationship to the law.



In Romans, Paul discusses some additional doctrines, too. Besides the question "How can a man be just with God?" he deals with such questions as: "What is the significance of Israel in history?" "What should the attitude of Gentile Christians be toward the Jews?" and "What are the practical evidences of Christian character?" Paul's answers to these questions provide us with a wealth of spiritual truth.

Chart of Topics

GALATIANS	GALATIANS AND ROMANS	ROMANS
Defense of Apostleship	Justification by Faith	Origin of Sin
Testimony of Conversion	Faith Versus Works	Universal Condemnation
Judaizers	Spirit Versus Flesh	Scope of Salvation
Conflict With Peter	Failure of Self-Effort	Israel's Destiny
Concern for Galatians	Promise to Abraham	Concern for Israel
Sarah and Hagar	Plan of Salvation	Jews and Gentiles
Servants and Sons	Divine Love	Government
	Union With Christ	Weak Christians
	Circumcision	Personal Plans
	Relationship to Law	Missions and Offerings
	Relationship to Others	Congratulations
	Water Baptism	Personal Greetings
	False Teachers	

Paul uses two sets of contrasts in both Romans and Galatians. They are: “by faith—not by works” and “by the Holy Spirit—not by flesh.” He teaches that the Christian is justified by faith, not by anything he does (Rom 1:17). He goes on to teach that the Christian’s life is to be controlled not by fleshly desires, but by the Holy Spirit (Rom 8:9).

QUESTION 13

Which expression describes how we are to live the Christian life?

- A. “By faith—not by works”
- B. “By the Holy Spirit—not by flesh”
- C. “By the Law—not by grace”
- D. “By our feelings—not by the Word of God”

QUESTION 14

Paul uses the expression “by faith—not by works” to describe how we are justified. *True or False?*

QUESTION 15

Which is NOT one of the doctrinal topics that Paul develops in both these epistles?

- A. The value of circumcision
- B. The promise of Abraham
- C. Abraham justified by faith
- D. The Second Coming
- E. The crucified Messiah
- F. Divine love

Preview of the Epistle

Objective 5 – At the end of this topic, you will have an overall understanding of the development of Paul's thought in Romans by reading it straight through with the help of an outline.

In the Galatians course you were assigned preliminary readings with an outline. Now you are ready to follow the same steps with Romans. Doing this will help you see the epistle better as a whole and understand more clearly the development of Paul's thought, then you will be prepared for a detailed study of Romans.

First, read the outline of Romans.

Outline of Romans

Paul's Introduction to the Epistle		Romans 1:1-17
Greetings		1:1-7
Paul's Proposed Visit		1:8-15
Theme of the Epistle		1:16-17
Man's Need of Salvation		Romans 1:18 - 3:20
Wrath of God Revealed		1:18
Gentiles Condemned		1:19-32
▪ General Revelation of God		1:19-20
▪ Rejection of Truth		1:21-32
Self-righteous People Condemned		2:1-16
▪ Self-deceived and Self-condemned		2:1-6
▪ Principles of Judgement Revealed		2:7-16
Jews Condemned		2:17 - 3:8
▪ Advantages and Responsibility		2:17-29
▪ Questions and Conclusion		3:1-8
All the World Condemned		3:9-20
God's Provision for Salvation		Romans 3:21 - 5:21
Justification by Faith in Christ		3:21-31
▪ Revelation of God's Righteousness		3:21-26
▪ Justification Only by Faith		3:27-31
Justification in the Old Testament		4:1-25
▪ Abraham Justified by Faith		4:1-5
▪ Blessings of Imputed Righteousness		4:6-8
▪ Righteousness for Gentiles Too		4:9-25
Blessings Provided by Justification		5:1-11
Victory Over Sin and Death		5:12-21
▪ Sin and Death Through Adam		5:12-14
▪ Righteousness and Life in Christ		5:15-21
A New Life of Freedom		Romans 6-7
Freedom From Sin		6:1-23
▪ Death and Resurrection		6:1-10
▪ Victory Through Faith		6:11-14
▪ Choice of a New Master		6:15-23
Freedom From the Law		7:1-13
▪ Death and a New Marriage		7:1-6
▪ Functions of the Law		7:7-13
Freedom Not Reached by Self-Effort		7:14-25

Life in the Spirit		Romans 8
Victory in the Spirit of Life		8:1-13
▪ Victory Over Sin and Death		8:1-4
▪ Victory Over the Flesh		8:4-9
▪ Resumption Life		8:10-13
Spirit of Adoption for Sons of God		8:14-16
Suffering and Glory		8:17-18
Redemption of the Body		8:19-25
Help in Prayer		8:26-27
Perfection of Our Salvation		8:28-39
▪ Scope of the Father's Plan		8:28-30
▪ Security in the Father's Love		8:31-39
The Gospel for Jews and Gentiles		Romans 9-11
God's Chosen People		9:1-29
▪ Paul's Concern for Israel		9:1-5
▪ Chosen in God's Mercy		9:6-22
▪ Chosen from Jews and Gentiles		9:23-29
Salvation Only by Faith		9:30 - 10:11
▪ Israel's Tragic Unbelief		9:30 - 10:3
▪ Man's Part in Salvation		10:4-11
God's Plan for Jews and Gentiles		10:12 - 11:36
▪ World Evangelism		10:12-21
▪ Not Total Rejection of Israel		11:1-16
▪ Gentiles Grafted In		11:17-25
▪ Israel Revived and Restored		11:25-31
▪ Riches of God's Wisdom		11:32-36
The Gospel and the Christian		Romans 12-13
Dedication and Transformation		12:1-21
▪ Attitude Toward God		12:1-2
▪ Attitudes Toward Self		12:3-8
▪ Attitudes Toward Others		12:9-21
Relationships With the World		13:1-14
▪ Good Citizenship		13:1-7
▪ Actions Determined by Love		13:8-10
▪ Wise Use of Time		13:11-14
The Gospel and the Church		Romans 14-16
Brotherly Love in the Church		14:1 - 15:12
▪ Not Judging and Quarrelling		14:1-13
▪ Not Causing Others to Stumble		14:13-23
▪ Helping and Pleasing Others		15:1-6
▪ Accepting Others		15:7-12
Responsibilities of the Church		15:13-33
▪ Teaching and Spirituality		15:13-15
▪ World Evangelism		15:15-21
▪ Offerings		15:22-29
▪ Prayer		15:30-33
Christian Fellowship		16:1-27
▪ Recognition and Commendation		16:1-16
▪ Warning Against Divisions		16:17-20
▪ Fellowship Between Churches		16:21-24
▪ Glory to God		16:25-27

Next, imagine that you are a Roman soldier converted under Paul's ministry while you were stationed in Corinth, but you had to return to Rome before you could learn very much Christian doctrine. Now you are trying to tell your friends about God and salvation. They worship many gods. One philosopher friend is very interested, but you cannot answer his questions. Then one day Priscilla and Aquila tell you that they

have received a letter from Paul and that he sends his greetings to the church in Rome. Priscilla and Aquila say that Paul wants them to share the letter with you and the others who meet in their home (Rom 16:3-5).

You are now ready to read the entire epistle, Romans 1–16. Refer to the outline of Romans as you read.



Topic 2: Paul's Introduction to the Epistle (Rom 1:1-17)

The first seventeen verses of Romans 1 provide additional background information about Paul and the subject, or theme, of his epistle. They also identify the persons to whom he is writing. In this section of Lesson 1, you will also encounter helpful ministry principles as you read Paul's discussion about his planned trip to Rome.

Greetings (Rom 1:1-7)

Objective 6 – At the end of this topic, you will be able to point out important information in Romans 1:1-7 about the writer, the subject of the epistle, and the persons to whom it is addressed.

The opening salutation in Romans is longer than that in any other Pauline epistle. The reason for this may be that Paul was not the founder of this church and, as far as we know, had never visited Rome. However, it is interesting to note that the Galatian epistle also has a very long salutation. The reason for this may be the nature of both these epistles. They both contain a strong polemic. In both letters, Paul uses a fairly long introduction to lay a foundation for the argument that is to follow.

The Writer

In most of his epistles, Paul begins with mention of his apostolic office, but here he starts with a different description of himself. Compare Romans 1:1 with 1 Corinthians 1:1; 2 Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1 Timothy 1:1; 2 Timothy 1:1.

QUESTION 16

What title does Paul use for himself in Romans that is not found in the other verses?

Paul emphasizes here his commitment to Christ Jesus as Lord. The word *servant* in the Old Testament was used to describe Abraham, Moses, David, and the prophets. They were “servants of the Lord.” Paul's use of this expression stresses the lordship of Jesus Christ. He does not hesitate to put Jesus in the position of the “Lord” of the Old Testament.

The word Paul uses for *servant* in the Greek language means “bondservant,” or literally, “one who is bound.” A bondservant is a slave. Paul was not a hired servant with a temporary contract. He had voluntarily given up his personal liberty and had committed his life freely and fully to his Master. Paul says that he is a servant of Jesus Christ set apart for the gospel of God. Paul is not only set apart or committed to the message, but he is also a “sent one,” an apostle commissioned to proclaim this good news to the Gentiles.

The sense of the call of God and commitment to the gospel are both vitally important for a minister of the gospel. Can you testify to a similar call and sense of mission as Paul does in Romans 1:1?

Your commitment to Jesus Christ and separation to the gospel will be of prime importance in your ministry. Perhaps you would like to think and pray about this right now. Commit yourself wholly to the Lord Jesus Christ, to the gospel of God, and to the mission that He has for you.

The Subject

In Romans 1:1-4, we have a good definition of the gospel, the good news that Paul is writing about. Romans 1:1 gives us Paul's foundation for the gospel that he presents in this epistle. With the words *gospel of God* Paul announces two important truths. First, he tells us that the good news of the gospel is about God. Compare this with Romans 1:17. The gospel reveals the righteousness of God. Second, he says that the gospel has a divine origin; it is the gospel of *God*.

QUESTION 17

According to Romans 1:3, the theme of Paul's gospel is the holiness of the saints. *True or False?*

The good news is a person, not a formula. It is the Lord Jesus Christ. Paul was committed to a person, not to an ideal or philosophy. He was commissioned to preach about a person, not a religion. He declared the good news. Religion is not good news. The good news is that God, in the person of Jesus Christ, has come to men on a redemptive mission (see Jn 1:1 and Jn 1:14). God has visited this earth; this is the heart of the gospel message. This is why Paul fills these first seven verses of his epistle with a presentation of Jesus Christ as Lord. He is the gospel.

QUESTION 18

Read Romans 1:1-7, noting the titles given to Jesus that show His deity. Which of the following does not refer to His deity?

- A. His Son
- B. Christ our Lord
- C. Son of God
- D. Son of David
- E. Lord Jesus Christ

In the title the *Lord Jesus Christ* found in Romans 1:7, each word has its significance. *Jesus* is the Hebrew word meaning Savior. *Jesus* speaks of the humanity of Christ, the life and death of the man who came to earth at a certain point in history in order to save us from our sins. *Christ* means "the anointed one" (the Messiah). It speaks of Jesus' official work. He was anointed and commissioned to do a certain work. *Lord* speaks of Christ's sovereignty and deity. He is our Master, our Ruler, our King. All authority in heaven and earth has been given unto Him (see Mt 28:18).

QUESTION 19

In Romans 1:1-7 Paul offers a proof of the deity of Jesus Christ when he says, "...appointed the Son of God in power...by _____ from the dead."

QUESTION 20

Also in Romans 1:1-7 Paul refers to the humanity of Jesus when he calls Him, "..._____ of David with respect to the flesh."

Certain phrases in Romans 1:1-7 have great significance. “By the resurrection from the dead” is a statement that clearly presents a proof of the deity of Jesus Christ. “Descendant of David” is a clear reference to the humanity of Jesus.

In this opening salutation to the epistle Paul asserts that the gospel is centered in the person of Jesus Christ; it did not originate with the coming of Christ. His coming and the redemption of mankind had been promised long before that.

QUESTION 21

Read Romans 1:2. According to this verse, people heard the good news of the coming Savior in Old Testament times through _____ in the Holy Scriptures.

QUESTION 22

Read Romans 16:25-27. Paul describes the gospel as it was promised in the Old Testament as a mystery. What is the contrasting term he uses to describe his preaching of the gospel?

- A. Proclamation of Jesus Christ
- B. Revelation of the mystery
- C. Now is disclosed
- D. Prophetic Scriptures

One of those mysterious promises given to the prophets is found in 2 Samuel 7:12-16. There God promises David an eternal kingdom. This promise was fulfilled in the Messiah, who was a descendant of David and is often referred to as the Son of David. In Romans 1:3, Paul points out that Jesus was born of the royal line of David. His eternal reign will be the fulfillment of the promise made to David.

QUESTION 23

Now let’s look again at Romans 1:4 and compare it with Romans 8:11. The miracle of Christ’s resurrection took place by whose power?

- A. God the Father
- B. God the Son
- C. God the Holy Spirit
- D. All of the above

The word *appointed* in Romans 1:4 is better translated “established.” The resurrection of Jesus did not make Him the Son of God, it merely established that fact, or made it evident.

QUESTION 24

According to Romans 1:5, God made Paul an apostle for the purpose of bringing obedience of faith from among _____.

- A. All Jews
- B. All Christians
- C. All Gentiles
- D. Only the Jews

QUESTION 25

What is produced by the kind of faith mentioned in Romans 1:5?

In other words, Paul’s purpose was to bring the Gentiles to the same commitment to Jesus Christ that he had. He wanted them to become bondservants also, obedient to the Lord Jesus Christ and involved in His mission in the world. We find the principle of reproduction in this verse. Paul is committed to reproduce himself, to reproduce the same commitment to Jesus Christ in others. He is called to have “spiritual children.”

QUESTION 26

- A. Go and make disciples.
- B. Go and evangelize.
- C. Evangelize and baptize.
- D. Baptize and circumcise.

Jesus' disciples were to reproduce themselves then and in every succeeding generation!

QUESTION 29

A. Faithful men
B. Men who will be able to teach others
C. Men who are mature
D. Men who are circumcised

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applies to you. Jesus' command in Matthew 28:18-20 is for every Christian. Multiply yourself! Find someone and tell him about Christ. Consider him your spiritual child. Oversee his spiritual development and see how God will make you a blessing in your church. This is a ministry that every Christian can have and should have. Does 2 Timothy 2:2 apply to you? Of course it does.

The Persons Addressed

You have already noticed from Romans 1:5-7 that Paul is writing chiefly to Gentile Christians in Rome.

QUESTION 30

Paul describes the people to whom he is writing with three phrases in Romans 1:7. What are they? (*Select all that apply.*)

- A. Called to belong to Jesus
- B. All who are in Rome
- C. Beloved of God
- D. Called to be saints
- E. All of the above

Saints are God's holy people, set apart for Himself.

QUESTION 31

In Romans 1:7, Paul's greeting to the Romans takes the form of a blessing or prayer. What two things does he wish for them? (*Select all that apply.*)

- A. Comfort
- B. Peace
- C. Freedom
- D. Grace

In Romans 1:7, Paul's greeting to the Romans takes the form of a blessing or prayer for them: "Grace and peace from God our Father and the Lord Jesus Christ." Grace is God's free love and unmerited favor to men that is given through Jesus Christ. The peace mentioned here refers to the well-being, which such men enjoy through God's grace.

Paul's Proposed Visit (Rom 1:8-15)

Objective 7 – At the end of this topic, you will be able to list at least five characteristics of a good minister of the gospel as you see them demonstrated by Paul in Romans 1:8-15 and apply these in your own life and teaching.

You have probably noticed as you read this passage that Romans 1:8 is a "bridge" verse that unites Paul's salutation in Romans 1:1-8 with the following message about his proposed visit. It tells us more about the people to whom the letter is addressed. It is clear that Paul introduces his new subject when he says, "First of all." In this verse, he follows his usual pattern of commending the church on one of its strong points.

QUESTION 32

What traits do we learn about the Roman church from Romans 1:8?

- A. Their faith
- B. Their works
- C. Their joy and enthusiasm
- D. Their adherence to the law

Paul was thankful that in the capital city of the empire there was a “missionary church.” Notice that Paul prayed often for this church although he had never been to Rome. This is a good example for us. We should be concerned about the work of God in other areas and in other countries.

QUESTION 33

Paul longs to see these Christians to impart to them some _____. (See Rom 1:11.)

Notice that the word *impart* in Romans 1:11 may be better translated “share.” Paul uses the same Greek word in a similar statement in 1 Thessalonians 2:8. The idea is not that Paul distributes gifts, but that he shares with other Christians the gifts God has given him.

QUESTION 34

Paul wanted to minister to the Christians in Rome in order to rebuke them (Rom 1:11). *True or False?*

Does this verse bring you greater clarity on why Paul wrote his epistles, especially this one? Is this same desire a motivating force in your ministry?

Now notice an important principle for good leadership in Romans 1:12. Paul tells these Christians that they also may be a source of comfort and strength to him. There is a feeling of brotherhood between Paul and his readers, rather than a feeling of superiority on his part.

QUESTION 35

After you read Paul’s description of an ideal Christian leader in Romans 1:8-15, see how many of those characteristics you can list in your Life Notebook. Pray over this list and indicate those you would like to cultivate. The first characteristic is listed for you.

Romans 1:8: He commends people when they deserve it.

Romans 1:9:

Romans 1:10:

Romans 1:11:

Romans 1:12:

Romans 1:13:

Romans 1:14:

Romans 1:15:

Theme of the Epistle (Rom 1:16-17)

Objective 8 – At the end of this topic, you will be able to relate the theme of the epistle to the Romans to the use of the term *faith* throughout the epistle.

Romans 1:16-17 is a summary of the entire epistle. The theme of the book of Romans is the righteousness of God revealed.

Previously, we stated that religion is not good news. What does that mean? The righteousness of God has not been discovered by religion. Every religion has one basic characteristic: Its followers are trying to reach God, find God, and please God through their own efforts. *Religions* are systems of worship that reach up toward God. Is this the gospel? Is this “good news”? Would the righteousness of God be found in religion?

Paul tells us in Romans 1:17 that the righteousness of God is “revealed.” The Greek word translated “revealed” in Romans 1:17 refers to uncovering something that has been hidden. The only way that men could know about how to have right standing with God (the righteousness of God) is for God to choose to make it known. We could not recognize the rightness of God or find a way to make our lives right without a revelation from God.

The righteousness of God is revealed in the gospel. The gospel is the story of God revealing Himself to man through His Son. The story concerns the life, death, and resurrection of Jesus. All of this originated with God and was accomplished through His Son Jesus Christ. How do we receive the revelation of the righteousness of God in the gospel? Entirely by faith.

QUESTION 36

We understand the righteousness of God in the gospel because ...

- A. We work hard and study diligently.
- B. We are taught by good teachers who help us understand.
- C. God chose to reveal the truth to us.
- D. The Gospels tell a consistent, truthful story.

In what sense is the gospel “to the Jew first”? This refers to the historic order in which the gospel was offered to mankind. While the opportunity to accept the gospel was offered to mankind it was first given to the Jews, God’s chosen people (see Acts 3:25-26). When Paul says “and also to the Greek,” he is using the term *Greek* loosely as the equivalent of Gentile or non-Jew. The message was first to the Jews and then to those of every nation.

You will want to use Romans 1:16-17 often in your ministry, and its summary will help you in your study of this epistle. We recommend that you memorize these two verses now.

QUESTION 37

According to Romans 1:16, what critical thing does the gospel provide us?

- A. Archaeological information about the times of Christ
- B. Sociological insights into the times of Christ
- C. Cultural perspectives on Jesus’ parables
- D. Power for salvation

QUESTION 38

What is the condition we must meet in order to receive the benefits of the gospel?

- A. Have faith in the gospel.
- B. Observe the Law.
- C. Agree with everything Paul taught.
- D. Be circumcised.

According to Romans 1:16, the gospel provides salvation. This salvation is available to everyone who believes. Here is a clear confirmation that the only condition a person must meet in order to receive the benefits of the gospel is faith.

QUESTION 39

According to Romans 1:16, why is Paul not ashamed of the gospel?

- A. Because he was a Jew
- B. Because he was chosen to preach to the Gentiles
- C. Because he believed
- D. Because it is the power of God for salvation

The righteousness of God that is revealed in the gospel, to men who have faith in Christ, is God's own righteousness. The term *righteousness* in Romans 1:17 speaks of a standing with God that a man receives when he believes. He is declared to be "in the right" before God. This condition conforms to God's law and His own personal righteousness.

As you have seen, the principle that brings this right standing with God is faith. The words "from faith to faith" mean that the first act of faith, which brings the right standing with God, will result in a life received by the same principle of faith. Paul quotes the Old Testament to emphasize this: "The righteous man shall live by faith" (Hab 2:4). This means that the man who is declared "righteous" by God is to live a righteous life. The ruling principle of the righteous man's life is faith.

QUESTION 40

What are the two uses of the term "faith" in Romans 1:17 in connection with the theme of the Roman epistle? (*Select all that apply.*)

- A. Right standing: the crisis act of faith that results in the righteousness of God.
- B. Right motives: the absolute personal commitment to do the right thing.
- C. Right living: the continuing, active faith or life principle that produces the righteousness of God.
- D. Right thinking: the clear understanding of righteousness and unrighteousness.

QUESTION 41

What is the meaning of "righteousness" as it refers to us in Romans 1:17?

- A. Conformity to God's law
- B. Conformity to conscience
- C. Right standing with God
- D. Correct in doctrine

QUESTION 42

Where do we find the revelation of the righteousness of God?

- A. In the sincere search for truth in any religion
- B. In the Christian church
- C. In worship
- D. In the gospel of Jesus Christ

QUESTION 43

Write from memory the verses that contain the theme and summary of the Epistle to the Romans.

Lesson 8 Self Check

QUESTION 1

What relationship did Paul's choice of missionary field have with his epistle to the Romans?

- A. Paul wrote to the Roman Christians to let them know he would visit them on his way to Spain.
- B. Paul wrote to the Roman Christians to ask them to financially support his ministry in Jerusalem.
- C. Paul wrote to the Roman Christians to let them know he was coming to live and minister to them.
- D. Paul wrote to the Roman Christians to ask them to send helpers to assist him in his ministry.

QUESTION 2

Paul's epistle to the Romans is most closely related to his epistle to the Philippians. *True or False?*

QUESTION 3

Who or what is the gospel?

- A. The Law
- B. Jesus Christ
- C. Paul
- D. Circumcision

QUESTION 4

Which is NOT one of the doctrinal topics that Paul develops in Romans and Galatians?

- A. The value of circumcision
- B. The promise of Abraham
- C. Abraham justified by faith
- D. The Second Coming
- E. The crucified Messiah
- F. Divine love

QUESTION 5

In Romans 1:1-7, Paul offers a proof of the deity of Jesus Christ when he says, "appointed the Son of God in power...by the resurrection from the dead." *True or False?*

QUESTION 6

According to Romans 1:16, why is Paul not ashamed of the gospel?

- A. Because he was a Jew
- B. Because he was chosen to preach to the Gentiles
- C. Because he believed
- D. Because it is the power of God for salvation

QUESTION 7

The book of Romans is primarily a book about the defense of the gospel. *True or False?*

QUESTION 8

Jews from Rome who converted to Christianity in Jerusalem during Pentecost were probably the first individuals to take the gospel to Rome. *True or False?*

QUESTION 9

According to Romans 1:11, Paul longs to see the Christians in Rome so that he might impart to them some spiritual gift. *True or False?*

QUESTION 10

In Romans 1:17, there are two usages of the term *faith* used in connection with the theme of the Roman epistle. The crisis act of faith that brings the righteousness of God is *right living*. *True or False?*

Lesson 8 Answers to Questions

QUESTION 1

D. Epistle to the Romans

QUESTION 2: *Your answer*

QUESTION 3: False

QUESTION 4: True

QUESTION 5

B. Macedonia

C. Achaia

D. Asia

E. Galatia

QUESTION 6

D. Spain

QUESTION 7

D. Paul wrote to the Roman Christians to let them know he would visit them on his way to Spain.

QUESTION 8

C. AD 57 from Corinth

QUESTION 9: *Your answer should be similar to the following:*

The gospel may have first been taken to Rome by Jews from Rome who were converted to Christ in Jerusalem at Pentecost.

QUESTION 10: False

QUESTION 11

B. By converts from Paul's ministry who went to Rome.

D. By the ministry of Peter in Rome.

E. By the testimony of Jews from Rome converted in Jerusalem during Pentecost.

QUESTION 12

C. Justification by faith

QUESTION 13

B. "By the Holy Spirit—not by flesh"

QUESTION 14: True

QUESTION 15

D. The Second Coming

QUESTION 16: *Your answer should be one of the following:*

A slave of Jesus Christ, Slave, Servant

QUESTION 17: False

QUESTION 18

D. Son of David

QUESTION 19: Resurrection

QUESTION 20: *Your answer should be one of the following:*

Son, Descendant, Seed

QUESTION 21: *Your answer should be one of the following:*

God's prophets, His prophets, Prophets

QUESTION 22

B. Revelation of the mystery

QUESTION 23

C. God the Holy Spirit

QUESTION 24

C. All Gentiles

QUESTION 25: Obedience

QUESTION 26

- A. Go and make disciples.

QUESTION 27: *Your answer should be one of the following:*

Teach them to obey., Obedience

QUESTION 28: *Your answer should be one of the following:*

Entrust, Commit, Teach

QUESTION 29

- A. Faithful men
- B. Men who will be able to teach others

QUESTION 30

- B. All who are in Rome
- C. Beloved of God
- D. Called to be saints

QUESTION 31

- B. Peace
- D. Grace

QUESTION 32

- A. Their faith

QUESTION 33: Spiritual gift

QUESTION 34: False

QUESTION 35: *Your answer*

QUESTION 36

- C. God chose to reveal the truth to us.

QUESTION 37

- D. Power for salvation

QUESTION 38

- A. Have faith in the gospel.

QUESTION 39

- D. Because it is the power of God for salvation

QUESTION 40

- A. Right standing; the crisis act of faith that results in the righteousness of God.
- C. Right living; the continuing, active faith or life principle that produces the righteousness of God.

QUESTION 41

- C. Right standing with God

QUESTION 42

- D. In the gospel of Jesus Christ

QUESTION 43: *Your answer should be similar to the following:*

For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek. For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live."

Lesson 8 Self Check Answers

QUESTION 1

A. Paul wrote to the Roman Christians to let them know he would visit them on his way to Spain.

QUESTION 2: False

QUESTION 3

B. Jesus Christ

QUESTION 4

D. The Second Coming

QUESTION 5: True

QUESTION 6

D. Because it is the power of God for salvation

QUESTION 7: False

QUESTION 8: True

QUESTION 9: True

QUESTION 10: False

Lesson 9: Man's Need of Salvation (Rom 1:18-3:20)

Lesson Introduction

Paul begins his explanation of the gospel by showing our need of salvation. We must recognize our need before we can understand the good news that Christ will save us. Once we realize our own helplessness we can turn our lives over to the Savior.

Lesson Objectives

Topic 1 describes the wrath of God, which is the starting point for understanding man's need of salvation.

In Topic 1, you will discover...

- Basic characteristics of God's wrath
- What people of all kinds do that makes them objects of God's wrath

Topic 2 explains why the Gentiles are condemned.

In Topic 2, you will learn...

- How God has revealed Himself to all mankind through nature
- How rejection of this revealed truth has led Gentiles into false religions and sinful practices

Topic 3 explains why self-righteous people are condemned.

In Topic 3, you will learn...

- How the hypocrisy of the self-righteous leads to self-condemnation
- Several principles of future divine judgment

Topic 4 explains why the Jews are condemned.

In Topic 4, you will discover...

- The advantages and responsibilities of the Jews
- The particular failure that led to their condemnation
- Three important questions that arise in light of God's condemnation of the Jews

Topic 5 confirms that all the world is condemned.

In Topic 5, you will consider how the condemnation of the world should motivate you to minister more effectively.

Lesson Outline

Topic 1: Wrath of God Revealed (1:18)

Nature of God's Wrath

Objects of God's Wrath

Topic 2: Gentiles Condemned (1:19-32)

- General Revelation of God (1:19-20)
- Rejection of Truth (1:21-32)
- Topic 3: Self-righteous People Condemned (2:1-16)
 - Self-deceived and Self-condemned (2:1-6)
 - Principles of Judgment Revealed (2:5-16)
- Topic 4: Jews Condemned (2:17–3:8)
 - Advantages and Responsibility (2:17-29)
 - Questions and Conclusion (3:1-8)
- Topic 5: All the World Condemned (3:9-20)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Blasphemed (Rom 2:24) - spoken against irreverently.

Covetousness, etc. (Rom 1:29) - desire for what belongs to another; *Malice* - desire to harm others; *Hostility* - evil, ill will.

No partiality (Rom 2:11) - no favoritism.

Retribution - repayment, reward, recompense.

Revelation - act of God in which He makes Himself known or reveals truth.

Throats are open graves (Rom 3:13) - words like an open grave, dangerous, and corrupt.

Wrath (Rom 1:18) - strong anger.

Topic 1: Wrath of God Revealed (Rom 1:18)

In the first chapter of Romans, Paul tells us that there are two revelations from heaven. In Romans 1:16-17, you saw that the *righteousness* of God is revealed in the gospel. Now in Romans 1:18 Paul speaks of a revelation of God's *wrath*. Before we can understand the righteousness of God in His work of redemption, we must understand the wrath of God revealed from heaven.

Nature of God's Wrath (Rom 1:18)

Objective 1 – At the end of this topic, you will be able to describe the nature of God's wrath and the way in which it is expressed.

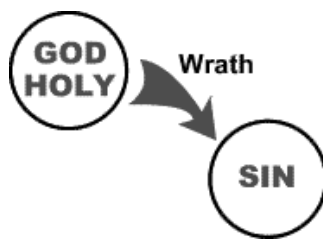
Romans 1:18 introduces the theme of this whole lesson: the need to be saved from the wrath of God and the power of sin.

Let us look now at two aspects or descriptions of God's wrath. The first describes its basic nature. The second tells us how it is expressed.

Reaction of Holiness to Sin

First, let's look at the wrath of God as the response of His holiness to wickedness and rebellion. Some people find it hard to believe that God can be wrathful or angry. They think that anger does not agree with the character of God. This is because they think of wrath in terms of human anger, which so often includes sinful passion. God's anger is not unreasonable or unjust.

Since God is holy, He is against all kinds of sin. He is good, so He opposes evil. Suppose a dog attacked your child. What emotion would you feel toward the dog? Would you stand there with a smile and watch the dog kill the child that you loved? Would it be right or wrong of you to become angry with the dog and fight against it to rescue your child? Sin destroys the sinner. God, who loves us all, does not want sin to destroy us. His very goodness makes Him react against those things that destroy His children.



You can see, then, that God's wrath is His personal response toward sin. God is holy and it is in accord with His nature to respond to sin and wickedness by manifesting His wrath. This response does not come from sinful passion, but rather from the very character of God, from His holiness.

The more we think of God's wrath as the natural reaction of His holiness toward sin, the better we can understand why no sinners will be allowed to enter His eternal home. What kind of heaven would it be if we entered there with our sins and became the constant objects of God's wrath?

Principle of Retribution

A good and just God gives people the reward they deserve for what they do. This is the principle of retribution that must operate in a moral universe. Good deeds are rewarded. Evil deeds are punished. Did you notice this principle in Galatians (Gal 6:8)? In Romans, we see God's wrath manifested as the just payment that sinners deserve for their wickedness and rebellion. Death is the just payment for sin. Those who reject God, the source of life, face death. This is the just reward and natural consequence of rejecting life. The punishment fits the offense. Men reap what they sow. "The wages of sin is death" (Rom 6:23).

The wrath of God is the response of His holiness to sin, but we see it manifested in the principle of retribution, His just punishment of sinners. Watch for this principle in the rest of this chapter. Three times you will find it expressed in the words *God gave them up*.

QUESTION 1

The nature of God's wrath is the response of His holiness to sin. *True or False?*

QUESTION 2

How would you describe the principle of retribution?

- A. The way God expresses His wrath.
- B. The way God encourages diversity in the body of Christ.
- C. The way Christians should relate to one another.
- D. The way people respond when they are under God's wrath.

QUESTION 3

How is God's anger different from man's? (*Select all that apply.*)

- A. Not emotional
- B. Always righteous
- C. Not part of His character
- D. Free from sinful passion

QUESTION 4

Which term best describes divine retribution?

- A. Revenge
- B. Repayment
- C. Discipline
- D. Correction

Objects of God's Wrath (Rom 1:18)

Objective 2 – At the end of this topic, you will be able to state a principle found in Romans 1:18 about the results of rejecting God's truth.

In Romans 1:18, Paul talks about the revelation of the wrath of God. A person's response to God determines whether or not he will experience this wrath. Just as the righteousness of God is revealed to those who respond with faith to God's truth, so is the wrath of God revealed to the person who responds without faith (unbelief) to God's truth.

QUESTION 5

To respond in faith to God's revelation is to accept it. To respond in unbelief is to reject it. Which of the following are included in Paul's Romans 1:18 description of this rejection? (*Select all that apply.*)

- A. Ungodliness
- B. Unrighteousness
- C. Suppressing the truth
- D. Hypocrisy

QUESTION 6

Look at Romans 1:18 and in your Life Notebook write a basic principle showing the results of rejecting God's truth. Give an example that you have seen of this principle.

The Living Bible paraphrase of Romans 1:18 says:

“But God shows His anger from heaven against all sinful, evil men who push away the truth from them.”

The Good News Translation says:

“God's anger is revealed from heaven against all the sin and evil of people whose evil ways prevent the truth from being known.”

The meaning of Romans 1:18 is that men were suppressing or holding back the truth by refusing to live by it. You will read more about that later in the lesson. In fact, the rest of this part of Romans is the

development of the statement in Romans 1:18. It shows us how everyone is guilty of “holding the truth in unrighteousness” or how we have all sinned and have become the objects of God’s wrath.

Topic 2: Gentiles Condemned (Rom 1:19-32)

Paul speaks in Romans 1:18 about the ungodliness and unrighteousness of those who reject God’s revelation. In the following verses, he shows how rejection of God leads to ungodly living that becomes worse and worse. He shows us the origin of idolatry and moral corruption. He points out how one sin leads to another; the whole human race has become hopelessly lost without God.

General Revelation of God (Rom 1:19-20)

Objective 3 –At the end of this topic, you will be able to describe the general revelation of God, two sources through which people receive it, and its importance in the judgment.

In these verses, was Paul talking about the history of the human race? Or was he talking about the Gentiles of his day? Apparently he was talking about both. As a result of his knowledge of the Law, Paul was undoubtedly thinking about how man deliberately turned away from the original revelation of God until the world became so corrupt that God sent the flood. The human race made a fresh start with a new revelation of God, but most of Noah’s descendants rejected the truth and chose the downward path of sin. At the same time, Paul was also describing the Gentile world of his day and pointing out that they too had had a revelation of God but had rejected it.

QUESTION 7

Which of the following verses in the first chapter of Romans tell us that the Gentiles had been given some kind of revelation of God?

- A. Romans 1:7-8
- B. Romans 1:16-17
- C. Romans 1:19-20
- D. Romans 1:24-25

Romans 1:19-20 makes it clear that the Gentiles have received enough of a revelation of God that they are without excuse for rejecting Him. Now read these other verses that show that they had some knowledge of God and understood that they were doing wrong when they deliberately turned away from it: Romans 1:21-23, 25, 28, 32.

QUESTION 8

What things did the Gentiles know about God according to Romans 1:20, 23, 25, 32? (*Select all that apply.*)

- A. His Son, Jesus
- B. His Holy Spirit
- C. His glory
- D. His righteous judgment
- E. His eternal power and divine nature
- F. His truth

Paul is writing here about people who did not have the Scriptures and had not heard the gospel message. Would they be condemned? This is an important question because we face it today.

QUESTION 9

This passage clearly shows that the revelation God gave to the Gentiles told them about redemption. *True or False?*

Two sources of knowledge about God have been given to the whole human race: conscience and nature. Some of the invisible things of God are “manifest” in us by the inner voice of God speaking to the conscience (see Rom 2:14-15). Others are revealed to our reason through the wonders of God’s creation in the natural world (see Rom 1:19-20). This knowledge of God that is given to all men everywhere is called the general revelation of God. Creation tells us that a higher power made us and the world that we live in. If this is so, we should try to find Him. We should do what He wants us to do. He speaks to our conscience and lets us know right from wrong. If we accept His revelation, we will obey Him to the best of our ability.

Revelation	
CREATOR and JUDGE revealed in:	GOD and HIS TRUTH revealed in:
Nature	Bible
History	Prophecy
Providence	Miracles
Conscience	Jesus Christ
	Experience

Unfortunately, the response of men to this general revelation of God has been rejection. There is evidence of an inward impulse to “push away the truth.” This impulse is sin in the human heart.

Rejection of Truth (Rom 1:21-32)

Objective 4 – - At the end of this topic, you will be able to state the origin of false religions and sinful practices and describe the progressive nature of sin.
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Origin of False Religions

What is the natural consequence of rejecting the truth? Believing what is not true. If we refuse to believe what God tells us about the origin of the world and the power that controls it, then God gives us up to our own ideas about these things. In Romans 1:19-23, we see that the Gentiles became guilty of idolatry after rejecting the revelation of God. They rejected the Creator and found themselves worshipping things that He had created! This seems unthinkable, but as it has often been said, man is incurably religious. If he rejects God, he will always find some other object or ideal to worship.

QUESTION 10

Can you think of some objects that people worship (or give first place to in their lives) instead of worshipping the true God? List them in your Life Notebook, then reflect on and interact with the following statement: “Sin in the life of the believer reveals that he or she is not fully satisfied in God.” Do you agree or disagree? In what ways can Christians be guilty of idolatry?

Origin of Sinful Practices

In Romans 1:24, we see that men's idolatry causes God to give them up to immorality. Turning away from God and His holiness, they do what is unholy. Having rejected the revelation of God in nature, they become involved in sinful acts that are against nature (Rom 1:26-27). In this we see how the wrath of God continues to operate as the principle of retribution. Man makes his choice and takes the consequences. The words *God gave them up* are terrible words indeed! The worst judgment God can give sinful men is to lift His restraining hand and let them do as they please.

Progressive Nature of Sin

The picture that Paul paints in Romans 1:18-32 explains why there is so much sin in the world today. We learn an important lesson here about the nature of sin: it is progressive. It grows stronger, increases, spreads, and becomes worse and worse. One sin leads to another and on to others. Can you see the progressive, corrupting influence of sin in Romans 1:18-32? The rejection of God's truth is the starting point for this progressive immorality.

In order to help you remember the steps in the downward path of sin and the results, you can write the verses on a piece of paper, distinguishing between the steps and the results with different colors of ink. You can keep this paper with your Bible.

Romans 1:18—They held the truth of God in unrighteousness (pushed away the truth). Result - The wrath of God is revealed.

Romans 1:21—When they knew God they did not honor Him as God; were not thankful; became vain in their imaginations. Result - Their foolish hearts were darkened.

Romans 1:22—They boasted of their own wisdom. Result - They became fools.

Romans 1:23-24—They changed the glory of God into worship of created things, which is idolatry. Notice the degeneration: from God to man, birds, beasts, creeping things. Result - God gave them up to their own lusts and impurity.

Romans 1:25-26—They changed the truth of God into a lie. They worshipped and served the creature more than the Creator. Result - God gave them up to vile affections and their sexual perversion.

Romans 1:27—They practiced homosexuality. Result - They suffered physical consequences from their depravity.

Romans 1:28—They did not want to acknowledge God or even think about Him. Result - God gave them over to a depraved mind so they could follow their sinful ways.

Romans 1:29— They were filled with unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, fighting, deceit, malice, gossip.

Romans 1:30—They spoke evil of one another, hatred God, were disrespectful, proud, boasters, inventors of evil things, disobedient to parents.

Romans 1:31—They were without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Romans 1:32—Knowing the judgment of God, that those who do such things are worthy of death, they continued to do them and took pleasure in those who practiced them. Result - They were worthy of death.

We see in Romans 1:32 the terrible final results of rejecting God's truth as the sinner becomes completely defiant toward God and is glad to see others rebel against Him and His laws. Have you ever seen anyone like this?

Can you understand better now the seriousness of rejecting the revelation of God's truth? In light of this passage, what do you feel about the importance of evangelism among children and youth? Does your preaching and teaching help people see the deadliness of sin?

QUESTION 11

According to Romans 1:18, the basic reason the wrath of God is revealed against men is because they have rejected His truth. In Romans 1:21-32, what is the consequence of this rejection?

- A. God chose to forgive them.
- B. God gave them up to their sin.
- C. God gave them a second chance.
- D. God decided to ignore their sins.

QUESTION 12

Read James 1:21-22, 26; Matthew 7:24-27. Is the rejection of truth described as the refusal to agree with it intellectually or the failure to live according to what it teaches?

- A. Neither
- B. Failure to live according to what it teaches
- C. Refusal to agree with it intellectually
- D. Both

QUESTION 13

In Romans 1:20 and Romans 1:32, what does God say about the guilt of those who have rejected His truth and the sentence that they deserve?

- A. They are guilty, but God is merciful.
- B. They acted on what they knew and will not be condemned.
- C. They are without excuse and deserve to die.
- D. Some are guiltier than others and they will be judged individually.

God has used this passage many times to convince people of the basic sinfulness of human nature and to show them their need of salvation. Do you plan to use it sometime in your preaching or teaching?

QUESTION 14

Based on the list of sins in Romans 1:24-32, our world is better than the pagan world of Paul's day. *True or False?*

QUESTION 15

Suppose someone says, "I live a good, clean life and don't harm my fellow man. Why do I need God or religion?" How could you use what you have just studied about the nature of sin to answer him? In your Life Notebook, write a two- or three-paragraph response to this person.

Paul has shown us in this chapter that apart from God we cannot resist sin's corrupting and degenerating influence. Only by faith in God's revelation, the gospel, can men be delivered from sin's power. We need the righteousness that only God can give us. The Gentile world needs the good news of a Savior because it has been tried, found guilty, and pronounced worthy of death.

Topic 3: Self-righteous People Condemned (Rom 2:1-16)

At the beginning of Romans 2, Paul turns his attention to the “good” man according to human standards. He might be either Jew or Gentile. Many Gentiles were strongly opposed to most of the sins listed in Romans 1:24-32. Good, moral people considered these sins very evil. In fact, they strongly condemned people who did such things. He may have had in mind the Jewish critics of his day. These men were proud of being a part of God’s chosen people. They looked down on people of other nations and condemned them for their sins. Is it fair to say that these “good” people are condemned by God?

Self-deceived and Self-condemned (Rom 2:1-6)

Objective 5 – At the end of this topic, you will be able to explain how the sins of self-righteousness and hypocrisy can be recognized and apply this knowledge in your spiritual life and ministry.

What is God’s evaluation of people who have a high moral standard and criticize those who do not measure up to it? Paul tells people of this type that they are guilty of some of the very things that they condemn in others.

Did you ever see a man who sometimes tells lies but punishes his son for lying to him? Or someone who would criticize a preacher for using the kind of language that he himself uses? Or who condemns a murderer but has an enemy that he hates? In reality, our critical attitude toward others is often an unconscious cover-up for the same faults in our own lives. Harsh criticism is usually a signal that something is wrong in the one that criticizes. And pretending that we are better than others is a form of hypocrisy. See the teaching of Jesus in Matthew 7:1-5.

