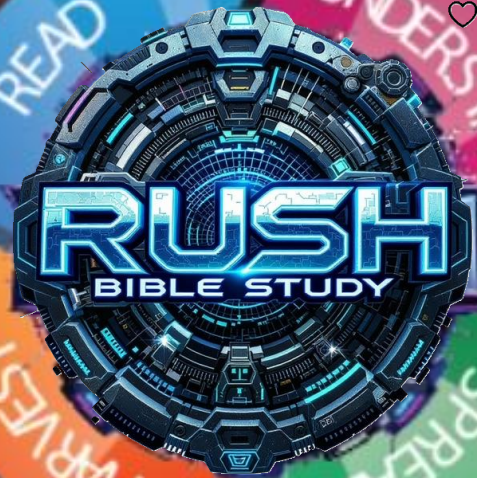


THE R.U.S.H. BIBLE STUDY

ROMANS



KNOW WHAT YOU'RE TALKING ABOUT FAST



WEEKLY BIBLE STUDY FIRST EDITION 2020 VER.26

DAVID HOBRATH

Romans

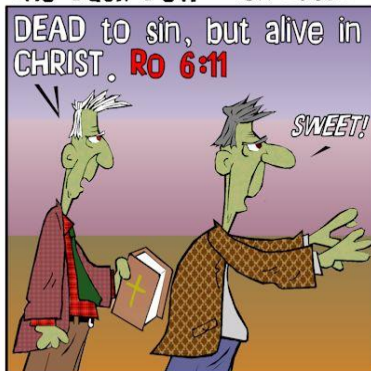
Paul summarizes how the gospel of Jesus works technically and in the real world, in a letter to the churches at Rome, where he plans to visit. Here you will find "Romans Road"

Author: Paul. Born a Roman citizen to Jewish parents in Tarsus. A Pharisee.

In Romans – Jesus is the Righteousness of God

Romans 3:23 "All have sinned and fallen short of the glory of God."

The Back Pew – Jeff Larson



The Back Pew – Jeff Larson



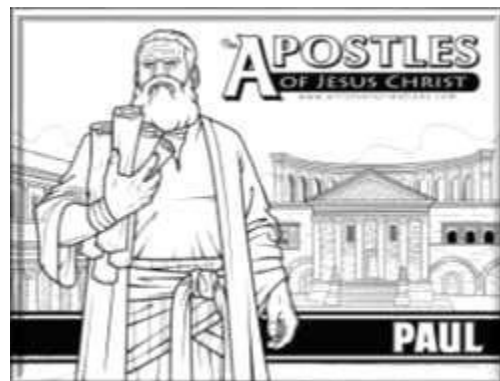
BLACK HOLES and WORM HOLES.. young Stephen Hawking makes a discovery. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. Ro 1:20

16 CHAPTERS

CH. 1

STUDENT:

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God ² which He promised before through His prophets in the Holy Scriptures, ³ concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, ⁴ and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. ⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, ⁶ among whom you also are the called of Jesus Christ; (NKJV)



TEACHER:

What is an Apostle? Any guesses? An Apostle is the 1st missionary to enter into a land where no Christian has gone before, to spread the Gospel. Some scholars also add the requirement that they are taught by Jesus himself in the flesh. I don't hold to that belief for various reasons, but let's not quibble. Because last week's lesson on Acts was so long I wanted to share some info to gain a clearer understanding of who Paul was here in his 1st Epistle.

APPROXIMATE TIMELINE: APOSTLE PAUL'S PHYSICAL BIRTH TO FIRST MISSIONARY JOURNEY 40 to 41 A.D.

