

TITLE: ROMANS ROAD OF DISCOVERY

ISBN: 978-1-927468-63-0

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Printed in Canada by:

Project L.A.M.B.S. International Inc.
Box 20569 Steinbach, MB Canada R5G 1R9
E-mail: projectlambs@gmail.com
Website: www.projectlambs.com

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or

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First Edition: Dec. 15, 2009 – Edited by Dominique Kozarchuk

Second Edition: Mar. 20, 2012 – Edited by James Humphries

Third Edition: Jan. 1, 2015 – Edited by Ben Funk

Leadership Series

Book 24

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PREFACE

It has been a number of years now since Irene's home going in March of 2005. Irene was a teacher and a very gifted one by God. She had a gentleness and compassion that encouraged people to walk deeper and more forward in their faith for Jesus Christ. It wasn't until she took a course with Dr. David Johnson at Providence that I had approached her about writing a course for Project L.A.M.B.S. on the book of Romans. At first she was hesitant but God had been doing a strong work in her heart for a number of year's concern "law righteousness" verse "grace righteousness". She told me that there was a long period of time when she saw the book of Romans as a confusing hard book to understand and how to relate the righteousness of God in her life. But after she had gone through some very deep valleys, her eyes became open and her heart filled up with this very special truth, that she wanted to tell everyone that this truth needed to be the foundation for all believers life. In the end it became the book and the course she was most fond of.

I would like to take you back to a time when she was teaching this course in Jamaica and the power of God fell on all the students of the class. For two hours people wept and repented because God had open their eyes to the understanding of "grace righteousness" that comes through faith in the blood and work of Jesus Christ. It was a marvelous time and many lives were touched for Christ in Jamaica.

This is also the course that we have on video of Irene teaching at Gospel Chapel in La Broquerie Manitoba, Canada. This was the last time and it was not easy for her because she was battling with the pain of cancer but with the love of her Pastor

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(Peter Broesky) and the students praying, she gave forth her best ministry yet. The presence of God supported her and flowed through her to encourage and bless others in the class.

Now I have been blessed to step into her shoes to teach this course in Myanmar. I had never taught it before and maybe I had somewhat been avoiding it, because of all the memories that were attached to it. While I was preparing myself to teach I began to reflecting back on Irene's life and ministry and at that moment a small voice seem to nudge me and say, "that I was to step out in faith and print this book as a teaching tribute to her memory". It also seemed appropriate that this would be printed in Myanmar, because this is the last place outside of Canada that Irene had taught and it was where Hkaw Win, was her translator, nurse and most of all a friend, who took care of her while she was ill in Myitkhyina. Irene was deeply touched by these people and the servant heart that they had toward one another and to us.

Throughout the week Irene was still able to minister at night and by the end of the week, participate in our first graduation service in the Kachin state of Myanmar. (See the picture on the back cover) This was a great victory for both of us and it fulfilled a dream that Irene had of going to the Kachin people. To see firsthand how God had kept them and called them out of animism for His glory. You will see some of her reflections under part two, titled, "People Need God's Righteousness".

It is our hope that people will gather together to work through this study on the book of Romans and that many more will come to understand the liberating message that "grace righteousness" gives to us. Christ desire to set the captive free and to bring us into a deep personal relationship with Himself. My

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prayer is that as you study this course book on Romans that you will be touched and be blessed by the Holy Spirit as Irene was in preparing it and teaching it to others.

With fond memories,

Rev. Dr. Lahtaw Zau Sam

Kachin State, Myanmar

Reflection Poem:

*As I walk along life's pathway,
Though the way I cannot see,
I shall follow in Christ's footsteps,
For He has a plan for me.*

- Thiesen

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OVERVIEW

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A. *The Foundation of our Faith*

Part 1 Introduction

Part 2 People need God's righteousness

Part 3 God imputes righteousness to people

Part 4 New life in Christ

B. *The Faithfulness of God*

Part 5 God and Israel

C. *The Fruit of our Faith*

Part 6 The conduct of faith

Part 7 Paul's closing remarks

** We gratefully acknowledge the work of Dr. David Johnson of Providence Theological Seminary, Otterburne, Manitoba, Canada for the outline of Romans used in this study.*

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PAUL'S LETTER TO THE ROMANS

Background

The origin of the church in Rome is historically unclear with no record of its beginning or of who founded it. When the letter to the Romans was written by the Apostle Paul, the church had a worldwide reputation (1:8) and consisted mainly of Gentile believers. Rome was the center of the civilized world and we know that there were at least four congregations that met in various homes. The reality of their status as Gentiles saved by faith in Christ is evident but who taught them prior to this letter?