QUESTION 16

What does Paul say about the guilt of those who condemn others for things that they themselves do (Rom 2:1)? (*Select all that apply.*)

- A. Minimal since all are sinners
- B. Inexcusable
- C. Less serious than some other kinds of sin
- D. Brings them under condemnation

QUESTION 17

According to Romans 2:3, “good, moral people” sometimes have the mistaken idea that they will escape God’s judgment. *True or False?*

QUESTION 18

On what basis will God judge these people (Rom 2:2)?

- A. By their superiority over bad people
- B. By their moral standards
- C. By their concept of how good they are
- D. By the truth of what they really are

QUESTION 19

Some people trust in their own goodness and refuse to repent and ask God for His forgiveness. Of what sins are such people guilty (Rom 2:4-5)? (*Select all that apply.*)

- A. Stubbornness
- B. Contempt for God's forbearance and patience
- C. A lying spirit
- D. An unrepentant heart
- E. Contempt for God's kindness
- F. Bitterness

QUESTION 20

According to Romans 2:5, these "good, moral people" who refuse to seek God are storing up _____ for themselves.

Paul's argument in Romans 2:1-6 is that moral people who trust in their own goodness and harshly criticize others are deceiving themselves. Their very attitude shows that they are full of the sins of pride, harshness, and lack of love. It is perfectly fair for God to condemn them.

QUESTION 21

Suppose you are trying to persuade people to leave their sins and consecrate themselves fully to God. A member of your church says, "You say that telling lies and cheating in business is sin and that God punishes sin. But look at how God blesses me. He must not think there is anything wrong with lying or cheating. He knows I have to do it to stay in business. If it were so bad, he would surely punish me. And you can see how He has prospered me and how He blesses me at church. That proves I'm fine." How could you use this passage to explain God's dealings with him? In your Life Notebook, give a concise two-three paragraph statement of what you would say to him.

Principles of Judgment Revealed (Rom 2:5-16)

Objective 6 – At the end of this topic, you will be able to list several principles of divine judgment.

This section of Romans is introduced by a general principle: God will reward—i.e., "pay back, recompense"—each man according to his works (Rom 2:6). It is then applied to the regenerate in verses 7 and 10 and to the unregenerate in Romans 2:8-9. Please read Romans 2:5-10.

QUESTION 22

Those who do evil receive wrath, anger, affliction, and distress according to Romans 2:8-9. *True or False?*

QUESTION 23

Those who do good will receive what (Rom 2:10)?

- A. Glory and honor
- B. Honor and peace
- C. Peace and glory
- D. Glory, honor, and peace

The principle of judgment Paul teaches here is that all men, believers and unbelievers, will be judged by their works (Rom 2:6). Paul applies this principle first to the believer in Romans 2:7 and Romans 2:10, and secondly to the unbeliever in Romans 2:8-9. For the unbeliever, no matter how many good works he does, the consequence is eternal separation from God because no amount of work meets the necessary standard of perfection. For the believer, however, the reward is an enhanced experience of life now (Jn 10:10) and a richer experience of eternal life in heaven—a reward at the Judgment Seat of Christ (1 Cor 3:12-15; 2 Cor 5:10-11). Paul says that the outcome of a faithful life is “glory, honor, and peace.” In other words, the result is praise for a life well lived. It is hearing the Master say, “Well done, good and faithful servant.” Not all servants will hear these wonderful words!

Paul now turns to the problem that some have received revelation from God (the Law) and some have not. The Jews have received it, but Gentiles have not. How will God treat this situation?

The Jews believed that in order to be saved, one must possess the law of God and be circumcised. Yet Paul’s ministry was to the Gentiles who neither received revelation of the law of God nor were circumcised. He now must meet the objection from the Jews that Gentiles without ever receiving the Old Testament Law can still be saved even if they have not received this special revelation from God.

Please read Romans 2:11-16. The word “for” (v. 11) usually tells us that what follows is connected to what occurred immediately before and will explain it.

QUESTION 24

How do verses 12-16 explain verse 11?

- A. They show that both Jewish and Gentile Christians will be rewarded, not just Jewish Christians.
- B. They show that one must be a doer of the law in order to be justified.
- C. They show that those non-believers who do not have special revelation from God (the Law) will be judged only by their conscience.
- D. They show that Gentile non-believers do not need the law because they are a law unto themselves.

Perhaps the biggest problem in interpreting these verses is Paul’s statement in Romans 2:13. Please read Romans 2:13 and Romans 3:28.

QUESTION 25

Based on a comparison between these two verses, what can we conclude?

- A. Justification can only be secured by works.
- B. Justification can only be secured by faith alone
- C. Justification can only be secure by faith plus works.
- D. Although we know that Paul does not contradict himself, these verses do appear to be contradictory even though they are not.

QUESTION 25

Based upon Jeremiah 31:33, we are justified in understanding that Gentiles who have the law “written on their hearts” are probably believing, born again Gentiles. *True or False?*

QUESTION 26

We must consider more carefully the meaning of the word “justification” in the New Testament. While we know that the word refers to the legal imputation of Christ’s righteousness to the believer at the moment he believes, in some contexts another well-established meaning appears. Please read Matthew 5:19; 12:37; Luke 7:35; 16:15; Romans 3:4; James 2:24, 25. Open your Life Notebook and summarize this alternative meaning. What are the conditions for obtaining justification in these verses and what kind of justification is in view? After you have done this, read the author’s conclusion (refer to the Notes section at the end of this lesson).

Topic 4: Jews Condemned (Rom 2:17 - 3:8)

Beginning in Romans 1:19, Paul presents clear evidence that the Gentiles are condemned to experience God’s wrath because of their sin. Then, starting in Romans 2:1, he demonstrates that “good, moral people” are also condemned to experience God’s wrath because of their sin. Now in Romans 2:17 he turns his attention to the Jews. The Jews had been privileged to receive God’s Law and had developed an elaborate, detailed system for keeping it. Surely they were not condemned before God, were they? If that was the case, then of what value had there been to be God’s chosen people?

Advantages and Responsibility (Rom 2:17-29)

Objective 7 – At the end of this topic, you will be able to summarize the advantages and responsibilities of the Jews and explain how they came under condemnation.

Paul is talking directly to the Jews in Romans 2:17-29. Why? Because the Jews were always boasting of their privileges and advantages, but their lives did not measure up to their boasts. In Romans 2:17-18, we find six claims of their advantages:

1. They are called Jews.
2. They rely upon the Law.
3. They boast in their relationship to God.
4. They know God's will.
5. They approve the superior things (They have the right standard of values).
6. They receive instruction from the Law.

In Romans 2:19-20, we find five more claims. These show us how the Jews saw themselves with relation to the heathen or Gentiles:

1. A guide to the blind
2. A light to those who are in darkness
3. An educator of the senseless

4. A teacher of little children (young or immature)
5. Guardians of the form of knowledge and truth in the Law

Paul points out to these Jews who have been given such great advantages and privileges that privilege brings with it the responsibility to live according to the revelation they have received. The greater the knowledge of God and His will we possess, the greater our accountability to Him. The problem with the boasting Jew was that he did not live according to what he claimed to be.

QUESTION 27

What word best describes the sin of the Jews regarding their boasts and their lives in Romans 2:17-24?

- A. Hypocrisy
- B. Pride
- C. Adultery
- D. Murder

The Jews were God's chosen people. They were to be a missionary nation to tell others about God. The purpose for their existence was to receive and share with others the revelation of the true God. God called them His witnesses. The very name Jew means "praise." Their lives were to bring praise to God.

QUESTION 28

How did the Jews of Paul's day measure up to their boast of relying on the law, knowing God's will, having the right standard of values, and being instructed by the law (Rom 2:18, 23)? *(Select all that apply.)*

- A. The Jews were to praise God, but their boast in the law detracted from His glory.
- B. The Jews were a shining light to the nations.
- C. Their lives caused the Gentiles to blaspheme God.
- D. The Jews were to lead others to praise God, but they dishonored Him.
- E. The Jews led others to God by their devoted lives.

QUESTION 29

Romans 2:17 and Romans 2:23-24 point to the conflict between the claims and the actions of the Jews: though they claim to be Jews and rely on the Law, they actually _____ the law.

- A. Obey
- B. Break
- C. Curse
- D. Forget

QUESTION 30

How did breaking the law affect their rights and privileges as Jews according to Romans 2:25-29?

- A. They were now subject to the laws of chance.
- B. They were no longer real Jews.
- C. They now needed to get their privileges reinstated in their local synagogue.
- D. They were no longer saved.

Just as the Gentiles are judged and condemned for having rejected the revelation that they received of God, the Jews in this passage are judged according to what they do with their higher revelation and responsibility.

QUESTION 31

Examine the five claims of Romans 2:19-20 and how the Jews taught in Romans 2:21-23. What was wrong with their teaching?

- A. They tried to impress people with their knowledge.
- B. They were experts at making the lessons hard to understand.
- C. They had a very shallow understanding of the Law.
- D. They taught one thing with their mouths and another with their examples.

QUESTION 32

Compare the hypocrisy of these people and their privileges with the sins of the Gentiles. Which group would deserve greater punishment? (*Select all that apply.*)

- A. The ones with more direct revelation
- B. The ones with more moral issues in their background
- C. The ones with a higher level of income
- D. The ones with the greater knowledge of the truth

Keep in mind that while Paul is talking about the Jews of his day, there is a much wider application for his words. Do you know people who think of themselves as these Jews did? Paul's description fits many religious people of our times. They may be nominal Christians in name only or followers of another religion. Have you ever faced this problem in your church? Have you ever met people who refuse to believe the gospel because they have seen hypocrites in the church? This passage lets us know that God judges the hypocrites.

Some people call religion "the opiate of the people." Of course, this is not true of the true religion that brings a person into contact with the living God, but in one sense this statement is true. If a man trusts in his religion (his association with a church) but his life is ungodly, religion to him is like a drug. It is a false security. This is the type of person that Paul describes in Romans 2:17-29.

QUESTION 33

Which statement best expresses the theme of Romans 2:17-29?

- A. Jews should not boast.
- B. Religious people are all hypocrites.
- C. Greater privilege brings greater accountability.
- D. Gentiles have displaced the Jews.

Paul tells us in Romans 2:25-29 that to be a Jew is good if a person keeps the Law of God. But a Jew who breaks the Law is no better off than the Gentile. Circumcision, which Paul discusses here, was a sign of God's covenant with the Israelites. As you have seen in Galatians, this was the sign of the Jew's obligation to keep the whole Law. But if the person did not love and worship God in his heart, he disobeyed God's commands, the covenant was broken, and the outward sign of the covenant was meaningless. Some of the people in other nations also practiced circumcision. The Israelites who did not obey God from the heart were no better than the circumcised pagans.

In our study of Galatians, we saw that water baptism for the Christian can be seen as the New Testament equivalent to circumcision. Both are religious rites ordered by the Lord as outward signs of an inward

commitment to Him. Today, some people trust in their water baptism and are proud of it, just as the Jews were of circumcision. But both are meaningless if they are not accompanied by the inward commitment that they symbolize.

QUESTION 34

In order to apply the lesson of this passage in your own life and ministry, read Romans 2:25-29 again, substituting the word *baptism* or *baptized* for *circumcision* or *circumcised*. In your Life Notebook, give a two- or three-paragraph teaching that applies these issues of false security in religion to your community.

Questions and Conclusion (Rom 3:1-8)

Objective 8 – At the end of this topic, you will be able to state three common questions that arise in light of God’s condemnation of the Jews and briefly summarize Paul’s answer to each.

In Romans 3:1-8, Paul answers several questions that would naturally arise in the minds of the Jews to whom he is speaking.

QUESTION 35

Look in Romans 3:1, 3, 5. What are three sets of questions that the Jews might ask after reading about the Jews’ failure?

Paul answers the questions of Romans 3:1 more thoroughly in Romans 9. Here he simply states that the most important advantage of the Jews is the special revelation of Himself that God has given them in the Scriptures.

The questions in Romans 3:3 are answered fully in Romans 10–11. Paul has shown us Israel’s failure to be the missionary nation that God had chosen them to be. Their hypocrisy turned people away from the truth that they taught. They had broken the covenant and could no longer be considered real Jews and heirs of God’s promise. Now they ask what this means. Have God’s promises failed? Are His covenants no longer valid? Has God’s plan failed? Paul answers that this could never be (Rom 3:4)! The lack of faith in men does not affect the faithfulness of God (see 2 Tim 2:13).

In Romans 3:5, Paul quotes questions that some people raise about the justice of God’s judgment. Why does God allow us to sin and then punish us for it? If our sin displays His goodness by contrast, why should we be condemned for it? To Paul, such an idea was unthinkable and he does not answer it directly. This should be a lesson to us when people criticize Christianity and God Himself. Sometimes the questions of critics simply indicate a hardness of heart and an unwillingness to listen to reason. We should be led by the Spirit so that we will know when to speak and when not to speak. Instead of entering into an argument here, Paul lets us know emphatically that God is righteous in His judgment and that He will punish all those who do evil. Even though a person may have good motives, if he does wrong to try to accomplish his purpose, God justly condemns him for it.

QUESTION 36

Can you think of an example when you might be tempted to do something wrong in order for good to come from it? According to Romans 3:7, what would God call an evangelist who intentionally exaggerated the number of conversions in his meetings?

QUESTION 37

Which verse or verses in Romans 3:1-8 prove that the end does not justify the means?

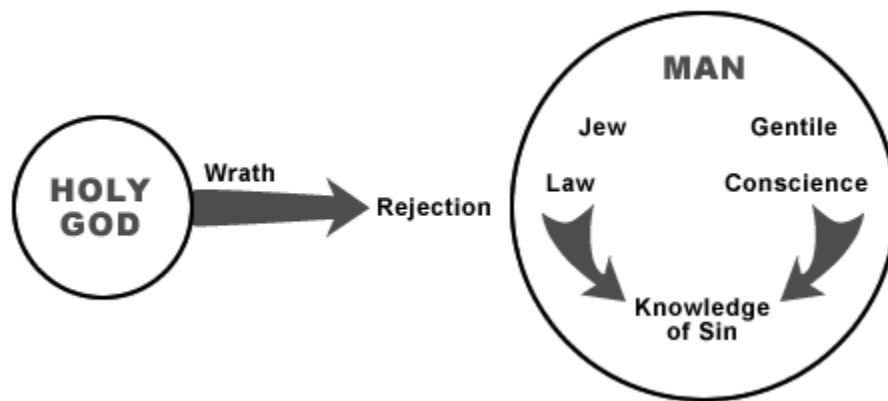
- A. All of them
- B. Verses 7 and 8
- C. Verses 3 and 4
- D. Verse 8 only

Topic 5: All the World Condemned (Rom 3:9-20)

Just as you learned from your study of Galatians, you have also seen in the first part of Romans that everyone has broken God's laws at one time or another and is therefore guilty and condemned. In this section of Romans 3, Paul uses a familiar quotation from the Old Testament to summarize the detailed argument he presented in previous chapters.

Objective 9 – At the end of this topic, you will be able to explain, using Scripture, the condition of mankind (both Jew and Gentile) as to their relationship with God.

The phrase “Jews and Greeks alike are all under sin” in Romans 3:9 is our key for this section. Remember that to the Jew the world consisted of only two groups of people: Jews and Gentiles. In Romans 1:18-32, Paul has shown us that the Gentiles are sinners and therefore under the judgment of God. In Romans 2:1-3:8, he shows that the Jews are likewise sinners and under the judgment of God.



Now in Romans 3:10-18, Paul quotes the psalmist and the prophets to give us the scriptural picture of the human heart. We notice two aspects of the condition of the whole human race:

1. Romans 3:9-12: A universal condemnation.
2. Romans 3:13-18: An intensive and personal sin both in speech and action.

Beginning with Romans 3:9, notice the repetition of the words *both, all, no one, not even one, and together*. By noting these words, you will better see Paul's conclusion; he is emphasizing that the need for salvation is universal and without exception.

After Paul has shown how extensive sin is, he points out how intensive it is. It affects every part of man, from head to toe. Read Romans 3:13-18. Picture the terrible sickness of the human race that it describes. Paul proves his argument from the Scriptures. (He quotes from Ps 5:9; 10:7; 14:1-4; 36:1; Isa 59:7; Eccl

7:20.) Paul does not mean that every member of the human race practices all the sins listed here. He uses these Old Testament passages to illustrate the general and personal sinfulness of mankind.

QUESTION 38

Which verse or verses from Romans 3:9-18 express the underlying reason for the sins listed here?

- A. Verse 3:9—"All are under sin."
- B. Verse 3:10—"There is no one righteous, not even one."
- C. Verse 3:12—"All have turned away."
- D. All of the above

QUESTION 39

To whom is Paul speaking in Romans 3:19-20?

Paul uses the term "law" in Romans 3:19, referring to all the Old Testament Scriptures, not just the books of the Law. The Jews who were trusting in the Law to justify them (see Rom 2:17) cannot deny the verdict of "guilty" that the Law has passed on them. Read this verdict now in Romans 3:10-18.

QUESTION 40

What conclusion does Romans 3:20 state about the possibility of being saved by the Law? (*Select all that apply.*)

- A. No one can be justified by the Law.
- B. The Law helps us fulfill God's righteous requirements.
- C. The Law only lets us know what sin is.
- D. It gives us the power to free ourselves from sin.
- E. It does not give us the power to free ourselves from sin.

As you saw in your study of Galatians, it was never the purpose of the Law to provide justification. To the man who was dirty with sin, the Law was a mirror, not soap. Its purpose was to show him his need of cleansing, not to make him clean.

It has been said that after you look at the picture of mankind in the Scriptures, the thing that surprises you most is not that anyone should be *lost* but that anyone should be *saved*! Certainly this is true when we read Romans 1–3. In this epistle and throughout the Scriptures, the exceeding wickedness of men stands in clear contrast to the mercy of God. We are saved by grace, unmerited favor.

"For by grace you are saved through faith, and this is not from yourselves, it is the gift of God; it is not from works, so that no one can boast" (Eph 2:8-9).

In the first three chapters of Romans, we see that all men everywhere need two things: pardon from the death sentence that their guilt has brought upon them and freedom from the power of sin that dominates their lives. This is what God offers them in the gospel. This is the good news that we are to take them.

Paul clearly saw that everyone everywhere needed the gospel. Their need drove him on in his labors and caused him to become the great missionary that he was. He speaks of this inner constraint as the love of Christ in him. One translation of 2 Corinthians 5:14 says, "For the love of Christ puts us into action." You too should let this knowledge that all men need the gospel move you to action in taking them the good news. This is the mission of the church. This is your mission. Pray that God will help you do your part as a witness for Him.

QUESTION 41

Now think briefly about the need of the people in your area and their attitude toward sin. Do they think of sin as you have seen it described in Romans? In your Life Notebook, outline some preliminary plans for how you will teach the message of God's judgment as seen in Romans. Do sinners seem conscious of their guilt and need for salvation? What kind of preaching is needed on these subjects? Which verses from Romans 1:18-3:20 would make good sermon texts? While you are thinking about it, write down the references of these texts and the subject of the message you would like to teach from each one.

Lesson 9 Notes

Justification

One explanation of the appearance of contradiction between Romans 2:13 and 3:28 is that in Romans 2:13 Paul is using the word “to justify” in the same sense he uses it in Romans 3:4. In that passage “justified” means “be vindicated,” or “to demonstrate to be morally right, *prove to be right*.” This is a common meaning of the verb in the New Testament (Mt 11:19, 12:37; Lk 7:35, 10:29, 16:15; 1 Cor 4:4; 1 Tim 3:16). They have already been justified in the forensic sense, acquitted once and for all by a God’s declaration, Romans 5:1, in the sense they will never experience eternal damnation. But it is clear that there is a justification by works in the New Testament that means to be vindicated as morally right. This is the justification James spoke of (Jas 2:14). In this case Paul and James both mean that the “doer” is proven to have lived. He will be vindicated by his works before Christ in the sense that Christ will say, “Well done.” He will then be rewarded in the future kingdom (2 Cor 5:10-11).

The more common justification is by faith alone and is a judicial act (Rom 5:1) whereby Christ’s righteousness is imputed to us (2 Cor 5:21). Since one is by works the other is by faith, context determines which is meant. If works are the condition of justification in Romans 2:13, obviously it cannot refer to a forensic declaration that is obtained via faith alone apart from works.

The other possible explanation suggested by many bible scholars is that in Romans 2:16 Paul is speaking hypothetically. In other words, when Paul says that only “the doers of the law will be justified” this is absolute truth. The problem, however, is that there are no doers because Paul later says, “there is none righteous, not even one.” God requires perfect obedience, perfect righteousness and no one has met that standard. Thus man’s only hope is the perfect righteousness offered by faith in Christ (see 2 Cor 5:21; Rom 3:28).

Lesson 9 Self Check

QUESTION 1

Which term best describes divine retribution?

- A. Revenge
- B. Repayment
- C. Discipline
- D. Correction

QUESTION 2

Romans 1:18 tells us that God's wrath will come on those who persistently reject what?

- A. His love
- B. His truth
- C. His law
- D. His goodness

QUESTION 3

God has revealed Himself to all mankind in two ways. According to Romans 2:14-15, one way is through conscience. According to Romans 1:19-20, what is the other way?

- A. Divination
- B. Judgment
- C. Nature
- D. Law

QUESTION 4

Based on Romans 1:21-32, which phrase would you use to describe the wrath of God toward those who have rejected His truth?

- A. God sent the flood to destroy mankind.
- B. God "brought down" the offending nations.
- C. God promised destruction at the end of the age.
- D. God gave them over "to idolatry and increasing sin."

QUESTION 5

Romans 2:2 tells us that God will judge the self-righteous according to His mercy. *True or False?*

QUESTION 6

All men, believers and unbelievers, will be judged by their works (Rom 2:6). *True or False?*

QUESTION 7

God gave the Jews privileges and with that came the responsibility of sharing who He is with others. *True or False?*

QUESTION 8

Part of God's plan was for the Jews to teach the Gentiles about Him. The principal reason the Jews failed was that they had a very shallow understanding of the Law. *True or False?*

QUESTION 9

Three common questions arise in light of God's condemnation of the Jews (Rom 3:1, 3, 5). Which one of the following is one of those questions?

- A. Is it better to serve ourselves instead of God?
- B. The God who inflicts wrath is not unrighteous, is He?
- C. If God loves His people, why does He judge them?
- D. Does baptism count for nothing?

QUESTION 10

In Romans 3:9, Paul states that "they are all under sin." This is the basic reason for all the sins listed in Romans 3:9-18 and is also a summary of the main message of Romans 1:18-3:20. *True or False?*

Lesson 9 Answers to Questions

QUESTION 1: True

QUESTION 2

- A. The way God expresses His wrath.

QUESTION 3

- B. Always righteous
- D. Free from sinful passion

QUESTION 4

- B. Repayment

QUESTION 5

- A. Ungodliness
- B. Unrighteousness
- C. Suppressing the truth

QUESTION 6: *Your answer*

QUESTION 7

- C. Romans 1:19-20

QUESTION 8

- C. His glory
- D. His righteous judgment
- E. His eternal power and divine nature
- F. His truth

QUESTION 9: False

QUESTION 10: *Your answer*

QUESTION 11

- B. God gave them up to their sin.

QUESTION 12

- B. Failure to live according to what it teaches

QUESTION 13

- C. They are without excuse and deserve to die.

QUESTION 14: False

QUESTION 15: *Your answer*

QUESTION 16

- B. Inexcusable
- D. Brings them under condemnation

QUESTION 17: True

QUESTION 18

- D. By the truth of what they really are

QUESTION 19

- A. Stubbornness
- B. Contempt for God's forbearance and patience
- D. An unrepentant heart
- E. Contempt for God's kindness

QUESTION 20: *Your answer should be one of the following:*

Wrath, Judgment

QUESTION 21: *Your answer*

QUESTION 22: True

QUESTION 23

- D. Glory, honor, and peace

QUESTION 24

- A. They show that both Jewish and Gentile Christians will be rewarded, not just Jewish Christians.
[The Gentiles in view are those who have the law written on their hearts. This indicates they are born again and are recipients of the new covenant (Jer 31:33).]

QUESTION 25

- D. Although we know that Paul does not contradict himself, these verses do appear to be contradictory even though they are not.

QUESTION 26: True [We cannot be sure, but it appears that if one has the law written on one's heart, this means he is a saved member of the new Covenant.]

QUESTION 27: *Your answer*

QUESTION 28

- A. Hypocrisy

QUESTION 29

- A. The Jews were to praise God, but their boast in the law detracted from His glory.
C. Their lives caused the Gentiles to blaspheme God.
D. The Jews were to lead others to praise God, but they dishonored Him.

QUESTION 30

- B. Break

QUESTION 31

- B. They were no longer real Jews.

QUESTION 32

- D. They taught one thing with their mouths and another with their examples.

QUESTION 33

- A. The ones with more direct revelation
D. The ones with the greater knowledge of the truth

QUESTION 34

- C. Greater privilege brings greater accountability.

QUESTION 35: *Your answer*

QUESTION 36: *Your answer should be similar to the following:*

- (a) Therefore what advantage does the Jew have, or what is the value of circumcision? (b) If some did not believe, does their unbelief nullify the faithfulness of God? (c) The God who inflicts wrath is not unrighteous, is he?

QUESTION 37: *Your answer should be one of the following:*

- A sinner, Sinner

QUESTION 38

- B. Verses 7 and 8

QUESTION 39

- D. All of the above

QUESTION 40: *Your answer should be one of the following:*

- The Jews, Jews

QUESTION 41

- A. No one can be justified by the Law.
C. The Law only lets us know what sin is.
E. It does not give us the power to free ourselves from sin.

QUESTION 42: *Your answer*

Lesson 9 Self Check Answers

QUESTION 1

B. Repayment

QUESTION 2

B. His truth

QUESTION 3

C. Nature

QUESTION 4

D. God gave them over “to idolatry and increasing sin.”

QUESTION 5: False

QUESTION 6: True

QUESTION 7: True

QUESTION 8: False

QUESTION 9

B. The God who inflicts wrath is not unrighteous, is He?

QUESTION 10: True

Lesson 10: God's Provision for Salvation (Rom 3:21-5:21)

Lesson Introduction

In Romans 1:18–3:20, you have seen how Paul proves the universal need for the righteousness of God. From the Gentile idol worshipper to the enlightened Jew, Paul proves that all are sinners and under God's condemnation. Lesson 2 ended with the truth that all men are guilty before God. Paul has painted a dark picture for us, but it is an accurate one.

It has been said that men will not value the gospel until they see their need of it. Certainly, an awareness of the seriousness of sin causes men to look for a savior! After Paul presents man's condition, the need for a savior cannot be denied. Men desperately need pardon for their guilt, deliverance from the power of sin, and a new nature that will make it possible for them to live the right kind of life. This is the righteousness that only God can give. This is our only hope because we have seen that we are powerless in ourselves to live up to God's standard of righteousness.

Lesson Objectives

Topic 1 presents a detailed description of God's provision, which is justification by faith in Christ.

In Topic 1, you will learn...

- Three ways God reveals His righteousness to mankind
- Why the Law is incapable of making men right with God
- Why God's provision for salvation is the same for both Jews and Gentiles
- How the words *redemption* and *propitiation* clarify the nature of God's salvation
- Answers to three common questions about justification by faith

Topic 2 defends justification by faith in Christ by examining justification in the Old Testament.

In Topic 2, you will discover...

- Two examples of Old Testament men who were justified by faith
- Evidence that Abraham was justified by faith
- Not by circumcision
- Not by obedience to the Law

Topic 3 defends justification by faith in Christ by describing blessings provided by justification.

In Topic 3, you will identify...

- The nature of the blessings that accompany justification
- How God's love transforms our lives through the work of the Holy Spirit

Topic 4 focuses on one of the blessings of justification, which is victory over sin and death.

In Topic 4, you will learn how the principle of grace has overcome the principle of sin.

Lesson Outline

Topic 1: Justification by Faith in Christ (Rom 3:21-31)

Revelation of God's Righteousness (3:21-26)

Defense of Justification by Faith (3:27-31)

Topic 2: Justification in the Old Testament (4:1-25)

Important Examples of Justification by Faith (4:1-8)

Abraham Justified while Uncircumcised (4:9-12)

Abraham Justified Apart from the Law (4:13-25)

Topic 3: Blessings Provided by Justification (5:1-11)

Blessings for Those Who Believe (5:1-4)

Transforming Power of God's Love (5:5-11)

Topic 4: Victory Over Sin and Death (5:12-21)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Acquittal - deliverance from the charge of an offense, verdict of not guilty.

Reconciled (Rom 5:10) - brought back to friendship after estrangement or enmity.

Reconciliation (Rom 5:11) - peace with God that comes from Christ's satisfaction for sin.

Sanctification - separation from sin and dedication to God.

Satisfaction, etc. (Rom 3:25) - propitiation, appeasement, conciliation, causing a person to be favorable.

By His blood - in His death as our Substitute. *Forbearance* - exercise of patience, long-suffering, refraining from enforcing what is due.

Topic 1: Justification by Faith in Christ (Rom 3:21-31)

The words "but now" in Romans 3:21 turn our eyes from the terrible condition of mankind to the provision that God has made for our salvation. In this section of Romans, Paul shows us how the gospel uniquely meets the sinner's need of righteousness.

The relationship between the first part of Romans and this part is well-illustrated in these lines:

"Do this and live, the law commands, but gives me neither feet nor hands.

A better word the Gospel brings. It bids me fly and gives me wings."

—Kenneth Wuest

Revelation of God's Righteousness (Rom 3:21-26)

Objective 1 – At the end of this topic, you will be able to recognize three aspects of the revelation of God's righteousness in Romans 3 and their application to God's justice in His dealings with sinners.

Romans 3:21-22 introduces the second main theological section of Romans and restates the theme of the epistle. Compare Romans 3:21-22 with Romans 1:16-18.



QUESTION 1

What is revealed in Romans 1:18?

- A. The grace of God
- B. The wrath of God
- C. The sinfulness of man
- D. The righteousness of God

QUESTION 2

What is revealed in Romans 1:17 and Romans 3:21?

- A. The grace of God
- B. The wrath of God
- C. The sinfulness of man
- D. The righteousness of God

QUESTION 3

In Romans 1:17, where does Paul say the righteousness of God is revealed?

- A. In the Bible
- B. In the epistles
- C. In the gospel
- D. In Jesus Christ

In Romans 3:21-31 Paul shows how the gospel reveals three aspects of God's righteousness:

1. The righteousness that God gives to men is revealed in personal experience as they trust in Christ.
2. The righteousness that God gives is offered to all without distinction, since according to God's standard all have sinned and need salvation.
3. The righteousness of God Himself is revealed in redemption. He is just and right in all of His dealings with men.

Righteousness by Faith, Apart From Law

Objective 2 – At the end of this topic, you will be able to defend the assertion that the works of the Law have absolutely nothing to do with how God puts men right with Himself.

In Romans 3:21-22, Paul compares “depending on the Law for righteousness” and “depending on faith for righteousness.” He says that the righteousness of God has been revealed. These words by themselves shed no light on the dark picture of sin. But Paul adds the words “without the law.” Now a ray of light and hope breaks through! God's righteousness had been seen in His written commandments but no one could keep them. The Law was good and right, but it could not change the sinful nature of men. As you have seen in Galatians, the Law could only show men their need. Now Paul presents the theme that you have already studied in Galatians: God's way of righteousness for men is apart from the Law.

In the first three chapters of Romans, we have seen Paul explaining to both Gentiles and Jews that they all are condemned and need to be made right with God. Now his statement that this righteousness can be theirs “apart from the Law” brings hope to the Gentiles but puzzles the Jews. Apart from the Law! How could this be? Paul carefully shows that the way in which God reveals His righteousness here is in accord with the Old Testament Scriptures. The Law and the prophets witnessed to this way of righteousness (Rom 3:21).

QUESTION 4

According to Romans 3:21, what is disclosed apart from the works of the Law?

- A. The righteousness of God
- B. The salvation for all who believe
- C. The love of God toward all men
- D. The hope for heavenly rewards

In Romans 3:21, Paul means that God's righteousness is revealed apart from the works of the Law. He emphasizes here an important truth about justification: the works of the Law have absolutely nothing to do with how God puts men right with Himself. This truth is basic to a correct understanding of the gospel. Paul carries this theme throughout both Galatians and Romans. He says that the Law is not how God gives us His righteousness or right standing with Him.

QUESTION 5

According to Romans 3:22, how can we receive the righteousness of God ?

- A. Obeying the Law
- B. Obeying the teachings of Paul
- C. Obeying the church leaders
- D. By faith in Christ, believing in Him

In Romans 3:22, we begin to see the righteousness of God as He provides a way of salvation that is within the reach of all. Sinful men, although condemned and spiritually helpless, can have *faith* in Jesus Christ.

Here the little ray of light that we saw in Romans 3:21 becomes brighter and brighter until it totally dispels the darkness of Romans 1:18-3:20. Righteousness comes through *faith* in Jesus Christ! This is good news!

QUESTION 6

Compare Romans 1:16-17 with Romans 3:21-22. These passages both talk of God's righteousness being revealed to those who believe in Jesus Christ. *True or False?*

Paul restates the faith-to-faith principle of Romans 1:17 in the words "through faith in Jesus Christ to all who believe" (Rom 3:22, NIV). When we believe the gospel and put our trust in Christ, He gives us the faith that we need for salvation and the right kind of life. The faith that brings righteousness to a sinner's life becomes the principle by which he can live a life of victory over sin. The initial response of faith to God becomes a day-by-day response to Him. Theologically speaking, the first act of faith has to do with justification. The life of faith that follows has to do with sanctification. Here we see the groundwork for Paul's teaching in this epistle on sanctification. The life of faith, responding daily to God's Word, progressively sets the believer apart from sin. Faith, Paul is saying, is the way to holiness.

God's Way of Righteousness	
ROMANS 3:21-22	
Source	God
Relation to the Law	Apart from the Law
	Witnessed by the Law
Chief characteristic	Faith in Jesus Christ
Condition	Belief in Christ
Extent	Unto all
Reason for the extent	No difference
Gift	The righteousness of God

Righteousness for Jew and Gentile Alike

Objective 3 – At the end of this topic, you will be able to explain why God has only one way of salvation for Jews and Gentiles.

In Romans 3:22-23, we see that God has only one way of salvation for Jews and Gentiles. All are guilty. And all the guilty ones must approach God in the same way in order to receive salvation. How? By faith. No man is closer to God than another. God makes no distinction between race, nationality, or personal merit. There is no difference.

QUESTION 7

Who may receive the righteousness of God?

- A. The Jews
- B. The Gentiles
- C. The Greeks
- D. All who believe

QUESTION 8

The words “there is no distinction” in Romans 3:22 would be especially good news to which group?

- A. The Jews
- B. The Gentiles
- C. The Greeks
- D. All who believe

QUESTION 9

“All have sinned and fall short of the glory of God” is the reason given in Romans 3:23 for God’s provision of only one way of salvation. *True or False?*

Romans 3:23 is a summary of the first main section of the epistle. All men have been proven sinners. This verse states that as individuals all have sinned. The verb tenses in the original Greek also present sin as a definite act in the past with a continuing result in the present, as seen in this translation: “For all sinned and are falling short of the glory of God.” We see a similar idea in Romans 5:12. Paul speaks there of how sin entered the world through Adam’s sin and since then all have sinned.

The reason for such a statement here in Chapter 3 may be because of a parallel between Romans 3:22-23. Both speak of a crisis act and a continuing experience. In Romans 3:22, the single act of faith brings righteousness, which is to be followed by the continuous response to God in believing (see Isa 1:17). In Romans 3:23, the single act of sin brought death. The continuing result was that all men continued to come short of the glory of God.

“Falling short of the glory of God” means that ever since Adam’s time everyone has failed to reach the glorious ideal that God had in view when He created man. You have already seen in Romans 1:18-32 how sin resulted in a continuing spiritual weakness. Its corrupting influence took men farther and farther into sin.

Parallel in Romans 3:22-23

Crisis Act	→	Continuing Result
Righteousness by faith	→	Believing
Sin	→	Short of God's glory

Righteousness Revealed in Redemption and Propitiation

Objective 4 – At the end of this topic, you will be able to describe the dilemmas faced by both God and man and how God solved both of them.

The Dilemma

Justification is a legal term. It brings to our mind a courtroom scene. A man is on trial. His innocence is proven and the judge declares him not guilty. But our problem is that we are all guilty of breaking God’s laws. How, then, can we be declared not guilty and be free from punishment for our sins?

Because God is holy, He must condemn sin and judge the sinner. But God is also loving and kind. How could God be righteous and just in His judgment of sinful men and still treat them with mercy and love? Justice demanded their death. Love demanded their pardon. This was the dilemma that God faced.

Paul has shown us how God puts men right with Himself through faith in Jesus Christ. But what about sin? What does God do with the sin that stands as a barrier between Him, a holy God, and sinful men? Can God remain just and at the same time justify sinful men? How can He forgive sinners when justice demands their



punishment? How does God solve the dilemma? We now come to one of the most important theological passages in all the New Testament, Romans 3:24-26. Here Paul explains God's solution to the dilemma. He describes for us God's provision for the salvation of man.

Grace

First, notice the manner of God's provision, being justified "freely by his grace." This can also be translated as a "gift by his grace." Paul begins by emphasizing that God's justifying act is not in any degree based on anything men do. Justification is a completely unmerited gift. The reason why God justifies sinners is because of His love for them (Eph 2:4-5). Before Paul became a Christian, he hoped that if he followed God's Law throughout his life, at the end God would pronounce him righteous. But in God's way of righteousness the procedure is reversed. God pronounces a man righteous at the beginning of his spiritual life, not at the end. Therefore, the source of man's righteousness cannot possibly be anything that he has done. Rather, it is the grace of God.

It is important to understand that God pronounces a person righteous the moment he believes in Christ as his Savior. In some churches, people are told that they can never know whether or not they are in the right relationship with God. They have no assurance of salvation. They think they must wait until they die to know if God looks on them as righteous. As you continue your study of the gospel in Romans, notice the assurance we can have that we are justified.

Redemption

Two words in Romans 3:24-25 show us how God settled the problem of sin. They are "redemption" and "propitiation." The term "redemption" speaks of a slave market. Redemption is the act of buying a slave out of bondage and setting him free. Why is there redemption in Jesus? Because He bought us in the slave market of sin, He gave His own blood, His life, as the price of our freedom. By His death He delivered us from the bondage of sin.

Paul also may have had in mind another picture of redemption: the deliverance of the Israelites from their bondage in Egypt. The sacrifice of the Passover lamb and its blood over the door and on the lintels protected each home from the angel of death. God's power in the plagues and in opening up the Red Sea freed them from the bondage of Egypt. From then on, the whole nation that had been redeemed was to be a holy people, set apart for the Lord, servants of the Lord.

QUESTION 10

According to Matthew 20:28; Romans 3:24-25; 1 Peter 1:18-19, why did Jesus die?

- A. Without the shedding of blood, it is impossible for sins to be forgiven.
- B. Jesus died as an example for us as to how we should live our lives.
- C. Jesus gave His life as a ransom to redeem us.
- D. Jesus died because the Jews failed to obey and follow Him.

Propitiation

Now let's look at this word "propitiation" (which can also be translated as satisfaction for sin). It carries the idea both of a covering and an appeasement or satisfaction for a wrong that has been done. It reminds us that God's just wrath is directed against sinful men. Justice demands the death sentence for all. How can its demands be satisfied? How is God's wrath (the reaction of His holiness against sin) to be appeased? God Himself took our punishment and satisfied justice. God the Son died in our place. His righteousness was placed to the account of all who accept Him as their Savior. His blood covers our sins and all the accusations of the Law. God's love and grace have provided the propitiation that frees us from the death sentence and gives us peace with God.

QUESTION 11

According to Romans 3:25, what did God set Jesus forth to do?

- A. Share God's love with all humankind.
- B. Instruct the disciples to share the gospel.
- C. Satisfy the debt of our sin.
- D. Heal the sick.

QUESTION 12

For what purpose did God send Jesus to earth according to 1 John 4:10?

- A. Prophet to the world
- B. Priest to the world
- C. King of the world
- D. A propitiation, or atoning sacrifice, for our sins

QUESTION 13

According to 1 John 4:10, God's righteousness is what caused Him to send His Son as a propitiation for our sins. *True or False?*

QUESTION 14

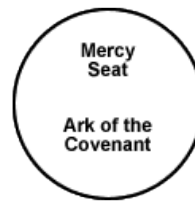
In your Life Notebook, answer the following questions:

Is 1 John 2:2 a perfect answer to the problem of Romans 1:18 and Romans 3:23? Why or why not?

Salvation Past and Present

The word *propitiation* reminds us of the whole system of sacrifices in the Old Testament and especially of the mercy seat that covered the Ark of the Covenant in the holiest place of the tabernacle. In fact, the same word that is translated *propitiation* here is translated "mercy seat" in Hebrews 9:5. The book of Hebrews tells us that what occurred at the mercy seat is a picture of how we can meet with God and find His mercy because of Jesus' death.

Inside the Ark of the Covenant were the Ten Commandments, the law of God. The presence of God was above the mercy seat. On the Day of Atonement each year, the high priest entered the most holy place and sprinkled the sacrificial blood on the mercy seat. He did this as a representative of the whole nation to ask God's forgiveness for the sins of the people. The law demanded death for the sinners, but the blood of the sacrifice covered the law with its demands. There at the mercy seat, by faith in the sacrifice, the people were pardoned. Their sins were blotted out. God met with the representative of His people at the blood-sprinkled mercy seat and blessed the whole nation with His presence.

Ark of the Covenant**Mercy Seat****QUESTION 15**

In your Life Notebook, answer the following questions:

Compare Exodus 25:21-22 with Hebrews 9:5. What meaning do you find if you read “mercy seat” instead of “propitiation” in Romans 3:25 and 1 John 2:2? How does this impact your personal life?

In Romans 3:25, Paul speaks of the revelation of the righteousness of God in forgiving the sins of His people in Old Testament times. Everyone knew that the life of an animal was not worth the life of a man. The blood of animals could not possibly take away sin! But now, the death of the Son of God wholly covers all the demands of the Law. All the former sacrifices offered in faith were just a temporary measure pointing to the sacrifice of the Lamb of God who takes away the sin of the world. God dealt with sin fully at the cross (see Heb 10:14 and Heb 9:11-12). Only the cross of Christ could bridge the gap between a holy God and sinful men. We can see now that the way in which men received the gift of God’s righteousness has always been by faith. They offered their sacrifices in response to God’s Word, trusting in His promise. Before Calvary, men could not see that this arrangement was just. But Calvary settled the whole account.

In Romans 3:26, we see that not only in the past but in the present, too, God’s righteousness is declared by forgiving sinners on the basis of faith in Christ. The dilemma is solved through redemption and propitiation. God is the justifier; He declares right in His sight those who trust in Jesus. God is also right in doing this—He is just.

The Dilemma of Salvation Solved

SALVATION IN ROMANS 3:24-26	
How?	Through redemption in Christ Jesus' propitiation
How received?	Freely through faith in His blood
Why?	Because of His grace
What result?	Justified

QUESTION 16

At what point in the Christian’s life does God pronounce him righteous?

- A. When he accepts Christ as his Savior
- B. When he is baptized in water
- C. When he is baptized in the Holy Spirit
- D. When he dies trusting Christ

QUESTION 17

Of what Old Testament event does the word “redemption” remind us?

- A. Adam and Eve’s removal from the Garden of Eden
- B. Joseph’s rise to power in Egypt
- C. Israel’s deliverance from bondage in Egypt
- D. Jesus’ death on the cross

QUESTION 18

To what object in the Old Testament is the word “propitiation” related?

- A. The cross
- B. The temple
- C. The altar
- D. The mercy seat

QUESTION 19

What word describes Jesus’ death as a sacrifice to satisfy the demands of the law and appease God’s wrath?