- 2 A.D.** **His Physical Birth in Tarsus**
Saul's (Paul's) was born in the city of Tarsus to an Israelite family of the tribe of Benjamin (Philippians 3:5). He is circumcised on the eighth day; in compliance with the law of God (Genesis 17:12, Leviticus 12:3, Philippians 3:5).
- 12 to 15 A.D.** **Religious Training in Jerusalem**
Saul's family sends him to Jerusalem to be taught in a Pharisaic Rabbinical school. The school is led by the well-respected Rabbi Gamaliel (see Acts 5:34) who personally teaches the future apostle (Acts 22:3).
- 32 A.D.** **Martyrdom of Stephen**
Stephen is stoned to death for his testimony about the Lord Jesus (Acts 6-7). He is one of the first servants appointed by the early church (Acts 6:1-6) to minister to the widows. A zealous Saul (Paul) consents to and witnesses Stephen's death (Acts 7:58 - 8:1).
- 33 A.D.** **The Conversion of Saul: His Spiritual Birth**
Saul requests and receives, from the High Priest, permission to go to search for those who believe in the Lord Jesus. He is given the authority to arrest anyone who attends a Synagogue and professes belief in "the Way." Those arrested are to be taken back to Jerusalem for trial and punishment (Acts 9:1-2). As Saul approaches the city, a burst of light suddenly appears and causes him to fall to the ground (Acts 9:3-4). He then hears the voice of the Lord Jesus asking why he is persecuting Christ (Acts 9:4). Blinded, he is led to Damascus where his repentance leads to his repentance, as he is healed, baptized, and follows Christ wholeheartedly (Acts 9:4-18).
- 33 to 36 A.D.** **Paul is taught by the Lord Jesus Christ**
After his conversion and then fleeing Damascus due to persecution (Acts 9:20-25), Paul spends 3 years in Nabataean Arabia. Some biblical scholars believe that God gave him 3 years there because the original 12 had 3 years with Jesus. Paul was given his 3 years to learn directly from the Lord Jesus face to face. (1 Corinthians 15:8, Galatians 1:11-12, 15-18).
- 36 A.D.** **Paul's First Visit to Jerusalem after His Conversion to Christ**
After three years in Arabia, Paul journeys back to Damascus (Galatians 1:17). He then travels to Jerusalem and stays almost two weeks (Acts 9:26, Galatians 1:18-19). Paul's preaching angers some Jews to the point where they plot to take his life (Acts 9:29). He is soon sent by church brethren to Caesarea and back home to Tarsus (Acts 9:30).
- 36 to 40 A.D.** **Staying Home in Tarsus** Apostle Paul stays in his hometown of Tarsus for four years.
- 40 to 41 A.D.** **Growth in the Antioch Church**
Men from Cyprus and Cyrene travel to Antioch of Syria and to reach out to Gentiles concerning the Gospel of Jesus Christ. God blesses their efforts and a great number of people become followers of the Lord Jesus Christ (Acts 11:20-21). Barnabas travels to Tarsus to seek Paul's help

with teaching the newly converted Syrian Antioch Gentiles. They journey from Tarsus back to Antioch and stay in the city for an entire year (Acts 11:25-26).

- 42 A.D. A Famine is Prophesized
God, in Antioch, reveals through the Prophet Agabus that a 3-year famine will occur (Acts 11:27-28).
- 44 A.D. Famine relief to Jerusalem
Paul and Barnabas escort food and relief supplies to Jerusalem, after which they return to Antioch (Acts 12:25).
- 44 to 46 A.D. Apostle Paul's First Missionary Journey begins
Paul and Barnabas are ordained by the church as the two are set apart for the work the Lord had for them to accomplish (Acts 13:1-3). From Syrian Antioch Paul, Barnabas and John Mark begin the first missionary journey (Acts 13:4-52, 14:1-25). They travel to Salamis on the island of Cyprus. After preaching the gospel they walk to Paphos on the other side of the island. In Paphos the evangelistic team meets with the island's governor and his friend Elymas, a sorcerer. Paul, after Elymas tries to prevent the governor from receiving and accepting the gospel message, renders the sorcerer blind through a miracle (Acts 13:6-12).

John Mark Returns to Jerusalem

Paul, Barnabas, and Mark sail to Perga. After docking, John Mark leaves and returns to Jerusalem (Acts 13:13). The two evangelists leave Perga and go to Pisidian Antioch.