It is most generally believed that the letter was written about 57 AD from the city of Corinth (Acts 20:3,6,16) during Paul's three month stay there on his third missionary journey. He was to return to Jerusalem with a gift of financial help for the church, after which he proposed a visit to Rome with further hopes of support for missionary work in Spain. It would not be for three years that Paul would actually visit Rome and then it was as a prisoner.

The letter to the Roman believers is without doubt the most important letter in the history of mankind and many volumes have been written about it. The true influence of this letter is not the hundreds of books that have been written about it but the lives which have been transformed reading it. Within ten years of receiving this letter, the church at Rome became the object of severe persecution by the Emperor who made the Christians his scapegoat for the fire of Rome, 64 AD. From what we know of the steadfastness of the Christians' faith at that time, we can be assured that this letter to the Romans bore fruit from the beginning. Another concern for the early church was the growing conflict

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between Judaism and the initial followers of Christ, mainly Jews who believed Christ was the long awaited Messiah. The Romans struck a major blow when they destroyed the Temple in Jerusalem in 70 AD. This was a critical time for the early congregations of believers. Paul directed by the Holy Spirit addressed the issues of the day and at the same time provided generations to come with a clear exposition of God's plan for redemption, the Spirit filled life and unity in the body of Christ. The letter is a systematic presentation of the Christian faith.

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ROMANS - Part 1

Paul's Introduction and Theme 1:1-17

In this section we will examine Paul's greetings to the recipients of the letter, his words of thanksgiving and prayers on their behalf. We discover that this portion introduces the central theme of the letter and explains Paul's passion for taking the Good News to the ends of the earth.

1:1-17 Paul is called as an apostle to preach the Gospel of the righteousness of God through faith in Christ

1:1-7 _____

1:8-13 _____

1:14-17 _____

14-15 _____

16-17 _____

Key Verses: Romans 1:16-17 _____

Paul opened his letter with a longer salutation than ordinary and begins by stressing his apostolic calling (1:1,5). He then expresses thanks for the remarkable faith of the Romans. He assures them of his desire to visit them and to preach the Gospel in Rome also and then he introduces the theme of the epistle, *justification by faith* (1:17).

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Two points are to be especially noted: (1) The message of the Old Testament is essentially the same as the message of the New Testament (Cf. Ga 3:8; Lk 24:27). (2) The fact that the first four books of the NT are called Gospels gives the impression that Romans is not the Gospel. Here Paul emphatically identifies the doctrine of justification by faith with the Gospel (1:15-17).

- As you read Romans 1:1-17 look for themes, key words, or ideas that Paul will develop throughout the letter.
- Describe or define the word ‘*Obedience*’ used in Romans 1:5 _____

- See also Rom 10:1 _____

Using the following words fill in the blanks to the following statements.

start works salvation eternal righteousness faith
Gospel finish plan Old Testament Scripture

The _____ alone reveals the _____ of God. This is obtained by _____. Faith not _____ credits righteousness to man (4:5) ‘From faith to faith’ (out of faith) describes righteousness entirely by faith from _____ to _____. Paul quotes _____ to show the Judaizers (*a group that insisted Gentile converts keep the requirements of the law*) that he is not inventing some new teaching. As in Habakuk’s day men today must live by faith. The Gospel reveals God’s plan of _____ and how we may be made qualified for _____ life. God has an eternal _____ for each one of us.

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Through Christ, God our Creator chose to lift the burden of our sin and guilt. He reached down to do something for us. It is not longer ‘What can I do for God?’ but it is discovering and believing by faith the great things God has done for us.