- A. Grace
- B. Redemption
- C. Propitiation
- D. Salvation

QUESTION 20

What word describes Jesus’ death as a price paid to set the sinners free from sin?

- A. Grace
- B. Redemption
- C. Propitiation
- D. Salvation

Defense of Justification by Faith (Rom 3:27-31)

Objective 5 – At the end of this topic, you will be able to explain three positive features of the salvation that God has provided mankind through Christ.

In Romans 3:27-31, we find Paul’s logical conclusion to all that he has presented up to this point in Romans. He makes three key statements about justification by faith, each introduced by one or more questions:

1. A man is justified by faith apart from works of the law (Rom 3:27-28).
2. God will justify both the circumcised and the uncircumcised by faith (Rom 3:29-30).
3. Through faith we uphold the law (Rom 3:31).

QUESTION 21

According to Romans 3:27, if people could be justified by their good works they would have a right to...

- A. Boast
- B. Complain
- C. Save others
- D. Witness

QUESTION 22

Compare Ephesians 2:8-9 with Romans 3:27. We have no right to boast about our goodness or relationship with God because our salvation comes as a _____ through faith.

QUESTION 23

In the first part of Romans, Paul spoke about two groups who criticized others and boasted of their own goodness or standing with God. Name those groups. (*Select all that apply.*)

- A. Sadducees
- B. Self-righteous critics
- C. Pharisees
- D. Jews

QUESTION 24

According to Romans 3:30, what is the only way possible for anyone to be made right with God?

- A. Obeying the Law
- B. Being baptized
- C. Going to church
- D. Having faith in Jesus Christ

QUESTION 25

Compare Romans 1:16 with Romans 3:22-23 and Romans 3:29-30. Give two reasons why there is only one way of salvation for both Jews and Gentiles. (*Select all that apply.*)

- A. All have the same need since all have sinned.
- B. The same God provides righteousness for all.
- C. Because the Law did not work.
- D. Because God is one.

QUESTION 26

Compare Romans 3:20 and Romans 3:31. In your Life Notebook, answer the following question: In what way do we uphold the law when we go to Jesus Christ for salvation?

Topic 2: Justification in the Old Testament (Rom 4:1-25)

You have already studied in Galatians Paul's reference to Abraham as a scriptural example of justification by faith (see Gal 3). Paul follows again a principle that is very important in law courts. A lawyer looks for precedents—cases similar to the one he is presenting where the argument or the decision can be an example for his case. The basis of this chapter is clearly given in Romans 4:3. Memorize this verse.

Important Examples of Justification by Faith (Rom 4:1-8)

Objective 6 – At the end of this topic, you will be able to give two examples that Paul cites from the Old Testament of men who were justified by faith.

Abraham Justified by Faith, Not Works

First, Paul points to Abraham, the father of the Jewish nation and shows that he was justified by faith and not by works. You have already seen in Galatians that Abraham is the “father of the faithful” and a pattern of the way in which both Jews and Gentiles are justified before God.

QUESTION 27

According to Romans 4:1, to whom was Paul writing in this chapter?

- A. Jews
- B. Gentiles
- C. Jews and Gentiles
- D. Greeks

QUESTION 28

Write from memory the Bible verse that Paul quotes as a basis for all of Romans 4 (Rom 4:3).

QUESTION 29

Which of the following key words do you see repeated in this chapter? (*Select all that apply.*)

- A. Credited
- B. Righteousness
- C. Abraham
- D. Father
- E. Believe
- F. Faith

The term “credited to” is the key of the chapter. It is a bookkeeping term that means “to give credit for” or “to put to the account of.”

QUESTION 30

Which of the following in Romans 4:3-11 and Romans 4:22-24 are counted as righteousness? (*Select all that apply.*)

- A. Obedience
- B. Faith
- C. Believing God
- D. Transformed

QUESTION 31

Compare Romans 4:5 with Romans 4:4. What is Paul emphasizing here about God's method of justifying the ungodly? (*Select all that apply.*)

- A. Salvation is by faith through grace.
- B. Salvation is by grace through faith.
- C. Salvation is a gift.
- D. Salvation is not by works.

QUESTION 32

Compare Romans 4:5 with Romans 3:26. In order to become children of God, what must we do? (*Select all that apply.*)

- A. We must believe in Jesus.
- B. We must obey the law.
- C. We must receive God's forgiveness by trusting in Jesus.
- D. We must receive Jesus as our Savior.

David Praised God for Imputed Righteousness

Abraham was not the only Old Testament character to experience justification by grace. Beginning at Romans 4:6, Paul presents the testimony of David by quoting from Psalm 32:1-2.

QUESTION 33

David's testimony in Psalm 32:1 reminds us of propitiation when he declared that his "sins are pardoned." *True or False?*

Not imputing sin (Rom 4:8) is the same as counting a person righteous! This negative form of describing justification reminds us that the word justification is a legal term. It carries the idea of acquittal, or being declared not guilty. God treats the sinner who believes in Christ as if he had never sinned. Christ's righteousness is put to our account.

In these verses, Paul introduces the subject of the blessedness of the person who is justified by faith without trying to earn God's favor with his own efforts. What a release from guilt! What peace in knowing that he is forgiven! We will study more about the blessings of justification in Romans 5.

Abraham Justified While Uncircumcised (Rom 4:9-12)

Objective 7 – At the end of this topic, you will be able to explain the significance to Gentiles of Abraham's justification prior to being circumcised.

Paul asks a question in Romans 4:9 and then takes the rest of the chapter to answer it. Who can have this blessedness that God's righteousness brings? Just the Jews or the Gentiles too? You are already acquainted with Paul's answer as he gives it in Galatians and repeats it here.

QUESTION 34

What would you say circumcision means in Romans 4:9?

- A. The Jewish, male population
- B. The Jewish, male and female population
- C. The religious, Jewish population
- D. Those people, Jews and Gentiles, who have been circumcised

QUESTION 35

What is meant by uncircumcision (Rom 4:9)?

- A. The Gentile, male population
- B. The Gentile, male and female population
- C. The non-religious, Jewish population
- D. Those people, Jews and Gentiles, who have not been circumcised

QUESTION 36

Which statement is true about Abraham?

- A. His obedience was the result of his faith.
- B. His good works, together with his faith, justified him before God.
- C. His circumcision and faith were counted as righteousness.
- D. His good works were the basis for God's offer of justification.

QUESTION 37

According to Romans 4:9-10, was Abraham a Jew or a Gentile at the time he was justified?

QUESTION 38

According to Romans 4:12, who can claim Abraham as their spiritual father?

- A. Only Jews
- B. Only Jewish believers
- C. Only Gentiles
- D. All who follow his example of faith, Jews and Gentiles

Because Abraham was justified before he was circumcised, this makes him the spiritual father of all the uncircumcised (the Gentiles) who have the same kind of faith. But because he was circumcised later, he is the spiritual father of all the circumcised (the Jews) who believe in the same manner that he did. Whether a person is circumcised or not, then, is of no importance as far as justification is concerned. Justification and all its blessings come to us through faith (see Rom 4:16).

Abraham Justified Apart From the Law (Rom 4:13-25)

Objective 8 – At the end of this topic, you will be able to, based on the life of Abraham, describe the kind of faith that results in salvation.

Romans 4:13-18 speaks of the promises made to Abraham and his seed (descendants). Romans 4:13 mentions God's promise that Abraham would be heir of the world. Romans 4:17-18 refers to God's promise that he would be a father of many nations.

From Romans 4:11 on, we begin to see another major aspect of salvation. It is more than acquittal. Paul begins to describe it in terms of life. We are the spiritual children of Abraham (Rom 4:11-12) and inherit the promises made to him because he is our spiritual father (Rom 4:13, 16).

Does Romans 4:14 remind you of Galatians? There you saw that the Law, given 400 years after the promise to Abraham, could not annul God's promise or change the terms of His will. Romans 4:15 reminds us of the first main section of Romans. The Law cannot justify us or make us good. It can only make our sinfulness more serious as we deliberately break God's laws and face His wrath. Compare this with Romans 3:20.

QUESTION 39

Romans 4:17 tells us that the God in whom Abraham believed does what two things? (*Select all that apply.*)

- A. He gives life to the dead.
- B. He calls things that are not as though they were.
- C. He seeks those who are lost.
- D. He cleans those who are sinful.

Notice the relationship between the first part of Romans 4:17 and the last part. God said: "I *have made* you the father of many nations" (emphasis added) when these nations were not yet in existence and Abraham did not even have a son. God was calling those things that He had promised accomplished facts. Abraham simply believed what God said.

Let's look at Abraham's faith in Romans 4:17-21. First of all, he believed in God as the Life-giver and Creator. God would have to give Abraham and Sarah new life so that they could have the son He had promised them. They were "as good as dead" (Rom 4:19 and Heb 11:11-12) because of their advanced age. Abraham recognized this fact, but in verse 18 we see that when there was no hope, humanly speaking, Abraham believed and looked forward to the fulfillment of God's promise. Romans 4:19-20 gives us some important principles of faith. He did not look at the difficulties, he looked at the promise.

QUESTION 40

What are three things about Abraham's faith that we see in Romans 4:20? (*Select all that apply.*)

- A. He gave glory to God.
- B. He believed God even though there was no evidence to do so.
- C. He did not waver in unbelief about the promise of God.
- D. He was strong in faith.

Here we learn that a person's faith is strengthened when it receives a challenge. Faith grows strong as it rests on God's promises, considering His nature, His power, and His ability to do what He has promised. One English translation says in Romans 4:20-21: "His faith filled him with power, and he gave praise to God. He was absolutely sure that God would be able to do what he had promised" (GNT). Notice in these verses the attitude of praise and confidence that Abraham had toward God.

In Romans 4:22-25, Paul applies the illustration of Abraham's faith to our relationship with Jesus Christ. Abraham's faith was put to his account as righteousness (Rom 4:22). God had this statement written in the Scriptures (Rom 4:23) for our benefit (Rom 4:24). We too must believe in God as the Life-giver and Creator. He raised Jesus from the dead (Rom 4:24) and gives spiritual life to all those who believe.

Romans 4:24-25 shows us three things that our faith in God must include: **1)** We accept Jesus as our Lord. **2)** We believe that God sent Jesus to be crucified for our sins. **3)** We believe that God raised Jesus from the dead to give us new life (a life of righteousness and right standing with God) in Him.

Topic 3: Blessings Provided by Justification (Rom 5:1-11)

Paul has established God's way of righteousness. So far in this third major section of Romans 3:21-5:21 he has shown this way to be faith. God's provision in the cross of Jesus Christ was seen to be the answer to the "dilemma" God faced. Paul also established that this way was supported by Old Testament Scripture.

Romans 5 is a transitional passage in Paul's development of his theme *the righteousness of God revealed*. Up to this point, his treatment concerned the righteousness of God and its imputation to men—justification. Now Paul turns to another treatment of the theme: the righteousness of God in its day-by-day outworking in the behavior of the Christian—sanctification.

For those who have trusted in Jesus Christ for their salvation, this first half of Romans 5 begins to answer the question, "What happens now?" Again the faith-to-faith principle emerges. Justification concerned the first crisis act of faith. Now Paul turns to the continuous, living faith by which men are delivered from sin's power. The following chapters (Rom 6–8) will deal in-depth with the power of sin, which indwells the hearts of men.

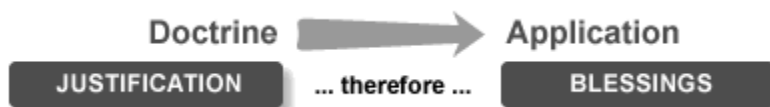
Blessings for Those Who Believe (Rom 5:1-4)

Objective 9 – At the end of this topic, you will be able to describe the nature of the blessings that accompany justification.

In Romans 5, Paul begins to talk about the positive implications in daily life of the salvation that God has provided through Jesus Christ. He starts out Romans 5:1 with the phrase, "*Therefore* having been justified by faith..." (emphasis added). This is an obvious reference to the salvation he has presented in previous chapters.

One might say that up to this point Paul has proven that by faith we have a right standing before God. Now in Romans 5:2 he expands on that concept by referring to our new standing as being in the grace of God. In other words, the door to the unmerited favor of God has been opened by faith. This is a reference to what happens after we are justified by faith.

The point Paul is making at the beginning of Romans 5 is that there are blessings that accompany those who are justified!



At least three blessings are mentioned in the Bible passage before you—peace, joy, and hope. The important question here is: Are these blessings part of your Christian experience? Paul has proven that they are available to those who are justified. Do you have peace? Joy? Hope?

Potential Blessings

There are many Christians who have been justified and who have standing or position in the grace of God but are not experiencing these blessings. Why not?

For the answer, let's look once more at the faith-to-faith principle that is so important in this epistle. Remember it in our key verse (Rom 1:17)? Then we see it again in Romans 3:22: The faith that brings us into the grace of God is to become the principle by which we live. The initial act of faith is to continue in the believer's life. "The righteous man shall live by faith" (Rom 1:17, NASB). In light of this principle, we can understand Romans 5:1-11 better. The blessings of justification are not automatic, although they belong to us. Faith must claim the blessings that God's grace has provided for us. The door is open to all the peace, joy, and hope that we need. Let's believe so and claim them!

Several translations of Romans 5:1-3 bring out our responsibility in appropriating the blessings of our justification. Here is an example from *The New Testament: A Translation in the Language of the People* by Charles B. Williams:

Since we have been given right standing with God through faith, then *let us* continue enjoying peace with God through our Lord Jesus Christ, by whom we have an introduction through faith into this state of God's favor, in which we safely stand, and *let us* continue exulting in the hope of enjoying the glorious presence of God. And not only that, but this too *let us* continue exulting in our sufferings.... (Rom 5:1-3, emphasis added).

The chart below is an analysis of Romans 5:1-4.

Romans 5:1-4	
POSITION	
1. We have been justified through faith - Romans 5:1	
2. We stand in the sphere of God's grace - Romans 5:2	
POTENTIAL	
Three appeals to the believer:	
1. Let us continue at peace with God - Romans 5:1	
2. Let us exult in the hope of the divine splendor that is ours - Romans 5:2	
3. Let us exult in our sufferings - Romans 5:3-4	

Note that faith has been the instrument or means by which we are in the position illustrated in the chart below. The blessings of justification, or our position, are listed in the chart under the word *Potential*. Paul appeals to believers to have these things.

The Challenge of Outer Conflict

The central truth here is that the blessings of justification are not automatic. They must be appropriated by faith. Our faith placed us in a position of being right before God. Faith also introduced us into the grace of God. The *same* faith will appropriate for us a continual enjoyment of the peace of God, a state of joy in which we can even rejoice in the troubles that come our way.

Experience agrees with what Paul is teaching in these verses. The wonderful state of peace with God can be disturbed. Satan can disturb it with his attacks and lies. A sense of guilt that comes from not believing that God has forgiven sin can disturb it. The daily battle with the flesh can disturb it. Our joy can be lost in the cares of life and the troubles that are part of every Christian's experience. Hope can grow dim in the midst of a trial. Peace, joy, and hope are not fixed, unchanging quantities in the Christian life! They require a living and vital faith! Paul says, "Since you have this position before God and standing in His grace, appropriate from God the blessings of such a position—by your faith!" (see Rom 5:1-4, paraphrased by author).

Paul explains, "Now you understand your position; believe it then!" When the conflicts, trials, and assaults from Satan come, with the eye of faith we should look to God for grace and help in our time of need. The most important thing is that we are at peace with God. Paul tells us to enjoy that fact no matter what the circumstances. Again in Romans 14 Paul tells us that righteousness, peace, and joy are our birthright in the kingdom of God (see Rom 14:17). The kingdom of God is the realm where God rules. Note the order of the words in Romans 14:17. Righteousness is mentioned first, then peace, and then joy in the Holy Spirit. This is also the order in Romans 5:1-2. The Holy Spirit is the One by whom we maintain our Christian joy. He is also referred to in Romans 5:5.

Paul wants the Roman Christians to live and serve Christ with joy in the Holy Spirit. The church at Rome was a persecuted church. The Jewish Christians in Rome were driven out of the city on three different occasions by the government. Christians in Rome were unpopular and reputed to be "enemies of the human race." In many cases, Christians became the "scapegoats" for social and political trouble. This persecution intensified to the point when the Roman Emperor Nero executed large numbers of Christians. According to tradition, Paul himself was martyred in the wake of this persecution.

We should not think that Paul is a theologian interested in theology but not in life. This is not true. Nor should we think that in his letter to this Roman church he presents theology that was unrelated to life. Before he ever gets to what many call the "practical" section of the letter (Rom 12; 13; 14; 15; 16), there are many practical sections. The Bible passage before us is one of them. In this passage, Paul is calling on the Roman Christians to rejoice in their position as the justified children of God. To do this they must exercise their faith.

QUESTION 41

How does the Romans 5:1-3 faith-to-faith principle apply to your life situation today? Open your Life Notebook and record your answer.

The Reality of Inner Conflict

In Romans 5:1-11, Paul is giving the Roman Christians a principle that will help them in facing opposition and conflict. A living faith will sustain them in times of trial and persecution. But Paul has another dimension of opposition and conflict in mind here also. The phrase "the hope of the glory of God" directs our attention to an inward conflict.

In Romans 3:23, the phrase "glory of God" referred to the standard that God required men to live up to. There Paul said that men came short of what God intended them to be. Man was created in the image of God to live for God's glory. The primary reason why men are unable to live up to God's standard or His glory is sin. Men have an inward problem that makes them fall short of the glory of God. The principle of sin marred the image that God had created in men.

In Romans 5:2, the phrase "hope of the glory of God" refers not only to a future glory to be revealed at the coming of Christ—but also to the restoration of the image of God in the believer now. Paul focuses our attention on the great battlefield of conflict—the inward conflict with the power of sin. In Galatians, this warfare was described as the conflict of the flesh and the Spirit. Here in Romans, Paul is telling the church that they should not let this inner conflict rob them of their enjoyment of peace with God.

When Christians are engaged in this conflict with the flesh, Satan often takes advantage. He tells them that the fact that there is a conflict means that they are not right with God. Of course this is not true. Satan may say, “You were tempted, therefore you have sinned; you have failed God, and you are not a Christian at all.” This is an example of the lies of Satan. Temptation is not sin. Yielding to temptation is sin. If a Christian sins, God is faithful to forgive him (see 1 Jn 1:9).

Paul is saying here: “Rejoice in the hope of the glory of God.” In other words, rejoice that God assuredly *will* accomplish what He has intended in your life. In spite of the conflict, there is hope that God is restoring in us the image of God by the ministry of His Spirit. The glory of God is a reality in the Christian’s life now. Paul deals with this inward conflict extensively in Romans 6-8. Here we are introduced to it.

In Romans 5:3, Paul also says, “Since you know that you are at peace with God, you may also rejoice in tribulations!” In other words, Paul tells them not to let the outer battle, tribulations, and conflict of life disturb their enjoyment of the peace of God either. It takes faith to rejoice in tribulations, but it is possible for the Christian whose life is not left to chance or fate. All of the events in a Christian’s life are known by God. It is possible to rejoice in tribulations because they come in the will of God. If they are encountered in faith, the very things that destroy and cause bitterness in other lives will work to the good of the Christian. The tribulations will serve to cultivate endurance and steadfastness of character (Rom 5:3-4). These in turn will stimulate hope.

Transforming Power of God’s Love (Rom 5:5-11)

Objective 10 – At the end of this topic, you will be able to explain how the Holy Spirit helps us appropriate God’s blessings.

It is important to understand that the word “hope,” as it is used in the New Testament, does not imply uncertainty about the future. On the contrary, it is an attitude that expresses complete confidence that God will accomplish what He has promised.

The argument we find here is similar to the one that Paul uses in Romans 8. There he says, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose” (Rom 8:28). He goes on to say, “If God is for us, who is against us” (Rom 8:31). He uses the same argument in Romans 5:5-11, reminding the Romans that God is for them!

In Romans 5:5, Paul says that this hope is not disappointing. It is not disappointing because there is strong evidence for it. The presence of the Holy Spirit in the lives of Christians is able to communicate the love of God to them (Rom 5:5). The Holy Spirit also plays an important role in Paul’s similar argument in Romans 8.

You saw in a previous section of this lesson that the kingdom of God is righteousness, peace, and joy in the Holy Spirit. The Holy Spirit is the one who helps us in living a righteous life, maintains our peace of mind and heart, and also is the source of our joy. Here we see that He is also the one who assures us of the love of God. He also makes it possible for us to rejoice in the midst of inner and outer conflict. You will learn more of the ministry of the Holy Spirit in Romans 8.

QUESTION 42

Paul says, “Take heart, God is for you.” According to Romans 5:6-11, God demonstrated His love to mankind by sending Christ to die for us while we were still sinners. *True or False?*

QUESTION 43

How does Paul reason that God will help Christians now that they have been justified? (See Rom 5:10.)

- A. God helped sinners because they could not do it by themselves, but He expects believers to walk in a worthy manner.
- B. Since He sent Jesus to die for us while we were still sinners, He will continue to help us after we become believers.
- C. Since sinners are dead and believers are alive, believers do not need God's help in their normal day-to-day walk.
- D. God will only help those who call upon His name.

“Rejoice in God!” Paul says in Romans 5:11. Our joy is not just in a hope of the future or in knowing that our troubles will make us better. We rejoice in God Himself and enjoy fellowship with Him (Rom 5:11). Through Jesus Christ we have been reconciled with Him.. We are no longer enemies of God but friends. God is for us. He will take care of us to the end. We can trust Him and use our faith to overcome inner conflicts and outer tribulation. Let us rejoice in the conflict. It is developing our Christian character. God knows all about our troubles. Let's keep on rejoicing in the peace of God.

QUESTION 44

What is the key phrase in the section Romans 5:1-11?

- A. Once dead, now alive
- B. Blessed among all men
- C. Through our Lord Jesus Christ
- D. Sons of the Most High

Topic 4: Victory Over Sin and Death (Rom 5:12-21)

All the blessings of a victorious Christian life come to us through our relationship with Jesus as our Lord and Savior. Romans 5:12-21 tells us more about the transforming power of this relationship.

Objective 11 – At the end of this topic, you will be able to compare the two principles Paul discusses in Romans 5:12-21.

Paul begins Romans 5:12 with the word “therefore.” This word points back to Romans 5:1-11. There Paul pointed out the necessity of using faith to implement the blessings and benefits of our standing in the grace of God. He now wants to explain more about this position or standing in the grace of God. Progressively, Paul is bringing us from the doctrinal and theoretical to the practical and realistic.

In these verses (Rom 5:12-21), Paul contrasts Adam and Christ. But the comparison here is not just between Adam and Christ. What is in focus here are two relationships that the Christian has—one with Adam and the other with Christ.

In order to understand the passage before you, it is necessary to make a distinction between “sins” and “sin.” Sin is both an act and a power or principle. Up to this point in his epistle, Paul has dealt primarily with the “sins” of men, their acts of transgression. Now in the transitional passage he explains how “sin,” the powerful principle residing in the hearts of men, came into the experience of mankind through Adam.

Because of our relationship to Adam, the presence of the power of sin in us is a reality that must be dealt with. Paul does not deny the reality of the presence of sin. Adam's disobedience caused great damage to the human race. He does not underestimate this. We can call this the principle of sin.

However, Paul is saying here that the Christian's relationship with Christ has introduced a new principle into the arena of our conflict with the principle of sin. It is the principle of grace (Rom 5:15; Rom 5:17; Rom 5:20-21). The emphasis of this passage is that God's provision in Jesus Christ is *more* than enough to take care of the problems related to our relationship with Adam.

QUESTION 45

Read again the verses in which the words "grace" or "grace of God" are mentioned. What other words are repeated in connection with grace or grace of God? (*Select all that apply.*)

- A. More
- B. Much more
- C. Gifts
- D. Love

The comparison of Christ and Adam here shows the triumph of grace over sin. The benefits of the relationship with Christ are more than enough to overcome sin. This is the main emphasis of the passage. This is Paul's encouragement to the Romans: The position that they were in was a winning position! Paul said where sin increases, grace increases much more (Rom 5:20)!

The chart below is an analysis of Romans 5:12-21.

Principles of Adam and Christ Compared		
Verse	Adam - Relationship PRINCIPLE OF SIN	Christ - Leadership PRINCIPLE OF GRACE
v. 12	Sin entered into the world and death through sin. Adam the representative man sinned. Because of this, death passed on to all men, because all sinned.	
v. 15	By the one transgression (Adam's) man died.	<i>Much more</i> did the grace of God and the gift by the grace of the one Man Jesus Christ abound to many.
v. 16	Judgment and condemnation were the result of Adam's act.	In spite of many transgressions the free gift resulted in justification
v. 17	Death reigned in the human race through Adam's act.	<i>Much more</i> those who receive the abundance of grace and the gift of righteousness will reign in life through the One (Christ).
v. 18	All men were condemned through one act of sin.	Through the act of righteousness there resulted justification of life to all men.
v. 19	Through one man's disobedience the many were made sinners.	Through the obedience of one the many will be made righteous.
v. 20	The Law came so that the transgression might increase. Sin increased.	Grace abounded all the <i>more</i> .
v. 21	Sin reigned in death.	Grace reigns through righteousness to eternal life through Jesus Christ our Lord.

QUESTION 46

Respond to the following questions in your Life Notebook: How does Paul's faith-to-faith principle relate to Romans 5:12-21 and how you live your life?

It is important to note that there is a difference of opinion as to how much effect Adam's act of disobedience has on men today. The approach taken in this course is that Paul is teaching solidarity with both Adam and Christ in this passage. The difficulty with the passage arises not out of the concept of our relationship or solidarity with Christ, but out of the concept of our solidarity with Adam.

The idea of participating with someone who acts as a representative for a group is a concept familiar to the Eastern mind. The name Adam in the Hebrew language means "mankind." Paul speaks of Adam acting as the representative of mankind when he sinned. He views all men as having collectively participated with Adam (Rom 5:12, 18-19). The idea is not unfamiliar in Scripture; Levi is said to have paid tithes in the person of Abraham even before Levi was born. The representative act of Abraham is said to have been shared by Levi (Heb 7:9).

Paul is saying that from the Hebrew viewpoint not only are men guilty because of sins, but they are also guilty because of what they are. They are sinners; the power of sin resides in their nature (see also Eph 2:3; Job 14:4; 15:14; Ps 51:5). Paul shows here that sin is more than just an act of the will of man. It is defined also as a principle or law at work in the human heart (Rom 7:21, 23 and Rom 8:2).

Not only in this section of Romans (Rom 5:12-21) but also in 1 Corinthians 15:22, 45-49, Paul draws a parallel between Adam and Christ. Christ is even referred to as the "last Adam" (1 Cor 15:45). These two passages are evidence for the view that Adam was representing the human race when he sinned. However you should notice that the analogy between Adam and Christ is not parallel in all points. Paul points this out in several places (Rom 5:15-16). The relationship with Adam is a necessary union; it is by birth not by choice. But the relationship with Christ is a potential union, depending upon a person's response of faith in the redeeming work of Christ.

QUESTION 47

In your Life Notebook, explain the source and effect of the two principles that Paul discusses on your life. Use Romans 5:12-21 to help explain the principle of sin and the principle of grace.

Lesson 10 Self Check

QUESTION 1

What does “apart from the law” mean in Romans 3:21?

- A. Apart from the works of the law
- B. Apart from the effects of the law
- C. Apart from the result of the law
- D. The law is totally unnecessary.

QUESTION 2

God has a different way of salvation for the Jew than for the Gentile. *True or False?*

QUESTION 3

To which object in the Old Testament is the word “propitiation” related?

- A. Sacrificial lamb
- B. Scroll of the Law
- C. Altar
- D. Mercy seat

QUESTION 4

According to Romans 3:27, if people could be justified by their good works they would have a right to ...

- A. Boast
- B. Complain
- C. Look down on others
- D. Persecute Christians

QUESTION 5

Which Old Testament character reminds us of propitiation in Psalm 32 by declaring that his “sins are pardoned”?

- A. Abraham
- B. David
- C. Jesus
- D. Asaph

QUESTION 6

According to Romans 4:12, who can claim Abraham as their spiritual father?

- A. Only Jews
- B. Only Jewish believers
- C. Only Gentiles
- D. All who follow his example of faith, Jews and Gentiles

QUESTION 7

One facet of Abraham’s faith that we see in Romans 4:20 is that he believed God even though there was no evidence to do so. *True or False?*

QUESTION 8

Paul says, “Take heart, God is for you.” According to Romans 5:6-11, God demonstrated His love to mankind by sending Christ to die for us while we were still sinners. *True or False?*

QUESTION 9

Paul reasons in Romans 5:10 that since God sent Jesus to die for us while we were still sinners, He will continue to help us after we are believers. *True or False?*

QUESTION 10

The main emphasis of Romans 5:12-21 is that the benefits of the Christ-relationship are more than enough to overcome sin. *True or False?*

Lesson 10 Answers to Questions

QUESTION 1

B. The wrath of God

QUESTION 2

D. The righteousness of God

QUESTION 3

C. In the gospel

QUESTION 4

A. The righteousness of God

QUESTION 5

D. By faith in Christ, believing in Him

QUESTION 6: True

QUESTION 7

D. All who believe

QUESTION 8

B. The Gentiles

QUESTION 9: True

QUESTION 10

C. Jesus gave His life as a ransom to redeem us.

QUESTION 11

C. Satisfy the debt of our sin.

QUESTION 12

D. A propitiation, or atoning sacrifice, for our sins

QUESTION 13: False

QUESTION 14: *Your answer*

QUESTION 15: *Your answer*

QUESTION 16

A. When he accepts Christ as his Savior

QUESTION 17

C. Israel's deliverance from bondage in Egypt

QUESTION 18

D. The mercy seat

QUESTION 19

C. Propitiation

QUESTION 20

B. Redemption

QUESTION 21

A. Boast

QUESTION 22: Gift

QUESTION 23

B. Self-righteous critics

D. Jews

QUESTION 24

D. Having faith in Jesus Christ

QUESTION 25

A. All have the same need since all have sinned.

B. The same God provides righteousness for all.

QUESTION 26: *Your answer*

QUESTION 27

- A. Jews

QUESTION 28: *Your answer should be similar to the following:*

Abraham believed God and it was credited to him as righteousness.

QUESTION 29

- A. Credited
- B. Righteousness
- C. Abraham
- D. Father
- E. Believe
- F. Faith

QUESTION 30

- B. Faith
- C. Believing God

QUESTION 31

- B. Salvation is by grace through faith.
- D. Salvation is not by works.

QUESTION 32

- A. We must believe in Jesus.
- C. We must receive God's forgiveness by trusting in Jesus.
- D. We must receive Jesus as our Savior.

QUESTION 33: True

QUESTION 34

- C. The religious, Jewish population

QUESTION 35

- B. The Gentile, male and female population

QUESTION 36

- A. His obedience was the result of his faith.

QUESTION 37: *Your answer should be similar to the following:*

Gentile—When he was justified he was not yet circumcised.

QUESTION 38

- D. All who follow his example of faith, Jews and Gentiles

QUESTION 39

- A. He gives life to the dead.
- B. He calls things that are not as though they were.

QUESTION 40

- A. He gave glory to God.
- C. He did not waver in unbelief about the promise of God.
- D. He was strong in faith.

QUESTION 41: *Your answer*

QUESTION 42: True

QUESTION 43

- B. Since He sent Jesus to die for us while we were still sinners, He will continue to help us after we become believers.

QUESTION 44

- C. Through our Lord Jesus Christ

QUESTION 45

- A. More
- B. Much more
- C. Gifts

QUESTION 46: *Your answer*
QUESTION 47: *Your answer*

Lesson 10 Self Check Answers

QUESTION 1

A. Apart from the works of the law

QUESTION 2: False

QUESTION 3

D. Mercy seat

QUESTION 4

A. Boast

QUESTION 5

B. David

QUESTION 6

D. All who follow his example of faith, Jews and Gentiles

QUESTION 7: False

QUESTION 8: True

QUESTION 9: True

QUESTION 10: True

Lesson 11: A New Life of Freedom (Rom 6–7)

Lesson Introduction

In this lesson, we begin the third major division of the theological part of Romans. We can summarize these first three divisions in three words:

1. **Condemnation** in Romans 1:18–3:20
2. **Justification** in Romans 3:21–5:21
3. **Sanctification** in Romans 6:1–8:39

The first division spoke of universal condemnation. We saw the whole world guilty of sin and sentenced to death. The second division showed us God’s provision for salvation—justification through faith in Jesus Christ our substitute. Here we find pardon, removal of guilt, and right standing before God. Now in the third division we have the theme of sanctification—a new life in Christ. These chapters show us how we can experience a life of victory over sin.

In Romans 6 and 7, we see the provision for our sanctification and our need for sanctification. We see, too, how the Law and self-effort are completely powerless to separate us from sin. Then in Romans 8 we will see how the Holy Spirit works in our lives to give us victory over every obstacle.

Lesson Objectives

Topic 1 describes our freedom from sin.

In Topic 1, you will learn...

- The meaning of the word *sanctification* and how it applies to our lives as Christians
- How water baptism illustrates our spiritual death and resurrection
- How faith enables us to experience victory in daily life
- The importance of choosing a new master

Topic 2 describes our freedom from the Law.

In Topic 2, you will discover...

- Seven uses of the word law in the Scriptures
- How death of a spouse and re-marriage illustrate our freedom from the Law
- Four reasons why God originally instituted the Law

Topic 3 demonstrates that our freedom is not reached by self-effort.

In Topic 3, you will learn why Christians don’t always experience a life of freedom.

Lesson Outline

Topic 1: Freedom from Sin (Rom 6:1-23)

Death and Resurrection (6:1-10)

- Victory through Faith (6:11-14)
- Choice of a New Master (6:15-23)
- Topic 2: Freedom from the Law (7:1-13)
 - Death and a New Marriage (7:1-6)
 - Functions of the Law (7:7-13)
- Topic 3: Freedom Not Reached by Self-Effort (7:14-25)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Baptized (Rom 6:3) - placed in, immersed in. To immerse is to plunge into or to baptize by submerging in water.

Dominion (Rom 6:9) - rule, authority, power to govern.

Old man (Rom 6:6) - old nature, sinful self.

Reckon (Rom 6:11) – to consider, to calculate by adding up the facts.

Temporal - relating to existence in this world, limited by time and other natural laws, not eternal.

Topic 1: Freedom from Sin (Rom 6:1-23)

A saint is a holy person, one who belongs to God. In Romans 6, we see that the gospel is a way of holiness. It makes saints out of sinners!

Objective 1 – At the end of this topic, you will be able to give the basic meaning of sanctification, describe two of its aspects, and place it into the context of the first three main divisions of Romans.

Holiness is the condition of a life that is set apart for God. It includes separation from sin and freedom from the power of sin. Sanctification is the act or process by which a person becomes holy.

It is important that we understand the structure of Romans 6. It is divided into two sections, each of which presents sanctification from a different viewpoint. The first section (Rom 6:1-10) shows us sanctification from God's viewpoint. He has freed us from sin, accepted us as His children, and set us apart for Himself. The second section (Rom 6:11-23) gives us man's viewpoint of sanctification. It is not just an initial experience but also a progressive, day-by-day giving of himself to God.

Sanctification	
GOD'S VIEWPOINT	MAN'S VIEWPOINT
Positional	Experiential
Instantaneous	Progressive
Ideal	Practical
Complete	Partial

In the table to the right, you can see a comparison between these two aspects of sanctification. Here we have one of the paradoxes of the Christian life. The Christian is called a saint, but in practice he is still in the process of being sanctified. Strange as it sounds, Christians are to become what God says they already are! You have already seen

this idea in the doctrine of justification. In Romans 1:17, you saw that men are declared righteous when they have faith. But they are also to use their faith to live a righteous life. God declares men righteous; He says, “Now be righteous in the way you live.”

QUESTION 1

Identify the **three** major theological divisions of Romans. (*Select all that apply.*)

- A. Romans 1:18–3:20—Man’s depravity (sinfulness)
- B. Romans 1:18–3:20—Man’s need (condemnation)
- C. Romans 3:21–5:21—God’s provision (justification)
- D. Romans 3:21–5:21—God’s gift (grace)
- E. Romans 6:1–8:39—New hope (promise of heaven)
- F. Romans 6:1–8:39—New life (sanctification)

QUESTION 2

Romans 6:1-10 teaches that our sanctification from God’s viewpoint is positional, instantaneous, perfect, and complete. *True or False?*

Death and Resurrection (Rom 6:1-10)

Objective 2 – At the end of this topic, you will be able to appreciate the meaning of water baptism and use this illustration to explain important truths about our relationship to sin.

In Romans 5, Paul described the principle of grace operating in the life of the believer. He pointed out that God’s grace was sufficient to deal with sin in the Christian’s life. He said that where sin increased, grace increased more. This message would greatly encourage the believers in Rome. But right away Paul realized that some people might interpret it incorrectly. Some, such as the Judaizers, might say that Paul’s teaching encouraged careless or sinful living. And others, such as the anti-law party, might say: “If we continue to sin, God’s grace will take care of it, so why worry? If grace always abounds in the presence of sin, let’s keep on sinning so that grace will increase. The more we sin, the more we let people see how great God’s grace is in forgiving us.” Paul gave an emphatic answer to those who would pervert the doctrine of grace in this way. He had already pointed out that grace produces righteousness, not sin. Now in Romans 6 he shows us how the death and resurrection of Christ frees the believer from sin and gives him a new life.

QUESTION 3

Read Romans 5:20-21 with Romans 6:1-2. Through which of the following does grace reign?

- A. Mercy
- B. Love
- C. Righteousness
- D. Sacrifice

QUESTION 4

Romans 6:2 is the key verse for this chapter. A true Christian can no longer live in sin because he is _____ to sin.

Paul explains in the following verses how a believer is dead to sin. In Romans 6:3, he tells us that we have been baptized into union with Jesus Christ—into His death. God identifies us so completely with our substitute that He counts us as having died with Christ on the cross and having risen again with Him to live a new life. Our position in Christ means that we are dead to sin. In God's sight, we have been separated from sin and are now saints, His own people. We occupy this position of holy people, even though in practice we still have to fight against sin. In fact, Paul called the Corinthian believers saints although they were involved in some very serious sins (1 Cor 1:2).

Paul speaks of the experience and meaning of water baptism as a powerful reason why we should no longer live in sin. Water baptism is the Lord's command for those who have accepted Christ (Mt 28:19-20). Obedience to this command, the confession of our faith in Christ, is a great help to us spiritually. It is important to teach Christians what baptism means. If we understand its meaning, the very act of baptism strengthens our resolve to live for Christ. It is like our oath of allegiance to Him.

At times it is hard to know if a passage of Scripture refers to the outward experience of water baptism or the spiritual experience of being baptized into the body of Christ (see 1 Cor 12:13). In Romans 6:3, Paul speaks of the spiritual experience and our identification with Christ. Therefore, the word in Romans 6:4 points back to the spiritual experience in Romans 6:3 and forward to water baptism, which symbolizes it in Romans 6:4. This passage gives us the meaning of water baptism. It is a public testimony that we have died to sin and have begun a new life in Christ.

The words “buried with him by baptism into death” show how baptism officially recognizes our position with relation to sin. Baptism is the seal on our death certificate. It is our burial to the life we once lived in sin. We have accepted Christ's death for sin as ours, so how can we live in sin any longer? This is Paul's answer in Romans 6:2.



QUESTION 5

Water baptism only serves as a public announcement of our decision to follow Christ. *True or False?*

QUESTION 6

Romans 6:5 tells us that we are united with Christ not only in His death but also in his _____.

Romans 6:6 tells us that the power of sin in a Christian's life has been broken. Our old, rebellious sinful nature is crucified with Christ so that the law of sin is annulled. The body that was once given over to sin and was under its rule has been freed from that law by death (Rom 6:7). We need not obey sin any longer!

QUESTION 7

Have you found that water baptism helps people recognize more clearly their union with Christ? Do you refer often to the importance of water baptism in your preaching or teaching? Should you? Enter your thoughts in your Life Notebook.

Several forms of water baptism are used by different Christian churches. Some immerse the believer in water. Some pour water on the head. Others sprinkle water on the believer. Whatever the form, baptism symbolizes cleansing and separation from sin and dedication to God through our union with Christ in His death and resurrection.

QUESTION 8

Which form of baptism most clearly symbolizes the spiritual experience of a Christian according to Romans 6:3-5?

- A. Pouring
- B. Immersion
- C. Sprinkling
- D. None

QUESTION 9

Romans 6:10 suggests that water baptism symbolizes two things. What are they? (*Select all that apply.*)

- A. Separation from sin
- B. Dedication to life
- C. Separation from death
- D. Dedication to God

Read Romans 6:4-10. Notice that in these verses our life is in Christ, His victory. That is what God says. We accept it as the truth, and it becomes a fact in our daily lives. Paul goes on to tell us how this takes place in the following verses.

Victory through Faith (Rom 6:11-14)

Objective 3 – At the end of this topic, you will discover how faith enables us to experience victory over sin in daily life.

We have seen that Romans 6:1-10 describes our position before God. In Christ we are dead to sin and resurrected to a new life of victory over sin. But now notice what happens beginning with Romans 6:11. We must believe what God says and let that faith govern our actions. We are commanded to reckon ourselves to be dead indeed to sin but alive to God.

The Greek word translated *reckon* is the same one that is translated *impute* in Romans 4. There it is a key word speaking of God's act of imputing righteousness. Here, too, it is a key word in the life of faith and of the Christian's victory over sin. God reckons our justification, but we are to reckon our sanctification! The practical aspect of sanctification (holiness in daily life) depends on our willingness to count on what God has already provided for us.

Notice in Romans 6:11-12 that faith converts knowledge into action. Look back at the mental acceptance of truth in Romans 6:3-9. We know that Christ died for us and rose again to free us from sin. We understand and believe the doctrine of identification with Christ. But faith applies this truth to life in obedience to the will of God. Just as Paul encouraged us to claim by faith the blessings and benefits of justification, he now tells us to accept by faith what God says about our sanctification. By recognizing that Christ has broken the power of sin over us, we experience deliverance from it.

QUESTION 10

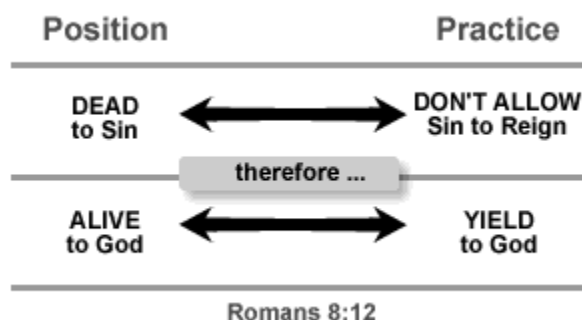
The word "therefore" in Romans 6:12 refers back to Romans 6:4-11 and our position in Christ: dead to sin and alive to God. *True or False?*

QUESTION 11

What does the word “therefore” point forward to in Romans 6:12-13? (*Select all that apply.*)

- A. Not letting sin reign in us
- B. Presenting or yielding ourselves to God
- C. Not being under the Law
- D. Letting God have His way in our lives

We sometimes speak of the negative and positive aspects of sanctification. Separation from sin is the negative side. Dedication to God is the positive side. Death to sin and new life in Christ. Both are important.



QUESTION 12

How is the positive side of sanctification expressed in Romans 6:13? (*Select all that apply.*)

- A. We are now under grace.
- B. Present or yield ourselves to God.
- C. We are alive from the dead.
- D. We can be used by God for righteousness.

In Romans 6:14, Paul says that the Christian is to be free from the power of sin because of the standing that he has in the grace of God. God's grace is sufficient to make him victorious.