Rejected

In Antioch Paul and Barnabas attend a synagogue where the apostle powerfully preaches the gospel (Acts 13:16-41). Although many in the city initially believe what is taught, they are soon turned against the gospel by some Jews who do not believe Jesus is the Messiah (Acts 13:42). The evangelists are thrown out of the area and travel to Iconium. As his custom was Paul preaches in a local synagogue. Once again, sadly, unbelieving Jews stir up many in the city to oppose the truth. After learning of a plot to have them stoned to death, the two preachers flee to Lystra (Acts 14:1-6).

Honored then Stoned

In Lystra Paul heals a crippled man. Those who see the miracle are so amazed that they try to worship the evangelists like gods (Acts 14:6-13)! Soon, however, Jews from other areas come to the city in order to cause trouble for the two apostles. The crowds are stirred up against Paul and attempt to stone him to death. After the stoning, his "dead body" is dragged out of Lystra. He miraculously regains consciousness and re-enters the city. The next day he and Barnabas travel to Derbe (Acts 14:19-20).

A few more cities

Paul and Barnabas preach the gospel in Derbe then retrace their steps back through Lystra, Iconium, and Antioch. They ultimately arrive back at Syrian Antioch (Acts 14:21-26). It is after this point in his life as Paul would go to Corinth that he would write the Romans this letter in 57 A.D. He is believed to have been beheaded during Nero Claudius Caesar Augustus Germanicus reign, which spanned from 54-68 AD.

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TEACHER:

Romans is written for Christians who know Jesus and are ready for the deeper things of God. Real doctrine. Paul starts with justification by faith in verse 16.

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STUDENT:

¹⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. ¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." (NKJV)

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TEACHER:

The above scripture reference is from Habakkuk 2:4

"Look at the proud one; His soul is not upright--But the righteous will live by his faith--"

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STUDENT:

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them. ²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, ²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. (NKJV)

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STUDENT:

²⁴ Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, ²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

²⁶ For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. ²⁷ Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. (NKJV)

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TEACHER:

Look at that 1st word. What do you do when you see the word therefore? See what it's there for! In this case, the "therefore" is there because of the people who change the glory of God from someone who is eternal, into something or someone who is temporal, or un-lasting. Because they rejected God, He stopped touching their hearts and convicting them, and keeping them from sin. The result of that sin is death.

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"You see, the punishment for sin, is always built into the sin." Evangelist Bill Hayes R.I.P.

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STUDENT:

²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting; ²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers, ³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, ³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful; ³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. (NKJV)

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TEACHER:

That is quite the list. 24 devastating sins.

1. Unrighteousness
 2. Sexual immorality
 3. Wickedness
 4. Covetousness
 5. Maliciousness
 6. Envy
 7. Murder
 8. Strife
 9. Deceit
 10. Evil-mindedness
 11. Whisperers
 12. Backbiters
 13. Haters of God
 14. Violent
 15. Proud
 16. Boasters
 17. Inventors of evil things
 18. Disobedient to parents
 19. Undiscerning
 20. Untrustworthy
 21. Unloving
 22. Unforgiving
 23. Unmerciful
 24. And finally, people who approve of practicing the above sin.
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STUDENT:

Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. ² But we know that the judgment of God is according to truth against those who practice such things. ³ And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? ⁴ Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? (NKJV)

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STUDENT:

⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, ⁶ who “will render to each one according to his deeds”: ⁷ eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; ⁸ but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, ⁹ tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; ¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹ For there is no partiality with God. (NKJV)

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TEACHER:

Paul here is showing the difference between judging someone’s eternal soul, rather than his “works” or “deeds” as the earlier Jewish converts were prone to do. Jesus says in Matthew 7, “Judge not that ye be not judged,” but then later in the same chapter Jesus says “ye shall judge them by their fruit.” Hate the sin, love the sinner. This is not a matter of semantics alone. We know the wages of sin is death, and the gift of God is eternal life.

In Ezekiel 3:18-19

I have made you a watchman for Israel. Any time you hear a word from my mouth, warn them for me.