In Galatians 2:20, we have Paul's personal testimony that illustrates perfectly what he has said in Romans 6:4-14. Compare these passages before answering the following question.

QUESTION 13

In which two ways does Paul express his position in Christ and his secret of victory over sin in daily life? (*Select all that apply.*)

- A. Through the law I died to the law so that I may live to God.
- B. I have been crucified with Christ; and it is no longer I who live, but Christ lives in me.
- C. The life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave Himself for me.
- D. We are raised with Christ to walk in newness of life.

Choice of a New Master (Rom 6:15-23)

Objective 4 – At the end of this topic, you will be able to use the illustration of the relationship of a slave to his master to explain our relationship to sin.

Romans 6:15 is almost an echo of Romans 6:1 as Paul introduces another part of his answer to the criticism of the gospel put forth by his opponents.

In Romans 6:2-10, Paul answered the question of Romans 6:1 by pointing to our position in Christ. We are dead to sin, so how can we live in it any longer? Next, in Romans 6:11-14 he told us we must reckon this to be so and apply it in our daily life. Then in Romans 6:15-23, he goes on to show us that in practice our sanctification depends on our own choice. Paul illustrates this point with the relationship of a slave to his master.

QUESTION 14

A slave is compelled to obey his master. *True or False?*

QUESTION 15

According to Romans 6:17, what were we slaves to at one time?

QUESTION 16

What wages were we working for? Compare Romans 6:17 with Romans 6:23.

We were slaves to sin, but through our union with Christ we have died to our old life. Our old master has no more claim on us. You have also seen that Christ has redeemed us from the bondage of sin (Rom 3:24). Now that we have been set free, what shall we do? Our redemption does not automatically make us obedient Christians. We are not robots. God does not force us to serve Him. If we are going to serve God, it will be because we want to. The choice is ours.

QUESTION 17

What are the two choices of masters to serve that Paul mentions in Romans 6:16? (*Select all that apply.*)

- A. Death
- B. Sin
- C. Obedience
- D. Righteousness

QUESTION 18

What does it mean “to present yourselves” a slave to of either of these two masters? (See Rom 6:16.)

- A. To make a deal with the master
- B. To yield in complete obedience to the master
- C. To resist the master
- D. All of the above

QUESTION 19

What does Romans 6:16 say is the result of service to each master? (*Select all that apply.*)

- A. Obedience brings righteousness.
- B. Yielding brings slavery.
- C. Sin brings death.
- D. Sin brings immediate pleasure.

In this passage, Paul is emphasizing obedience. Notice in Romans 6:17 the kind of obedience that produces righteousness. It is from the heart—sincere, voluntary—the obedience of faith. This obedience is based on the teaching that is given to us in the gospel.

QUESTION 20

Compare Romans 6:19 with Romans 6:22. What term does Paul use to describe the result of becoming a servant of righteousness, or being made free from sin and becoming servants to God?

Throughout the latter part of this chapter, the emphasis is on the progressive sanctification of the believer. Each day he must continue to reckon himself dead to sin (Rom 6:11) and give himself completely to his new life as a servant of God. In Romans 6:19, we see a contrast in progression. The sinner goes from bad to worse. The believer goes from right standing to right living. The person with a wrong standing before God goes to wrong living. This is the principle that Paul points out in his defense of the gospel both in Romans and Galatians. The believer is able to live the right kind of life, because he is in right standing with God and is dead to sin's power over him.

This chapter closes with a sharp contrast in Romans 6:23; a life lived in sin results in death, but eternal life is the gift of God. It gives us a strong reminder that any teaching that says we can earn eternal life by our obedience is not true.

The important truth to understand about Romans 6 is that the power of sin has been broken in the believer's life. Sin is now rendered powerless in the believer's life because he is now dead to sin; brought about through his union with Jesus Christ in his death, burial, and resurrection. He is to reckon it true for his life...to add up the facts in Romans 6:1-10 and act upon them!

What does this mean for the believer? It simply means he has the power through Christ to resist **every** temptation to sin, whether in thought, word, or deed. Now that is really good news!

QUESTION 21

Answer the following in your Life Notebook. Read through Romans 6:1-23 once again. In your own words, write several paragraphs describing what you understand this passage is expressing and what the practical implications are for your daily life. Read again Romans 6:11-13. Now consider areas of your life where you continue to struggle with sin; then prayerfully apply what you have learned in this passage.



Topic 2: Freedom from the Law (Rom 7:1-13)

Paul has already proven that justification is by faith apart from the law (see Rom 3:21-26). Now he is proving that our sanctification is also apart from the Law.

In Romans 6, we saw that we are sanctified instantaneously by our union with Christ and then progressively by reckoning ourselves dead to sin and yielding ourselves to obey and serve God. In Romans 7, we will see that the believer is dead to the law too. The law demanded death for the sinner. Christ suffered that death for us. In union with Christ, the believer died to both sin and the law. The law ends at death. It now has no more claim on us.

Objective 5 – At the end of this topic, you will be able to list six basic uses of the word “law” in the Scriptures.

What you have learned in Galatians about the law and its purpose and limitations will help you understand Romans 7. The Scriptures use the word “law” with these six meanings:

1. Mosaic law: moral law in Ten Commandments
2. Mosaic law: moral, civil, and ceremonial laws
3. Mosaic law: the first five books of the Bible, called the Pentateuch or the Torah
4. The Old Testament as a whole
5. Inner law of conscience
6. Rules made and enforced by government

Paul’s references to the law and its functions and limitations generally relate to the first two meanings.

QUESTION 22

Which of the six meanings or uses of law listed above does Paul refer to as the law?

- A. 1, 2, and 3
- B. 4
- C. 1 and 2
- D. All six

Death and a New Marriage (Rom 7:1-6)

Objective 6 – At the end of this topic, you will be able to use the illustration of marriage to explain our relationship to the law.

Paul follows a familiar pattern by stating the main truth of a section in an opening sentence. Then he goes on to develop that truth. Romans 7:1 is the key verse as Paul introduces the subject of our relationship to the Law of Moses. He develops this truth with the illustration of marriage. The bride and groom promise to be faithful to each other until death parts them. The death of one of the partners ends that relationship. Death cancels the marriage bond.

Let us remember an important principle in biblical interpretation: Illustrations are usually given to make or prove only one point. We are likely to misinterpret the Scriptures if we try to see a meaning in every detail of the illustration.

QUESTION 23

The main point that Paul is applying from the illustration of marriage in Romans 7:1-2 is that death cancels the marriage bond. *True or False?*

QUESTION 24

In Romans 7:4, Paul refers to two marriages of the believer. The first is marriage to the _____.

QUESTION 25

The result, or fruit, of the first marriage is _____ (Rom 7:5).

We see again in Romans 7:5 what Paul has explained already. The prohibitions and commandments of the Law stir up our rebellious nature. This reaction against God's authority is sin that leads to death. The Law can only condemn the sinner, not save him (see Rom 7:7-8).

QUESTION 26

What is the new marriage in Romans 7:4? How is it possible if we have died (compare with Rom 6:4-5)? *(Select all that apply.)*

- A. We have risen with Christ to a new life.
- B. We are now married to Christ.
- C. We are married to both the law and to Christ.
- D. We are married to Christ as long as we obey the law.

QUESTION 27

The purpose of the second marriage (Rom 7:4) is to bear _____ to God.

Romans 7:6 contrasts the old, outward motivation for serving God with the new, inward motivation. The first was the letter of the Law. But now, the Spirit of God has brought us new life, which is lived in His power.

The first marriage to the Law was fruitless with regard to righteousness. The death of Christ ended the marriage for all those who are united with Him by faith. The second marriage is to the risen Christ. This marriage is so that we may bear the fruit of righteousness resulting in actions that please and honor God.

QUESTION 28

Which is a more effective way to get a congregation to live right and work for God: rules or revival?

Functions of the Law (Rom 7:7-13)

Objective 7 – At the end of this topic, you will be able to list four functions of the Mosaic law and show how they are fulfilled.

Romans 7 shows us just what Paul showed the Galatians: It is impossible for the Law to save anyone from sin. The Mosaic law can neither justify us nor give us the power to live a holy life. This was never its purpose. Let's review the purposes for which the Law was given by God:

1. **Revelation:** The Law reveals God—His character and His will for man.
2. **Health:** The sanitary, moral, and civil laws have protected and preserved man. They have served as a basis for many nations in the development of their law.
3. **Conviction:** The standards of the Law have convinced us of our sinfulness and our need of salvation.
4. **Guidance:** The standards of right and wrong in the Law are repeated and explained in the New Testament as practical guidance for everyday life.

QUESTION 29

As you look over Romans 7:7-13, what is the function of the Law? (*Select all that apply.*)

- A. To reveal sin.
- B. To keep us from specific sins such as coveting.
- C. To show the believer that he is not alive.
- D. To make sin alive.
- E. To show what is good.
- F. To make sin utterly sinful.

QUESTION 30

How did the Law incite Paul to sin as revealed in Romans 7:7-8?

- A. The Law introduced Paul to sin.
- B. The Law made it clear how to sin.
- C. The Law produced all kinds of wrong desires.
- D. Forbidding a certain action encourages people to do it.

QUESTION 31

What is true of the Law, even though it led to death (Rom 7:7-13)? (*Select all that apply.*)

- A. The Law is deceptive.
- B. The Law is holy, righteous, and good.
- C. The Law produces wrong desires.
- D. The Law achieved its purpose of making people recognize their sinfulness and need of help.

The Law is like a thermometer. It shows the patient his condition but cannot take away his fever. The Law succeeds in showing us our sinful condition, but we must turn to the Savior for deliverance.

QUESTION 32

If the Law is not to blame for making people sin, what is? (Rom 7:8-13)

- A. The interpretation of the Law
- B. The gods
- C. The Pharisees
- D. The sinful nature

If Paul says the Law is holy, just, and good (Rom 7:12), why does he emphasize the fact that we are free from the Law and dead to it? Why is he opposed to a person's attempts to keep the Law?

Think back to the whole message of Galatians. The Judaizers were trying to get the Gentile Christians to accept the Mosaic law in order to be saved. The Christian life would then be a matter of keeping rules. We learned in Galatians that saving people was not one of the functions of the Law.

Paul told the Galatians the same truths that he gives us here in Romans 7 and Romans 8:

1. We are free from the Law and its demands because of our position in Christ.
2. Self-effort ends only in failure and the works of the flesh. Victory over sin comes only as the fruit of the Spirit.

Topic 3: Freedom Not Reached by Self-effort (Rom 7:14-25)

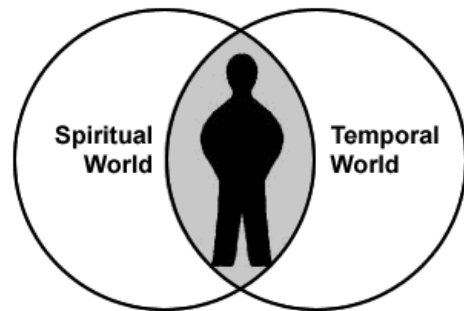
In this section of Romans 7, Paul shows us the absolute impossibility of meeting God's standards of righteousness by our own self-efforts. This is the reason for death to the Law and resurrection to a new life of freedom in Christ.

Objective 8 – At the end of this topic, you will be able to better understand your own spiritual conflicts and those of other Christians. You will also be able to summarize the principles given in Romans 6 and 7 for a life of victory over sin.

You may have noticed that beginning with Romans 7:7, Paul changes from the pronoun *we* to *I* in describing this very personal battle against a sinful nature. There is a great deal of speculation about what period in Paul's life he was referring to in this passage. It is important to interpret the passage in the light of its context.

In these verses, Paul describes his own inner conflict with the flesh and the principle of sin. Nevertheless, we see here not only Paul's experience, but also yours and mine. The Christian lives in both the temporal world and the spiritual world at the same time. Both of these worlds are in conflict with each other. We have already studied about this conflict as a war between the flesh and the spirit.

As sons of Adam, we live in a temporal world in a body of flesh. We have inherited a sinful human nature that rebels against the laws of God. Paul points out that the desires of our own selfish nature are constantly at war with the Spirit of God. In Romans 7:15, Paul points out his own helplessness to obey the voice of his conscience. Knowing what was right was not enough. Even accepting the right standards for his life was not enough.



QUESTION 33

Paul says the principle at work in him keeping him from doing what he wanted to do is the law of _____ (Rom 7:21-23).

QUESTION 34

The New English Bible reads in Romans 7:21, "When I want to do the right, only the wrong is within my reach." Have you ever experienced an inner battle such as this? Have you ever seen Christians who never got beyond this stage of constant conflict? Do you know anyone now who has this problem? Enter your responses in your Life Notebook.

QUESTION 35

We sometimes assume that telling new converts what they should do is enough to make them do right if they are sincere. What else do they need?

- A. They need a more complete knowledge of the Law.
- B. They need deliverance from sin.
- C. They need a time of serious prayer and fasting.
- D. They need additional counsel from wise men.

QUESTION 36

This gloomy, discouraging passage reaches its climax in Romans 7:24 with Paul's cry of despair, "Who will rescue me?" What is the implied truth behind these words?

- A. Paul has given up any hope that he, or any human, can be saved from sin.
- B. Paul hopes that his wretchedness does not disgust God.
- C. Paul believes that a recognition of his own helplessness makes it possible for him to accept the help God offers.
- D. Paul believes that the Law serves to make us so aware of our sin that we may become discouraged.

Even before Paul sums up his argument of our own helplessness and need in Romans 7:25, he bursts out in praise to God that there is an answer to that desperate cry! Christ will deliver! Then, in the following chapter, he tells us how the Holy Spirit works in us to give us this victory.

Let's look at a few practical suggestions about this passage before going on to the next lesson.

First, do not isolate it from its context. Remember that it demonstrates why the only help for us is dying to sin and receiving a new life in Christ. Above all, do not view this as the normal Christian experience of conflict and defeat. It is the dark background for the glorious picture of victory in the next chapter. This passage, together with Romans 8, develops the same argument that Paul uses in Galatians 5 by contrasting the works of the flesh and the fruit of the Spirit.

Second, it should make us more concerned for those who are battling against sin. Remember that a person is justified when he believes in Christ as his Savior. He is also sanctified (set apart for God) at the same time. But the practical outworking of sanctification is progressive. We need to encourage one another to look to the Lord for deliverance and victory.

Third, we should remember that it is useless to look to self for the solution to any spiritual problem. The prominence of the personal pronouns *I*, *me*, and *my* in this passage remind us of the personal nature of the conflict and also of the fact that self is our chief enemy. The prominence of self in our lives is the main hindrance to our sanctification. Trusting in our strength leads to certain defeat. But continually focusing our attention on our weaknesses also leads to failure. The secret of victory lies in looking away from ourselves to the Lord Jesus Christ. We still have to fight against sin, but the victory is ours as we focus our attention on Christ and the victory He won for us at Calvary.

Finally, just as the apostle Paul admitted in another of his epistles, let us freely admit that we are not perfect. Let us thank God that our salvation does not depend on how good we are. But at the same time let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil 3:14).

QUESTION 37

Read and reflect upon the principles for living a victorious Christian life in Romans 6. You may want to use this as a Bible study as well as for your own benefit. Match the Scripture references with the corresponding principles that best fit.

<i>Scripture References</i>	<i>Principles</i>
Romans 6:1-2	Think of the results of sinful acts—shame and death—and of the results of serving God—fruit of holiness and the gift of everlasting life.
Romans 6:3-10	Consider myself dead to sin and alive to God in Jesus. Remind myself of it. Count on it.
Romans 6:4	Recognize that God does not want me to go on sinning. My way of life must change.
Romans 6:11	Be joined to Christ in His death and resurrection. Recognize that the purpose of Christ's death and resurrection was to give me a new way of life.
Romans 6:12-20	Refuse to let sin control my body. Resist temptation. Recognize that I am no longer a servant of sin. Keep busy doing things that please God as a servant of God and righteousness.
Romans 6:21-23	Be baptized in water as a public testimony of my union with Christ—dead to sin and resurrected to a new life in Christ.

Lesson 11 Self Check

QUESTION 1

Which aspect of sanctification does the first section of Romans deal with?

- A. Man's viewpoint
- B. Experiential
- C. Instantaneous
- D. Practical

QUESTION 2

Romans 6:2 is the key verse for this chapter. It tells us that a true Christian can no longer live in sin because he is _____ to sin.

- A. Enslaved
- B. Resistant
- C. Dead
- D. Indifferent

QUESTION 3

Romans 6:5 tells us that we are only united with Christ in His death. *True or False?*

QUESTION 4

How is the positive side of sanctification expressed in Romans 6:13?

- A. It separates us from sin.
- B. We are dead to sin.
- C. Through it, we present or yield ourselves to God.
- D. Because of it, we do not need to present or yield ourselves to God.

QUESTION 5

In Romans 6:16, Paul mentions that for the Christian there are two choices of masters to serve. They are sin and _____.

- A. Law
- B. Obedience
- C. Life
- D. Self

QUESTION 6

When Paul uses the term "law" what does he typically mean?

- A. The Old Testament
- B. The Mosaic law
- C. The inner law of conscience
- D. The rules made and enforced by government

QUESTION 7

In Romans 7:4, Paul refers to two marriages of the believer. The first marriage is the marriage to Christ. *True or False?*

QUESTION 8

The Law incited Paul to sin because it produced all kinds of wrong desires. *True or False?*

QUESTION 9

Paul said that a principle was at work in him keeping him from doing what he wanted to do. That principle was the Law of _____.

- A. Moses
- B. Christ
- C. Selfishness
- D. Sin

QUESTION 10

Paul's gloomy statements come to a climax in Romans 7:24 with the exclamation "who will rescue me...?" The significance of this exclamation is that God's rescue comes from outside ourselves. *True or False?*

Lesson 11 Answers to Questions

QUESTION 1

- B. Romans 1:18–3:20—Man’s need (condemnation)
- C. Romans 3:21–5:21—God’s provision (justification)
- F. Romans 6:1–8:39—New life (sanctification)

QUESTION 2: True

QUESTION 3

- C. Righteousness

QUESTION 4: Dead

QUESTION 5: False

QUESTION 6: Resurrection

QUESTION 7: *Your answer*

QUESTION 8

- B. Immersion

QUESTION 9

- A. Separation from sin
- D. Dedication to God

QUESTION 10: True

QUESTION 11

- A. Not letting sin reign in us
- B. Presenting or yielding ourselves to God
- D. Letting God have His way in our lives

QUESTION 12

- B. Present or yield ourselves to God.
- C. We are alive from the dead.
- D. We can be used by God for righteousness.

QUESTION 13

- B. I have been crucified with Christ; and it is no longer I who live, but Christ lives in me.
- C. The life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave Himself for me.

QUESTION 14: True

QUESTION 15: Sin

QUESTION 16: Death

QUESTION 17

- B. Sin
- C. Obedience

QUESTION 18

- B. To yield in complete obedience to the master

QUESTION 19

- A. Obedience brings righteousness.
- C. Sin brings death.

QUESTION 20: Sanctification

QUESTION 21: *Your answer*

QUESTION 22

- C. 1 and 2

QUESTION 23: True

QUESTION 24: Law

QUESTION 25: Death

QUESTION 26

- A. We have risen with Christ to a new life.
- B. We are now married to Christ.

QUESTION 27: Fruit**QUESTION 28: Revival****QUESTION 29**

- A. To reveal sin.
- B. To keep us from specific sins such as coveting.
- D. To make sin alive.
- F. To make sin utterly sinful.

QUESTION 30

- C. The Law produces wrong desires.

QUESTION 31

- B. The Law is holy, righteous, and good.
- D. The Law achieved its purpose of making people recognize their sinfulness and need of help.

QUESTION 32

- D. The sinful nature

QUESTION 33: Sin**QUESTION 34: Your answer****QUESTION 35**

- B. They need deliverance from sin.

QUESTION 36

- C. Paul believes that a recognition of his own helplessness makes it possible for him to accept the help God offers.

QUESTION 37

<i>Scripture References</i>	<i>Principles</i>
Romans 6:1-2	Recognize that God does not want me to go on sinning. My way of life must change.
Romans 6:3-10	Be joined to Christ in His death and resurrection. Recognize that the purpose of Christ's death and resurrection was to give me a new way of life.
Romans 6:4	Be baptized in water as a public testimony of my union with Christ—dead to sin and resurrected to a new life in Christ.
Romans 6:11	Consider myself dead to sin and alive to God in Jesus. Remind myself of it. Count on it.
Romans 6:12-20	Refuse to let sin control my body. Resist temptation. Recognize that I am no longer a servant of sin. Keep busy doing things that please God as a servant of God and righteousness.
Romans 6:21-23	Think of the results of sinful acts—shame and death—and of the results of serving God—fruit of holiness and the gift of everlasting life.

Lesson 11 Self Check Answers

QUESTION 1

C. Instantaneous

QUESTION 2

C. Dead

QUESTION 3: False

QUESTION 4

C. Through it, we present or yield ourselves to God.

QUESTION 5

B. Obedience

QUESTION 6

B. The Mosaic law

QUESTION 7: False

QUESTION 8: False

QUESTION 9

D. Sin

QUESTION 10: True

Lesson 12: Life in the Spirit (Rom 8)

Lesson Introduction

Beginning with Chapter 3, Paul has been unfolding his gospel, the good news of the provision of God. He showed how a just and loving God solved the dilemma that faced Him and provided salvation for sinful men. Through faith in the redemptive work of Christ, guilty sinners could enter into the grace of God.

In Romans 6 and 7, we saw the Christian separated from sin and dedicated to God and identified with Christ in His death and resurrection. But his new life in Christ is not one of automatic victory over sin. His flesh is the battleground in his fight against sin. We saw the impossibility of victory in our own strength. And now in Romans 8 we find the power to live the new life that Christ gives us.

Romans 7 and 8 explain in much detail the concepts of conflict and victory that we studied earlier in Galatians 5:16-18. You may want to review those verses before beginning this lesson.

Lesson Objectives

Topic 1 confirms that victory is available through the Spirit of life.

In Topic 1, you will discover...

- Five ministries of the Holy Spirit described in Romans 8 and five more found in other parts of the epistle
- How Christ's work on the cross provides the basis for our victory over sin
- How the cultivation of our spiritual mind leads to victory over the flesh
- The true nature of the power that is available to us through the Holy Spirit

Topic 2 describes benefits available through the Spirit of adoption.

In Topic 2, you will learn...

- How the Holy Spirit influences Christians by providing redirection and assurance
- Why we Christians experience suffering as well as glory
- When Christians can expect the redemption of their bodies
- How the Holy Spirit helps us when we do not know what to pray

Topic 3 affirms the ultimate perfection of our salvation.

In Topic 3, you will be encouraged by...

- The promised completion of God's redemptive plan
- The daily certainty of God's perfect love.

Lesson Outline

Topic 1: Victory through the Spirit of Life (8:1-13)

Victory over Sin and Death (8:1-4)

Victory over the Flesh (8:4-9)

Resurrection Life (8:10-13)

Topic 2: Spirit of Adoption for Sons of God (8:14-27)

Redirection and Assurance (8:14-16)

Suffering and Glory (8:17-18)

Redemption of the Body (8:19-25)

Help in Prayer (8:26-27)

Topic 3: Perfection of Our Salvation (8:28-39)

Fulfillment of the Father's Plan (8:28-30)

Security in the Father's Love (8:31-39)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Adoption (Rom 8:15) - receiving believers as sons of God with all the rights of sonship based on Christ's redeeming work.

Assurance - firm confidence, certainty.

Condemnation, etc. (Rom 8:1) - sentence of guilt, judgment of guilty for wrongdoing. *Walk not after the flesh* – do not let their own human desires rule their lives and actions.

Elect (Rom 8:33) - chosen ones.

Foreknow, etc. (Rom 8:29) - know beforehand. God is not limited by time. He knows the present and future as well as the past. *Predestined* - to be foreordained, chosen for a certain purpose. *Conformed to the image* - molded in the likeness of, become like. *Firstborn* – first child born to a mother and father.

Glorified (Rom 8:30) - exalted, honored, shared His glory with them, raised them to a new dignity and condition as children of God.

Saints (Rom 8:27) - those who belong to God. Paul uses this name for all Christians.

Sanctification - the process of being made holy, separation from sin and dedication to God.

Trinity - the triune God, three Persons united in one in the Godhead.

Topic 1: Victory through the Spirit of Life (Rom 8:1-13)

Romans 8 has been called the sunlit summit of Christian doctrine. It is the favorite chapter of many Christians. Reading it frequently has helped many to maintain a joyful life of victory over sin and confident communion with God. Here we find the secret of victorious life. It is life in the Spirit.

Objective 1 – At the end of this topic, you will be able to identify five works or ministries of the Holy Spirit in Romans 8 and five found in other parts of this epistle. You will use them to describe life in the Spirit.

The Holy Spirit comes to live in us to make us holy and to lead us in the way of holiness. The Spirit of life frees us from sin and death. As you study this wonderful chapter you may want to take note of the verses that are of special help to you.

QUESTION 1

Match the member of the Trinity with correct Scripture divisions.

<i>Member of the Trinity</i>	<i>Scripture Division</i>
God the Father	Romans 1:18–3:20
Jesus Christ the Son	Romans 3:21–5:21
The Holy Spirit	Romans 6–8

In the first part of Romans, we see God the Father and His righteous judgment of all mankind. In the second part, we see the Son taking our guilt and our death sentence, then rising again to give us a new life of freedom from the Law, sin, and death. Now in the third part, we find the Holy Spirit working out in us what the Father and the Son planned and provided for us. However, we should not think of the three members of the Trinity as working independently of one another. They all cooperate in the work of redemption, but the Scriptures show us that each one also carries out a definite part of the work.

QUESTION 2

What do these verses in Romans tell you about the work of the Holy Spirit? In your Life Notebook, record your response for each verse listed below.

Romans 1:4

Romans 5:5

Romans 8:2

Romans 8:4-5

Romans 8:9

Romans 8:11

Romans 8:14

Romans 8:15

Romans 8:16

Romans 8:26

Romans 8:27

Romans 9:1

Romans 14:17

Romans 15:13

Romans 15:16

Romans 15:18-19

Now look back over your list and place an “x” beside each of these ministries of the Holy Spirit that describes life in the Spirit.

Place a check mark, or other symbol, beside each work of the Spirit that you feel a definite need of in your own life or ministry. Talk with the Lord about it.

In your Life Notebook, lay out your preliminary plans for a series of sermons or Bible studies on the work of the Holy Spirit. You might think in terms of the initial work of the Spirit in leading us to Christ, the continuing or present work of the Spirit in the believer, and His future work in our glorification. With the overview of these verses in Romans, we are now better prepared to study the details of this chapter.

Victory over Sin and Death (Rom 8:1-4)

Objective 2 – At the end of this topic, you will be able to point out the importance and nature of Christ’s incarnation and work as they relate to our life in the Spirit.

“No condemnation for those who are in Christ Jesus!” What a wonderful statement! The guilt is all gone! The punishment has been canceled! We do not have to fear a future judgment! And this freedom from condemnation even releases us from slavery to sin! We are no longer servants of sin. The law of sin and death has been broken and we are free!

Romans 8:1 is the theme that is developed step by step in the rest of the chapter. Notice how the verses are interlinked, each one explaining or adding some detail to the one before it and then being more fully developed in the verse that follows. Glance down the page and see how many of the verses begin with *for* (meaning because), *because*, *and*, as well as *but*. With the verses so tightly interwoven, we find it hard to divide the chapter into sections. (For example, Rom 8:4 is an important bridge between this section and the next one and belongs to both.) Each verse becomes more meaningful as we see its relationship to the others.

QUESTION 3

Determine the words in Romans 8:1-4 that refer to the members of the Trinity. Which ones have some part in giving us this life free from condemnation? (*Select all that apply.*)

- A. Father
- B. Son
- C. Holy Spirit
- D. None

QUESTION 4

Through Christ we receive deliverance from sin and death. *True or False?*

The word *therefore* in Romans 8:1 reaches all the way back to Romans 1:17 and the theme of the epistle: “The just shall live by faith.” More specifically, *therefore* refers back to Romans 7. There we saw that in Christ we have died to the Law and are freed from its sentence of death. Paul has convinced us that any other method of trying to live the right kind of life ends only in failure. Therefore, we are ready to turn from our own dismal failures and accept by faith the glorious provision of victory in Christ.

The word *therefore* also points ahead to the reason why we do not have to go through the frustrating struggle against the flesh that Paul describes in Romans 7. The law of the Spirit of life living within us is the solution to the conflict that we have seen in the previous two chapters.

QUESTION 5

There are three different laws mentioned in Romans 8:2-3. Which one of these produces a righteous life, according to Romans 8:2-4?

- A. The law of sin and death
- B. The law of the Spirit of life
- C. The Law of Moses
- D. None of them

QUESTION 6

According to Romans 8:2, the law of the Spirit of life has broken the power of the principle of sin and death working in us. *True or False?*

QUESTION 7

According to Romans 8:4, whose influence and power enables us to live a righteous life?

- A. Our own
- B. The church's
- C. The Spirit's
- D. Paul's

Before concluding this section, let's look for a moment at an expression in Romans 8:3 that may seem strange to you. It refers to the incarnation of Jesus.

QUESTION 8

According to Romans 8:3, how did God send His own Son to the earth?

- A. In humble circumstances
- B. In the fullness of time
- C. In the likeness of sinful flesh
- D. In newness of life

Paul's description of the incarnation here helps us see the error of two false doctrines. Docetism taught that Jesus did not have a real human body. The opposite emphasis produces the error that Jesus was simply a man, with a sinful human nature like other men. By using the words "in the likeness of sinful flesh" Paul lets us know that Jesus came in human flesh to be a sin offering for us, the sacrifice provided by God for us. But Jesus was not sinful. He had a body like ours, He came in the likeness of sinful flesh, but He gained the victory over sin. He condemned sin in the flesh, broke its power, and ordained that those who share His life would share His victory over sin.

Now the Holy Spirit has come to work out in us this victory that Christ has provided for us. It is only on the basis of Christ's sacrifice and victory that we can have victory over sin and death.

QUESTION 9

Do you know anyone who would like to enjoy the blessings that the Holy Spirit brings but has doubts about the incarnation of Christ? How important do you feel it is to show him the relationship between the incarnation of Christ and life in the Spirit? Why? In your Life Notebook, give your talking points on what you would share with this individual.

Victory over the Flesh (Rom 8:4-9)

Objective 3 – At the end of this topic, you will be able to identify in Romans 8 three points of contrast between the carnal mind (life in the flesh) and the spiritual mind (life in the Spirit).

Although the believer stands in the grace of God and shares in Christ's victory over sin and death, he is still surrounded by temptations and fights a daily battle against sin. The outcome of each battle depends on his acceptance of the provision God offers him for victory. Whoever tries to fight the battle in his own willpower, strength, or effort fights a losing battle. Paul showed us clearly that he was no match for the principle of sin at work in him in Romans 7:21-24. This passage precedes Romans 8 as a warning to anyone who thinks he can live the Christian life apart from the power of the Holy Spirit.

However, there is no need for the believer to live in frustration and defeat. He has been pardoned and set free from the power of sin. The Holy Spirit has come to lead him in the way of holiness. The problem now is whether or not the Christian is willing to follow the leading of the Holy Spirit. You have seen in Romans 6:15-23 that a person is either a slave of sin or a servant of God, according to which one he yields himself. We can choose between a life of defeat or a life of victory.

QUESTION 10

According to Romans 8:4, a Christian who wants to enjoy a life of victory and righteousness has the responsibility to “not walk according to the flesh but according to the _____.”

We are reminded of our studies in Galatians as we see the conflict here between the flesh and the Spirit. Compare Romans 8:4-9 with Galatians 5:16-24.

QUESTION 11

In the Bible, the term “flesh” has several meanings, all listed below. Which meaning does it have in Romans 8:4-9 and Galatians 5:16-24?

- A. The human body
- B. Base nature
- C. Mankind
- D. Natural human descent

When Paul talks about the warfare between flesh and spirit, he is definitely not speaking of the physical body and the mind. Some people believe that the body itself is sinful and must be punished. The Bible does not teach this.

QUESTION 12

According to Romans 6:13, we can make our bodies instruments for either righteousness or _____.

We have already seen in Galatians that our conflict is with our selfish nature that wants to have its own way. This is the fleshly, carnal nature that can be conquered as we walk in the Spirit.

QUESTION 13

Again comparing Romans 8:4-9 with Galatians 5:16-24, what provision do you see for victory for every Christian in this conflict?

QUESTION 14

Look at Romans 8:1-14. Match the partial statements with the needed word(s).

<i>Partial Statements</i>	<i>Needed Word(s)</i>
The spiritual mind obeys the things of the _____.	After the spirit
The carnal mind obeys the things of the _____.	Death
The spiritual mind results in _____.	Condemnation
The carnal mind results in _____.	Spirit
The spiritual mind will walk _____.	Flesh
The spiritual mind receives no _____.	Life

QUESTION 15

Compare Romans 8:8 with Romans 8:9. How do we know that “in the flesh” is referring here to sinful human nature and not just to those who are alive in human bodies?

- A. For the Romans, “the flesh” was commonly understood as referring to sinful human nature.
- B. The Romans were only concerned about physical concepts, but Paul wanted to expand their understanding.
- C. The Romans were alive and in their bodies, but Paul tells them that they are not in the flesh.
- D. The Romans had prohibitions against speaking of the flesh figuratively, so Paul was vague.

Romans 8:8-9 are vital verses for us. What did Paul mean when he told the Christians at Rome that they were not in the flesh but in the Spirit? For Paul the phrase “in the flesh” meant to be under the control of the old sin nature. In contrast, “in the Spirit” meant that the Spirit of God lived within them to give them a new life. Prior to trusting in Christ as Savior they were in the flesh, but now they were in the Spirit.

QUESTION 16

What does Paul say about the person who does not have the Spirit of Christ (the Holy Spirit; Rom 8:9)?

- A. This person hardly belongs to Him.
- B. This person is incapable of knowing Him.
- C. This person is closest to Him.
- D. This person does not belong to Him.

It is clear that the Holy Spirit comes to live in every person who accepts Jesus Christ as his Savior and Lord. Paul’s message to *all* Christians in this passage is: “You do not have to be defeated by sin. You are justified. You have the Holy Spirit living within you. Walk in the Spirit.”

Resurrection Life (Rom 8:10-13)

Objective 4 – At the end of this topic, you will be able to describe the reviving power of the Holy Spirit in Romans 8:11 and give several examples of a need for this power that you might experience in your life or ministry.

In Romans 8:11, Paul mentions that our bodies are mortal and subject to death, but the Spirit of life who lives in us will bring them back to life. What is Paul trying to say here? Is he suggesting that once we trust in Christ we will never die? It is clear from other writings of Paul that this is definitely not what he had in mind. For example, in 1 Thessalonians 4:13-18 Paul indicates that some Christians will be alive at the

return of the Lord, but refers to many who have “fallen asleep” (a term he often uses to describe believers who have died).

A common interpretation of Romans 8:11 is that Paul is referring to the future physical resurrection of our mortal bodies. Paul describes this resurrection in detail in 1 Corinthians 15:12-58.

QUESTION 17

How does Paul describe the death and resurrection of our bodies in 1 Corinthians 15:42-54? (*Select all that apply.*)

- A. It is sown a perishable body and raised an imperishable body.
- B. It is given and taken away.
- C. It is sown in weakness and raised in power.
- D. It is sown a natural body and raised a spiritual body.
- E. It is sown in dishonor.
- F. It will never perish.

Although it is certainly possible that in Romans 8:11, Paul is speaking of the physical resurrection of our bodies in the future, it is more likely that he is referring to a spiritual resurrection of our bodies now, in the present. This becomes apparent when we look at other statements about the resurrection made by Paul in Romans.

QUESTION 18

Read Romans 6:4-5. When Paul refers to the resurrection in these verses, he is speaking of the physical resurrection of the believer. *True or False?*

QUESTION 19

Now read Romans 6:8-12. Paul is describing life “in the Spirit” in Romans 8:11. According to Romans 8:12, this means that we are not obligated to the _____.

Paul sums up his argument about resurrection life in Romans 8:12-13 by pointing out that victory over the flesh comes from the Spirit and is a life-or-death matter. These two verses expand on what Paul stated back in Romans 6:23. If we go ahead and live according to our natural desires and instincts, we will experience “death.” If we try to gain victory over the flesh through self-punishment, we will most certainly fail. Victory only comes when we depend on the Holy Spirit for resurrection power and through that power put to death the sinful deeds of our bodies.

QUESTION 20

Compare Romans 8:11 and Romans 8:13. By the power of _____ a drug addict can be freed from his craving for drugs, an alcoholic from drink, or a sex addict from his lust.

QUESTION 21

Suppose a new Christian asked you what life in the Spirit means. How would you describe it and encourage him to have this kind of life? In your Life Notebook, prepare a simple outline of what you would share with this new Christian.

Topic 2: Spirit of Adoption for Sons of God (Rom 8:14-27)

We know from other Scripture verses that the Spirit of God leads sinners to repent of their sins. He has led us to the Savior. He gave us the faith to believe in Christ. He performed in us the miracle of the new birth that gave us a new nature. By following His leading, we have become children of God. The Christian life, however, is not just an initial experience of adoption or rebirth. It is a continuing, day-by-day walk.

Redirection and Assurance (Rom 8:14-16)

Objective 5 – At the end of this topic, you will be able to describe two important ways that the Holy Spirit has influence over every Christian.

The work of the Spirit is described in a variety of ways in Romans 8:14-16. In Romans 8:14, we are told that the Spirit leads us as sons of God. Romans 8:15 indicates that the Spirit confirms that God is our Father. Romans 8:16 says that the Spirit lets us know that we are children of God. Studying each of these verses will add to your understanding of life in the Spirit.

Redirection

First let's look at what it means to be led by the Spirit of God. This is an important concept, for Romans 8:14 indicates that the Spirit leads us into a special relationship with God as His sons.

QUESTION 22

Read Galatians 5:16-18. By comparing Galatians 5:16 and Galatians 5:18, what can we conclude about the phrases “live by the Spirit” and “led by the Spirit”?

- A. They refer to the same thing.
- B. They refer to nearly the same thing.
- C. They refer to opposite things.
- D. They refer to non-related things.

Comparing Romans 8:1, Romans 8:4, and Romans 8:14 leads to the same conclusion. The expressions “walk in the Spirit” and “led by the Spirit” are two different phrases that describe the same continual, habitual experience. They are two different ways to describe life in the Spirit. Each phrase reminds us of the progressive nature of our sanctification. The Spirit leads us step-by-step as we let Him direct us.

In the book of Acts, we read about the work of the Holy Spirit in what we might call crisis experiences. We see the Holy Spirit coming to the church suddenly with supernatural signs and great power on the day of Pentecost (Acts 2:14). Afterwards, we find the Holy Spirit filling individual believers who open their hearts to receive Him (Acts 10:44 and Acts 19:6). We see miracles take place, multitudes converted, the church multiplied, and the Gospel spreading from country to country as the sons of God are led by the Spirit of God.

Paul's emphasis in his epistles is more on the continuous work of the Spirit in Christians than on the crisis experiences. Such terms as *walk*, *fruit*, *life*, and *led* in the epistles help us understand what the words “filled with the Spirit” mean in the book of Acts.

QUESTION 23

Look at Romans 8:13-14, which describes what it means to be led by the Spirit. Romans 8:13 says that if we _____ the deeds of the body, we will live.

QUESTION 24

Now read Paul's description of certain men and women in 2 Timothy 3:1-7. According to 2 Timothy 3:6, these individuals were not led by the Spirit, but instead were "led along by various passions." What does this tell us about how to be led by the Spirit?

- A. It tells us that we need to be passionate about being led by the Spirit.
- B. It tells us that outward appearances are more important than inner realities.
- C. It tells us that religion without power is acceptable as long as one is being led by the Spirit.
- D. It tells us that we need to follow the inner promptings of the Spirit rather than give in to the desires of the flesh.

While it is true that every Christian has the Holy Spirit living in him (Rom 8:9), not all are allowing the Spirit to lead them. In other words, they are not walking in the Spirit. They are not listening to and responding to the still, small voice of God's Spirit. Their lives show very little of the fruit of the Spirit.

Have you ever felt that you were standing still spiritually, or moving backward instead of forward? Have you wished that you could walk in the Spirit more consistently? Or do you know another Christian who feels this way? Thank the Lord now for the positive influence that the Holy Spirit provides in the hearts of those who are children of God. Pray for those who need help in following His leading.

QUESTION 25

Think back over some of your experiences of the leading of the Holy Spirit. Has He sometimes made you feel sorry for something you had done wrong? Did you feel His urge to make it right? Is He currently speaking to you about some change that you need to make in your life? If so, what steps do you need to take? In your Life Notebook, write down the specific details of how the Holy Spirit has been speaking to you.

Assurance

To many people, the truth of Romans 8:15-16 is one of the most important of all those revealed in the Bible. You will have occasion to use these verses many times in preaching, teaching, or helping other Christians. And they will often be an encouragement to you. So we suggest you memorize them now and refer to them often.

QUESTION 26

Some people try to live right so that God will not punish them. They live in constant fear of offending God. Their religion is chiefly making sure that they do certain things and not others. In Romans 8:15, Paul describes their condition as having a spirit of _____.

QUESTION 27

In Romans 8:15, Paul refers to the spirit of slavery. What did he mean by this? (*Select all that apply.*)

- A. This was the condition of the Roman Christians before they knew Christ.
- B. Some were actually household slaves and had to contemplate more years of slavery.
- C. Some were in bondage to idols and afraid of them.
- D. Others were in bondage and fear under the Mosaic Law.

QUESTION 28

What title of the Spirit does Paul use to contrast with the spirit of fear (Rom 8:15)?

- A. Spirit of adoption
- B. Spirit of love
- C. Spirit of freedom
- D. Spirit of courage

Some translations of this verse use the term “spirit of sonship” as a more literal rendering of the Greek. Others say, “A Spirit that makes you God’s sons,” or something similar. We already know from Jesus’ teaching that what He called the new birth, or to be born again, is the supernatural work of the Holy Spirit in the sinner who accepts Jesus as his Savior. The Holy Spirit makes such a change in the nature of the person that it is like being born again. He starts a new life as a child of God (Jn 3:3-8 and 2 Cor 5:17). Here in Romans 8:15, though, Paul is emphasizing the relationship, not our change in nature. A legal transaction has taken place in heaven. God has adopted us as His sons!

Abba is an Aramaic term for father. Jewish children in Paul’s day used it in the home when they spoke to their fathers. However, the people did not use it in speaking to God. Jesus was the one who first taught His followers to address God as Father. And now Paul tells us that the Spirit of adoption brings us into this intimate family relationship with God, so that we can confidently come to Him and call Him Father. We are no longer slaves, but sons!

Paul in his writings uses the word *spirit* in several ways:

1. The spirit or immortal part of man, especially the God-conscious element in man that is dead until it receives life from the Spirit of God
2. The higher nature of a Christian as contrasted with his lower nature in the war between the flesh and the spirit
3. A personal disposition or attitude
4. The Spirit of God
5. A spirit being, either good (angel) or evil (demon)

QUESTION 29

Which of the above meanings of *spirit* do you think Paul had in mind in Romans 8:15 for the spirit of slavery?

- A. The Spirit of God
- B. A personal disposition or attitude
- C. A spirit being, either good or evil
- D. The higher nature of a Christian

The Holy Spirit who has come into our lives is not a domineering tyrant who would produce in us the response of fearful, cringing slaves. The main point that Paul is making in Romans 8:15-16 is also stated in Galatians 4:6-7. He is emphasizing that we are no longer slaves but sons.

Practice reproducing the chart on the right until you can do so by memory. This chart could be reproduced by you to illustrate a sermon or lesson.

The Spirit We Have Received		
Scripture Passage	NOT	BUT
1 Corinthians 2:12	of the world	of God
Romans 8:15	slaves	sons
2 Timothy 1:7	of fear	of power, love, a sound mind

QUESTION 30

Suppose someone tells you that you cannot be sure until after you die whether you are saved or not. Which verse from Chapter 8 would you show him? In your Life Notebook, give its meaning briefly in your own words.

These verses should move us to praise God for the assurance we have and to pray for those who lack the assurance of their salvation. Invest some time in praise and prayer to your Father.

Suffering and Glory (Rom 8:17-18)

Objective 6 – At the end of this topic, you will be able to explain the relationship between suffering and glory in the life of a Christian.

In Romans 8:14-25, Paul is talking about the continuing day-to-day walk of the Christian. Here, in Romans 8:17-18, we are reminded that many blessings are associated with being a child of God. However, being a child of God also means that suffering will come our way. It is important as a Christian to develop a balanced perspective concerning blessings and suffering.

QUESTION 31

As fellow heirs with Christ, what two things does Romans 8:17 say that we will do or share with Him? (*Select all that apply.*)

- A. We will be buried with Him.
- B. We will be glorified with Him.
- C. We will suffer with Him.
- D. We will be resurrected with Him.

Just as Satan fought Jesus with temptation and persecution, so he fights against those who follow the Lord. Sometimes we wonder, “Why does God let Christians suffer as they do?” But we know that everything we suffer for His sake here will bring us a greater degree of blessing in heaven. There is also much evidence in Scripture that God uses our suffering in this life to mold us and shape us in a positive way.

QUESTION 32

Compare Romans 1:17-18 with 2 Corinthians 4:16-18; Matthew 5:10-12; Acts 5:40-42. What should our attitude should be if we are slandered, criticized, threatened, or persecuted for following Christ? Why?

- A. We should rejoice since God will reward us in heaven because of our faithfulness.
- B. We should rejoice because it is an honor that God gives us to suffer with His Son and share in His reward.
- C. We should be angry because anger toward sin is the best response toward persecutors.
- D. We should be indifferent since it helps to shield us emotionally.

QUESTION 33

According to Hebrews 12:3-11, an immediate benefit we can expect from the sufferings of this life is that we will experience both greater holiness and the peaceful fruit of righteousness. *True or False?*

Redemption of the Body (Rom 8:19-25)

Objective 7 – At the end of this topic, you will be able to state the relationship between the condition of the earth and that of the human race in the fall and redemption of mankind.

God created the earth to be a home for mankind. Man was to have dominion over the earth and all that was in it. As long as Adam followed God's instructions in relation to the earth, it was a perfect home for him. But the day he rebelled against God, his sin affected not only himself and his descendants but also the earth.

QUESTION 34

Compare Genesis 3:17-19 with Romans 8:19-23. Paul says that all creation is waiting for the revelation of the _____ of God.

QUESTION 35

In Romans 8:21, Paul describes the physical earth as being in bondage to decay. What change will come to the whole earth at the time of the redemption of the body or the revelation of the sons of God?

- A. It will be delivered from the bondage of decay into the glorious liberty of the children of God.
- B. It will be delivered from the bondage of decay into the suspension of the laws of nature.
- C. It will be delivered from the bondage of decay into a fundamental alteration of the elements.
- D. It will be delivered from the bondage of decay into the radiance of God's glory.

QUESTION 36

Romans 8:23 describes what the revelation of the sons of God is. What are the two things that Paul calls it? (*Select all that apply.*)

- A. The understanding of our calling
- B. The redemption of our bodies
- C. Recognition of the fellowship of believers
- D. Our adoption

Notice the word *adoption* in Romans 8:23. Back in Romans 8:15 Paul used the word adoption to speak of the initial state of the believer when he is adopted into the family of God. Here in Romans 8:23 Paul shows us the completion of the adoption, the manifestation of the sons of God, and the resurrection of the body.

While on this earth, the Spirit of adoption assures the believer of his new relationship and all of its rights. In addition, he has received the first fruits of the Spirit. But he lives in a world in rebellion against God. His physical environment and his body suffer the results of that rebellion. The believer is now a son of God, but in his suffering and limitations he does not look much like one.

QUESTION 37

Knowledge of the coming liberation of the earth and the manifestation of the sons of God fills a Christian with hope. This hope causes us to eagerly wait with _____. See Romans 8:23-25.

QUESTION 38

Read Isaiah 35:1-10; Isaiah 65:25; Revelation 21:4. In your Life Notebook, list briefly the solutions of physical or environmental problems that you find there. Note the verses that you can use to encourage or comfort yourself or others.

QUESTION 39

How often do you preach or teach about the approaching solution to all earth's problems? About the glorious future for a Christian? Do you think people around you need more conversation about it? Should we sing more songs about it? Would this have a stabilizing influence? Would it make you happier and more patient? Meditate on these questions. Talk with a friend about them when you have an opportunity. In your Life Notebook, write any suggestion you have for yourself as a result.

Help in Prayer (Rom 8:26-27)

Objective 8 – At the end of this topic, you will be able to explain our need for the Holy Spirit's help in prayer and how He meets that need.

Now let's see how Romans 8:26-27 relates to the preceding verses. In Romans 8:17-18, Paul indicated that suffering is a normal part of our experience as Christians. In Romans 8:19-25, he explained how our suffering is linked to the fallen condition of the earth. The result is that the whole creation groans and suffers, waiting to be set free (Rom 8:22), and we also groan within ourselves as we wait for the redemption of our bodies (Rom 8:23).

Have suffering, grief, or the influence of your surroundings ever made you feel that God had abandoned you? Or that there was no solution to the problem? Do you sometimes wonder how to pray about a person's need? Do you want to pray effectively for God's plan to be worked out in lives around you? How do you pray for His kingdom to come and His will to be done on earth as it is in heaven? Here in Romans 8:26-27 Paul encourages us by revealing that, in the midst of our times of weakness, the Holy Spirit intercedes for us before the Father.

QUESTION 40

We need the help of the Holy Spirit in prayer because we are _____ and do not know how to pray (Rom 8:26).

QUESTION 41

What form does the Holy Spirit's intercession take (Rom 8:26)?

- A. He intercedes for us with groanings and meaningless words.
- B. He intercedes for us with groanings too deep for words.
- C. He intercedes for us with silence and sorrowful expressions.
- D. He intercedes for us with inner impressions within our spirits.

QUESTION 42

Even though the Holy Spirit's intercession does not take the form of words, God the Father hears and understands. Why (Rom 8:27)?

- A. The Spirit is able to pray for us before we think of what we need, so our prayers are not that essential.
- B. The mind of the Spirit makes our mental processes unimportant because the Father understands anyway.
- C. God knows the mind of the Spirit, the Spirit always intercedes according to the will of God.
- D. The Spirit hears our groans and interprets them to the Father.

Topic 3: Perfection of Our Salvation (Rom 8:28-39)

The main theme of Romans 8 is how to find power to live the new life that Christ gives us. The suffering that Paul has described in Romans 8:17-27 can easily discourage us in our pursuit of new life. In this final section of Chapter 8, Paul encourages Christians to never give up, for God is definitely at work in the world, has a perfect plan, and loves us with a perfect love.

Fulfillment of the Father's Plan (Rom 8:28-30)

Objective 9 – At the end of this topic, you will be able to show the relationship between foreknowledge, predestination, calling, justification, and glorification.

Romans 8:28-30 presents salvation in one grand sweep from its beginnings in the eternal past to its completion in the eternal future. It is clear that salvation is more than a doctrine; it is an experience. The truths taught here should have an impact on our daily lives.

We have already rejoiced over the extent of redemption as we looked at the restoration of the earth and the manifestation of the sons of God in their glorious resurrected bodies (Rom 8:17-23). Now in Romans 8:28 we have a promise and an assurance that is enough to make us praise God and rejoice under any circumstances. God has called us to be His children, and we love Him. All things work together for our good! How can we ever be sad about our circumstances if we believe this?

Romans 8:28 reaches back to Romans 8:17-18. It points to the path of suffering with Christ that leads to glorification with Him. It is also linked with the verses that immediately precede it, which describe the Holy Spirit's prayer for the will of God to be done, even with unutterable groans.

Now notice the word *for* (meaning *because*) that links Romans 8:29-30 to Romans 8:28. We know that all things are working together for our good because God is in control of our lives. Paul encourages suffering Christians by showing that God is working out His plan for His children. Our sanctification, being made like Christ, may sometimes be a painful process, but it is an essential part of our glorification. It is a part of God's redemptive work.

QUESTION 43

Suppose you are explaining Romans 8:29 to a child. What would you say "conformed to the image of His Son" means? In your Life Notebook, give a concise explanation as you would to a child.

QUESTION 44

Compare Romans 8:29 with Hebrews 2:9-11. Do you think that what God permits us to suffer is in order to develop Christ-like character, or so He can use us to lead others to Him? Or both? Have you seen this happen? In your Life Notebook, record the results of your comparison of these two passages.

How can we pray in our private Gethsemanes: “Nevertheless, not my will but Your will be done”? First, we can pray this prayer because the promise of Romans 8:28 sustains us. We know that God has a perfect plan for us and He will make all things work together for the fulfillment of that plan. Then we go on into Romans 8:29 and realize that God is using problems and suffering to work out His purpose in us. He is conforming us to the image of His Son, getting us ready for glory!

QUESTION 45

Compare Romans 8:29, Genesis 1:26-27 and 2 Corinthians 3:18. What do these Scriptures say about God’s image? (*Select all that apply.*)

- A. It is only found in the Trinity.
- B. The whole creation bears it.
- C. Humans are created in it.
- D. Christians are being transformed back into it.

Romans 8:29-30 contains five important theological terms. The following diagram demonstrates the relationship that exists between these terms.



The word *foreknowledge* reminds us that God knows us and knows how to perfect or complete our salvation. He knew us before we were born. He knew which persons would respond to His offer of salvation and which ones would reject it. Then He planned what He would do for those who would become His sons. He predestined or foreordained us to be conformed to the image of His Son. Now He is carrying out the plan that He made before He created the world. He calls, justifies, glorifies. Nothing can stop Him! His plan will succeed! The God who has planned the universe and guides the planets in their orbits has foreordained our course and will lead us safely home.

QUESTION 46

Romans 8:29-30 gives us better insight into the relationship of these five important theological terms: foreknowledge, predestination, calling, justification, and glorification. We can see how each one grows out of, and depends upon, the preceding one. In your Life Notebook list these terms in a chart under three columns, Past, Present, and Future as you might present them on a chalkboard or poster. Under Present, list those that people experience now. Under Future, list what is completed in the future, even if it has already begun.

[illegible]

God's call is an important part of our salvation. He calls us through the gospel message and through the work of the Holy Spirit urging us to accept Christ as our Savior. Jesus said, "No one can come unto me unless the Father who has sent me draws him" (Jn 6:44). Christ commands us to take the gospel to the whole world so that all can hear the invitation. The Holy Spirit works with us calling people to Christ. Thank God that we have heard and responded to His call!

Objective 10 – At the end of this topic, you will be able to enjoy a deep assurance of your safety in the love of God. You will be able to encourage yourself and others through frequent reference to this section of Romans 8.

“What then shall we say about these things?” asks Paul as he sums up his message of encouragement. Can we overcome our conflict with the flesh? Will our faith sustain us in the time of trial? Will Christ condemn us because of our weakness? Paul answers his question with the triumphant exclamation, “If God is for us, who can be against us?” Could anything be more encouraging to our faith than the knowledge that God is for us? Paul recognizes that we will have opposition, but who can stand against the

One who is for us? Romans 8:35-36 refers to the most violent kind of opposition, but God is able to make even these things work together for our good.

QUESTION 47

Which of the following are statements Paul makes about God in Romans 8:31-33? (*Select all that apply.*)

- A. God is for us.
- B. God did not spare His Son.
- C. Christ will come again.
- D. God delivered up His Son for us all.
- E. With Christ, God will freely give us all things.
- F. God justifies.

QUESTION 48

Compare Romans 8:1 with Romans 8:33-34. Match the questions with the actions which best fit.

<i>Questions</i>	<i>Actions</i>
What does God do?	He justifies.
What has Christ done?	He died and rose again.
What is Christ doing now?	He is interceding for us.

QUESTION 49

Romans 8:35-39 is among the most majestic passages in all of Scripture. In your Life Notebook, state in your own words and in one sentence the main message of this passage.

Three times in this passage Paul mentions Christ's love or God's love (Rom 8:35; Rom 8:37; Rom 8:39). This divine love is so powerful that it will not permit any power or force in the entire universe to separate the believer from God. This, of course, does not relieve the Christian of the responsibility of faithfulness to his Lord. But it does emphasize the glorious truth that when opposition is overwhelming, God's love for him will enable him to emerge as more than conqueror!

Lesson 12 Self Check

QUESTION 1

Which member of the Trinity is prominent in Romans 1:18–3:20?

- A. God the Father
- B. Jesus Christ the Son
- C. The Holy Spirit
- D. None of the above

QUESTION 2

Through whom do we receive deliverance from sin and death?

- A. Other people
- B. Jesus Christ
- C. Moses
- D. Paul

QUESTION 3

According to Romans 6:13, we can make our bodies instruments for either righteousness or _____?

- A. Peace
- B. Anger
- C. Unrighteousness
- D. Selfishness

QUESTION 4

Paul describes life in the spirit in Romans 6:8-12. According to verse 12, how should this affect our mortal bodies?

- A. We should fight the good fight.
- B. We should not let sin reign in our bodies.
- C. We should ask for forgiveness when we sin.
- D. We should seek that which is above.

QUESTION 5

In Romans 8:15, what title of the Spirit does Paul use in contrast with the spirit of fear?

- A. Spirit of adoption
- B. Spirit of peace
- C. Spirit of birth
- D. Spirit of God

QUESTION 6

What should our attitude be if we are slandered, criticized, threatened, or persecuted for following Christ? Why?

- A. We should rejoice since God will reward us with heaven because of our faithfulness.
- B. We should rejoice because it is an honor that God gives us to suffer with His Son and share in His reward.
- C. We should be angry because anger toward sin is the best response toward persecutors.
- D. We should be indifferent since it helps to shield us emotionally.

QUESTION 7

According to Romans 8:23-25, we have hope to walk faithfully with God because of the future liberation of the earth and manifestation of the sons of God. *True or False?*

QUESTION 8

Even though the Holy Spirit's intercession does not take the form of words, God the Father hears and understands because the Spirit is able to pray for us before we think of what we need so our prayers are not that essential. *True or False?*

QUESTION 9

The redemption of God's image in us _____.

- A. Is instantaneous
- B. Is gradual
- C. Will never be completed
- D. Is only for select believers

QUESTION 10

According to Romans 8:31-33, God is with us, Christ will come again, and God created the heavens and the earth. *True or False?*

Unit 3 Exam: Romans and Galatians

QUESTION 1

In what year and from what city did Paul write his letter to the Romans?

- A. AD 57 from Philippi
- B. AD 58 from Philippi
- C. AD 57 from Corinth
- D. AD 58 from Corinth

QUESTION 2

Which is NOT one of the doctrinal topics that Paul develops in Romans?

- A. The Law
- B. The value of circumcision
- C. The promise of Abraham
- D. Abraham justified by faith
- E. The crucified Messiah
- F. The Second Coming

QUESTION 3

According to Romans 1:16, why is Paul not ashamed of the Gospel?

- A. He was a Jew.
- B. He was chosen to preach to the Gentiles.
- C. He believed.
- D. It is the power of God unto salvation.

QUESTION 4

In Romans 1:20 and 32, what does God say about the guilt of those who have rejected His truth and the sentence that they deserve?

- A. They are guilty, but God is merciful.
- B. They acted on what they knew and will not be condemned.
- C. They are without excuse and deserve to die.
- D. Some are guiltier than others and they will be judged individually.

QUESTION 5

Romans 2 presents several principles of divine judgment. Which of the following is not one of those principles?

- A. God's judgment is righteous and according to truth.
- B. God judges people according to the opportunities they have had.
- C. When God judges, He also takes into account opportunities that people have not had.
- D. God treats everyone fairly and not according to special position or rank.

QUESTION 6

How did breaking the Law affect their rights and privileges as Jews according to Romans 2:25-29?

- A. They were now subject to the laws of chance.
- B. They were no longer Jews.
- C. They now needed to get their privileges reinstated in their local synagogue.
- D. They were no longer saved.

QUESTION 7

According to Romans 3:21, what is disclosed apart from the works of the Law?

- A. The righteousness of God
- B. The salvation for all who believe
- C. The love of God toward all men
- D. The hope for heavenly rewards

QUESTION 8

Who may receive the righteousness of God?

- A. The Jews
- B. The Gentiles
- C. The Greeks
- D. All who believe

QUESTION 9

According to Romans 4:12, who can claim Abraham as their spiritual father?

- A. Only Jews
- B. Only Jewish believers
- C. Only Gentiles
- D. All who follow his example of faith, Jews and Gentiles

QUESTION 10

Which form of baptism most clearly symbolizes the spiritual experience of a Christian according to Romans 6:3-5 and why?

- A. Pouring, because it pictures the outpouring of the Holy Spirit
- B. Immersion, because it pictures our union with Christ in death and resurrection
- C. Sprinkling, because it pictures God's sprinkling upon us
- D. No form of water baptism clearly symbolizes the spiritual experience of a Christian.

QUESTION 11

When Paul uses the term "law" what does he typically mean?

- A. The Old Testament
- B. The inner law of conscience
- C. The Mosaic law
- D. The rules made and enforced by government

QUESTION 12

Explain how the Law incited Paul to sin, according to Romans 7:7-8.

- A. The Law introduced Paul to sin.
- B. The Law made it clear how to sin.
- C. The Law produced all kinds of wrong desires.
- D. Forbidding a certain action encourages people to do it.

QUESTION 13

Which member of the Trinity is prominent in Romans 1:18–3:20?

- A. God the Father
- B. Jesus Christ the Son
- C. The Holy Spirit
- D. None of the above

QUESTION 14

Compare Romans 8:8 with 8:9. How do we know that “in the flesh” is referring to sinful human nature and not just to those who are alive in human bodies?

- A. For the Romans “the flesh” was commonly understood as referring to sinful human nature.
- B. The Romans were only concerned about physical concepts, but Paul wanted to expand their understanding.
- C. The Romans were alive and in their bodies, but Paul tells them that they are not in the flesh.
- D. The Romans had prohibitions against speaking of the flesh figuratively, so Paul was vague.

QUESTION 15

According to Romans 1:18, the basic reason the wrath of God is revealed against men is because they have rejected His truth. In Romans 1:21-32, what is the consequence of this rejection?

- A. God chose to forgive them.
- B. God gave them up to their sin.
- C. God gave them a second chance.
- D. God decided to ignore their sins.

QUESTION 16

The book of Romans is chiefly a book about the defense of the Pharisees. *True or False?*

QUESTION 17

God judges Gentiles by a different law than the Jews. *True or False?*

QUESTION 18

One facet of Abraham’s faith that we see in Romans 4:20 is that he believed God even though there was no evidence to do so. *True or False?*

QUESTION 19

Paul’s gloomy statements come to a climax in Romans 7:24 with the exclamation “who will rescue me...?” The significance of this exclamation is that God’s rescue comes from outside ourselves. *True or False?*

QUESTION 20

According to Romans 8:23-25, because we know of the coming liberation of the earth and the manifestation of the sons of God it should give us hope to faithfully endure in our walk with him. *True or False?*

QUESTION 21

Even though the Holy Spirit's intercession does not take the form of words, God the Father hears and understands because the Spirit is able to pray for us before we think of what we need so our prayers are not that essential. *True or False?*

QUESTION 22

What is the condition we must meet in order to receive the benefits of the gospel?

- A. Obedience to the Mosaic Law
- B. Being baptized
- C. Obedience to my church's rules
- D. Justification by faith

QUESTION 23

God has revealed Himself to all mankind in two ways. According to Romans 2:14-15, one way is through conscience. According to Romans 1:19-20, what is the other way?

- A. Through Jesus
- B. Through nature
- C. Through the Mosaic Law
- D. Through the Temple

QUESTION 24

With what object in the Old Testament is the word "propitiation" related?

- A. Moses' staff
- B. The tabernacle
- C. The mercy seat
- D. The ten commandments

QUESTION 25

Paul said that a principle was at work in him keeping him from doing what he wanted to do. That principle was the Law of _____.

- A. Sin
- B. Selfishness
- C. Pride
- D. Anger

Lesson 12 Answers to Questions

QUESTION 1

<i>Member of the Trinity</i>	<i>Scripture Division</i>
God the Father	Romans 1:18–3:20
Jesus Christ the Son	Romans 3:21–5:21
The Holy Spirit	Romans 6–8

QUESTION 2: *Your answer*

QUESTION 3

- A. Father
- B. Son
- C. Holy Spirit

QUESTION 4: True

QUESTION 5

- B. The law of the Spirit of life

QUESTION 6: True

QUESTION 7

- C. The Spirit's

QUESTION 8

- C. In the likeness of sinful flesh

QUESTION 9: *Your answer*

QUESTION 10: Spirit

QUESTION 11

- B. Base nature

QUESTION 12: Unrighteousness

QUESTION 13: *Your answer should be one of the following:*

- The Holy Spirit, Holy Spirit, Spirit

QUESTION 14

<i>Partial Statements</i>	<i>Needed Word(s)</i>
The spiritual mind obeys the things of the _____.	Spirit
The carnal mind obeys the things of the _____.	Flesh
The spiritual mind results in _____.	Life
The carnal mind results in _____.	Death
The spiritual mind will walk _____.	After the spirit
The spiritual mind receives no _____.	Condemnation

QUESTION 15

- C. The Romans were alive and in their bodies, but Paul tells them that they are not in the flesh.

QUESTION 16

- D. This person does not belong to Him.

QUESTION 17

- A. It is sown a perishable body and raised an imperishable body.
- C. It is sown in weakness and raised in power.
- D. It is sown a natural body and raised a spiritual body.
- E. It is sown in dishonor.

QUESTION 18: False

QUESTION 19: Flesh

QUESTION 20: *Your answer should be one of the following:*

- The Holy Spirit, Spirit

QUESTION 21: *Your answer*

QUESTION 22

- A. They refer to the same thing.

QUESTION 23: *Your answer should be one of the following:*

Put to death, Kill

QUESTION 24

D. It tells us that we need to follow the inner promptings of the Spirit rather than give in to the desires of the flesh.

QUESTION 25: *Your answer*

QUESTION 26: *Your answer should be one of the following:*

Slavery, Bondage

QUESTION 27

A. This was the condition of the Roman Christians before they knew Christ.

C. Some were in bondage to idols and afraid of them.

D. Others were in bondage and fear under the Mosaic Law.

QUESTION 28

A. Spirit of adoption

QUESTION 29

B. A personal disposition or attitude

QUESTION 30: *Your answer*

QUESTION 31

B. We will be glorified with Him.

C. We will suffer with Him.

QUESTION 32

B. We should rejoice because it is an honor that God gives us to suffer with His Son and share in His reward.

QUESTION 33: True

QUESTION 34: Sons

QUESTION 35

A. It will be delivered from the bondage of decay into the glorious liberty of the children of God.

QUESTION 36

B. The redemption of our bodies

D. Our adoption

QUESTION 37: *Your answer should be one of the following:*

Endurance, Patience

QUESTION 38: *Your answer*

QUESTION 39: *Your answer*

QUESTION 40: Weak

QUESTION 41

B. He intercedes for us with groanings too deep for words.

QUESTION 42

C. God knows the mind of the Spirit, the Spirit always intercedes according to the will of God.

QUESTION 43: *Your answer*

QUESTION 44: *Your answer*

QUESTION 45

C. Humans are created in it.

D. Christians are being transformed back into it.

QUESTION 46: *Your answer*

QUESTION 47

- A. God is for us.
- B. God did not spare His Son.
- D. God delivered up His Son for us all.
- E. With Christ, God will freely give us all things.
- F. God justifies.

QUESTION 48

<i>Questions</i>	<i>Actions</i>
What does God do?	He justifies.
What has Christ done?	He died and rose again.
What is Christ doing now?	He is interceding for us.

QUESTION 49: *Your answer*

Lesson 12 Self Check Answers

QUESTION 1

A. God the Father

QUESTION 2

B. Jesus Christ

QUESTION 3

C. Unrighteousness

QUESTION 4

B. We should not let sin reign in our bodies.

QUESTION 5

A. Spirit of adoption

QUESTION 6

B. We should rejoice because it is an honor that God gives us to suffer with His Son and share in His reward.

QUESTION 7: True

QUESTION 8: False

QUESTION 9

B. Is gradual

QUESTION 10: False

Unit 3 Exam Answers

QUESTION 1

C. AD 57 from Corinth

QUESTION 2

F. The Second Coming

QUESTION 3

D. It is the power of God unto salvation.

QUESTION 4

C. They are without excuse and deserve to die.

QUESTION 5

C. When God judges, He also takes into account opportunities that people have not had.

QUESTION 6

B. They were no longer Jews.

QUESTION 7

A. The righteousness of God

QUESTION 8

D. All who believe

QUESTION 9

D. All who follow his example of faith, Jews and Gentiles

QUESTION 10

B. Immersion, because it pictures our union with Christ in death and resurrection

QUESTION 11

C. The Mosaic law

QUESTION 12

C. The Law produced all kinds of wrong desires.

QUESTION 13

A. God the Father

QUESTION 14

C. The Romans were alive and in their bodies, but Paul tells them that they are not in the flesh.

QUESTION 15

B. God gave them up to their sin.

QUESTION 16: False

QUESTION 17: True

QUESTION 18: False

QUESTION 19: True

QUESTION 20: True

QUESTION 21: False

QUESTION 22

D. Justification by faith

QUESTION 23

B. Through nature

QUESTION 24

C. The mercy seat

QUESTION 25

A. Sin

Unit 4: Paul Applies His Gospel

Many outlines of Romans have Chapters 1–11 as theological, then Chapters 12–16 as practical. In our outline, however, we have preferred to treat Chapters 9–11 as part of Paul’s practical application of the doctrine of justification by faith.

In Lessons 8-12, you saw Paul’s development of the theology or doctrine of his gospel:

Romans 1–3 **Condemnation**

Romans 4–5 **Justification**

Romans 6–8 **Sanctification**

In the final lessons of this course, you will see Paul’s application of his gospel to:

Romans 9–11 **Jews and Gentiles**

Romans 12–13 **The Christian**

Romans 14–16 **The Church**

If what Paul has written in Chapters 1–8 is true, how does it apply to your life and to the lives of people around you?

Lesson 13: The Gospel for Jews and Gentiles (Rom 9–11)

Lesson Introduction

As we look at Chapters 9–11, we can discover four reasons why Paul wrote what he did.

First, every Jew among his readers would want to know about the spiritual destiny of Israel. How could God's choice of Israel and His declared purpose of blessing the world through Israel be explained, considering that Israel as a nation had rejected the gospel? This subject of the spiritual destiny of the Jewish people was of intense personal concern to Paul. Even though he gloried in his ministry to the Gentiles, he was extremely burdened for his own people Israel. He wanted them to enjoy the benefits of the gospel, too.

Second, the question of God's promises to Israel and her spiritual destiny brings up the question of God's justice. Does Israel's rejection of the gospel mean that God must reject Israel? What about His covenant?

Third, if salvation is only by faith in Jesus Christ, how can people obtain this faith? If salvation is for Jews and Gentiles, what must be done so they can believe in the Lord Jesus Christ and be saved? An application of the gospel truth leads inevitably to the missionary responsibility of those who have the gospel.

Fourth, if salvation is only by faith in Jesus Christ, how does this affect the relationship between Jews and Gentiles? You have already seen how Paul deals with this practical problem in Galatians. But racial discrimination is not all one-sided. It seems possible the Gentiles in the church at Rome may have looked down on the Jewish Christians. And so Paul applies his gospel to racial problems.

Lesson Objectives

Topic 1 presents an Overview of Romans 9–11.

In Topic 1, you will review...

- The relationship between Romans 1–8 and Romans 9–11
- Four reasons why Paul wrote Romans 9–11

Topic 2 focuses on Paul's first two reasons for writing these chapters. If the Jews are God's chosen people, why are they rejecting the gospel?

In Topic 2, you will discover...

- Why Paul is concerned for the Jews and why we should be concerned also
- How God's salvation plan is based on His justice and mercy
- Two Old Testament prophecies that predicted the partial salvation of Jews and the salvation of many Gentiles

Topic 3 focuses on Paul's third reason for writing these chapters. If Salvation is 'Only by Faith,' how can people obtain that faith?

In Topic 3, you will learn...

- What has caused Israel's tragic unbelief
- What a man or woman must do to gain salvation

- Why every Christian should be involved in world evangelism

Topic 4 focuses on Paul's fourth reason for writing these chapters. If God's plan is for both Jews and Gentiles, how should the two groups relate to each other?

In Topic 4, you will discover...

- Two ways in which the rejection of Israel is not total
- Three important lessons for Gentiles, who have been “grafted into” Israel
- God's future plan to revive and restore Israel
- How the riches of God's wisdom should cause Jews and Gentiles alike to humbly worship Him

Lesson Outline

Topic 1: Overview of Romans 9–11

Topic 2: God's Chosen People (9:1-29)

Paul's Concern for Israel (9:1-5)

Chosen in God's Justice and Mercy (9:6-22)

Chosen From Jews and Gentiles (9:23-29)

Topic 3: Salvation Only by Faith (9:30–10:21)

Israel's Tragic Unbelief (9:30–10:3)

Man's Part in Salvation (10:4-11)

World Evangelism (10:12-21)

Topic 4: God's Plan for Jews and Gentiles (11:1-36)

Not Total Rejection of Israel (11:1-16)

Gentiles Grafted In (11:17-25)

Israel Revived and Restored (11:25-31)

Riches of God's Wisdom (11:32-36)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Baal (Rom 11:4) - Ancient Canaanite sun god, or the god of fertility and the flocks.

Election (Rom 9:11) - God's sovereign choice and the people so chosen by Him.

Lord of armies (Rom 9:29) - Lord of hosts and the One who executes judgment.

Mercy, etc. (Rom 9:15) - kindness shown to a person who deserves or expects severe treatment or punishment. *Compassion* - pity for those who suffer, with the desire to help. Mercy comes from compassion.

Topic 1: Overview of Romans 9–11

How do Chapters 9–11 of Romans fit into Paul’s presentation of justification by faith? Some people say that these chapters are a parenthesis, a side issue apart from his main argument. Others think that they are an important part of Paul’s theme and argument for justification by faith. There is substantial evidence confirming the latter interpretation.

Objective 1 – At the end of this topic, you will be able to state the relationship between Romans 1–8 and Romans 9–11. You will be able to give four reasons that Paul probably had for writing what he did in Chapters 9–11 to the church at Rome.

What evidence is there that Romans 9–11 are an integral part of Paul’s main argument? First, we find that in the latter part of Chapter 8 Paul mentions the doctrines of God’s foreknowledge and foreordination. Then in Chapters 9–11 he applies these truths to Jews and Gentiles. Second, Paul talks in Chapter 8 about the final redemption of the believers and the deliverance of creation from the bondage it experiences because of man’s sin. Then in Chapters 9–11 he goes into further detail about end-time events, especially as they relate to his people Israel. He also ends this section with an unfolding of the divine purpose in history.

As presented in the Introduction to this lesson, Paul had at least four reasons for writing Chapters 9–11 to the church at Rome:

1. Personal - concern for Israel’s spiritual destiny
2. Doctrinal - need to show God’s justice in dealing with Israel
3. Practical - racial problems between Jews and Gentiles
4. Practical - missionary responsibility

QUESTION 1

In order to get the impact of this important section of Romans, please read over your outline of Romans 1–8. Fortunately, you have just reviewed this material in your unit test. Now, with your lesson outline before you, read Romans 9–11. Use a modern speech version if you have one. Look for evidence of Paul’s reasons for writing these chapters. Afterward, open your Life Notebook and write any impressions you may have received from this reading.

Topic 2: God’s Chosen People (Rom 9:1-29)

Paul concluded Chapter 8 by describing the totality of God’s love for those who have trusted in Christ as their Savior. What an encouragement it is to know that “nothing can separate us from the love of God in Christ Jesus”! But what about the many Jews who have not yet accepted God’s salvation? Here in Romans 9 Paul turns his attention to his fellow Israelites, who for the most part are separated from God’s love. He begins the chapter by expressing his deep concern for them. Then he addresses two very important questions: Has God’s promise to His chosen people failed? How can God treat the Israelites with justice and yet be merciful at the same time?

Paul's Concern for Israel (Rom 9:1-5)

Objective 2 – At the end of this topic, you will be able to explain and appreciate more deeply the debt that Christianity owes to first century Israel. You will be able to pray more earnestly for the spiritual restoration of Israel.

In the following discussion of Romans 9–11, care must be taken not to confuse the references to "Israel" with modern-day political Israel. In these chapters, Paul's primary objective is to explain why the Jewish people of the first century had rejected Jesus as their Messiah. Most Israeli Jews today also reject Jesus as Messiah and consequently are not part of the family of God. God is not obligated to fulfill His covenant promises with *unbelieving Israel*. Yet God does love the Jewish descendants of Abraham, and will ultimately fulfill His covenant promises with a future generation that turns to Him in faith. In the meantime, a Jewish person *as an individual* may turn to Jesus in faith and be saved. Such an individual is what the Bible calls a member of the "believing remnant."

The first problem that Paul deals with is Israel's resistance to the gospel. In Romans 9:1-3, Paul uses words that reveal a deep sadness toward his fellow Jews. Why was Paul so sad? He realized that most of the Israelites had rejected God's offer of salvation through Christ and that there was no other way for them to be saved. As a result, they faced a terrible national catastrophe, predicted by Jesus (Mt 23:37-39), and ultimately fulfilled by the Roman invasion and destruction of Jerusalem in AD 70.

Before answering Question 2, please lookup the following verses where the Greek OT uses the same Greek word that is translated "accursed" in Romans 9:3 are used (Lev 27:28; Num 21:3; Josh 6:17; 7:12; Judg 1:17; 1 Chron 2:7; Zech 14:11).

QUESTION 2

Based upon the usage of accursed in the Bible Paul used (the Greek OT), what did Paul mean in Romans 9:3 when he said, "I could wish that I myself were accursed"?

- A. He was willing to give up his eternal salvation.
- B. He was willing to endure divine discipline.
- C. He was willing to give up his life in order that they might be saved.
- D. He was willing to endure the judgment of God in time if that would save his people.

QUESTION 3

Compare Paul's willingness to sacrifice his own soul to save his people (Rom 9:3) with Moses' prayer in Exodus 32:32. There are six references to the "book of life" in the Old Testament (Ex 32:32, 33; Ps 69:28; Isa 4:3; Ezek 13:9; Dan 12:1). Please read these verses. Do you think that when Moses spoke of having his name wiped from the book of life that he was referring to loss of salvation or loss of physical life? Was he offering to face condemnation of hell in order to save his people or was he speaking of being willing to die for them? Whatever it means for Moses, this is what Paul meant as well. Summarize your conclusions in your Life Notebook.

Of course, we know that neither Moses nor Paul could save Israel from the coming national catastrophe by dying for them or with them. Nevertheless, they serve as a powerful example for us to follow. A comparison of their attitudes in Galatians 3:13; 2 Corinthians 5:21; and John 3:16 reveals that they both had a sacrificial love, like God's love and Christ's love.

QUESTION 4

Do you have a burden for your own people who do not know Jesus Christ? What about your relatives? Are you concerned for them and for your friends? For people that you do not even know? Open your Life Notebook and make a list of the people for whom you have the greatest concern and begin to pray for them.

Take a moment to read about Paul's motivation for ministry as described in 2 Corinthians 5:14-16. Notice that the love of Christ gives Paul a different view of himself and others (2 Cor 5:16). We can have the same love of Christ that Paul had as a motivating force in our lives. Perhaps you remember that in Romans 5:5 Paul tells us that the love of God has been poured out in our hearts by the Holy Spirit. Pray that God will so pour His love into your heart that you will have a burden for the unsaved and will use every opportunity to tell them the good news of Jesus Christ.

QUESTION 5

God gives us a love for people and a desire for their salvation. There are good ways and mistaken ways of expressing this love. Which of the options below would you say are the best ways of showing love?

(Select all that apply.)

- A. Pray earnestly for people to accept Christ.
- B. Tell God that if your loved ones cannot go to heaven, you do not want to go there either.
- C. Give up some of your own comforts and desires in order to give others the gospel.
- D. Do good works or make yourself suffer and ask God to put it to the credit of those who are not following Christ.

In Romans 9:4-5, Paul lists eight blessings that his people, Israel, have enjoyed. The last is the greatest: Christ as one of them! These blessings make Israel's unbelief all the more serious and at the same time perplexing. Why did they fail? What went wrong? Paul will deal with that problem later. In the meantime, let's consider our own debt toward Israel and see what our attitude should be.

QUESTION 6

As you read the list of blessings that Israel received from God, think of each one in relationship to you. What if Israel had not received that blessing and passed it on? Of the items below, which ones would make a difference in your life, if they had not been passed on to you, and why? Open your Life Notebook and record your thoughts.

- Adoption (chosen to be God's children)
- Covenants
- Law (includes the Old Testament)
- Service of God (worship and work)
- The promises (in the Old Testament)
- Jesus Christ the Messiah

QUESTION 7

The more you meditate on this list, the more you will want to thank God for the role Israel played in history and the heritage we have received from her. Stop now, and pray for God to send a real spiritual awakening among Jews worldwide. Make an entry in your Life Notebook.

Chosen in God's Justice and Mercy (Rom 9:6-22)

Objective 3 – At the end of this topic, you will be able to point out and appreciate the justice and mercy of God in His sovereign choice and dealings with individuals and nations.

You have probably noticed by now that to understand Paul's application of a doctrine we must go back and review the doctrine. And so, in Lessons 13-14 you will be doing quite a bit of review. This comes at a good time, too, because it will help get you ready for the final exam.

Now that we are to study about God's choice of Israel, it is very important that you go back and review the material presented on Romans 8:28-30. Notice the relationship between foreknowledge and election. Remember from your study of Galatians the fact that predestination or election has to do with the accomplishment of God's will and purpose. God chooses whom He pleases in order to bring to pass His will for this world.

God Keeps His Word

Paul has a deep, deep concern for the many people of Israel who have refused to accept Jesus as their Savior and Messiah. He begins this section with an implied question: "Does Israel's rejection of Christ mean that the Word of God has failed?"

The answer to this question appears in Romans 9:6-12. To show that God's purpose has not failed and that God keeps His covenant, Paul refers back to Abraham.

QUESTION 8

Compare Genesis 12:1-3 and Genesis 18:17-19 with Romans 9:4-6. For what purpose did God choose Abraham and his descendants? (*Select all that apply.*)

- A. To multiply and fill the earth
- B. To be His people
- C. To be a blessing to all nations
- D. To be an example of righteousness

Part of God's plan in choosing Israel was to have a people of His own and to bless all the nations. Did His plan fail in either of these respects? In Romans 9:4-6, Paul says, "No." The key to understanding this is that throughout Old Testament history God's will and purpose were handed down and accomplished through an inner group, an elect minority, and not through the nation of Israel as a whole. The word *remnant* is often used in the Bible for those Jews who faithfully served the Lord.

QUESTION 9

In Romans 9:8, the remnant is called children of the _____.

QUESTION 10

Compare Romans 2:28-3:4 with Romans 9:4-8. Note Romans 3:3 and Romans 9:6. How can Paul say that God's promise has not failed?

- A. We know that God never fails.
- B. The promise was suspended for a time.
- C. The time to determine success or failure had not yet come.
- D. The promise is actually fulfilled to all those who believe.

QUESTION 11

In Romans 9:10-13, we have an illustration of God's sovereign election or choice. How do Romans 9:11-13 illustrate the principle given in Romans 8:29? (*Select all that apply.*)

- A. God caused Jacob to turn to Him and Esau to be a rebel.
- B. God chose the brother best suited for His purposes.
- C. Before they were born, God knew who Jacob and Esau would become.
- D. God's purpose was to show His people that He was in control.
- E. This is an example of predestination based on God's foreknowledge.

God is Both Merciful and Just

The illustration of the doctrine of divine election, or predestination, in Romans 9:10-13 brings up the question of God's justice or His fairness in choosing some and rejecting others. So in Romans 9:14 Paul says, "There is no injustice with God, is there?" He answers, "May it never be!" All through Romans you have seen Paul's pattern of anticipating the questions of his readers and then answering them. Paul's question in Romans 9:6 was implied. Here his question is clearly stated.

Paul presents an answer in Romans 9:15-18 that should be obvious to everyone—God is free to choose anyone He wants to. He is God, our Creator, and the sovereign Ruler of the universe. He has a right to do as He pleases with His creation. Paul illustrates this by pointing out that God accomplished His purposes in the Old Testament not only through the faithful remnant in Israel but also through pagan rulers like Pharaoh.

Based on Romans 9:17-18, some people have thought that God predestined Pharaoh to be lost and hardened his heart. These verses are not referring to Pharaoh's salvation, but to his refusal to let Israel go free (see Ex 11:9-10). The statement that God hardened his heart must be interpreted in the light of other Scriptures that clearly say that Pharaoh hardened his own heart (Ex 8:15; Ex 8:32; Ex 9:34). God is not the author of evil. He does not inspire men to do evil and then punish them for it. But He does use even the actions of wicked men to fulfill His purpose. Pharaoh hardened his heart and was determined not to let the Israelites go, so God hardened it even more. In the conflict that resulted, the Israelites saw the power of God and His love for them manifested in a way that strengthened their faith in God. Even the neighboring nations were convinced of God's power (Josh 2:10).

Compare Romans 9:17 with Exodus 9:13-26. Notice especially Exodus 9:16 and Exodus 9:20. Now compare these with Exodus 12:36-38.

QUESTION 12

In what way can you see the goodness of God and His mercy even in hardening Pharaoh's heart? (*Select all that apply.*)

- A. The world learned that the God of the Israelites fought for His people.
- B. God sent the plagues to punish Pharaoh for his lack of faith.
- C. Many Egyptians saw and were convinced of His power.
- D. Through faith in God's Word, some Egyptians escaped some of the plagues.
- E. God helped the Israelites gather much wealth as they left Egypt.
- F. Many Egyptians joined Israel to follow God's leading.

QUESTION 13

Now let's apply a rule that we have used for discovering the emphasis of a passage; find the key words. What word does Paul repeat most often in Romans 9:14-24?

It should now be clear that the main topic of this passage is mercy, not condemnation. Make a note of each time the word *mercy* occurs in these verses. Paul discusses divine election in connection with God's desire to show His mercy to man in the fullest possible way. He uses His freedom of action in offering mercy to all, not in condemning anyone He wanted to condemn. Going back to the question in Romans 9:14, anyone who knows God and understands that He is perfect should not worry over whether or not He will do the right thing. He is just and merciful and all that He does is right.

No One Deserves God's Mercy

Paul anticipates another question in Romans 9:19. Some of his readers might say, "God has no right to find fault, because who can resist His will?" Paul is emphasizing here the sovereign right of God our Creator to do with us whatever He wants to. He points out the foolishness of blaming God for what we are (Rom 9:20). Someone has said, "To know God is to serve Him: there is no other response that is intelligent." If God is God, perfect in justice, love, and mercy, we should trust Him even if we cannot understand why some people are saved and others are lost.

In Romans 9:21, Paul speaks of vessels for special or ordinary use. The word *vessel* speaks of service, of a purpose that it is to be used for. Paul uses this same figure of speech in 2 Timothy 2:20-21 where he speaks of responsibility in deciding which type of vessel we want to be.