¹⁸ When I say to an evil person, ‘You will surely die,’ you must warn him. If you don’t speak out to warn the evil person to leave his evil way, he will die in his sin. But I will hold you responsible for his death. ¹⁹ You must warn the evil person. Then if he does not turn from his wickedness or his evil ways, he will die because of his sin. But you will have saved yourself. (International Children’s Bible)

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STUDENT:

¹² For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law ¹³ (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified; ¹⁴ for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) ¹⁶ in the day when God will judge the secrets of men by Jesus Christ, according to my gospel. (NKJV)

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TEACHER:

Paul finishes chapter 2 admonishing the “religiosity” of the Jews, who boast in the law. On to chapter 3.

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CH. 3

STUDENT:

¹⁰ As it is written: “There is none righteous, no, not one;

¹¹ There is none who understands;

There is none who seeks after God.

¹² They have all turned aside;

They have together become unprofitable;

There is none who does good, no, not one.”

¹³ “Their throat *is* an open tomb;

With their tongues they have practiced deceit”;

“The poison of asps *is* under their lips”; ¹⁴ “Whose mouth *is* full of cursing and bitterness.”

¹⁵ “Their feet *are* swift to shed blood; (NKJV)

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STUDENT:

¹⁶ Destruction and misery *are* in their ways;

¹⁷ And the way of peace they have not known.” ¹⁸ “There is no fear of God before their eyes.”

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin. (NKJV)

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TEACHER:

Here we have the conclusion that all have sinned, and the wages of sin is death. What then is our hope?

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STUDENT:

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. (NKJV)

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TEACHER:

Let’s read the same passage in the Good News Translation.

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STUDENT:

²¹ But now God's way of putting people right with himself has been revealed. It has nothing to do with law, even though the Law of Moses and the prophets gave their witness to it. ²² God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all: ²³ everyone has sinned and is far away from God's saving presence. ²⁴ But by the free gift of God's grace all are put right with him through Christ Jesus, who sets them free. (GNT)

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STUDENT:

²⁵⁻²⁶ God offered him, so that by his blood he should become the means by which people's sins are forgiven through their faith in him. God did this in order to demonstrate that he is righteous. In the past he was patient and overlooked people's sins; but in the present time he deals with their sins, in order to demonstrate his righteousness. In this way God shows that he himself is righteous and that he puts right everyone who believes in Jesus. (GNT)

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TEACHER:

So salvation is for all who believe in Christ. Paul next uses Abraham as an example of faith in chapter 4.

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CH. 4

STUDENT:

What shall we say, then, of Abraham, the father of our race? What was his experience? ² If he was put right with God by the things he did, he would have something to boast about—but not in God's sight. ³ The scripture says, "Abraham believed God, and because of his faith God accepted him as righteous." ⁴ A person who works is paid wages, but they are not regarded as a gift; they are something that has been earned. (GNT)

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STUDENT:

⁵ But those who depend on faith, not on deeds, and who believe in the God who declares the guilty to be innocent, it is this faith that God takes into account in order to put them right with himself. ⁶ This is what David meant when he spoke of the happiness of the person whom God accepts as righteous, apart from anything that person does:

⁷ "Happy are those whose wrongs are forgiven, whose sins are pardoned!

⁸ Happy is the person whose sins the Lord will not keep account of!" (GNT)

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STUDENT:

⁹ Does this happiness that David spoke of belong only to those who are circumcised? No indeed! It belongs also to those who are not circumcised. For we have quoted the scripture, "Abraham believed God, and because of his faith God accepted him as righteous." ¹⁰ When did this take place? Was it before or after Abraham was circumcised? It was before, not after. ¹¹ He was circumcised later, and his circumcision was a sign to show that because of his faith God had accepted him as righteous before he had been circumcised. And so Abraham is the spiritual father of all who believe in God and are accepted as righteous by him, even though they are not circumcised. ¹² He is also the father of those who are circumcised, that is, of those who, in addition to being circumcised, also live the same life of faith that our father Abraham lived before he was circumcised. (GNT)

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STUDENT:

¹⁶ And so the promise was based on faith, in order that the promise should be guaranteed as God's free gift to all of Abraham's descendants—not just to those who obey the Law, but also to those who believe as Abraham did. For Abraham is the spiritual father of us all; ¹⁷ as the scripture says, "I have made you father of many nations." So the promise is good in the sight of God, in whom Abraham believed—the God who brings the dead to life and whose command brings into being what did not exist. ¹⁸ Abraham believed and hoped, even when there was no reason for hoping, and so became "the father of many nations." Just as the scripture says, "Your descendants will be as many as the stars."

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STUDENT:

¹⁹ He was then almost one hundred years old; but his faith did not weaken when he thought of his body, which was already practically dead, or of the fact that Sarah could not have children. ²⁰ His faith did not leave him, and he did not doubt God's promise; his faith filled him with power, and he gave praise to God. ²¹ He was absolutely sure that God would be able to do what he had promised. ²² That is why Abraham, through faith, "was accepted as righteous by God." ²³ The words "he was accepted as righteous" were not written for him alone. ²⁴ They were written also for us who are to be accepted as righteous, who believe in him who raised Jesus our Lord from death. ²⁵ Because of our sins he was given over to die, and he was raised to life in order to put us right with God. (GNT)

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TEACHER:

So justified by faith in Christ, we are heirs of the promise. Paul continues the theme.

STUDENT:

⁶For when we were still helpless, Christ died for the wicked at the time that God chose. ⁷It is a difficult thing for someone to die for a righteous person. It may even be that someone might dare to die for a good person. ⁸But God has shown us how much he loves us—it was while we were still sinners that Christ died for us! ⁹By his blood we are now put right with God; how much more, then, will we be saved by him from God's anger! ¹⁰We were God's enemies, but he made us his friends through the death of his Son. Now that we are God's friends, how much more will we be saved by Christ's life! ¹¹But that is not all; we rejoice because of what God has done through our Lord Jesus Christ, who has now made us God's friends. (GNT)

TEACHER:

So how did this situation occur? How is it that we are all born sinners?

STUDENT:

¹²Sin came into the world through one man, and his sin brought death with it. As a result, death has spread to the whole human race because everyone has sinned.

Adam was a figure of the one who was to come. ¹⁵But the two are not the same, because God's free gift is not like Adam's sin. It is true that many people died because of the sin of that one man. But God's grace is much greater, and so is his free gift to so many people through the grace of the one man, Jesus Christ. (GNT)

TEACHER:

So through Adam we are born into sin, and through Christ we are redeemed. Stop blaming Eve. God put Adam in charge not Eve. That truth answers the age old question why was Jesus not born into sin. Because He had a different father than we did.

STUDENT:

¹⁸So then, as the one sin condemned all people, in the same way the one righteous act sets all people free and gives them life. ¹⁹And just as all people were made sinners as the result of the disobedience of one man, in the same way they will all be put right with God as the result of the obedience of the one man.

²⁰Law was introduced in order to increase wrongdoing; but where sin increased, God's grace increased much more. ²¹So then, just as sin ruled by means of death, so also God's grace rules by means of righteousness, leading us to eternal life through Jesus Christ our Lord. (GNT)

TEACHER:

It might seem, if this was the only chapter in the Bible that once you accept Christ as your Savior you may live any way you please. But as you know, we should not. Paul, suspecting this predilection in the human race, covers the subject in chapter 6.

CH. 6

STUDENT:

What shall we say then? Shall we continue in sin that grace may abound? ² Certainly not! How shall we who died to sin live any longer in it? ³ Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? ⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (NKJV)

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TEACHER:

Paul continues

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STUDENT:

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection, ⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. ⁷ For he who has died has been freed from sin. ⁸ Now if we died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. ¹⁰ For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. ¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (NKJV)

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TEACHER:

And Paul continues, starting with the magic word “therefore” (see what it’s there for.)

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STUDENT:

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. ¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God. ¹⁴ For sin shall not have dominion over you, for you are not under law but under grace. (NKJV)

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TEACHER:

The conclusion? We do good works and defeat sin in our lives NOT TO BECOME SAVED, but, BECAUSE WE ARE SAVED, and that salvation came at a heavy price. In verse 13 Paul says, “What then? Shall we sin because we are not under law but under grace? Certainly not! (NKJV) and then in verse 23 “for the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.” (NKJV).

Paul then shows in chapter 7, using his own shortcomings and faults, the war we rage in the flesh.