QUESTION 14

Suppose you are trying to lead a friend into a life of complete commitment to Christ. He prays, but somehow does not seem to find the deliverance from sin that you tell him about. He points out Romans 9:18-21 and tells you God has made him for dishonor and destruction. He says he is like Pharaoh, predestined to be lost. How would you answer him? (*Select all that apply.*)

- A. Pharaoh hardened his own heart first.
- B. The passage is not actually addressing salvation.
- C. 2 Peter 3:9 shows that God does not want anyone to be lost.
- D. The friend needs to work harder on his commitment to Christ.

A comparison of Romans 9:22-23 reveals that we should not be surprised by God's judgment of mankind. Every person is a sinner and deserves His wrath. What should surprise us is that God has decided to hold back His wrath for a period of time in order to pour out His mercy on certain ones whom He has chosen!

QUESTION 15

Suppose you and a friend are talking about world conditions. Referring to terrible injustice in a certain area, he says, "If there is a God of justice, why doesn't He wipe those people off the face of the earth?" How would you answer him? (See Rom 9:22-24.) (*Select all that apply.*)

- A. If God treated us as we deserved, the human race would have been wiped out long ago.
- B. God needs mankind for companionship and worship.
- C. He has promised never again to purge the earth of mankind.
- D. As long as there are any righteous people remaining on the earth, God will not bring His judgment.
- E. His mercy causes Him to patiently endure many things that will eventually be judged and punished.
- F. While God, in His mercy, is withholding His judgment, many additional people are being saved.

This section of Romans should remind us of our key passage for this epistle, Romans 1:16-18. Take a moment to go back and reread it. Righteousness includes God's wrath against those who reject His truth, but God chooses to deal patiently with us in mercy and give us all an opportunity to be saved.

Chosen from Jews and Gentiles (Rom 9:23-29)

Objective 4 – At the end of this topic, you will be able to point out two prophecies about the remnant and God’s acceptance of Gentiles. You will be able to explain how they have been fulfilled.

Perhaps you have wondered why we ended the last section of our outline at Romans 9:22 instead of including Romans 9:23-24. They belong to one section just as much as they do to the other. In fact, the theme of God’s mercy runs right through Romans 9:29. We have chosen to include Romans 9:23-24 in this section to show that the vessels of mercy prepared for glory include both Jews and Gentiles.

QUESTION 16

Think back on Paul’s mention for glory in Romans. Review Romans 3:23; 8:17; 8:30; 9:3; 9:23. Based on these verses, we can conclude that we are vessels made to be filled with His glory both in the present and in the future. *True or False?*

In Romans 9:25-26, Paul uses the life and message of the prophet Hosea to show God’s mercy to both Jews and Gentiles. God’s message through Hosea is an outstanding revelation of God’s love, patience, and mercy to disobedient Israel. In Hosea 1–3, we see that God compared Hosea’s unfaithful wife to His own people, Israel, in their idolatry. Hosea’s wife gave birth to two children of whom Hosea may not have been the father. God told Hosea to give them names that meant “not favored” and “not my people.” God applied these names to the disobedient children of Israel, showing His attitude toward them in their sins. And yet, He pointed to a day when the word *not* would be removed from their names.

Paul takes this promise of God’s mercy and applies its principle to the Gentiles. They were not the people of God. They were not favored. But God in His mercy has given them the gospel. His choice goes beyond Israel.

QUESTION 17

To whom is Paul referring primarily in Romans 9:26 as children of the living God?

- A. Spiritually restored Israel
- B. Gentiles who believe in Christ
- C. The whole nation of Israel
- D. The Jewish remnant

In Romans 9:27-29 Paul shifts his focus away from the Gentiles and quotes two prophecies from Isaiah that refer to the Jewish remnant.

QUESTION 18

In Romans 9:27-28, he quotes Isaiah 10:22-23. What is the main message in these verses?

- A. God executes judgment on the earth but saves all of Israel, His people.
- B. God’s judgment falls chiefly on His people and only a few are saved.
- C. God’s judgment comes on all the earth and relatively few of Israel are saved.
- D. God’s judgment comes on all the earth, but those who accept Jesus are saved.

QUESTION 19

In Romans 9:29, Paul quotes Isaiah 1:9, referring to Genesis 18-19. What is he emphasizing?

- A. The sins of Israel were like those of Sodom and Gomorrah.
- B. God's wrath, as a reaction of His holiness against sin, will destroy unbelievers as completely as He destroyed Sodom and Gomorrah.
- C. Sinful Israel, like Sodom and Gomorrah, deserved total destruction, but God in His mercy saved a remnant.
- D. As Lot was saved from Sodom by God's mercy in answer to Abraham's prayer, we should pray for the salvation of Israel.

Notice that the salvation of a remnant is proof of God's mercy and also of His faithfulness to His covenant with Israel. And the very existence of the remnant assures us that God will keep His promise to restore Israel as a nation.

Of Paul's various reasons for writing Chapters 9–11, his main topic in these verses has been proof of the justice of God. Paul's approach has been to answer questions that he anticipates will be raised against his doctrine, questions that seem to be directed against God Himself. Woven throughout his answers we find one main thought: God is a God of mercy. The topic of mercy is woven throughout the argument from Romans 9:14-29. It is good for us to note it here and always remember that if it weren't for God's mercy, no one would be saved!

Topic 3: Salvation Only by Faith (Rom 9:30-10:21)

In discussing the plight of the Israelites, Paul has focused thus far on God—His sovereignty, justice, and mercy. Now he turns his attention to man and the personal responsibility that each one has to respond to the message of the gospel. In this section of Romans, Paul challenges those who are already saved to consider their responsibility to proclaim the gospel to those who have not heard.

Israel's Tragic Unbelief (Rom 9:30-10:3)

Objective 5 – At the end of the topic, you will be able to show how Paul applies his doctrine of justification by faith to Israel. You will be able to explain his reference to the stumbling stone and the tragedy of Israel's attitude.

It sometimes seems that God, in His sovereignty, completely brushes aside the will of man. Did you get that feeling in most of Romans 9? Now Paul goes on to emphasize the *responsibility of man* in all his relationships with God. Once more we see Paul's great concern for the salvation of his people Israel.

QUESTION 20

In Romans 9:32-33, we see Israel's basic problem, the same one that we saw in Galatians. They wanted to save themselves by keeping the Law and would not trust Jesus Christ for their salvation. *True or False?*

Israel's failure to receive God's promise, then, is not God's fault but Israel's. Because of their unbelief and refusal to accept God's plan revealed in the gospel (Rom 9:32-33; 10:3), they are lost. They rejected God's way of righteousness and therefore prevented God from helping them. Their lost condition was not

because God was unwilling to see them, but because Israel was unwilling to accept salvation on God's terms—only by faith in Jesus Christ.

QUESTION 21

Compare Romans 9:32-33 with Isaiah 8:13-15. Isaiah says the stumbling stone is _____.

- A. The Lord of armies
- B. Idols
- C. The Law
- D. Paul

QUESTION 22

Compare Psalm 118:22-23; Isaiah 28:16; Matthew 21:33-46 with 1 Corinthians 1:23 and Ephesians 2:20-22. What do the prophetic passages teach? (*Select all that apply.*)

- A. The religious leaders of Israel ("the builders") would not recognize the Messiah.
- B. Israel's leaders would "stumble over" the Messiah, reject Him, and kill Him.
- C. The efforts of the religious leaders would fail because they had chosen the wrong "cornerstone."
- D. Because the religious leaders rejected the Messiah, God would reject them and give His salvation to others.

The Gentiles were finding salvation and God's righteousness simply by believing in Christ. And so were some Jews. But the nation as a whole would not recognize that faith in Christ was God's way of righteousness for them.

As Paul applies the gospel of salvation by faith to Israel, we see clearly that those who reject Christ are not saved. Paul is not the only one who taught this. Read 1 Peter 2:3-8. We either recognize Christ as the main cornerstone or we have no part in God's spiritual temple. If we believe in Him, we will not be put to shame or disappointed. If we reject His claims and stumble over Him, we fall and destroy ourselves. The preaching of the gospel has one of these two effects on people: either they find in it a refuge or stumble over it and fall into judgment.

When speaking of salvation and deliverance from sin, it is always important to consider whether the context is speaking of salvation from temporal or eternal consequences of sin. For example, when Paul says that a woman will be saved through childbearing (1 Tim 2:15), whatever this means, it is certain that it does not mean that having a child will save her from damnation! Certainly when he tells Timothy, "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Tim 4:16, NIV), he does not mean that Timothy, who is already regenerate and justified, will be saved from damnation if he perseveres in good works. Nor are we to believe that when Paul says that Jesus is the "savior of all men, especially those who believe" (1 Tim 4:10), that those who believe are not yet already saved by the savior and need to be saved from damnation. In each of these passages salvation from the temporal, not the eternal consequences of sin is in view.

QUESTION 23

Read Isaiah 10:22-23; Romans 9:27-28; 10:1; and Isaiah 1:9; Joel 2:32; Romans 9:29; 10:13. In these verses, Paul speaks of "salvation." What kind of salvation is in view in these verses—rescue from a temporal national catastrophe or rescue from eternal damnation? What kind of destruction came upon Sodom and Gomorrah? Be careful to consider the OT context in which these passages are found. Record your conclusions in your Life Notebook.

In Romans 10:2-4, Paul explains why the nation of Israel faced the national catastrophe predicted by Jesus. It is because they have rejected the free gift of righteousness granted to those who believe on Christ. It is this catastrophe from which he desires that his nation may be saved.

Romans 10:2 shows us that in order to be effective, faith must be founded on true knowledge. Neither sincerity nor zeal are proof that our faith is all right. Zeal, in itself, is neither good nor bad; it depends on its object—what we are zealous for.

After focusing on unbelief at the end of Romans 9, Paul gives clear teaching about what faith is. He begins the chapter by complimenting the Jews for their zeal, but also points out how that zeal contributes to their problem of unbelief. Have you ever heard someone say, “It does not matter what you believe—just as long as you are sincere”? Do you think Paul would agree to that? To the contrary, he shows us that people can be sincerely wrong!

Sincere faith can be deadly if it is not based on truth. A believer may have perfect faith that the water in a certain stream is pure and so he drinks from it. But upstream someone has been dumping garbage into the water. Will the fact that he believes the water is pure keep him from getting sick? No! His sincerity will not save him. His faith was based on error, not on knowledge of the truth.

Paul is an important example of the danger of misplaced faith. Before he became a Christian, he helped stone Stephen and persecuted many other Christians. He describes his wrong behavior in 1 Timothy 1:12-16. Romans 10:3 shows what happens when people have religious zeal that is not based on God’s truth. They try to establish their own righteousness and do not submit to or accept the righteousness of God.

Israel’s tragedy was that their faith was based on their own concept of how to find right standing with God by keeping the Law and they rejected the knowledge that the gospel brought them.

Man’s Part in Salvation (Rom 10:4-11)

Objective 6 – At the end of the topic, you will be able to explain to a person who wants to be saved what he must do.

While studying about Israel’s tragic unbelief, you have already seen that the righteousness of God is revealed through the gospel and that man’s part in salvation is to place his faith in the Lord Jesus Christ.

Have you ever seen anyone who thought it must be very hard to become a Christian? Throughout the centuries, Christians have often added many things to the gospel. Some have said that one must be baptized to be saved, or repent, or submit to the Lordship of Christ, or confess Jesus publicly. While important, do these additions to simple faith in Christ have anything to do with how one becomes a Christian? In Romans 10:6-8, Paul assures us that the way to be saved is very simple. Christ has already come down from heaven to save us. He has already been raised from the dead. He has finished the work of redemption and one only needs to believe from the heart to be justified. This is the message of the gospel.

Romans 10:8 refers to the gospel as “the word of faith that we preach.” Our faith has a solid, unchanging foundation—the Word of God. This is the basis of faith.

QUESTION 24

In Romans 10:8-10 Paul explains the “word of faith” mentioned in verse 8.

According to this passage, two things are needed for “salvation.” What are these two things? According to the rest of the NT, only one thing is required for “salvation” (Jn 3:16; 3:18; Eph 2:8-9; Tit 3:5; Rev 21:6) and salvation from hell comes to us “without cost.” Yet this verse seems to suggest that one must also confess Jesus as Lord in order to be saved. Two things are required if one is to obtain the kind of

“salvation” mentioned in verses 9 and 10. Based upon your study above and what Paul says in Romans 10:13 (quoting Joel 2:32), what kind of “salvation” is in view? Please open your Life Notebook and summarize your thoughts.

QUESTION 25

According to Paul, what is required to obtain justification and the forgiveness of sins which saves us eternally?

- A. Believing in the heart
- B. Believing and confessing Christ as one’s Lord
- C. Confessing Christ publicly
- D. Confessing Christ publicly and believing that God raised him from the dead.

What do you think of the statement that we are to believe with the heart? This suggests that it is possible to believe in another way, just with the mind. One can say, “Yes, I believe the gospel is true. I believe God raised Jesus from the dead” without applying that truth to one’s own life. Here, the heart refers to the whole inner person—intellect, emotions, and will. To really believe in the risen, living Lord is to commit oneself fully to Him.

QUESTION 26

What does it mean to “call upon the name of the Lord?” Please read the following verses before you answer— Joel 2:15; Psalms 18:3; 55:16; 116:2; 116:12-13; 1 Corinthians 1:13. Reflect on the following questions and record your thoughts in your Life Notebook. Are the people in these verses who call upon the name of the Lord already saved? What are they calling upon the name of the Lord for? Are they believing on him for eternal life or are they believers who are asking their Divine Lord for assistance in temporal difficulties?

Paul makes it clear in the next verse who is qualified to call upon the name of the Lord:

How then shall they call upon Him whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?
(Rom 10:14, NASB)

QUESTION 27

According to Romans 10:14, only those who have already believed and are saved can call upon the name of the Lord. *True or False?*

Summary

In this topic we have come to important conclusions. The kind of salvation that Paul discusses in this chapter is not salvation from hell; rather it is salvation from temporal expressions of God’s displeasure: trials and difficulties in this life. This was shown by the fact that the OT citations he uses (such as Joel 2:15; Isa 10) all refer to salvation from temporal, not eternal, destruction. In order for the people to obtain this full salvation (deliverance from both eternal wrath and deliverance from temporal difficulties) two things are required: (1) believing in the heart for justification and (2) confession with the mouth. Only one thing is required for justification—faith in Christ, which results in salvation from eternal damnation. To call upon the name of the Lord is something only the saved can do. When they call upon Him, they are not asking Him to save them from hell, they are asking for divine assistance in the temporal difficulties believers experience.

World Evangelism (Rom 10:12-21)

Objective 7 – At the end of the topic, you will be able to show how the conditions for salvation relate to our responsibility for world evangelism. You will be able to apply the knowledge in your own life and ministry.

Proclaiming the Gospel

All through Romans and Galatians we have seen that believing in the Lord Jesus Christ is the only way to enter into a right standing before God and live a life of victory over sin. This leads us to an inevitable responsibility. We must share the good news that Christ has brought salvation for all who will accept it.

Of the many reasons behind what Paul wrote in Romans 9–11, Romans 10:11-15 make it clear that his main emphasis here is missionary responsibility.

QUESTION 28

What words in Romans 10:11-13 remind you that Christ died for all? (*Select all that apply.*)

- A. “Everyone”
- B. “No distinction”
- C. “Lord of all”
- D. “Blesses all who call on Him”

QUESTION 29

Read Romans 10:13. The act of a believer seeking help in the difficulties of life is described as calling on _____.

QUESTION 30

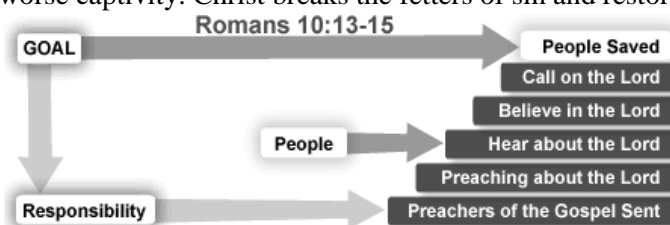
Who takes the gospel message to those who have not heard it (Rom 10:14-15)?

- A. Preachers
- B. The Jews
- C. Paul
- D. The apostles

The main point of Paul’s powerful appeal in Romans 10:14-15 is that people cannot be delivered from the trials of life unless they receive the gospel from those God sends. They must first believe on Christ and be saved from damnation. The world needs preachers who are sent by God. God’s plan for men to answer His call to salvation demands that we answer His call to service. Angels are not commissioned to preach the gospel; we are.

In Romans 10:15, Paul quotes a historic exclamation from Isaiah 52:7. These words are first spoken about men who carried the good news from Babylon to Jerusalem that the years of captivity were over and that the Jews would soon be returning to their own land. What a welcome they must have received! But we have in the gospel news of deliverance from a worse captivity. Christ breaks the fetters of sin and restores to fellowship with God all who believe.

In Galatians 1-2, Paul defends his call and commission, showing that they were not from men. Instead he was sent by the Lord. And if we want souls to find Christ today, those who preach the gospel to them must be



called and sent by God. The book of Galatians shows that the church recognizes that call and has the responsibility to send out missionaries. Paul's challenge causes us to recognize our responsibility to go and to send missionaries through our offerings. And it calls us to pray as we remember also the Lord's words, "The harvest is abundant, but the workers are few. Therefore ask the Lord of the harvest to send out workers into His harvest" (Lk 10:2). "And how are they to preach unless they are sent?" (Rom 10:15).

QUESTION 31

Compare Romans 8:30 with Romans 10:12-14. Open your Life Notebook and answer the following questions. What do you learn about your salvation through these two passages? Are there any questions that come to your mind that you would like to discuss further?

QUESTION 32

It is by hearing the preached _____ of Christ that faith comes to people so that they can believe in Christ and be saved (Rom 10:17).

Since this is so, let your preaching and teaching be centered on the Word of God. Hearing the Word of God will produce faith in the people you minister to. If you want people to have faith for salvation, preach what the Bible says about salvation. God will use the clear teaching of His Word to move men and women to trust in Christ as their Savior.

Receptivity to the Gospel

QUESTION 33

Now let's look at Romans 10:18-21. What two Old Testament prophetic passages does Paul quote to show that thus far the Jews have not been very receptive to the gospel message? (*Select all that apply.*)

- A. Isaiah 65:2
- B. Leviticus 26:21
- C. Isaiah 51:1
- D. Deuteronomy 32:21

We see evidence in these verses that God intends to use the Gentiles to provoke Israel to jealousy. This concept is developed further in Romans 11. Historically, we might say that Moses' prophecy was fulfilled as God used the Gentile nations as His instrument of judgment to punish Israel for her sins. But Paul refers here to the Gentiles' acceptance of the gospel, which was foreseen by Isaiah.

In summary, we see here that God freely offers His salvation to both Jews and Gentiles. Notice His patience with Israel and sorrow over her unbelief in Romans 10:21.

QUESTION 34

In light of Romans 10:18-21, where do you believe that God wants us to give people the Word of God and invite them to Christ?

- A. Especially where people are responsive to the message
- B. Especially to the unevangelized Gentiles
- C. Especially to the Jews
- D. To everybody, everywhere, whether they want to hear the message or not

Topic 4: God's Plan for Jews and Gentiles (Rom 11:1-36)

As presented in the Introduction to this lesson, Paul had at least four reasons for writing chapters 9–11 to the church at Rome. Thus far, he has expressed his deep concern for Israel's spiritual destiny, discussed God's justice in dealing with Israel, and challenged Christians to bear responsibility for spreading the gospel throughout the whole world. In this final section, Paul discusses racial problems between Jews and Gentiles. He does so in the context of God's future plans for Israel.

Not Total Rejection of Israel (Rom 11:1-16)

Objective 8 – At the end of the topic, you will be able to point out two ways in which the rejection of Israel is not total.

Please read “God's Temporary Rejection of Israel.” (refer to the Articles section at the end of this lesson)

You have seen how Paul deals with several questions about Israel in Chapters 9–11. In Romans 9:6, we considered whether or not God's promise to Israel had failed. In Romans 9:14, Paul took up the question of God's justice. Now, in the light of Israel's rejection of the Messiah, we might ask, “Does this mean that God has completely rejected Israel?” Paul's answer to this question is very clear in Romans 11:1.

QUESTION 35

The fact that Paul was an Israelite is positive evidence that God has not totally rejected Israel (Rom 11:1). *True or False?*

QUESTION 36

Which group comprised the remnant, according to the election of grace in Paul's time, that he refers to in Romans 11:5-7? (*Select all that apply.*)

- A. Paul himself
- B. Thousands of Jews who had accepted Christ and were saved by grace
- C. All the Jews scattered abroad
- D. Only those who were faithful to keep the Law

Paul usually speaks of the elect as those God has chosen from Jews and Gentiles, but here he is referring to the Jewish Christians to show that God has not totally rejected Israel. The existence of the remnant proved that God had not abandoned Israel or given up His purpose for her.

Notice, however, that according to Romans 11:7-10, blindness had come to those who refused to accept the light. We have already seen this principle of retribution at work in Romans 1.

QUESTION 37

According to the article you read on God's Temporary Rejection of Israel (refer to the Articles section at the end of this lesson):

- A. The word “salvation” in Romans 11 refers to final deliverance from hell..
- B. The word “salvation” in Romans 11 does not refer to the world wide influence of the Gospel.
- C. The word “salvation” in Romans 11 refers to final entrance to heaven
- D. The word “salvation” in Romans 11 refers to the moral, spiritual, and social impact of the worldwide influence of the Gospel.

Romans 11:11-16 shows us that God's apparent rejection of Israel is only temporary. God is using Israel's temporary rejection of the Messiah to give the Gentiles an opportunity to receive the gospel and share its benefits on an equal footing with the Jews.

Do you remember what problems Christianity faced when the Judaizers tried to force all Gentile Christians to become Jews? Paul's conflict with Peter at Antioch, the Council at Jerusalem, and Paul's letter to the Galatians all helped turn the tide for Christian liberty. Imagine how it might have been if Israel as a nation had accepted Christianity and the early church had been dominated by the decisions of the Sanhedrin about the Gentile converts! The temporary rejection of Israel opened the way for the worldwide preaching of the gospel without racial prejudice or national complications.

QUESTION 38

In the article on God's Temporary Rejection of Israel (refer to the Articles section at the end of this lesson), the author lists at least three "riches to the world" which have come to the Gentile world as a result of Jewish rejection of the Gospel. What are they? Is there anything you would add?

God in His great wisdom has been using the conversion of the Gentiles to stir up the interest of the Jews in the gospel. After all, who received the revelation of the true God and handed it down from generation to generation in the Scriptures? To whom was the covenant given? What people had waited and prayed for the Messiah to come for centuries? And why should the Gentiles receive all the blessings to be found in Christ? Wasn't He a Jew? Why should the Jews shut themselves out from the spiritual riches that the Gentiles had found in Christ? We have seen that Paul preached to the Jews first and then to the Gentiles. As an apostle to the Gentiles, he was happy to have such a ministry (Rom 11:13), but he hoped and prayed that God would use even this to stir up the interest of his own people (Rom 11:14).

QUESTION 39

When Paul spoke of Israel's "loss" he meant:

- A. Israel had permanently lost its right to rule in the future kingdom
- B. Israel has lost its role as the centerpiece of God's purposes in history.
- C. The Jewish nation has lost the opportunity find salvation.
- D. Israel has been replaced by the church which is the "New Israel."

Gentiles Grafted In (Rom 11:17-25)

Objective 9 – At the end of the topic, you will be able to give three important lessons taught by the parable of the olive tree.

QUESTION 40

In Romans 11:17, who do the branches represent? (*Select all that apply.*)

- A. The branches broken off are unbelieving Jews.
- B. The branches broken off are those who have wandered away from the faith.
- C. The wild olive branches grafted in are those who once wandered away, but have since returned to an active faith.
- D. The wild olive branches grafted in are Gentile Christians.

Have you ever watched a person graft a branch from one tree into another? You may have a tree that produces sour oranges. You can cut a branch close to the trunk and place in the incision a small branch cut from a tree that bears sweet oranges. Wrap it well to hold it there until it becomes a part of the tree. The original branch is cut off.



The new branch receives its life from the tree but produces its own sweet oranges.

Paul says in Romans 11:24 that God reversed the ordinary process and in His mercy grafted the wild olive into the good tree. Because the wild olive is still an olive, there is not a problem with this process.

QUESTION 41

In “God’s Temporary Rejection of Israel” the author explains what the metaphor of an olive tree would have meant to a first-century Jew. What is the meaning of that metaphor? What does it mean that natural branches were cut off? Does this mean that national Israel lost salvation?

It is only in Christ, who in His humanity was of the seed of Abraham, that we have any right to enjoy the blessings of spiritual life. And where would Christianity be today if it were not for the missionary work of such great Jewish evangelists as Peter, Paul, and Philip? And how would we know how to find God without the Bible that we have received from Jewish writers? Let’s thank God for the olive tree!

QUESTION 42

In “God’s Temporary Rejection of Israel” the author explains the meaning of being “cut off.” Please open your life Notebook and summarize what this means. Do you agree or disagree with the author’s conclusion? Why or why not?

Israel Revived and Restored (Rom 11:25-31)

Objective 10 – At the end of the topic, you will be able to state what God’s plans are for Israel’s future.

Romans 11:25 is the climax of the passage about the olive tree and leads us right into a clearer revelation of Israel’s future. It is clear from Romans 11:23-25 that the rejection of Israel is only temporary. A future restoration is coming. If God shows mercy to the Gentiles, how much more will He show mercy to His people Israel!

QUESTION 43

Compare Romans 11:25-26. What conditions or events show us when Israel will be restored? (*Select all that apply.*)

- A. When the Gentiles have had a reasonable amount of time to accept Christ
- B. When signs of Christ’s return are at their peak
- C. When the Deliverer comes out of Zion
- D. When the full number of the Gentiles has come in

The fullness of the Gentiles coming in reminds us of the worldwide proclamation of the gospel and the great company of Gentile believers that God is grafting into the olive tree. He alone knows when that number will be complete. This period may be compared with the “time of the Gentiles” that Daniel mentions in his prophecies. The Deliverer who comes out of Zion is the Lord Jesus Christ, the Messiah who will return to earth to establish His kingdom in glory.

QUESTION 44

According to Romans 11:26-27, the restoration will be spiritual in nature. *True or False?*

This restoration will take place when Jesus comes back to earth. Romans 11:26 is speaking of Israel as a whole but does not mean that every Israelite will be saved on the basis of his ethnicity.

For a fascinating study of prophecies about this time of national repentance, you may want to look at Zechariah 12–14. At this time, Israel will recognize Jesus as their Messiah and repent for having crucified Him (Zech 12:10; 13:6). When they struck the Shepherd, Jesus, His followers were scattered, but God protected a remnant. He will bring them through a time of great suffering and claim them as His people (Zech 13:7-9). Nations will come to fight against Jerusalem, but Christ will come to deliver His people and establish His reign (Zech 14).

Many other Old Testament prophecies tell of the coming of the Messiah in glory to establish His everlasting reign over Israel and the whole earth. Those prophecies will be fulfilled. God has not repented or changed His mind about His call and promise to Abraham and his seed. He has not forgotten His promise to David. He does not repent of His promises to Israel. His gifts and callings can be depended on (Rom 11:29).

Even now as we are getting closer to the time for Jesus to come again, God has begun a spiritual awakening among the Jews. Many are accepting Jesus as their Savior. We should pray for them, share the gospel with them, repay the debt we owe them (Rom 11:30-31), and rejoice in their restoration through the mercy of God!

Riches of God's Wisdom (Rom 11:32-36)

Objective 11 – At the end of the topic, you will be able to appreciate more deeply God's wisdom, ability to accomplish what He purposes, and faithfulness to His promises.

In Romans 11:32, Paul sums up his argument about the relationship of the Jews and Gentiles. There will be no boasting about racial superiority and special privileges in God's kingdom and no pride in our own goodness or looking down on others as vile sinners. God has shown that the whole world has sinned. Israel's pride in being God's chosen people has been humbled through her sin of unbelief. God has shown those of us who are Gentiles that we can come to Him for mercy.

Look back at Romans 11:30-32 and notice the emphasis on God's mercy. We see here the love and wisdom of God in bringing men and nations to repentance and faith so that He can save them in His abundant mercy.

In Romans 11:33-36, Paul is overwhelmed with the great plan of salvation that he has been discussing. He has anticipated questions or perhaps repeated questions with which others had challenged his presentation of God's plan in the gospel. He has dealt with the perceived injustice of God in relation to Israel's unbelief and rejection. He has shown us God's plan for the worldwide proclamation of the gospel and the salvation of Jews and Gentiles alike through faith in Christ. We have seen how God has used even Israel's unbelief to give an opportunity for the salvation of the Gentiles. And now we can look forward to the restoration of Israel and the joint sharing of Jews and Gentiles in Christ's eternal reign. No wonder Paul concludes this section with an outburst of praise to God! We join with Paul in saying, "O the depths of the riches both of the wisdom and knowledge of God! To whom be glory forever. Amen."

Lesson 13 Articles

God's Temporary Rejection of Israel (Rom 11:22)

Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. (Rom 11:22, NASB)

Cut off! Does this mean that it is possible for a true believer who once partook of the Abrahamic promise to be cut off from it and lose his salvation? This passage has understandably troubled many.

What goes on here? Before looking at this verse in Romans, let's back up and get an overall view of the context. For two chapters Paul has been focusing on God's purpose for national Israel. Now he explains that even though the kingdom has temporarily been taken from Israel (Mt 21:43) and the nation is temporarily no longer at the center of God's purposes, one day His plans for His chosen people will finally be realized. One day they will no longer be an object of His divine displeasure and they will experience "salvation" when the "Deliverer will come from Zion" and removes the ungodliness (Rom 11:26).

In the first ten verses (Rom 11:1-10), Paul makes it clear that God has not rejected His people. This, he says, is proven by the fact that there is a remnant of which Paul and other Jewish believers are a part. But was Israel's fall, a final fall? Does national Israel still have a future? It seems evident that there were those among his readers in the Roman church who thought Israel did not have a future. Paul viewed this Gentile viewpoint as "arrogant" (see Rom 11:19-20).

In Romans 11:11 Paul makes this explicit. Israel's fall is temporary.

Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

Since Israel has been set aside in the purposes of God, salvation has come to the Gentiles. Does this mean that Gentiles can now experience personal salvation from hell but formerly they could not? Of course not! While that kind of salvation is included, far more is implied. What is meant by salvation? Paul equates salvation in this context with the Gentiles' riches.

But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring! (Rom 11:12)

What are these riches? The Gentiles already had salvation from hell available to them. The blessings to the Gentile world through the influence of Gentile biblical Christianity is well documented. Slaves have been freed, nursing and public schools came into existence, child labor laws were abolished, and the status of women elevated. Because of the gospel, millions of Gentiles have experienced salvation. This salvation is deliverance from the *present* display of God's wrath (Rom 1:17, *is* revealed, not *will be*) in the social, moral, economic, and material destitution that has come upon the Gentile world due to sin. God has given them over to the consequences of sin (Rom 1:22-32).

Furthermore, because they have been grafted into the olive tree (Rom 11:17), Gentiles have been exposed to and have embraced the Jewish Scriptures. Riches indeed! Finally as the Gentile world has been reached for Christ, millions have been born again.

This came about because of Israel's loss. What did they lose? Paul is not speaking of the loss of individual salvation; he is speaking in national terms. *What the nation of Israel as a group lost was their role as the centerpiece of God's purposes in history.* It was God's intent as expressed in the promises to Abraham, that through Israel, blessing would come to the nations. This loss, however, is temporary. Paul continues:

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. (Rom 11:17–18, NASB)

Why does Paul use the metaphor of an olive tree? Commonly in the OT, olive oil was associated with blessing. An abundant oil harvest signified divine blessing (Joel 2:24; 3:13). The loss of the olive oil was a loss of blessing and Israel was to endure in faith in the face of the loss of this valuable agriculture produce (Hab 3:17). The metaphor is very appropriate. Israel was to be a channel of blessing to the entire world (Isa 60:1-3; 62:1-3; Mic 4:1-4; Zech 8:11-13; 20-23). This was God's promise to Abraham (Gen 12:1-3). Throughout the OT, the olive tree is a common metaphor for divine blessing and fruitfulness. The fruit of the olive was used in almost every aspect of Jewish life. Olive wood was used for fuel and for carpenters; olive oil was used for food and medicine; olives were picked and eaten. A fruitful person enjoying God's favor is "like a green olive tree in the house of the Lord" (Ps 52:8). *The metaphor of the olive tree speaks of blessing and fruitfulness and not final entrance into heaven or deliverance from hell.*

In Romans 11:13-25, Paul begins to rebuke Gentile Christians because of their presumptuous boasting that they had replaced Israel as the channel of God's blessing to the world (Rom 11: 17-18). It appears that the Roman Gentile Christians not only misunderstood their place in the divine plan to bless the world but also God's dealings with His chosen people. Because the majority of Jews had failed to accept Paul's gospel, the Gentile Christians erroneously concluded that God's rejection of the nation was permanent. Furthermore, they saw themselves as displacing the broken-off branches and boasted in their new-found status.

God had said to Abraham and his seed, "in you all the families of the earth will be blessed" (Gen 12:3, NASB). But they failed to fulfill that role and, as Jesus put it, "*Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it*" (Mt 21:43, NASB).

But unnatural branches, the Gentiles, were grafted into the place of Abrahamic blessing. Israel has been set aside and now God is using the Gentiles to be the instruments of His purposes in history.

If, due to Jewish national rejection of Messiah, the Gentiles were grafted into the place of blessing, think what will happen when the Jews return to the Messiah. It will be like "life from the dead," magnificent universal righteousness in the coming thousand-year kingdom of God.

You will say then, "Branches were broken off so that I might be grafted in." Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you, either (Rom 11:19–21, NASB).

For centuries, Gentile conceit has concluded that they have permanently replaced Israel, and that the Gentile church is the "New Israel." However, we know from the book of Revelation, that it will be 144,000 believing Jews who will be sent out to evangelize the world. One day God will set the Gentiles aside as his channel of blessing. We can already see that Gentile Christendom is falling away from the teaching of Paul. Not only is the difference disappearing between the church and the surrounding culture (primarily in the West), but the message of Paul is no longer preached.

Paul warns the Gentiles that just as the Jewish nation was cut off nationally, so they too can be cut off. This suggests that there were Gentiles in the Roman church advocating this viewpoint.

Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.

And they also, if they do not continue in their unbelief, they will be grafted in, for God is able to graft them in again. (Rom 11:22-23)

Cut off from what? The Gentiles will one day no longer be the center of God's plans on earth. Because they will fail to "continue in His kindness," God will once again return his chosen people as his agency to bless the world as the OT Scriptures abundantly predict. The natural branches will one day be grafted into the place of centrality in the creation purposes of God.

Currently the Gentiles experience the "kindness" of God. They are currently the channel through whom he works. Israel has been set aside. But, like national Israel, they too can be "cut off," removed from the olive tree. The olive tree is not a metaphor for "being saved." As pointed out above, it is a metaphor for being the channel of blessing to the world. This passage has absolutely nothing to do with the idea that individuals can lose salvation.

The danger then to which Paul refers is that the believing Gentiles as a group, like national Israel, can be cut off from the current position they enjoy. Harrison notes:

This should not be understood on an individual basis as though Paul were questioning their personal salvation. The matter in hand is the current Gentile prominence in the church made possible by the rejection of the gospel on the part of the nation of Israel as a whole. Let Gentile Christians beware. Their predominance in the Christian community may not last" (Everett F. Harrison, "Romans," in *The Expositor's Bible Commentary*, ed. Frank E. Gabeline and Everett F. Harrison (Grand Rapids: Zondervan, 1976), 10:122)

What applies to the church in general can, of course, be applied to individuals within it. The Lord Jesus spoke of dead or useless branches being cut off from fruit bearing and communion in John 15:2, 6. The writer of Hebrews warns his readers that we are Partners, sharers in the final destiny of man as co-heirs with Christ, only if we persevere in faith until the end (Heb 3:14). All Christians will be in the kingdom, but only those who persevere in faith will inherit the kingdom, that is, rule with Christ there.

Lesson 13 Self Check

QUESTION 1

What did Paul mean in Romans 9:3 when he said, “I could wish that I myself were accursed”?

- A. He was willing to give up his eternal salvation.
- B. He was willing to endure divine discipline.
- C. He was willing to give up his life in order that they might be saved.
- D. He was willing to endure the judgment of God in time if that would save his people.

QUESTION 2

In Romans 9:8, the remnant is called children of _____.

- A. Israel
- B. Salvation
- C. God
- D. Promise

QUESTION 3

To whom is Paul referring primarily in Romans 9:26 as children of the living God?

- A. Jews
- B. Gentiles
- C. Jewish believers
- D. Pagans

QUESTION 4

In Romans 9:27-28, Paul quotes Isaiah 10:22-23. What is the main message in these verses?

- A. God executes judgment on the earth but saves all of Israel, His people.
- B. God’s judgment falls chiefly on His people and only a few are saved.
- C. God’s judgment comes on all the earth and relatively few of Israel are saved.
- D. God’s judgment comes on all the earth, but those who accept Jesus are saved.

QUESTION 5

Compare Psalm 118:22-23, Isaiah 28:16, and Matthew 21:33-46 with 1 Corinthians 1:23 and Ephesians 2:20-22. Which of the following prophecies does the Bible not teach?

- A. The religious leaders of Israel (“the builders”) would not recognize the Messiah.
- B. Israel’s leaders would “stumble over” the Messiah, reject Him, and kill Him.
- C. The efforts of the religious leaders would fail because they had chosen the wrong “cornerstone.”
- D. Because the religious leaders rejected the Messiah, God would reject them and give His salvation to others.

QUESTION 6

What is the essential ingredient of salvation?

- A. Faith
- B. Obedience
- C. Baptism
- D. Repentance

QUESTION 7

According to Romans 10:17, it is by hearing the preached word of Christ that faith comes to people so that they can believe in Christ. *True or False?*

QUESTION 8

According to Romans 11:5-7, the remnant of the election of grace only included Gentiles. *True or False?*

QUESTION 9

In Romans 11:17, the broken off branches refer to unbelieving _____.

- A. Gentiles
- B. Christians
- C. Pagans
- D. Jews

QUESTION 10

According to Romans 11:25-26, Israel will one day be restored. *True or False?*

Lesson 13 Answers to Questions

QUESTION 1: *Your answer*

QUESTION 2

D. He was willing to endure the judgment of God in time if that would save his people.

QUESTION 3: *Your answer*

QUESTION 4: *Your answer*

QUESTION 5

A. Pray earnestly for people to accept Christ.

C. Give up some of your own comforts and desires in order to give others the gospel.

QUESTION 6: *Your answer*

QUESTION 7: *Your answer*

QUESTION 8

B. To be His people

C. To be a blessing to all nations

QUESTION 9: Promise

QUESTION 10

D. The promise is actually fulfilled to all those who believe.

QUESTION 11

B. God chose the brother best suited for His purposes.

C. Before they were born, God knew who Jacob and Esau would become.

E. This is an example of predestination based on God's foreknowledge.

QUESTION 12

A. The world learned that the God of the Israelites fought for His people.

C. Many Egyptians saw and were convinced of His power.

D. Through faith in God's Word, some Egyptians escaped some of the plagues.

E. God helped the Israelites gather much wealth as they left Egypt.

F. Many Egyptians joined Israel to follow God's leading.

QUESTION 13: Mercy

QUESTION 14

A. Pharaoh hardened his own heart first.

B. The passage is not actually addressing salvation.

C. 2 Peter 3:9 shows that God does not want anyone to be lost.

QUESTION 15

A. If God treated us as we deserved, the human race would have been wiped out long ago.

E. His mercy causes Him to patiently endure many things that will eventually be judged and punished.

F. While God, in His mercy, is withholding His judgment, many additional people are being saved.

QUESTION 16: True

QUESTION 17

B. Gentiles who believe in Christ

QUESTION 18

C. God's judgment comes on all the earth and relatively few of Israel are saved.

QUESTION 19

C. Sinful Israel, like Sodom and Gomorrah, deserved total destruction, but God in His mercy saved a remnant.

QUESTION 20: True

QUESTION 21

A. The Lord of armies

QUESTION 22

- A. The religious leaders of Israel (“the builders”) would not recognize the Messiah.
- B. Israel’s leaders would “stumble over” the Messiah, reject Him, and kill Him.
- D. Because the religious leaders rejected the Messiah, God would reject them and give His salvation to others.

QUESTION 23: *Your answer*

QUESTION 24: *Your answer*

QUESTION 25

- A. Believing in the heart

QUESTION 26: *Your answer*

QUESTION 27: True

QUESTION 28

- A. “Everyone”
- B. “No distinction”
- C. “Lord of all”
- D. “Blesses all who call on Him”

QUESTION 29: *Your answer should be one of the following:*

The name of the Lord, The Lord, His name, The Lord’s name

QUESTION 30

- A. Preachers

QUESTION 31: *Your answer*

QUESTION 32: *Your answer should be one of the following:*

Word, gospel

QUESTION 33

- A. Isaiah 65:2
- D. Deuteronomy 32:21

QUESTION 34

- D. To everybody, everywhere, whether they want to hear the message or not

QUESTION 35: True

QUESTION 36

- A. Paul himself
- B. Thousands of Jews who had accepted Christ and were saved by grace

QUESTION 37

- D. The word “salvation” in Romans 11 refers to the moral, spiritual, and social impact of the worldwide influence of the Gospel.

QUESTION 38: *Your answer*

QUESTION 39

- B. Israel has lost its role as the centerpiece of God’s purposes in history.

QUESTION 40

- A. The branches broken off are unbelieving Jews.
- D. The wild olive branches grafted in are Gentile Christians.

QUESTION 41: *Your answer*

QUESTION 42: *Your answer*

QUESTION 43

- C. When the Deliverer comes out of Zion
- D. When the full number of the Gentiles has come in

QUESTION 44: True

Lesson 13 Self Check Answers

QUESTION 1

D. He was willing to endure the judgment of God in time if that would save his people.

QUESTION 2

D. Promise

QUESTION 3

B. Gentiles

QUESTION 4

C. God's judgment comes on all the earth and relatively few of Israel are saved.

QUESTION 5

C. The efforts of the religious leaders would fail because they had chosen the wrong "cornerstone."

QUESTION 6

A. Faith

QUESTION 7: True

QUESTION 8: False

QUESTION 9

D. Jews

QUESTION 10: True

Lesson 14: The Gospel and the Christian (Rom 12–13)

Lesson Introduction

In Romans, Paul follows a pattern that is common in his other epistles. After dealing with a doctrinal issue, he emphasizes its practical implications. He has presented a particular doctrine and then immediately discussed its application to life. A well-known theologian, F. F. Bruce, said concerning this practice, “Doctrine is never taught in the Bible simply that it may be known; it is taught in order that it may be translated into practice.”

The Roman epistle itself is arranged in this same way. Chapters 1–11 deal primarily with the doctrine of justification by faith and Chapters 12–16 deal with the practical implications of that doctrine in the Christian life. (Chapters 9–11 are, in a sense, parenthetical. We have included them in Lesson 6 in the unit on the application of the gospel, but they also could be considered part of the doctrinal part of the book.)

Jesus illustrated the relationship between doctrine and practice when He said, “If you know these things, happy are you if you do them” (Jn 13:17). True happiness does not come from knowing about Christianity. It comes from living it!

Lesson Objectives

Topic 1 shows how dedication leads to transformation and affects our relationships with other Christians.

In Topic 1, you will examine...