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CH. 7

STUDENT:

¹⁴ For we know that the law is spiritual, but I am carnal, sold under sin. ¹⁵ For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. ¹⁶ If, then, I do what I will not to do, I agree with the law that *it is* good. ¹⁷ But now, *it is* no longer I who do it, but sin that dwells in me. ¹⁸ For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. ¹⁹ For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. ²⁰ Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me. (NKJV)

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TEACHER:

Paul ends chapter 7 with this, “²⁴O wretched man that I am! Who will deliver me from this body of death?

²⁵I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.” (NKJV)

Moving on to chapter 8 Paul reveals how this leaves us standing before our God.

STUDENT:

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ²For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. ³For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, ⁴that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. ⁵For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. (NKJV)

STUDENT:

⁶For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. ⁷Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸So then, those who are in the flesh cannot please God.

⁹But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. ¹⁰And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. ¹¹But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (NKJV)

TEACHER:

Paul then shows us that as a result of Jesus dying for our sins, and we accepting Him, that we are no longer His slaves following orders, but His children following His Spirit. His desires, His plans!

STUDENT:

¹²Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. ¹³For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴For as many as are led by the Spirit of God, these are sons of God. ¹⁵For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” ¹⁶The Spirit Himself bears witness with our spirit that we are children of God, ¹⁷and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together. (NKJV)

TEACHER:

And to what end?

STUDENT:

¹⁸ For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. ¹⁹ For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. (NKJV)

TEACHER:

And are we alone as our spiritual man wars with our flesh?

STUDENT:

²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. ²⁷ Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*.

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His purpose*. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. (NKJV)

TEACHER:

Furthermore, Paul reasons of the benefits of our status as Gods children. Who then can defeat us?

"When we stand before the throne of God, we are standing before our Father." DH

STUDENT:

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (NKJV)

STUDENT:

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (NKJV)

TEACHER:

Chapter 9 deals with the nation of Israel's rejection of Jesus as The Messiah. We will not cover it in depth here but 2 things I want to point out. ^{1st} Paul's love for the Jewish people, to the extent that he would give up his life for them if he could, and his mention of the Deity of Christ.

CH. 9

STUDENT:

I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ² that I have great sorrow and continual grief in my heart. ³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, ⁴ who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises; ⁵ of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen. (NKJV)

TEACHER:

Paul then shows, how their rejection of God, has come by God's will and power, to give all an opportunity to be saved. And that God has the right to do it.

STUDENT:

He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." ¹⁶ So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. ¹⁷ For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." ¹⁸ Therefore He has mercy on whom He wills, and whom He wills He hardens.

STUDENT:

¹⁹ You will say to me then, "Why does He still find fault? For who has resisted His will?" ²⁰ But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, "Why have you made me like this?" ²¹ Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

²² *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, ²³ and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, ²⁴ even us whom He called, not of the Jews only, but also of the Gentiles? (NKJV)

TEACHER:

Then Paul continues by quoting both Hosea, and Isaiah.

STUDENT:

²⁵ As He says also in Hosea:

"I will call them My people, who were not My people,
And her beloved, who was not beloved."

²⁶ "And it shall come to pass in the place where it was said to them,
'You *are* not My people,'

There they shall be called sons of the living God."

²⁷ Isaiah also cries out concerning Israel:

"Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.

²⁸ For He will finish the work and cut *it* short in righteousness,
Because the LORD will make a short work upon the earth." (NKJV)

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TEACHER:

Paul finishes chapter 9 showing that Israel did not fail because the law wasn't righteous, but that righteousness can only be realized by faith.

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STUDENT:

³⁰ What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; ³¹ but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. ³² Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. ³³ As it is written:

“Behold, I lay in Zion a stumbling stone and rock of offense,
And whoever believes on Him will not be put to shame.” (NKJV)

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TEACHER:

Discuss with the class. Then on to chapter 10, where Paul once again shares his love for his countrymen.

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CH. 10

STUDENT:

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. ⁴ For Christ *is* the end of the law for righteousness to everyone who believes. (NKJV)

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TEACHER:

Here we find, starting from verse 8, another verse from Romans Road.

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STUDENT:

What does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): ⁹ that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰ For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. ¹¹ For the Scripture says, “Whoever believes on Him will not be put to shame.” ¹² For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. ¹³ For “whoever calls on the name of the LORD shall be saved.” (NKJV)

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TEACHER:

In chapter 11 Paul relates that not all of Israel is lost. Nor should we hold them in low regard, for their blindness to God is for our benefit.

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STUDENT:

¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy *those who are* my flesh and save some of them. ¹⁵ For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

¹⁶ For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. ¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root *supports* you. (NKJV)

STUDENT:

¹⁹ You will say then, "Branches were broken off that I might be grafted in." ²⁰ Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either. ²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off. ²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. ²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

STUDENT:

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written:

"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
²⁷ For this *is* My covenant with them,
When I take away their sins." (NKJV)

TEACHER:

And in closing the chapter.

STUDENT:

²⁸ Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers. ²⁹ For the gifts and the calling of God *are* irrevocable. ³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience, ³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. ³² For God has committed them all to disobedience, that He might have mercy on all. (NKJV)

STUDENT:

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

³⁴ "For who has known the mind of the LORD?
Or who has become His counselor?"

³⁵ "Or who has first given to Him. And it shall be repaid to him?"

³⁶ For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen. (NKJV)

TEACHER:

"For God so loved the world....." How wonderful Gods plan of salvation is! In chapter 12 Paul again uses the word "therefore" in regards to Israel backsliding so both they and ourselves could be saved. This is a pattern of how God has worked throughout His plan regarding mankind. He used the Babylonians, who were worse than the Israelites, to punish Israel, and then both countries found revival. He did this with Nineveh, Assyria, Persia, and Rome as well. God using the Gentiles to make Israel jealous and return to Him.

STUDENT:

CH. 12

I beseech you therefore, brethren, by the mercies of God, that you present Your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God. (NKJV)

TEACHER:

Next, having instructed us on how the church was birthed in God's plan by adopting us into the family, not through our own good works, but by His mercy, Paul then instructs us how we should treat each other.

STUDENT:

³ For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. ⁴ For as we have many members in one body, but all the members do not have the same function, ⁵ so we, *being* many, are one body in Christ, and individually members of one another. ⁶ Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us prophesy* in proportion to our faith; ⁷ or ministry, *let us use it in our* ministering; he who teaches, in teaching; ⁸ he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (NKJV)

STUDENT:

⁹ Let love *be* without hypocrisy. Abhor what is evil. Cling to what is good. ¹⁰ Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; ¹¹ not lagging in diligence, fervent in spirit, serving the Lord; ¹² rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; ¹³ distributing to the needs of the saints, given to hospitality. ¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice, and weep with those who weep. (NKJV)

The Back Pew - Jeff Larson



Renewal of his mind? Randy needed a whole new brain.. and not one that looked like a green peanut.. Ro 12:2

STUDENT:

¹⁶ Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. ¹⁷ Repay no one evil for evil. Have regard for good things in the sight of all men. ¹⁸ If it is possible, as much as depends on you, live peaceably with all men. ¹⁹ Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written,

“Vengeance *is* Mine, I will repay,” says the Lord.

²⁰ Therefore “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” ²¹ Do not be overcome by evil, but overcome evil with good. (NKJV)

TEACHER:

Chapter 13 a short chapter covering Governmental authority, love and the soon return of Christ.

CH. 13

STUDENT:

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. ² Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. ³ For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. ⁴ For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to *execute* wrath on him who practices evil. (NKJV)

STUDENT:

⁵ Therefore *you* must be subject, not only because of wrath but also for conscience’ sake. ⁶ For because of this you also pay taxes, for they are God’s ministers attending continually to this very thing. ⁷ Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor. (NKJV)

STUDENT:

⁸ Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if *there is* any other commandment, are *all* summed up in this saying, namely, “You shall love your neighbor as yourself.” ¹⁰ Love does no harm to a neighbor; therefore love *is* the fulfillment of the law. (NKJV)

STUDENT:

¹¹ And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. ¹² The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. ¹³ Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts. (NKJV)

TEACHER:

Chapter 14 touches on Christian liberty, and how to manage situational ethics, and cultural morals.