- Your attitude toward God, focusing on the need to cooperate with God’s transformation process
- Your attitude toward yourself, focusing on the humble use of your spiritual gifts
- Your attitude toward other Christians, focusing on practical ways to replace selfishness with sacrificial love

Topic 2 applies the gospel to our relationships with the world.

In Topic 2, you will discover...

- The importance of being a good citizen
- A basic rule for all your actions toward others in the world
- The importance of wisely using your time

Lesson Outline

Topic 1: Dedication and Transformation (Rom 12:1-21)

Attitude toward God (12:1-2)

Attitude toward Self (12:3-8)

Attitude toward Others (12:9-21)

Topic 2: Relationships with the World (13:1-14)

Good Citizenship (13:1-7)

Actions Determined by Love (13:8-10)

Wise Use of Time (13:11-14)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Be devoted (Rom 12:10) - have warm brotherly love, be friendly and kind.

Bless (Rom 12:14) - ask God to give His favor to.

Conformed (Rom 12:2) - shaped in the mold of a set of standards, living by its ideals and values.
Transformed - completely changed.

Contribute (Rom 12:13) - giving or sharing to meet the needs of God's people.

Exhortation (Rom 12:8) - encouraging, urging earnestly.

In harmony (Rom 12:16) - with the same attitude for all.

Lag in zeal (Rom 12:11) - be lazy, sluggish like a sloth.

Prophecy (Rom 12:6) - gift of speaking messages from God.

Resists such authority (Rom 13:2) - rebels against the authority or government, opposes what God has ordered.

Subject to (Rom 13:1) - obedient to.

Governing authorities - Paul is speaking chiefly of government, but the principle applies to other areas too. When described as *instituted by God*, they are established as part of human government and, as such, part of God's plan for carrying out justice in the world.

Topic 1: Dedication and Transformation (Rom 12:1-21)

What must we do as Christians in order to experience transformation in our daily lives? Romans 12 shows us the path. First, we must take steps to change the way we relate to God and to the world. This will quickly lead to changes in the way we view ourselves and the way we treat other Christians.

Attitude toward God (Rom 12:1-2)

Objective 1 – At the end of the topic, you will be able to see how the doctrinal development of Romans 1–11 is the foundation for our decision to submit to the Lordship of Christ in Romans 12:1-2 and learn the implications of this decision in daily life.

The word *therefore* again gives us the relationship between the doctrinal and the practical sections of this letter. It points back to chapters 1–11 and forward to the appeal to offer ourselves as a living sacrifice to God. This is the only logical and acceptable response to all that God has done in providing salvation for us. This is our reasonable service. Instead of questioning God (as reflected in the questions of men

answered by Paul in chapters 9–11), real faith worships and serves God. Real faith causes us to bow down in the presence of such marvelous grace and worship. Real faith says, “Here am I, Lord, send me” (Isa 6:8).

QUESTION 1

Paul says, “By the mercies of God I plead with you, give yourselves to God.” What mercies do you think he is referring to? (*Select all that apply.*)

- A. The grace mentioned in the preceding eleven chapters
- B. The love mentioned in the preceding eleven chapters
- C. The blessings mentioned in the preceding eleven chapters
- D. God’s mercy in Christ’s death to save us when we were still enemies of God

Paul speaks of presenting our bodies as a living sacrifice. Different translations say that this is “your spiritual service of worship,” or “the true worship that you should offer.” Paul is using the language of the Old Testament worship. We have a contrast here between service under the Old Covenant and service under the New.

Sacrifice and Service

OLD COVENANT - LAW	NEW COVENANT - GRACE
The one making the offering gives the sacrifice	The one making the offering is the sacrifice
A dead sacrifice	A living sacrifice
The sacrifice appeases God	The sacrifice pleases God
Service is outward, ceremonial in nature	Service is inward, spiritual in nature
Service is duty	Service is worship
Appeal for service as a command of God	Appeal for service by the mercies of God

QUESTION 2

What are the three things that Paul begs the readers of his epistles to do in Romans 12:1-2? (*Select all that apply.*)

- A. Please God.
- B. Present our bodies as living sacrifices.
- C. Know the will of God.
- D. Not be conformed to this world.
- E. Be transformed by the renewing of our minds.

QUESTION 3

Romans 12:2 says that as a result of these actions we will know and experience God’s _____.

QUESTION 4

How can we keep from being conformed to the world, its standards, and values? In Romans 8, you have read of a power that can help you resist this tendency; it is the power of the _____.

QUESTION 5

What relationship does this power have to the second command in Romans 12:2: be transformed? (See 2 Cor 3:18.)

- A. The Holy Spirit encourages us to transform our minds.
- B. The Holy Spirit does the work of transforming us.
- C. The Holy Spirit gives glory to the obedient.
- D. The Holy Spirit helps us to try harder to change.

By allowing the Holy Spirit to minister to our lives, we can both resist conforming to the age in which we live and also know and do the will of God. This transformation is an ongoing and progressive experience. As we continually yield to the Holy Spirit, He is able to conform us not to the age but to the image of Christ. These two verses cover both the spiritual service of the believer (Rom 12:1) and the inner spiritual experience of the believer (Rom 12:2).

Service cannot be separated from the servant. The quality of service is determined by the quality of the servant. In a book discussing the life of a servant of God, E. M. Bounds said, “It takes 20 years to make a sermon because it takes 20 years to make a man.” His meaning was that the sermon is for the most part the reflection of who the man is. The combination of service and inner spiritual experience in these two verses is no accident. Effective service for God will be determined by how much you are yielded to the Holy Spirit’s ministry in your life.

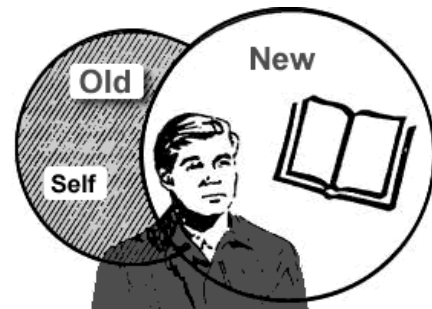
QUESTION 6

Part of our transformation is our attitude toward the will of God. Match Paul’s concept of God’s will with the world’s concept.

<i>Paul’s Concept of God’s Will</i>	<i>The World’s Concept of God’s Will</i>
Good	Not acceptable
Acceptable	Not the best for us
Perfect	Too demanding

Compare Paul’s description of the will of God with the concept that the world has of it. Then see if your own attitude toward God’s will needs to be changed to better reflect Paul’s concept.

Notice that the transformation comes through the renewing of our minds—new thoughts and attitudes. What we fill our minds with affects our attitudes and our actions. Are our thoughts full of self—of our own interests and desires? Or are they full of God and His Word? Part of the renewal of our minds comes through accepting Romans 12–16 as the pattern for our lives.



QUESTION 7

Suppose you are the pastor of a church whose members are very much conformed to this world. Their outlook on life is materialistic and self-centered. They follow the permissive moral standards of the world. To them, Christian service is a matter of helping people with physical or material needs. You are planning a series of Bible studies. How might a systematic study of Romans be used by God to transform your church? (*Select all that apply.*)

- A. The Holy Spirit uses the Word of God (e.g., to convict of sin and help many people see their lost condition and need of God).
- B. The picture of God's wrath against the world helps people see the danger in being conformed to the world and see that they are condemned to die for their sins.
- C. Through these Scriptures, people see the impossibility of meeting God's standards by their own efforts.
- D. People can see God's love in His provision of salvation, the provision of victory in the Holy Spirit, and God's way of keeping and transforming them.
- E. Romans 12–16 shows the pattern for transformation.

We have spent a great deal of time on the first two verses of Romans 12, but these are the theme of this whole section of the epistle. You will see that all the relationships and actions that Paul recommends in the rest of the epistle are a description of the transformed life.

Attitude toward Self (Rom 12:3-8)

Objective 2 – At the end of the topic, you will be able to list seven ministry gifts of the Holy Spirit. You will be able to find your identity in the body of Christ and use your gifts with modesty and faith.

“Who am I?” This is the constant cry for identity that we hear from this lost and bewildered generation. In Christ we have found the answer. What a change the gospel has brought us—from condemned sinner in Romans 1–3 to members of the body of Christ in Romans 12! Christ is our Head, and all those who believe in Him are members of His body. Paul uses this figure of speech in four of his epistles (Romans, 1 Corinthians, Ephesians, and Colossians) to show us our relationships, privileges, and responsibilities.

How well we do our part as members of the body of Christ depends to a great extent on our attitude toward ourselves. First, we must recognize that we are not wise enough or strong enough to do anything by ourselves. We must depend on Christ our Head, the ability that the Holy Spirit gives, and the cooperation of the other members of the body. Second, we must realize that in Christ, with the power of His Spirit and the cooperation of the other members of the body, we can do anything God tells us to do.

QUESTION 8

Compare Romans 12:3 with John 15:5 and Philippians 4:13. Modesty and faith are two qualities that you should have according to these verses. *True or False?*

Paul points out that we must be modest and not overestimate our own ability or importance. But this must be balanced with faith in God and the confidence that He will help us do whatever He calls us to do.

In Romans 12:3, “according... to... the measure of faith” means according to the spiritual power or amount of faith that God gives to each Christian to carry out his special responsibility. We have already seen that we walk by faith in holy living. We also walk by faith in Christian service. God gives us a job to do. First, we must recognize we cannot do it right by ourselves. We look to God in faith and accept the work, knowing He will help us.

In Romans 12:1-2, Paul has told us that a proper reaction to the mercies of God is service. Here we are faced with the important question, “What kind of service am I to give?” Paul speaks now of the special abilities that God gives the various members of the body. They are spiritual gifts—abilities given by the Holy Spirit. The body has many members. Each one has its own specific task and ministry. Your church needs the gift God has given you!

What Is Your Gift?	
ROMANS 12:4-8	
• Prophecy	• Exhortation
• Ministry	• Giving
• Teaching	• Ruling
• Showing Mercy	

QUESTION 9

Open your Life Notebook and answer the following question. List the seven spiritual gifts in Romans 12:6-8 and briefly describe how each one contributes to the local church and its work. In addition, compare the list of spiritual gifts in Ephesians 4:8-12 and 1 Corinthians 12:6-10 with Romans 12:6-8. What additional gifts are found in these texts?

QUESTION 10

Had you realized that all of these were gifts or abilities that the Spirit gives to Christians? What do you feel is your gift or ministry in the church? Open your Life Notebook and record your thoughts.

Take time now to thank God for the great honor and privilege of being a member of the body of Christ. Pray about your ministry and ask His help to do it effectively. Make an entry in your Life Notebook.

Attitude toward Others (Rom 12:9-21)

Objective 3 – At the end of the topic, you will be able to compare the attitudes in a transformed life with those in a life that is conformed to the world. You will be able to cultivate those that God recommends for you.

These verses are closely related to the Sermon on the Mount. When you use these verses for Bible studies or in preaching, we suggest that you look in Matthew 5-7 for additional teaching on the subject. Please read these chapters now so you can see how Paul based his instructions for Christian life on the teachings of Jesus.

The twenty-seven commands found in Romans 12:9-21 are self-explanatory. Any problem here is not with understanding them but in practicing them.

QUESTION 11

What lesson does Matthew 7:24-29 teach us about putting into practice what we know about God and His Word? (*Select all that apply.*)

- A. It is easy to be distracted and foolishly fail to apply what Jesus has taught us.
- B. It is dangerous to hear the Word of God and then fail to apply it to our lives.
- C. Our lives will have a strong foundation if we follow Jesus’ teaching and apply what we know.
- D. If we fail to apply what we know, God will bring stormy trials into our lives.

QUESTION 12

In Romans 12:9-21, the last twenty-six commands are simply ways of carrying out the first one. The first one is that love must be without _____.

Romans 12:9 sets the theme for this whole section. Divine love is the controlling principle of the Christian's life. This is genuine love, or divine love. This is the law of Christ; it is the law of love. Human love is conditioned upon the goodness or lovability of its object. God's love is not like that. If it were, you and I would never have been saved! It is a love that is centered more in the will than the emotions. He does not love us because we are lovable and deserving. He loved us when we were sinners.

Divine love pours itself out spontaneously from the life that is filled with the Spirit of Christ (see Rom 5:5). It makes it possible for us to forgive and love our enemies. If we love only those who love us, are we showing divine love (see Mt 5:46-47)? Divine love will make us feel the needs of others and do what we can to help them (Rom 12:15-16). Romans 12:21 is actually a summary of the Sermon on the Mount. By doing good and by the love of God in us, we are to serve our fellowmen.

Take time to read carefully the chart below, which contrast the life "transformed" by the Word of God with the life "conformed" to the world.

Conformed Versus Transformed		
Romans	CONFORMED	TRANSFORMED
12:9	Hypocritical love Accepts evil Rejects good	Sincere love Hates evil Holds onto good
12:10	Unkind Hardhearted Wanting to be honored	Kind Brotherly love Honoring others above self
12:11	Lazy, careless Indifferent to spiritual things Serving self	Diligent worker Enthusiastic in spiritual things Serving the Lord
12:12	Depressed, sad Impatient Prayerless	Rejoicing in hope Patient in tribulation Persevering in prayer
12:13	Selfish Inhospitable	Generous, sharing Hospitable
12:14	Cursing enemies	Blessing persecutors
12:15	Indifferent to welfare of others	Concerned, sharing joys and sorrows of others
12:16	Prejudice, favoritism Conceited	Same to all Humble
12:17	Evil for evil Dishonest	Good for evil Honest
12:18	Quarreling	Peaceable
12:19	Avenging oneself	Leaving vengeance to God
12:20	Destroying enemies	Kind to enemies
12:21	Overcome by evil	Overcoming evil with good

QUESTION 13

Do the commands of this section relate to our attitudes toward Christians, unbelievers, or both?

- A. Christians only—not unbelievers
- B. Unbelievers only—not Christians
- C. Both Christians and unbelievers
- D. Only those in heaven

QUESTION 14

Why should we not avenge ourselves (Rom 12:19)?

- A. Because most people do not know how to properly take revenge
- B. Because the Scriptures teach us to be tolerant rather than judgmental
- C. Because it is God's responsibility to judge and punish wrongdoing
- D. Because we might get hurt

In Romans 12:19, Paul quotes Proverbs 25:22. The figure of speech *heap coals of fire on his head* is generally understood to mean causing someone to be ashamed of himself. His conscience accuses him and he recognizes his wrong when his enemy treats him kindly.

QUESTION 15

Suppose that someone in the church has criticized you and treated you unkindly. In what ways could you apply the principle stated in Romans 12:19? (*Select all that apply.*)

- A. Be kind.
- B. Make a special effort to be friendly.
- C. Show the person how his action hurt you.
- D. Ask the person's pastor to gently explain the offense.

QUESTION 16

Go back over Romans 12:9-21 phrase by phrase. Evaluate your daily life in regard to each of these commands. Make note of the ones where you feel that you are weak. Pray about your need and accept God's help to carry out your transformation in these areas. Remember that faith is a matter of receiving from God what He has promised. As a reminder to yourself, enter in your Life Notebook what, with the Lord's help, you are asking God to do to change your heart.

Topic 2: Relationships with the World (Rom 13:1-14)

As we take steps to change the way we relate to God and to the world, we will not only change the way we view ourselves and the way we treat other Christians, but also begin to act differently toward those around us who are not Christians. Chapter 13 focuses on our behavior toward the people who govern us and also toward our neighbors who live and work around us. It concludes with an exhortation to not fall back into the temptations of this world.

Good Citizenship (Rom 13:1-7)

Objective 4 – At the end of the topic, you will be able to discuss the importance of Paul’s words about government to the Roman Christians and to us; appreciate your government more; and be more aware of your responsibilities and opportunities as a Christian and a good citizen.

Why do you suppose Paul discusses a Christian’s duty to his government at this particular point in his letter to the Romans? Let’s look at some possible reasons that have been suggested.

1. Part of Christian doctrine and application: Paul is giving a systematic presentation of Christian doctrine and its practical application. He cannot leave out this area of responsibility for a transformed life. Our attitudes toward the government need to be directed by the Lord in the renewing of our minds.
2. A practical issue for the Christians at Rome: The Christians at Rome were in the political center of the Roman Empire. The question of their relationship to the government was very important to them. They faced the problem daily.
3. Lingering suspicions about the nature and motives of Christianity: The Christians needed to make their position clear in the eyes of the authorities at Rome. The Founder of their religion had been executed by the sentence of a Roman governor on the charge of trying to make Himself a king. This would put His followers under suspicion. Paul states their Christian position and their reasons for respecting those who were in authority.
4. Concern for the church as a whole: The obedience of the Christians in the capital would help counteract the suspicion and false accusations about them. But disobedience to the government could provoke a persecution against the church that might reach to the farthest corners of the Roman world.
5. Questions about whether obedience to government represents conformity to the world: Another reason for Paul to bring up the subject of obeying the laws might be what he had written in Romans 12:2: “Do not be conformed to this present world.” How far does this command go? Should they be disloyal to the institutions and authority of the government? Should they respect and be subject to the emperor?
6. Correction of overemphasis on Christian liberty: Have you thought about the anti-law party that Paul wrote about in Galatians? Do you suppose there were some of them in Rome? Or could Paul be concerned that his strong emphasis on freedom from the Law in his letter to the Romans might make some of them think they did not need to obey the laws of the land?

QUESTION 17

Which members of the church are free from any responsibilities toward the civil government according to Romans 13:1?

Paul makes it very clear that every person is responsible to submit to governing authorities. The words *every person* are a Hebrew expression suggesting the idea of individual duty. Remember Paul is writing to the church; he is addressing Christians. The idea is that no person is exempt from this duty. No one has the special privilege by which he may ignore or feel himself free to violate the laws set by governing authority.

QUESTION 18

Why should a Christian submit himself to the authority of the government according to Romans 13:1-2?

- A. To help assure that governments will not make life difficult for believers
- B. To keep from embarrassing the church
- C. To honor God who has given governments the right to rule
- D. To avoid resistance and anarchy in the community

Paul is talking about the existing governmental powers. He says that they are in existence by divine order. Paul does not mean that everything the authorities do is in agreement with God's will. There are good and bad authorities. There are authorities that use their powers in harmony with God's will, and there are authorities who misuse their powers. Paul is not talking about the use of authorities here. He is talking about its origin and the right to rule. He is saying that all authorities have one thing in common, they are instituted by God. They derive their origin, right, and power from God.

QUESTION 19

Open your Life Notebook and describe some of the benefits that you and fellow countrymen enjoy because of your government and its work. Take time to pray for your country's leaders and thank God for the benefits that you enjoy under their leadership.

Romans 13:2-3 shows us that God has given human governments the responsibility of maintaining order and punishing those who violate that order. Paul describes a government that is a terror to evildoers, one that encourages right living and justice. Christians should certainly thank God for their government and pray for all those who have any responsibility in it. Do we?

QUESTION 20

What name for government leaders does Paul use in Romans 13:4-6 to show that they are not really the highest authority?

QUESTION 21

Romans 13:5 gives reasons why a Christian should obey the laws. What are they? (*Select all that apply.*)

- A. Because of the authorities' wrath
- B. Because subjection is more spiritual
- C. Because of the Christian's conscience
- D. Because it is a necessity to keep out of trouble

Do you understand the meaning of the phrases "because of the wrath" and "because of your conscience" in Romans 13:5? Paul is telling us that it is important to be in subjection to the government for two reasons. First, we need to obey in order to avoid punishment from authorities over us for breaking the law. Second, we do not want to be guilty of disobeying God, and that is ultimately what we do if we break the laws of our country.

But what if the authorities are a terror to those who do good? Even though Paul is not referring to evil government here, the question should be answered. Jesus teaches us to give to Caesar what belongs to Caesar and give to God what belongs to God (Mt 22:21). He stated this principle about paying taxes, but it goes beyond taxes.

Romans 13:7 teaches we are to pay everyone what is owed: taxes, revenue, respect, and honor. Notice that the honor and respect are based on the position that the person holds as a "minister of God" in human

government. We can respect a person for his position even if some of his actions are not what they should be.

But we must still consider the problem of how far a Christian is obliged to obey the government. Certainly the Christians in Rome would have asked this question. Should they obey the law that everyone had to worship the emperor? Or should they worship God alone as His Word commanded them? When there is a conflict, which takes priority, God's or humans' authority? When Peter and the other apostles had to face this question, they said, "We ought to obey God rather than men" (Acts 5:29).

Read the stirring account of the apostles' decision and its results in Acts 4:1-31 and Acts 5:12-42. When there is a conflict between the requirements of men and the commands of God, the words of Peter still take effect. We should remember, though, that Peter's refusal to obey the authorities was clearly because their order directly opposed Jesus' command to preach the gospel to every person, beginning in Jerusalem.

QUESTION 22

The religious authorities ordered them to stop speaking to people about Jesus. *True or False?*

We should especially notice that the emphasis here in Romans 13:1-7 is on obedience and respect for existing authority. Situations do arise when it is very difficult for a Christian to know what to do. When the commands of men seem to conflict seriously with the commands of God, we should certainly look to the Holy Spirit for His leading and for wisdom. We should remember to pray for those who are in such circumstances and that God will work out His solution.

QUESTION 23

In some areas of the world, the teachings of Romans 13:1-7 seem especially important for the church today. Do you feel that this is true in your area? If so, why? Open your Life Notebook and answer this question.

A spirit of lawlessness in the world makes it important for us to recognize what our attitudes should be. Some sincere Christians have gone against biblical principles in their zeal for social or political reform.

QUESTION 24

Open your Life Notebook and list by position some of the people in your government that you plan to respect. Underline and note those whom you plan to pray for often, asking that the Lord will help them to carry out their duties well.

QUESTION 25

Suppose that you hold a government position or shepherd those who do. How can you perform your duties as a minister of God or encourage those in your care to do so? How can you serve both God and your country better? How can you help other Christians see their responsibilities and opportunities as good citizens? Open your Life Notebook and record your responses.

Actions Determined by Love (Rom 13:8-10)

Objective 5 – At the end of the topic, you will be able to state the basic rule for a Christian's actions and apply it in your life.

In Romans 13:8, Paul passes from the subject of paying what we owe the government to the subject of all debts and the basic rule for all our relationships with others.

QUESTION 26

Read Matthew 5:43-48; John 13:34-35; Luke 10:25-37; and Romans 13:8. Give the one basic rule that should guide us in all our relationships with others. Think about whether you accept to do so as part of your reasonable service to God.

- A. Pray for our enemies.
- B. Love our neighbors as ourselves.
- C. Love the Lord our God with all our hearts, souls, strength, and minds.
- D. Do not owe anything to anyone.

Let's think about what "owe no one anything" means. This does not prohibit Christians from having financial obligations. We may borrow from others in case of need (see Mt 5:42 and Lk 6:35). But we must meet our obligations. Psalm 37:21 says, "Evil men borrow, but do not repay their debt." It is wicked to borrow objects or money from people and then not do our best to return what we have borrowed in good condition or pay what we owe at the expected time. Why? We must consider the rights of other people and respect their property. Remember that how you behave towards others, with your finances and other areas of stewardship, can be either a positive or negative witness for the Lord.

QUESTION 27

Suppose you go to a town to start a church in the home of a Christian who lives there. You invite several of the businessmen of the town to the services. They come and hear the Christian testify about how he has been following Christ for ten years. He owes all of them money and makes no attempt to pay his bills. What do you think their feelings would be toward his testimony, your church, and the gospel? (*Select all that apply.*)

- A. They may be intrigued by the apparent contradiction between faith and life.
- B. They may possibly wish to talk with him about what he owes them.
- C. They might not want to have anything to do with Christ, the church, or the gospel.
- D. They may be impressed with such long-term commitment.

Paul suggests that there is one debt that we will be making payments on as long as we live. That is our debt to love our neighbor. To whom do we owe this debt of love? Only to our fellow Christians? Is it a debt that we owe only to those who love us, a love that we must return?

We have already discussed the motivating power of love. We saw in Romans 5:5 that only the love of God that the Holy Spirit gives makes it possible for us to love our neighbor as ourselves. Romans 13:8-10 shows us very clearly how divine love fulfills the law. It will help us joyfully carry out our responsibilities to God and our fellow man.

Wise Use of Time (Rom 13:11-14)

Objective 6 – At the end of the topic, you will be able to appreciate the urgency of the hour for you as a Christian and ways in which you plan to make the best use of your time.

In Romans 13:11-14, we have a new motivation for living a transformed life. It is the fact that our time is limited. We cannot afford to waste it on things that do not contribute to our one great purpose in life. We have presented our bodies to God as a living sacrifice. He has work for us to do and now is the time to do it. Jesus, the Light of the world, has come into our lives, and we want to share His light with others.

What kind of attitude toward time would you expect to find in a transformed life? In Romans 13:11-14, we see again the contrast between a life that is conformed to the world and one that has been transformed

in its surrender to God. Paul speaks of some people who are asleep to their opportunities and responsibilities. They think only of themselves and their own comfort and pleasure. Even some Christians are only half awake. Paul is saying to us, “Wake up and let’s get on with the job God has given us to do.” Why? Because we do not have much time left.

QUESTION 28

Compare Romans 13:11 with Hebrews 9:28 and 2 Peter 3:10-14. What do the words “our salvation is now nearer” refer to? Open your Life Notebook and record your answer.

If you are able, use some study tools available to you to do your own study on the multifaceted biblical concept of “salvation” as referred to in Romans 13:11. In your Life Notebook, explain how this would affect your use of time and lifestyle as a witness for Christ.

Many Christians have a motto in their homes that says: “Perhaps Today?” It refers to Jesus’ return. Fulfilled prophecies point to the fact that it must be soon. What if He returned today? With that thought, many follow the advice: “Don’t go anywhere today where you would not like to be found when Jesus comes. Don’t do anything you would not want to be doing when He comes. Don’t say anything you would not like to be saying when Jesus comes.” This is a good rule. Maybe we could make it even better by stating it positively: “Do the things today that you would like to be doing when Jesus comes.”

“If I only knew, if I knew for sure
That the Lord would return this year.
Which clamoring tasks would I do today?
What things would I buy?
How much would I pray?
As I mixed with my friends,
Just what would I say
If I knew the time so near?
If I only knew, if I knew for sure
That ere six months were sped
The skies would part at the trumpet’s peal,
What change in my plans
Would the days reveal?
Would the things I love hold the same appeal
If I knew what lay ahead?
If I only knew, if I knew for sure . . .
O God can I be so blind?
So enthralled with Time that I cannot see
The beckoning hand of Eternity?
Body and soul I belong to Thee,
May my hours be wholly Thine.”
- L.J. Walker

QUESTION 29

Compare Romans 13:12-14 with Titus 2:11-14. Also see Ephesians 5:1-17. If we are looking forward to the return of Christ, what kind of life should we be living? (*Select all that apply.*)

- A. Decent
- B. Self-controlled
- C. Upright
- D. Godly
- E. In love
- F. Wise

The words *the day* in Romans 13:12 refer to the day when Jesus Christ, the Sun of Righteousness, will appear and bring a new day for this world (Mal 4:2). Just as the sun drives away the darkness, Christ the Light of the World will put an end to the “deeds of darkness” when He comes and establishes His kingdom of light. But we are members of His kingdom now. So we put on the “armor of light” as a protection against the powers of darkness around us. All through the Scriptures, light is a symbol of good and darkness a symbol of evil. We are urged to walk in the light (1 Jn 1:5-7). Here Paul tells us how we can do it. We are to put on the Lord Jesus Christ. He is our armor of light.

Paul speaks of putting on Christ in Romans 13:14 and also in Galatians 3:27. In Galatians he refers to our position—our union with Christ in His death and resurrection as symbolized in water baptism. Here in Romans he reminds us that this must also be a reality in our daily experience. In Christ—through His power—we can live a resurrected, transformed life, one that is not conformed to the world but will take Him to the world.

QUESTION 30

Read Romans 13:14. What new steps do you need to take to “put on the Lord Jesus Christ, and make no provision for the flesh”? In your Life Notebook, answer this question.

QUESTION 31

Our time to display the righteousness of God and tell people about Jesus may be limited because of the nearness of His return. Can you think of two other reasons why it is “high time” for us to wake up and do now whatever we can for God and the people around us? (See Jn 9:4; Eph 2:10; 1 Cor 3:10-15.) (*Select all that apply.*)

- A. God has good deeds prepared for us to perform in the present.
- B. So that our deeds will not be burned up in the fire of testing
- C. Time is short.
- D. God will reward us in heaven for our good deeds.

Benjamin Franklin, an American philosopher, once said, “Do not waste time; it is the stuff that life is made of.” We have given our lives to Christ. Our time belongs to Him. Let’s invest it wisely.

QUESTION 32

Open your Life Notebook, and answer the following question. How do you plan to improve the use of your time in view of the urgency of the hour?

Lesson 14 Self Check

QUESTION 1

When Paul said, “By the mercies of God I plead with you, give yourselves to God,” which of the following mercies do you think He was referring to?

- A. The grace mentioned in Romans 1–11
- B. The love mentioned in Romans 1–11
- C. The blessings mentioned in Romans 1–11
- D. All of the above

QUESTION 2

What does Romans 12:2 say that we will know and experience as a result of being transformed?

- A. Peace
- B. Our desires
- C. God’s will
- D. Eternal life

QUESTION 3

Modesty and _____ are two qualities that you should have according to Romans 12:3, John 15:5, and Philippians 4:13.

- A. Hope
- B. Ambition
- C. Courage
- D. Faith
- E. Happiness

QUESTION 4

What lesson does Mathew 7:24-29 NOT teach us about putting into practice what we know about God and His Word?

- A. It is dangerous to hear the Word of God and then fail to apply it to our lives.
- B. Our lives will have a strong foundation if we follow Jesus’ teaching and apply what we know.
- C. It is easy to be distracted and foolishly fail to apply what Jesus has taught us.
- D. Following and applying Jesus’ teaching demonstrates true faith in Him.

QUESTION 5

The commands in Romans 12 relate to our attitudes towards whom?

- A. Other Christians and unbelievers
- B. Jewish believers
- C. Unbelievers
- D. Pagans and Gentile believers

QUESTION 6

Why should a Christian submit himself to the authority of the government according to Romans 13:1-2?

- A. To help assure that governments will not make life difficult for believers
- B. To keep from embarrassing the church
- C. To honor God who has given governments the right to rule
- D. To avoid resistance and anarchy in the community

QUESTION 7

According to Acts 4:1-31 and 5:12-42, the apostles disobeyed an order not to speak against the government. *True or False?*

QUESTION 8

According to Mathew 5:43-48 and Romans 13:8, the one basic principle that should guide our relationship with others is to “love your neighbor as yourself.” *True or False?*

QUESTION 9

According to Romans 13:12-14, Titus 2:11-14, and Ephesians 5:1-17, what words might describe the type of life we are living if we are looking forward to the return of Christ? (*Select all that apply.*)

- A. Selfish
- B. Decent
- C. Self-controlled
- D. Worldly
- E. Godly

QUESTION 10

According to John 9:4, Ephesians 2:10, and 1 Corinthians 3:10-15, two reasons for us to live godly lives are: God has good deeds prepared for us to perform and God will reward us for our good deeds in heaven. *True or False?*

Lesson 14 Answers to Questions

QUESTION 1

- A. The grace mentioned in the preceding eleven chapters
- B. The love mentioned in the preceding eleven chapters
- C. The blessings mentioned in the preceding eleven chapters
- D. God's mercy in Christ's death to save us when we were still enemies of God

QUESTION 2

- B. Present our bodies as living sacrifices.
- D. Not be conformed to this world.
- E. Be transformed by the renewing of our minds.

QUESTION 3: *Your answer should be one of the following:*

Perfect will, Will

QUESTION 4: *Your answer should be one of the following:*

Holy Spirit, Spirit

QUESTION 5

- B. The Holy Spirit does the work of transforming us.

QUESTION 6

<i>Paul's Concept of God's Will</i>	<i>The World's Concept of God's Will</i>
Good	Not the best for us
Acceptable	Not acceptable
Perfect	Too demanding

QUESTION 7

- A. The Holy Spirit uses the Word of God (e.g., to convict of sin and help many people see their lost condition and need of God).
- B. The picture of God's wrath against the world helps people see the danger in being conformed to the world and see that they are condemned to die for their sins.
- C. Through these Scriptures, people see the impossibility of meeting God's standards by their own efforts.
- D. People can see God's love in His provision of salvation, the provision of victory in the Holy Spirit, and God's way of keeping and transforming them.
- E. Romans 12–16 shows the pattern for transformation.

QUESTION 8: True

QUESTION 9: *Your answer*

QUESTION 10: *Your answer*

QUESTION 11

- B. It is dangerous to hear the Word of God and then fail to apply it to our lives.
- C. Our lives will have a strong foundation if we follow Jesus' teaching and apply what we know.

QUESTION 12: Hypocrisy

QUESTION 13

- C. Both Christians and unbelievers

QUESTION 14

- C. Because it is God's responsibility to judge and punish wrongdoing

QUESTION 15

- A. Be kind.
- B. Make a special effort to be friendly.

QUESTION 16: *Your answer*

QUESTION 17: *Your answer should be one of the following:*

None, No one

QUESTION 18

- C. To honor God who has given governments the right to rule

QUESTION 19: *Your answer*

QUESTION 20: Servant

QUESTION 21

- A. Because of the authorities' wrath
- C. Because of the Christian's conscience

QUESTION 22: False

QUESTION 23: *Your answer*

QUESTION 24: *Your answer*

QUESTION 25: *Your answer*

QUESTION 26

- B. Love our neighbors as ourselves.

QUESTION 27

- B. They may possibly wish to talk with him about what he owes them.
- C. They might not want to have anything to do with Christ, the church, or the gospel.

QUESTION 28: *Your answer*

QUESTION 29

- A. Decent
- B. Self-controlled
- C. Upright
- D. Godly
- E. In love
- F. Wise

QUESTION 30: *Your answer*

QUESTION 31

- A. God has good deeds prepared for us to perform in the present.
- D. God will reward us in heaven for our good deeds.

QUESTION 32: *Your answer*

Lesson 14 Self Check Answers

QUESTION 1

D. All of the above

QUESTION 2

C. God's will

QUESTION 3

D. Faith

QUESTION 4

C. It is easy to be distracted and foolishly fail to apply what Jesus has taught us.

QUESTION 5

A. Other Christians and unbelievers

QUESTION 6

C. To honor God who has given governments the right to rule

QUESTION 7: False

QUESTION 8: True

QUESTION 9

B. Decent

C. Self-controlled

E. Godly

QUESTION 10: True

Lesson 15: The Gospel and the Church (Rom 14–16)

Lesson Introduction

Paul continues to follow the pattern that is common in his other epistles. After dealing with a doctrinal issue, he emphasizes its practical implications.

His main focus here in Romans 14–16 is the church. The church is one of the principal means by which God desires to reveal His glory to a world that does not know Him. As you study this lesson, look for ways that Paul’s teaching can be applied to your church.

Lesson Objectives

Topic 1 describes ways we should exercise brotherly love in the church.

In Topic 1, you will learn how God wants you to treat other Christians whose convictions and cultural backgrounds may be different from yours. Practical issues include...

- Not judging and quarreling
- Not causing others to stumble
- Helping and pleasing others
- Accepting others

Topic 2 examines practical responsibilities of the church.

In Topic 2, you will discover...

- Why teaching and spirituality are important responsibilities of the church
- Ten guidelines for success in world evangelism
- Three kinds of offerings that are a pattern for the church today
- The practical power of prayer in the church

Topic 3 describes methods for cultivating positive Christian fellowship.

In Topic 3, you will identify the activities that can strengthen a church, including...

- Recognition and commendation of those who serve well
- Quick correction of those who are divisive
- Cultivation of fellowship with other churches

Topic 4 focuses on Paul’s concluding statements about the glory of God.

In Topic 4, you will consider God’s glory as seen in the gospel and how it should motivate you to share it with others.

Lesson Outline

Topic 1: Brotherly Love in the Church (14:1–15:12)

Not Judging and Quarreling (14:1-13)

Not Causing Others to Stumble (14:13-23)

Helping and Pleasing Others (15:1-6)

Accepting Others (15:7-12)

Topic 2: Responsibilities of the Church (15:13-33)

Teaching and Spirituality (15:13-15)

World Evangelism (15:15-21)

Offerings (15:22-29)

Prayer (15:30-33)

Topic 3: Christian Fellowship (16:1-27)

Recognition and Commendation (16:1-16)

Warning against Divisions (16:17-20)

Fellowship between Churches (16:21-24)

Topic 4: Glory to God (16:25-27)

Word List

We hope you will enjoy using the word study at the beginning of each lesson. Some of the words you already know, but they are used in a special sense in the lesson. Others are theological terms, and some are new words for many students. Please read the word study each time before starting the lesson. Refer back to it as necessary.

Confirm the promises (Rom 15:8) - fulfill and verify, show that the promises were true.

Disputes over differing opinions (Rom 14:1) - arguments about things that are not clear, discussions that will cause one to doubt or will perplex and trouble him.

Distressed by what you eat (Rom 14:15) - upset, troubled, or hurt because of what you eat.

Nothing unclean (Rom 14:14) - no food is ceremonially prohibited now for the Christian as many things were under the Law.

Root of Jesse (Rom 15:12) - a sprout from the root of Jesse the father of David, descendant of Jesse.

Topic 1: Brotherly Love in the Church (Rom 14:1-15:12)

Did you ever see Christians who had a hard time getting along with each other? Or a church that did not seem able to keep the people they led to the Lord? Or a church where visitors and prospective members did not feel welcome? Maybe we can find the root of some of the problems in Romans 14–15 as Paul applies his gospel to the church.

Objective 1 – At the end of the topic, you will be able to describe and cultivate the right attitudes toward Christians whose convictions and cultural backgrounds may differ from yours.

Not Judging and Quarreling (Rom 14:1-13)

Paul introduces this whole passage on brotherly love in the church (Rom 14:1–15:13) with his statement in Romans 14:1. This is the theme for the rest of the passage. He discusses the relationship between Christian liberty and Christian love. We find similar passages in his first letter to the Corinthians.

QUESTION 1

In Romans 14:1-6, Paul mentions two problem areas in which the early Christians disagreed as to their Christian liberty. What were they? (*Select all that apply.*)

- A. What food they could eat
- B. Which person they should marry
- C. Which church they should attend
- D. Religious observance of certain days

QUESTION 2

Compare 1 Corinthians 8:1-13 and 1 Corinthians 10:23-33 with Romans 14:1-3. A weaker brother might be afraid to eat meat that had been sold in a market because he might think he is sinning by eating meat that had been offered to idols as a sacrifice. *True or False?*

Some did not believe that they could eat certain things because they were not permitted under the Jewish law. Others were afraid to eat any meat because much of it had been sacrificed to idols before it was sold in the public market. Their consciences would not let them eat it.

Others, like Paul, thanked God for whatever He provided for them to eat and ate it with faith knowing that it was sanctified by the Word of God and prayer (1 Tim 4:5). They enjoyed this liberty in Christ. However, some of them criticized those who did not have the same faith and ridiculed them.

On the other hand, those who did not have the faith to eat everything criticized those that did and thought they were sinning.

They had the same problem over keeping certain days as holy to the Lord. Some may have observed the Jewish Sabbath, some the first day of the week as the Lord's day, and others said that every day was for the Lord.

QUESTION 3

As you recall, these same problems were discussed in Galatians. What kind of religion puts emphasis on what we eat or drink and on keeping certain days as holy?

QUESTION 4

What attitude should a person who enjoys greater liberty in Christ have toward Christians whose conscience does not allow the same liberty about such things as food, observance of certain days, and similar matters (Rom 14:1-9)?

- A. Realize they are weak and hope someday they will hold the same convictions.
- B. Fellowship with them and do not quarrel over these issues.
- C. Realize that they are in sin and God will eventually bring conviction.
- D. Pray that God will allow them to become mature like them.

QUESTION 5

What should the attitude of a Christian whose conscience does not allow liberty about food, observance of certain days, and similar matters be toward other Christians who do not conform to their standards (Rom 14:1-9)?

- A. Should not judge or criticize
- B. Must not look down on them
- C. Realize that they are in sin and God will eventually bring conviction.
- D. Should take the persons aside privately and confront them on the issues

Paul points out that being offended because others do not agree with us in regard to these matters is a mark of being weak in the faith. In the same manner, the person who is stronger in faith in regard to these matters should not be offended if other Christians do not agree with their actions.

It is important to understand that Paul is not talking here about actions that are clearly sinful. There should be no disagreement among Christians when the Word of God clearly states that certain things are sin.

QUESTION 6

Think about the churches that you are acquainted with. What problems do you think Paul would mention if he were writing to them? In your Life Notebook, write out your thoughts on how Paul would address these problems. Keep in mind what we just studied on not taking offense or judging.

Christians still disagree over the same things that Paul wrote about. Similar areas of disagreement in church history that persist in modern times are questions of dress, ornaments, length of hair, and forms of entertainment. Different people have different convictions over these things. Judging one another's spirituality by such things and quarreling about them has greatly weakened many churches. Many people have been driven away from Christ by the harsh, critical spirit they have found in the church.

QUESTION 7

What reasons does Paul give for telling us why we are not to judge one another (Rom 14:1-12)? (*Select all that apply.*)

- A. God has accepted each one of us.
- B. It helps us to gain more favor with God.
- C. God will judge us all.
- D. Each of us must give an account to God.

Out of the problem about standards of conduct, Paul points out an important doctrinal truth: Christ is our Judge. Each one of us must give an account to Him. We have presented our bodies to God as a living sacrifice to serve Him. He is our Master and we must answer to Him.

In Romans 14:7, Paul says in effect, "None of us lives to himself. Each Christian lives out his life in Christ's sight and as His servant. He will help us and take care of us (Rom 14:4). He is able to make us stand! Does not that make you happy? But it is also true that what we do affects other members of the body of Christ. And so we must try to get along together and avoid attitudes and actions that hurt others."

In light of Romans 14:1-11, we can see that Romans 14:12 means that both the weak brother and the strong brother will have to answer personally to God for their conduct and for how they have treated one another. In matters of conscience and standards of conduct, we will all be judged by God for our attitude toward Christians who do not agree with us.

QUESTION 8

Suppose you are a pastor. Many young people are coming to Christ in your church. Some of the older members of your church are shocked at the way they dress, their loud enthusiastic singing, the kind of music they have in their youth services, and some of the expressions they use in their testimonies. A few leading members of the church threaten to leave unless you do something about it. They are deeply distressed at what they consider worldliness and lack of respect for the house of God. What would you do? In your Life Notebook, outline the specific approach you would take to address this problem for the whole of the flock.

Not Causing Others to Stumble (Rom 14:13-23)

As Paul moves on to Romans 14:13, his emphasis shifts. His main point now is that Christian liberty must be balanced and controlled by Christian love. Even though a Christian may feel free to do some things that are not sin in themselves, he must always consider the effect of his actions on others. If he loves his brothers in Christ, he will try to avoid anything that would offend them or cause them to stumble.

Beginning back in Romans 14:10, Paul points out a relationship between Christians that makes consideration for one another very important: we are brothers. Notice the emphasis Paul puts on this relationship as a basis for what we do.

QUESTION 9

How many times do you find the word *brother* in Romans 14?

- A. Four times
- B. Five times
- C. Six times
- D. Seven times

Paul's discussion here is on the problem of eating meat. Some Christians were eating the meat of animals that had been sacrificed to idols. Some accepted invitations from pagan friends to banquets in pagan temples. They knew that the idols were nothing and they were not going to the temples to honor the idols. But to others it appeared that they were taking part in sinful, forbidden idol worship.

Let's imagine what probably took place more than once when a new convert saw one of the older Christians eating in an idol temple. "Ah!" he might say, "I thought we were to give up worshipping idols when we accepted Christ. But Brother Aristarchus is a deacon in the church and there he is eating in an idol temple. If he can worship idols and still be a Christian, so can I." And so he went back into idol worship. Maybe Brother Aristarchus was even telling his friends about Jesus there at the banquet. But the new convert had misinterpreted his actions. His good action was spoken of evilly (Rom 14:16), and his example had caused his brother to stumble and fall into sin (Rom 14:21-23).

QUESTION 10

Compare Romans 14:13-23 with 1 Corinthians 10:23-33. The principle in 1 Corinthians 10:31-33 for determining what our conduct should be is, "We should do all for the glory of God and we should not be concerned about the spiritual welfare of others." *True or False?*

QUESTION 11

Which verses in Romans 14 let us know that as Christians we are free to eat anything we want to?

- A. Verses 14, 16, 19
- B. Verses 14, 17, 19
- C. Verses 14, 17, 20
- D. Verses 14, 17, 21

QUESTION 12

Romans 14:17 compares what the kingdom of God is to what it is not. The kingdom of God is not which of the following items? (*Select all that apply.*)

- A. Drink
- B. Meat
- C. Righteousness
- D. Joy

In Romans 14:17, Paul gives us a basic truth about the Christian life. The words *kingdom of God* refer to the realm in which the Christian lives. It is the realm of the Spirit. Paul says that the kingdom of God is not eating and drinking. The material world is not of primary importance in God's kingdom. The kingdom of God is righteousness, peace, and joy in the Holy Spirit. All three of these blessings come through the work of the Holy Spirit. As members of God's kingdom, we live in the realm where the Holy Spirit moves. It is His ministry that brings us these blessings. He helps us live righteous lives, even though our old human nature tries to hinder us. He gives us peace of mind in spite of problems and difficulties. He fills us with a joy that remains even in the most trying circumstances.

Helping and Pleasing Others (Rom 15:1-6)

"Even Christ did not please himself" (Rom 15:3). These are powerful words. May we remember them every time we have to make a choice between pleasing ourselves and helping pleasing others. We do not always want to do what is best for our brothers and sisters in Christ. But when we think of Jesus in Gethsemane, it is easier to say, "Lord, not my will but Yours be done."

QUESTION 13

Paul is still talking about Christian liberty and Christian love. In Romans 15:1-2, what three responsibilities do we, as strong Christians, have toward our weak brothers and sisters? (*Select all that apply.*)

- A. Bear the weaknesses of the weak.
- B. Not please ourselves
- C. Please them for their benefit.
- D. Confront them so they will grow.

QUESTION 14

If we fulfill our responsibilities in Romans 15:1-2, the effect on our weak brother will be to edify him and build him up in the faith. *True or False?*

QUESTION 15

According to Romans 15:6, what brings glory to God?

- A. Our harmony—Praising Him together in brotherly love
- B. Our obedience—Following His teachings
- C. Our love—Showing love to Him and others
- D. Our faith—Walking by faith in Him

QUESTION 16

Do you need more patience to get along well with others? What are the sources of help mentioned in Romans 15:4-5? (*Select all that apply.*)

- A. God
- B. Brothers
- C. Church
- D. Scripture

Accepting Others (Rom 15:7-12)

After talking about accepting weak members, Paul goes ahead and makes a broader application of the same principle. All Christians are to accept one another.

QUESTION 17

If we look back at Romans 14:1, the theme verse for this main division of our lesson, and compare it with Romans 15:7, what parallel or similar instructions do we find? (*Select all that apply.*)

- A. Receive the Word.
- B. Receive the filling of the Spirit.
- C. Receive the weak in faith.
- D. Receive one another.

Happy is the person who has learned to accept others as they are! And happy the church whose members really accept one another as brothers and sisters in Christ!

QUESTION 18

Compare Romans 12:2-5 with Romans 14:10. Acceptance of one another is necessary because of two relationships that Christians have to one another. What are they? (*Select all that apply.*)

- A. Leader/follower
- B. Witness
- C. Brothers
- D. Members of the body of Christ

QUESTION 19

In what way and on what basis are we to accept other Christians as brothers and sisters and members of the same body (Rom 15:7)?

- A. Because of our good attitude
- B. Because of our obedient nature
- C. As Christ has received us to the glory of God
- D. Because of our sacrificing spirit

Cross-cultural acceptance was a real problem in the early church, and it still is in many places today. Do you remember from your study in the Galatians course how Paul dealt with the problem of cross-cultural acceptance? The Jews thought that as a holy people they should not eat with the Gentiles. God had revealed to Peter that he should not consider Gentile Christians unclean. He was eating with them in Antioch before some Christians came from the Jewish church in Jerusalem. Then he withdrew from the Gentiles. Paul rebuked him for his hypocrisy and attitude.

Cross-cultural acceptance means more than accepting those of a different race or nation. The epistle of James deals with acceptance between the rich and the poor, those of high social standing, and the outcasts of society. Can they all come together in one local church and worship together in harmony? Can they treat one another as brothers and sisters in Christ? Are we satisfied to take the gospel to people on our own social level or do we consider the spiritual need of those on other levels too?

The church of Jesus Christ is made up of thousands of congregations on different social levels and speaking thousands of languages. Their customs differ. But every true Christian is our brother or sister in Christ. Let us accept them as Christ has accepted us for the glory of God.

The following is from Romans 15:8-9 in the Good News Translation:

For I tell you that Christ's life of service was on behalf of the Jews, to show that God is faithful, to make his promises to their ancestors come true, and to enable even the Gentiles to praise God for his mercy.

QUESTION 20

How does Paul prove his statement of Romans 15:9 that one purpose of Christ's ministry was the salvation of the Gentiles, that they might glorify God for His mercy (Rom 15:9-12)?

- A. He quotes four Scriptures to prove it.
- B. He quotes five Scriptures to prove it.
- C. He quotes six Scriptures to prove it.
- D. He refers to God's purpose for the Gentiles.

Paul goes back to the Old Testament to prove that the salvation of the Gentiles was clearly predicted there as a part of God's plan. You may want to look up the passages and underline them in your Bible. They are: Psalm 18:49; Deuteronomy 32:43; Psalm 117:1; Isaiah 11:10. You will notice that some of these texts speak of nations instead of *Gentiles*. That's what *Gentiles* means: the people of other nations than the Jews.

QUESTION 21

Romans 15:12 talks about the root of Jesse. What does it mean for the Gentiles to trust in Him?

- A. They must obey the Law
- B. Gentiles trust Him for salvation
- C. They are left desolate
- D. They will live in peace
- E. He will rule over them

In these verses, we have been reviewing a doctrine that Paul has presented in both Romans and Galatians. The Jews and the Gentiles together, who trust in Christ, form His church so that we may all glorify God together. We must apply this part of the gospel to our lives in the church for God's purpose to be accomplished in us.

Topic 2: Responsibilities of the Church (Rom 15:13-33)

In some outlines of Romans, you will find that the practical division ends with Romans 15:13. The rest of the epistle is treated as an epilogue—something added as a personal postscript to the main part of the letter. It is much more personal than the preceding part.

We have already studied Romans 15:13-16:24 in this lesson as part of the historical background of the epistle. It does not contain many exhortations to Christians such as we have studied in Romans 12; 13; 14 and Romans 15:1-12. So why should we include it as part of Paul's application of the gospel? Why do we use the title *Responsibilities of the Church* for the rest of this lesson?

The answer is that we can learn more from seeing how a person does something than from just being told how to do it. God uses examples in His Word to teach us basic principles and our responsibilities. So in Romans 15:13-16:24 we will look at Paul and the early church in order to see how the gospel applies to the church.

Teaching and Spirituality (Rom 15:13-15)

Objective 2 – At the end of the topic, you will be able to state two areas of responsibility of a local church toward its members.

Romans 15:13 is a prayer and Romans 15:14 is an expression of Paul's confidence in the church at Rome. From them we can see two vital areas of responsibility. Romans 15:13 speaks of spiritual experience. Paul has written of joy, peace, faith, and hope. Now he prays that as they accept and believe the gospel truths, the God of hope will fill them with these blessings. If they are to enjoy this wonderful hope at all times, it must be through the supernatural work of the Holy Spirit.

But spiritual experience is not enough. We must know the Word of God, teach it to others, and help them to apply it to their lives. The goodness that the Spirit of God produces in our lives will make us want to share His blessings. In summary, this passage refers to two areas of responsibility that a local church has toward its members—spiritual experience and teaching and applying God's Word. How well does your church handle these responsibilities?

QUESTION 22

Open your Life Notebook and answer the following question. Record your thoughts with enough detail to sharpen your thinking in these areas. What provision is made in your church for...

Helping people receive spiritual life and grow spiritually?

Teaching the Bible, applying it, and training others to teach it?

QUESTION 23

In the church at Rome were the responsibilities of Bible knowledge, exhortation, and helping Christians spiritually limited to the pastor?

- A. Yes, he was God's chosen instrument.
- B. No, but they should have been.
- C. No, they also included the deacons.
- D. No, all Christians have the responsibility to help and admonish one another.

World Evangelism (Rom 15:16-21)

Objective 3 – At the end of the topic, you will be able to describe Paul's missionary policy and point out ten things in Romans 15 that contributed to his success in the ministry.

Let's go back now to Lesson 8. Review what we studied there about this passage. Then let's apply what we see in Paul's ministry as an example for the ministry of the church today.

QUESTION 24

Compare Romans 1:1 with Romans 15:16. What does Paul call himself?

- A. The servant of Jesus Christ to the Gentiles
- B. The missionary to the Gentiles
- C. The high priest to the Gentiles
- D. The pastor to the Gentiles

QUESTION 25

Compare Romans 15:15-16 with Galatians 1:15-16. Paul's call to be a servant of Christ to the nations was from the church in Jerusalem. *True or False?*

In Galatians, Paul talked about God calling people to different ministries. He also said that the church should recognize these different areas of work in carrying out the Great Commission. Read Galatians 2:7-9. It is clear from this passage that the church confirmed God's call and agreed to send Paul to the Gentiles and Peter to the Jews.

QUESTION 26

Paul views himself as a priest of God—one who prays for the people and also offers up a sacrifice to God. Compare Romans 12:1 with Romans 15:16. What is the living sacrifice that Paul presents to God in Romans 15:16?

- A. His body
- B. The Gentiles
- C. The Jews
- D. The Greeks

QUESTION 27

How did Paul serve the Gentiles? What did he give them? Compare Romans 1:16 with Romans 15:16.

- A. The Scriptures
- B. Personal letters
- C. The gospel of God
- D. New life

In Romans 15:17-19, Paul acknowledges that the Holy Spirit played a very important role in both helping him and making the Gentiles obedient to the faith wherever he preached the gospel. This is also confirmed in Galatians 2:8.

QUESTION 28

How do you think that the power of the Holy Spirit that Paul refers to in Romans 15:17-19 should be part of the pattern of world evangelism today? How might the Spirit of God desire to work through you today? Draw some principles from this passage for your ministry and record them in your Life Notebook.

Paul states in Romans 15:19 that in every area where he established a church he “fully preached the gospel.” This phrase can be interpreted in one of two ways. First, it can indicate that Paul thoroughly evangelized every area where he established a church in a metropolitan center. Or the phrase, *fully preached*, can refer to Paul’s thorough preaching and teaching of the whole message. Both aspects of evangelism are important today too. Both are a part of the responsibility of the church in world evangelism.

QUESTION 29

From Paul’s statement of his personal missionary plan in Romans 15:20-21, which of the following would be a useful pattern for the church today?

- A. Take the gospel to those who have not heard it.
- B. Live with those to whom you minister.
- C. Ask for churches to support the ministry financially and prayerfully.
- D. Ask for individuals to support the ministry financially and prayerfully.

In Romans 15:21, Paul gives us a scriptural basis for his missionary plan. This is quoted from Isaiah 52:15 and is one more piece of evidence that the evangelization of the Gentiles was predicted in the Old Testament.

We notice another part of Paul’s missionary plan in Romans 15:22-24. When one area was evangelized and he had left workers in charge of the churches he had established there, he moved on to another unevangelized area. He planned his trip to Spain with a visit to the church in Rome on the way.

QUESTION 30

In Romans you saw some more characteristics of Paul that made him the great missionary he was. Romans 15 lists several things that contributed to his success, see below. Check your own life and ministry against these factors for success. Note those that you particularly want to cultivate. Talk with the Lord about it. In your Life Notebook, list the specific character qualities you are asking God to produce in your life as you come to Him through faith, believing His promises.

1. Paul appreciated other people's good points and complimented them (Rom 15:14).
2. Paul had a sense of God's call and appreciated it as a privilege (Rom 15:15-16).
3. Paul had definite guidance from the Lord for a specific ministry (Rom 15:16-20).
4. Paul considered himself the servant of Jesus to the people to whom he was sent (Rom 15:16).
5. Paul preached the whole gospel of God (Rom 15:16-19).
6. Paul gave God the glory for what was accomplished (Rom 15:18-19).
7. Paul's ministry was in the power of the Holy Spirit (Rom 15:19).
8. Paul was diligent, thorough, and systematic in the Lord's work (Rom 15:19-20).
9. Paul followed the scriptural pattern for reaching those who had not heard the gospel (Rom 15:20-21).
10. Paul was a man of boldness and missionary of vision (Rom 15:15-24).
11. Paul enjoyed fellowship with other Christians (Rom 15:23-24).
12. Paul taught his converts their financial responsibilities to their spiritual leaders and to those who were in need and helped them carry out their duties (Rom 15:25-28).
13. Paul had faith that God would bless his ministry (Rom 15:29).
14. Paul prayed for others and begged them to pray for him (Rom 15:30-33).

Offerings (Rom 15:22-29)

Objective 4 – At the end of the topic, you will be able to describe three kinds of offerings that are a pattern for the church today, based on Romans 15:22-29.

From this section of Romans, it is possible to discover three kinds of church offerings. Paul refers definitely to two offerings but also mentions a basic principle for the third kind:

- Romans 15:24- A missionary offering
- Romans 15:26- An offering for poor Christians in need
- Romans 15:27- Offering to support ministers of the gospel

Missionary Offering

Paul planned to minister to the church at Rome when he visited them, and he naturally expected that they would want to help him take the gospel to Spain (Rom 15:24). The Great Commission is for the entire church, not just for the preachers. To give a missionary offering is a great privilege. In this way, we have a share in world evangelism. By participating with our offerings, we can help send and support others to preach the gospel where we cannot go. And so as we work to earn the money that goes into the

missionary offering, we are working for the Lord just as truly as the missionary that we send. We are workers together for God.

Offering for Poor Christians in Need

Paul had three reasons for giving great importance to the offering for the poor Christians in Jerusalem (Rom 15:26).

1. It demonstrated a bond of fellowship and brotherly love between the Gentile Christians and the Jewish Christians.
2. It showed that the Gentile Christians recognized their spiritual indebtedness to the Church in Jerusalem.
3. It was the climax of Paul's ministry in Greece and an act of worship and dedication to God before he set out for the west.

To what extent are Christians responsible for helping other Christians who have financial needs? What problems are involved? What is the policy of your church? What is your personal policy? What would Jesus do?

All through the Bible we find the people of God helping the widows, orphans, and other poor people. Even before the law was given, Job considered it his duty to help those in need (Job 31:16-22). The law made provisions for systematic offerings and help for the poor both individually and as a nation (Ex 23:11; Lev 19:9-10; Deut 14:28-15:15).

In the books of poetry and prophecy, we see that righteousness includes helping the poor. God blesses those who meet this responsibility; He punishes those who do not (Ps 41:1-3; Ps 82:3-4; Prov 14:21; Prov 31; Prov 21:13). The prophets called people to repentance for social injustice. God told the people through Isaiah that the proof of repentance He wanted from them was not fasting, but right living, and especially right treatment for the poor (Isa 58:1-12).

Jesus both taught and practiced giving to the poor (Mt 5:42; Mt 6:1-4; Mt 19:21; Lk 6:30-38; Jn 13:29; Acts 20:35). He summed up the Law and the prophets in the law of love (Mt 22:37-40).

Paul, James, and other leaders of the early church understood that Christian love was more than affection. Loving their neighbors as themselves meant sharing with those in need (Jas 1:27; 2:15-18).

The early church accepted the responsibility of caring for those among them who did not have any other source of support. But funds were limited and families who could take care of their own relatives were not to put this burden on the church. Besides this, people who were able to work were not to burden the church with their support. Rather, they were to work and contribute to the support of those who were in need (Acts 6:1; 1 Tim 3:5-8,16; Eph 4:28). Those who were not willing to work were not to be fed by the church (2 Thess 3:10-12).



Paul taught his converts to give to the poor as part of their worship and service to the Lord. He and Barnabas carried a famine relief offering from the church at Antioch to the church at Jerusalem. Read Galatians 2:9-10 to see that remembering the poor (as the leaders at Jerusalem asked Paul to do) was part of Paul's ministry. He also taught, as Jesus had, that those who give to the poor are giving to God and will receive their reward in heaven from Him. No one can out-give God. He always gives back more than we give to Him (Mt 10:42; 1 Tim 6:17-19).

Offering to Support Ministers of the Gospel

Now let's compare Paul's words in Romans 15:27 with his application of an Old Testament principle in 1 Timothy 5:17-18. Note the responsibility of a local church to its pastor (elder) as Paul presents it.

QUESTION 31

It is the responsibility of the church to support its pastor financially. *True or False?*

QUESTION 32

How does Paul's application of this financial responsibility of the church to pastors compare with Jesus' teaching in Matthew 10:5-10 and Luke 10:1-7 as He sent out first the twelve disciples and then the seventy in evangelistic ministry?

- A. Paul contradicted what Jesus taught.
- B. Paul added to what Jesus taught.
- C. Paul was repeating what Jesus taught.
- D. Paul's teaching had no relationship to Jesus' teaching.

QUESTION 33

Now let's compare Paul's exhortation to the churches in Galatians 6:6-10 with 1 Corinthians 9:1-14. Who commanded that those who preach the gospel should receive their financial support from their ministry?

- A. Paul
- B. Leaders in Jerusalem
- C. God
- D. Decided by the local church

We see from 1 Corinthians that Paul did not want the church at Corinth to support him. He did not want them to think he was preaching the gospel just to make a living. Today, gospel workers establishing a new work sometimes do not take up offerings for the same reason. Many pastors work to support themselves as Paul did and let all the offerings of the church go into paying the expenses (rent, lights, etc.). However, Paul did accept offerings from other churches (2 Cor 11:7-9; Phil 4:10-19) and called them a sacrifice pleasing to God.

QUESTION 34

To conclude this study about offerings, let me urge you to read two beautiful chapters that Paul wrote to the church at Corinth about their part in the offering he was going to take to Jerusalem (2 Cor 8-9). Then pray about this whole matter of offerings and financial responsibility. Is your church meeting its responsibility? Is teaching on this subject needed? Has the Lord spoken to you about your part in it all? If so, what do you plan to do? In your Life Notebook, write out how you plan to make application of the Scriptures to your own life and to those among whom you serve in your local assembly.

Prayer (Rom 15:30-33)

Objective 5 – At the end of the topic, you will be able to, from Paul's prayers and prayer requests in Romans 15, state the nature and power of prayer and the responsibility of the church in prayer.

Have you noticed in Paul's epistles how often, as he writes to the Christians, his spirit breaks out in prayer to God for them? Prayer interlaces his doctrine and its application. Only the Spirit of God can

make it real in the lives of his readers. The Word must be mixed with faith if it is to take effect. The Holy Spirit not only gives Paul the message of God but also inspires him to pray for those who will receive it. These Spirit-inspired prayers reveal God's will and plan for us—both in the blessings He has for us in answer to prayer and in a pattern that we can follow in praying for others.

Paul's example shows us our responsibility. What should we do as we tell people about Christ or teach or preach His Word? We need to pray for them. This does not mean we must pray in an audible voice, but we can be silently asking God to work out His will in them, making the Word a reality in their lives.

Let's look now at Paul's three prayers in this chapter (Rom 15:5-6, Rom 15:13; Rom 15:33) and fill in an analytical chart such as you might use in a Bible study.

Paul's Prayers in Romans 15			
Verse	Addressed To	Request	Purpose or Result
5-6	God of _____	grant you to be _____	that you may with _____
	_____	one toward another, according to _____	even the Father of our Lord Jesus Christ.
13	God of _____	fill you with _____	that you may _____
	_____	in _____	through the _____
33	God of _____	_____	_____
	_____	_____	_____

Look back over the completed chart. Notice the emphasis that Paul puts on the nature of God as it relates to the needs of the people. Is this a good pattern for you to use to strengthen your own faith as you pray? In your Life Notebook, write down specific phrases you could incorporate into your praying. You may want to keep a copy of these phrases with your Bible or journal for daily reference as you pray.

Let's review now Romans 1:7-15. Compare Romans 1:11-12 with Romans 15:29-30, 32. In these verses, we see that Paul expects to be a blessing to the church at Rome. We see, too, that Paul did not consider himself superior to other Christians.

QUESTION 35

What phrases show that Paul felt the need of spiritual help and blessing from his brothers and sisters in Christ? (*Select all that apply.*)

- A. They would join together in fervent prayer for Paul.
- B. Paul would not suffer illness in his travels and that he would have all of his financial needs met by them.
- C. Paul would be refreshed with them and that God's peace would be with them.
- D. They would be mutually comforted by each other's faith.
- E. They would overflow with hope and glorify God in unity.
- F. They would be strengthened through Paul's imparting some spiritual gift.

QUESTION 36

Romans 15:32 is a verse that shows that prayer is actually a part of the work of the church in world evangelism. *True or False?*

QUESTION 37

In Romans 15:31-32, Paul requests prayer for four things. What are they? (*Select all that apply.*)

- A. That he would arrive in Rome with joy
- B. That his ministry (offering) would be accepted
- C. That he would be refreshed by the Christians in Rome
- D. That he would have safety in travel
- E. That he would be delivered from those in Jerusalem who do not believe
- F. That he could be a fruitful witness to the guards in Rome

Were the prayers of the Roman Christians for Paul answered? Yes, all four requests, but in a different way than Paul expected. In Jerusalem the unbelievers tried to kill Paul, but God delivered him. The leaders of the church received him gladly and praised the Lord for his ministry (Acts 21:17-20). Paul was arrested, falsely accused, and imprisoned, but he used the opportunity of this arrest, trials, and imprisonment to preach the gospel to the crowds, religious leaders, and high government officials. His missionary journey to Rome was as a prisoner. But in a storm and shipwreck, his Spirit-directed leadership saved the lives of all those on board.

The shipwreck and three-month delay on the island of Malta were all part of the answer to the prayer that he might *come with joy by the will of God to Rome*. Malta was an unexpected mission field ripe for evangelism. God worked great miracles there as Paul prayed for the sick. We may be sure he preached the gospel to the people, too (Acts 28:1-10). Even before Paul reached Rome, the Christians there heard he was coming and went out to meet him and welcome him. Was he refreshed by them? Acts 28:15 says, “The brethren... came to meet us... whom when Paul saw, he thanked God, and took courage.”

QUESTION 38

How well is your church meeting the responsibility to pray for definite needs of ministers and missionaries? What will you do to help meet this responsibility? In your Life Notebook, make a concrete and concise plan for making sure that this important ministry is not neglected in the life of your church.

Topic 3: Christian Fellowship (Rom 16:1-24)

At first glance, Romans 16 appears to be an insignificant list of names. First, Paul refers to Phoebe, a co-laborer for the sake of the gospel. Next, he sends greetings to people that he had met in different places. Some of them had been converted under his ministry but were now living in Rome. Finally, he sends greetings from other churches and believers who were interested in the Roman church. Although this list may seem insignificant, there is much that can be learned about the church by studying this passage.

Objective 6 – At the end of the topic, you will be able to identify in Romans 16 three things that strengthen a church and to practice them in your life and ministry.

You may have noticed that we are reviewing many things in this lesson. This is to help you bring together what you have learned and impress it on your memory. It is also to help you prepare for the final exam.

Recognition and Commendation (Rom 16:1-16)

Please return to Lesson 8 and read again the comments on Romans 16:1-16. Take note of the words of commendation and praise that you find in Romans 16:1-16. You may want to record these in your Life Notebook. Include in your list the term “dear friend” since this shows that the person must have had qualities that made others love him or her. Then answer the question below.

QUESTION 39

Which of the following are names of the people that Paul commends or praises in any way in this chapter? (*Select all that apply.*)

- A. Phoebe, Priscilla, and Aquila
- B. Epaphroditus, Mary, and Andronicus
- C. Junia, Ampliatus, and Urbanus
- D. Stachys, Apelles, and Tryphena
- E. Tryphosa and Persis
- F. Rufus and his mother

How important is it to call people by name? To recognize them personally before the church and to praise them for what they have done? To really love people and let them know it? To appreciate and remember what others have done for us? To praise other Christian workers for their labors and not just think of our own? Paul told the Roman Christians to give honor to whom honor was due (Rom 13:7), and here he sets forth the example. Words of appreciation for our efforts meet a basic need of human nature. And the more the members of a church know about what different ones are doing for the Lord, the more they appreciate one another. This strengthens brotherly love and Christian fellowship in the church.

In Romans 16:16, Paul refers to another expression of Christian love—a holy kiss. A kiss on the cheek was a greeting of friendship in oriental lands at that time, as it still is in many areas today. Christians greeted one another with a kiss. Paul is simply telling them to greet one another in the usual manner of their culture (as he might tell Christians in the West to shake hands with or hug one another). He is not ordering us to follow a certain ritual, but he is saying, “Be friendly. Show your love for your brothers and sisters in Christ.”

Notice, too, in Romans 16:16 that Paul sends more than personal greetings. He strengthens the fellowship among churches by sending the greetings of the churches in one area to those in another.

Many congregations still have this custom of sending their greetings whenever one of their members visits other churches.

Warning against Divisions (Rom 16:17-20)

Satan tries to destroy a church or hinder its growth by dividing it. Sometimes this is through difference of opinion about doctrine. There were three factions in the Galatian churches: the Judaizers and those who followed them into legalism, the anti-Law party that did not want to submit to any kind of rules or restraint, and the party that held to what Paul had taught them.

Paul knew how terrible zeal for a particular doctrine could be if it was not held in check by love. It had driven him to help stone Stephen and to persecute the Christians. Time after time he had been whipped, stoned, beaten, and jailed because what he preached did not agree with what some other religious leaders taught. Doctrinal divisions in a church could tear it apart, turn people away from the truth, and destroy God’s work. And although Paul had not founded the church at Rome, he could not close his epistle

without a warning against anyone who might be causing divisions or who was promoting doctrines or conduct that was not in line with the gospel.

QUESTION 40

In Romans 16:17, Paul advises us, when confronted with persons who cause divisions and teach or act contrary to sound doctrine, to do what two things? (*Select all that apply.*)

- A. Watch out for them.
- B. Avoid them.
- C. Confront them.
- D. Correct them.

QUESTION 41

According to Romans 16:18, evil people often use good words and nice speeches in order to deceive people. *True or False?*

QUESTION 42

Compare Romans 1:8 with Romans 16:19. Name two well-known characteristics of the church at Rome that Paul did not want to see destroyed by troublemakers or teachers of false doctrine such as the Judaizers. (*Select all that apply.*)

- A. Generosity
- B. Faith
- C. Obedience
- D. Knowledge

QUESTION 43

Compare Romans 16:20 with Genesis 3:15. Christ has fatally “bruised the serpent’s head” at Calvary, but here in this apostolic benediction we have the promise of our own personal victory over Satan. Who will bruise him under our feet?

- A. The God of peace
- B. The God of wrath
- C. The God of justice
- D. Jehovah

Fellowship between Churches (Rom 16:21-24)

In Romans 16:20, we notice again Paul’s prayer for the grace of the Lord Jesus Christ to be with those who read his letter. It reminds us of the importance of grace throughout his teaching and the riches of grace that Christ has brought to our lives.

We have already noticed in Romans 16:16 that the churches in Greece sent their greetings to the church at Rome. Now we find different members of the church at Corinth joining Paul in sending greetings to the Roman Church.

Paul calls Gaius the host of the whole church. This probably means that the congregation met in his home. It could also refer to his hospitality toward all the church.

Do you enjoy reading reports about the work of the Lord in different places? Or hearing a report from someone who comes from another church? Does communication between congregations in your area encourage and strengthen the churches? What provision do you have for this? Could it be improved? *Pray about it.*

QUESTION 44

Which of the following things mentioned in Romans 16 should help strengthen Christian fellowship in a church? (*Select all that apply.*)

- A. Public denunciation of sinners
- B. Avoiding people who cause divisions
- C. Strict teaching against heresy
- D. Public recognition of the work of other Christians
- E. Being friendly

Topic 4: Glory to God (Rom 16:25-27)

The last three verses of Paul's letter to the Romans are a doxology—a beautiful expression of praise to God.

Objective 7 – At the end of this topic, you will be able to explain why Paul concludes the book of Romans with praise to God for the gospel, for a better understanding of it, and for the opportunity to share it with others.

The contents of this climax to his epistle are very similar to its introduction in Romans 1:1-5. Compare these verses with Romans 16:25-27 now.

Paul praises the God who is able to establish and keep the people he is writing to. This may refer to the danger of divisions that he has warned them against in Romans 16:17. God is able to make them firm in their faith according to Paul's gospel.

QUESTION 45

According to Romans 16:25, Jesus Christ was the gospel and content that Paul preached. *True or False?*

The words *according to the revelation of the mystery* refer to the fact that the gospel of Christ will develop Christlikeness in those who believe it. The mystery is “Christ in you the hope of glory” (Col 1:26). Time and again Paul has shown us that this message is not just his own idea. God has revealed it in the Scriptures (Rom 16:26). Paul has obeyed God's command to make the gospel known to the Gentiles—to all nations in order that they should believe and obey God.

Revelation of the Gospel of Jesus Christ	
ROMANS 16:25-26	
Mystery:	God's Power to Save and Keep
Extent:	Made Known to All Nations
Method:	By the Scriptures
Purpose:	Obedience of Faith

In the gospel, the righteousness of God is revealed by faith. But this righteousness is to be revealed in life also. And we continue in our generation the work that Paul carried out in his—preaching Christ to the nations that they may come to the obedience of faith. Their faith and ours is manifested in faithful obedience to the only wise God, through Jesus Christ, to whom be glory forever.

QUESTION 46

Go back now and read once more the theme of Romans in Romans 1:16-17, then Paul's outburst of praise in Romans 11:33, and finally Romans 16:27. Read these words aloud to God and thank Him for His wonderful wisdom and grace that has brought the gospel to you and you to Him. How will you use praise and worship in your personal life to glorify God? In your Life Notebook, record at least three ways you plan to weave praise and worship into your lifestyle.

Lesson 15 Self Check

QUESTION 1

In Romans 14, Paul mentioned some problem areas in which the early Christians disagreed as to their Christian liberty. Which of the following was one of those areas?

- A. Which person they should marry
- B. Which church they should attend
- C. What food they should eat
- D. Where they should live

QUESTION 2

Ceremonial religion does not concern itself with what we eat or drink or the keeping of certain days as holy. *True or False?*

QUESTION 3

If we fulfill our responsibilities in Romans 15:1-2, we will edify our _____ brother.

- A. Pagan
- B. Sinful
- C. Strong
- D. Weak

QUESTION 4

In the church at Rome, were the responsibilities of Bible knowledge, exhortation, and helping Christians spiritually limited to the pastor?

- A. Yes, he was God's chosen instrument.
- B. No, but they should have been.
- C. No, they also included the deacons.
- D. No, all Christians have the responsibility to help and admonish one another.

QUESTION 5

In Romans 15:16, what does Paul call himself?

- A. A minister of Christ
- B. A slave of the gospel
- C. A redeemed sinner
- D. A preacher of the Word

QUESTION 6

How does Paul's application of the financial responsibility of the church to pastors compare with Jesus' teaching in Matthew 10:5-10 and Luke 10:1-7 as He sent out first the twelve disciples and then the seventy in evangelistic ministry?

- A. Paul contradicted what Jesus taught.
- B. Paul added to what Jesus taught.
- C. Paul was repeating what Jesus taught.
- D. Paul's teaching had no relationship to Jesus' teaching.

QUESTION 7

Romans 15:32 shows that prayer is actually a part of the work of the church in world evangelism. *True or False?*

QUESTION 8

According to Romans 16:18, evil people often use good words and nice speeches in order to deceive people. *True or False?*

QUESTION 9

Which of the following things mentioned in Romans 16 should help strengthen Christian fellowship in a church?

- A. Public denunciation of sinners
- B. Inviting people who cause divisions
- C. Strict teaching against heresy
- D. Public recognition of the work of other Christians

QUESTION 10

According to Romans 16:25, Jesus Christ was the gospel and content Paul preached. *True or False?*

Unit 4 Exam: Romans and Galatians

QUESTION 1

What did Paul mean in Romans 9:3 when he said, “I could wish that I myself were accursed”?

- A. He was willing to give up his eternal salvation.
- B. He was willing to endure divine discipline.
- C. He was willing to give up his life in order that they might be saved.
- D. He was willing to endure the judgment of God in time if that would save his people.

QUESTION 2

To whom is Paul primarily referring to as “children of the living God” in Romans 9:26?

- A. Spiritually restored Israel
- B. Gentiles who believe in Christ
- C. The whole nation of Israel
- D. The Jewish remnant

QUESTION 3

Which of the following prophecies does the Bible not teach?

- A. The religious leaders of Israel (“the builders”) would not recognize the Messiah.
- B. Israel’s leaders would “stumble over” the Messiah, reject Him, and kill Him.
- C. The efforts of the religious leaders would fail because they had chosen the wrong “cornerstone.”
- D. Because the religious leaders rejected the Messiah, God would reject them and give His salvation to others.

QUESTION 4

According to Romans 10:8-9, what was the “word of faith” that the early Christians preached?

- A. If a person confesses with his mouth that Jesus is Lord, salvation will result.
- B. If a person believes in his heart that God raised Jesus from the dead, it is enough for salvation.
- C. Either confession with the mouth or believing in the heart will bring salvation.
- D. The combination of confession and belief will result in salvation.

QUESTION 5

In light of Romans 10:18-21, who are we to reach with God’s Word and invite to trust Christ?

- A. Especially where people are responsive to the message
- B. Especially to the unevangelized Gentiles
- C. Especially to the Jews
- D. To everybody, everywhere, whether they want to hear the message or not

QUESTION 6

When Paul said, “By the mercies of God I plead with you, give yourselves to God,” to which of the following mercies was He referring?

- A. The grace mentioned in Romans 1–11
- B. The love mentioned in Romans 1–11
- C. The blessings mentioned in Romans 1–11
- D. All of the above

QUESTION 7

What lesson does Matthew 7:24-29 not teach us about putting into practice what we know about God and His Word?

- A. It is dangerous to hear the Word of God and then fail to apply it to our lives.
- B. Our lives will have a strong foundation if we follow Jesus’ teaching and apply what we know.
- C. It is easy to be distracted and foolishly fail to apply what Jesus has taught us.
- D. We should look for opportunities to demonstrate true faith in Him.

QUESTION 8

According to Romans 12:19, why shouldn’t we avenge ourselves?

- A. Because most people do not know how to properly take revenge
- B. Because it is God’s responsibility to judge and punish wrongdoing
- C. Because the Scriptures teach us to be tolerant rather than judgmental
- D. Because we might get hurt

QUESTION 9

According to Romans 13:1-2, why should a Christian submit himself to the authority of the government?

- A. To help assure that governments will not make life difficult for believers
- B. To keep from embarrassing the church
- C. To honor God, who has given governments the right to rule
- D. To avoid resistance and anarchy in the community

QUESTION 10

What is the one basic rule that should guide us in all our relationships with others?

- A. Pray for our enemies.
- B. Love our neighbors as ourselves.
- C. Love the Lord our God with all our hearts, souls, strength, and minds.
- D. Do not owe anything to anyone.

QUESTION 11

In Romans 14, Paul mentioned some problem areas in which the early Christians disagreed as to their Christian liberty. Which of the following was one of those areas?

- A. Which person they should marry
- B. Which church they should attend
- C. What food they should eat
- D. Where they should live

QUESTION 12

What should the attitude of a Christian with strong convictions about food, dress, etc., be toward another Christian who does not conform to his standard?

- A. He should not judge or criticize him.
- B. He must not look down on him for being immature.
- C. Realize that he is in sin and God will eventually convict him.
- D. He should take him aside privately and confront him on the issues at stake.

QUESTION 13

In the church at Rome were the responsibilities of Bible knowledge, exhortation, and helping Christians spiritually limited to the pastor?

- A. Yes, he was God's chosen instrument.
- B. No, but they should have been.
- C. No, they also included the deacons.
- D. No, all Christians have the responsibility to help and admonish one another.

QUESTION 14

Paul viewed himself as a priest of God—one who prays for the people and also offers up a sacrifice to God. What is the living sacrifice that Paul mentions as presenting to God in Romans 15:16?

- A. His body
- B. The Gentiles
- C. The Jews
- D. The Greeks

QUESTION 15

In Romans 16:17, Paul advises us, when confronted with persons who cause divisions and teach or act contrary to sound doctrine, to do what two things?

- A. Watch out for them and avoid them.
- B. Watch out for them and confront them.
- C. Confront them and correct them.
- D. Correct them and pray for them.

QUESTION 16

According to Romans 10:17, it is by hearing the word of Christ preached that faith comes to people so that they can believe in Christ. *True or False?*

QUESTION 17

According to Romans 11:25-26, Israel will not be restored. *True or False?*

QUESTION 18

Romans 13:5 gives the following reasons why a Christian should obey the laws. They are: 1) Because of the authorities' wrath, 2) because the Christian should be more spiritual, and 3) because of the Christian's conscience. *True or False?*

QUESTION 19

According to Acts 4:1-31 and 5:12-42, the apostles disobeyed an order not to speak against the government. *True or False?*

QUESTION 20

If we fulfill our responsibilities in Romans 15:1-2, the effect on our weaker brother will be to edify him and build him up in the faith. *True or False?*

QUESTION 21

According to Romans 16:18, evil people often use good words and nice speeches in order to _____.

- A. Preach repentance
- B. Deceive people
- C. Slander Paul
- D. Encourage believers

QUESTION 22

In Romans 11:17, the broken off branches refer to unbelieving Gentiles. *True or False?*

QUESTION 23

According to Romans 12:3, John 15:5, and Philippians 4:13, you should have modesty and what other quality?

- A. Hope
- B. Faith
- C. Love
- D. Peace

QUESTION 24

Ceremonial religion puts emphasis on what we eat or drink and on keeping certain days as holy. *True or False?*

QUESTION 25

Which of the following things mentioned in Romans 16 should help strengthen Christian fellowship in a church?

- A. Public denunciation of sinners
- B. Public recognition of the work of other Christians
- C. Inviting people who cause divisions
- D. Strict teaching against heresy

Lesson 15 Answers to Questions

QUESTION 1

- A. What food they could eat
- D. Religious observance of certain days

QUESTION 2: True

QUESTION 3: Ceremonial religion

QUESTION 4

- B. Fellowship with them and do not quarrel over these issues.

QUESTION 5

- A. Should not judge or criticize

QUESTION 6: *Your answer*

QUESTION 7

- A. God has accepted each one of us.
- C. God will judge us all.
- D. Each of us must give an account to God.

QUESTION 8: *Your answer*

QUESTION 9

- B. Five times

QUESTION 10: False

QUESTION 11

- C. Verses 14, 17, 20

QUESTION 12

- A. Drink
- B. Meat

QUESTION 13

- A. Bear the weaknesses of the weak.
- B. Not please ourselves
- C. Please them for their benefit.

QUESTION 14: True

QUESTION 15

- A. Our harmony—Praising Him together in brotherly love

QUESTION 16

- A. God
- D. Scripture

QUESTION 17

- C. Receive the weak in faith.
- D. Receive one another.

QUESTION 18

- C. Brothers
- D. Members of the body of Christ

QUESTION 19

- C. As Christ has received us to the glory of God

QUESTION 20

- A. He quotes four Scriptures to prove it.

QUESTION 21

- B. Gentiles trust Him for salvation

QUESTION 22: *Your answer*

QUESTION 23

- D. No, all Christians have the responsibility to help and admonish one another.

QUESTION 24

- A. The servant of Jesus Christ to the Gentiles

QUESTION 25: False

QUESTION 26

- B. The Gentiles

QUESTION 27

- C. The gospel of God

QUESTION 28: *Your answer*

QUESTION 29

- A. Take the gospel to those who have not heard it.

QUESTION 30: *Your answer*

QUESTION 31: True

QUESTION 32

- C. Paul was repeating what Jesus taught.

QUESTION 33

- C. God

QUESTION 34: *Your answer*

QUESTION 35

- A. They would join together in fervent prayer for Paul.
- C. Paul would be refreshed with them and that God's peace would be with them.
- D. They would be mutually comforted by each other's faith.
- E. They would overflow with hope and glorify God in unity.
- F. They would be strengthened through Paul's imparting some spiritual gift.

QUESTION 36: False

QUESTION 37

- A. That he would arrive in Rome with joy
- B. That his ministry (offering) would be accepted
- C. That he would be refreshed by the Christians in Rome
- E. That he would be delivered from those in Jerusalem who do not believe

QUESTION 38: *Your answer*

QUESTION 39

- A. Phoebe, Priscilla, and Aquila
- B. Epaphroditus, Mary, and Andronicus
- C. Junia, Ampliatus, and Urbanus
- D. Stachys, Apelles, and Tryphena
- E. Tryphosa and Persis
- F. Rufus and his mother

QUESTION 40

- A. Watch out for them.
- B. Avoid them.

QUESTION 41: True

QUESTION 42

- B. Faith
- C. Obedience

QUESTION 43

- A. The God of peace

QUESTION 44

- B. Avoiding people who cause divisions
- D. Public recognition of the work of other Christians
- E. Being friendly

QUESTION 45: True

QUESTION 46: *Your answer*

Lesson 15 Self Check Answers

QUESTION 1

C. What food they should eat

QUESTION 2: False

QUESTION 3

D. Weak

QUESTION 4

D. No, all Christians have the responsibility to help and admonish one another.

QUESTION 5

A. A minister of Christ

QUESTION 6

C. Paul was repeating what Jesus taught.

QUESTION 7: True

QUESTION 8: True

QUESTION 9

D. Public recognition of the work of other Christians

QUESTION 10: True

Unit 4 Exam Answers

QUESTION 1

D. He was willing to endure the judgment of God in time if that would save his people.

QUESTION 2

B. Gentiles who believe in Christ

QUESTION 3

C. The efforts of the religious leaders would fail because they had chosen the wrong “cornerstone.”

QUESTION 4

D. The combination of confession and belief will result in salvation.

QUESTION 5

D. To everybody, everywhere, whether they want to hear the message or not

QUESTION 6

D. All of the above

QUESTION 7

C. It is easy to be distracted and foolishly fail to apply what Jesus has taught us.

QUESTION 8

B. Because it is God’s responsibility to judge and punish wrongdoing

QUESTION 9

C. To honor God, who has given governments the right to rule

QUESTION 10

B. Love our neighbors as ourselves.

QUESTION 11

C. What food they should eat

QUESTION 12

A. He should not judge or criticize him.

QUESTION 13

D. No, all Christians have the responsibility to help and admonish one another.

QUESTION 14

B. The Gentiles

QUESTION 15

A. Watch out for them and avoid them.

QUESTION 16: True

QUESTION 17: False

QUESTION 18: False

QUESTION 19: False

QUESTION 20: True

QUESTION 21

B. Deceive people

QUESTION 22: False

QUESTION 23

B. Faith

QUESTION 24: True

QUESTION 25

B. Public recognition of the work of other Christians