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CH. 14

STUDENT:

Receive one who is weak in the faith, *but* not to disputes over doubtful things. ² For one believes he may eat all things, but he who is weak eats *only* vegetables. ³ Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. ⁴ Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. (NKJV)

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STUDENT:

⁵ One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind. ⁶ He who observes the day, observes *it* to the Lord; and he who does not observe the day, to the Lord he does not observe *it*. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. ⁷ For none of us lives to himself, and no one dies to himself. ⁸ For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. ⁹ For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. ¹⁰ But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. (NKJV)

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STUDENT:

¹⁴ I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean. ¹⁵ Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. ¹⁶ Therefore do not let your good be spoken of as evil; ¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ¹⁸ For he who serves Christ in these things *is* acceptable to God and approved by men. (NKJV)

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STUDENT:

¹⁹ Therefore let us pursue the things *which make* for peace and the things by which one may edify another. ²⁰ Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense. ²¹ *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak. ²² Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves. ²³ But he who doubts is condemned if he eats, because *he does not eat* from faith; for whatever *is* not from faith is sin. (NKJV)

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TEACHER:

In chapter 15 Paul separates the men from the boys, calling on the mature, to help the weak, much as a father or mother expects the older child to bear with a younger sibling. Let's read, and then discuss.

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CH. 15

STUDENT:

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. ² Let each of us please *his* neighbor for *his* good, leading to edification. ³ For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." ⁴ For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. ⁵ Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, ⁶ that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ. (NKJV)

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TEACHER:

Paul then says, "¹³ Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit." (NKJV)

He closes the chapter talking about his missionary plans and his desire to come to Rome in person, which we know he ultimately did. Chapter 16 is the final chapter in Romans, and Paul sends greetings and salutations, instructions regarding people arguing false doctrines, and then this benediction.

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CH. 16

STUDENT:

²⁵ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began ²⁶ but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith— ²⁷ to God, alone wise, *be* glory through Jesus Christ forever. Amen. (NKJV)

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NEXT LESSON 1 CORINTHIANS.

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God, our source of peace, will soon crush Satan under your feet.

Romans 16:20

Romans Road

Step #1 on the Romans Road

...for all have sinned and fall short of the glory of God...
(Romans 3:23)

"There is no one righteous, not even one...
(Romans 3:10)

Step #2 on the Romans Road

Therefore, just as sin entered the world through one man, and death
through sin, and in this way death came to all people,
because all sinned.
(Romans 5:12)

Step #3 on the Romans Road

But God demonstrates his own love for us in this: While we were still
sinners, Christ died for us.
(Romans 5:8)

Step #4 of the Romans Road....

For the wages of sin is death, but the gift of God is eternal life in
Christ Jesus our Lord.
(Romans 6:23)

Step #5 (the final step) of the Romans Road...

If you declare with your mouth, "Jesus is Lord," and believe in your
heart that God raised him from the dead, you will be saved.
For it is with your heart that you believe and are justified, and it is with
your mouth that you profess your faith and are saved.
(Romans 10:9-10)

PAULINE EPISTLES

T V E E Q N F J D R H X L Q R E W R G I
F X S X P T O Q T O L Q V V L O Z T K T
I H F B C H R I S T G H B E R C I O J Z
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S V X T T M M Y O H G S A S T L U I M P
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Y E R E B U K E O P C N I R S A O H N P
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F G N I A C F X V R D O C T R I N E X W
E Z D U P H S S C K U N H E B M Z F H Q

APOSTLE
BISHOP
CHRIST
COLOSSIANS
CORINTHIANS
CORRECTION
DEACON
DOCTRINE
ELDERS
EPHESIANS
EPISTLES
ERROR
EXHORTATION
FAITH
FIRST
FORGIVENESS

GALATIANS
GRACE
HEBREWS
JUSTIFICATION
LOVE
MARTYR
MIRACLES
PASTOR
PAUL
PERSECUTION
PHILEMON
PHILIPPIANS
PRISON
RAPTURE
REBUKE
ROMANS

SACRIFICE
SALVATION
SECOND
TIMOTHY
TITUS
TRIP
WORKS