Summary of Part 1 - Romans 1:1-17

Paul, the voluntary bondservant and appointed apostle of Christ begins his letter by describing Jesus as the descendant of David linking Him to the Davidic covenant (2 Sam 7:8-17). Christ’s humanity and deity are both introduced and Paul declares that the resurrection proves that Jesus is truly the Son of God.

Many themes are introduced in these first few verses but the central theme is the power of God to save sinners by faith through His righteousness. This is the Good News of the Gospel that captivated Paul and motivated his preaching.

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ROMANS - Part 2

People Need God's righteousness 1:18 - 3:20

In this section Paul makes the case that all people whether Jew or Gentile are sinners under God's wrath and condemnation and therefore in dire need of salvation.

1:18–32 Condemnation of the Gentiles

God gives people over to the progress of sin

1:18-23 _____
18-20 _____
21-23 _____
1:24-25 _____
1:26-27 _____
1:28–32 _____

The **need** of the **Gospel** (*justification by faith*) is based on God's **wrath** against the **sin** of mankind. Wrath, guilt, and accountability for **punishment** are appropriate because humankind know the truth and yet suppress it. What is known of God has been made clear to them (Acts 14:17). The eternal attribute of God's **eternal power** though invisible is clearly seen in the created universe. Those who contemplate His awesome works will acknowledge Him.

In a book entitled *Eternity in Their Hearts*, by Don Richardson, accounts are recorded concerning various people groups throughout history who held to certain truths about God.¹ The Karen and the Kachin in Burma (Myanmar) believed in one true Creator. They resisted the efforts of the Buddhists to convert them but waited patiently for a man to come with a book from the Supreme God. (In their tradition it is called *The Story of the Lost*

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Book). Their prophets actually taught the people hymns passed down from generation to generation by verbal communication only.

Y'wa is eternal, his life is long. One eon - he dies not!

Two eon - he dies not! He is perfect in meritorious attributes

Eons follow eons - he dies not!

Other hymns extolled Y'wa as Creator and conveyed deep appreciation for his omnipotence and omniscience combined with the knowledge that people have not obeyed Him. When the Gospel arrived in the 1800's the Karen and Kachin people readily accepted it because the truth of the Creator was already in their hearts. Unfortunately, Paul explains, that those refusing to glorify and thank God became stupid, so stupid that they descended into idolatry worshiping birds, animals and reptiles. Because of this **God gave them over** to vile passions. He abandoned man to lusts which resulted in sexual perversion and a reprobate (degenerate) mind. All kinds of evils followed: murder, maliciousness, deceit, cruelty, etc.

Paul continues to argue however that people are not totally successful in their attempt to exclude the knowledge of God from their minds. They are aware of the just **judgment of God**, namely that people who practice such things are worthy of death; yet they continue in their evil ways with the approval of others who do these things. **People are not without excuse.**

A Russian cosmonaut was once quoted as saying that while he was in orbit, he did not see God up there. What would you say to the person who says, "*There is no God, I can't see Him*"?

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2:1-16 Condemnation of the Jews

God judges sin

2:1-5 _____

2:6-10 _____

2:11-16 _____

The Jews were only too willing to admit that the Gentiles were as ungodly as Paul describes. But in the very act of judging the Gentiles, the Jews condemned themselves, for they were doing essentially the same thing ...breaking the law of God.

Despising the riches of God's goodness, the Jews were storing up terrible punishment (wrath) for themselves because God's judgment is based on strict justice. God rewards each man according to his works: to those who are patient in well doing, God will give eternal life; to those who obey not the truth, He will give tribulation and anguish. And this applies to the Jew as well as to the Gentile. God is no respecter of persons and shows no favoritism.

The Gentiles sinned without the Mosaic law - they shall perish without it. The Jews sinned under the law - they shall be judged under it. Having or even hearing the law does not justify anyone, it is in *keeping* the law that a man is justified. In a sense the Gentiles have the law of God (moral law) written on their hearts.

The day is coming when God, by Jesus Christ will judge everyone's secret life. This is Paul's message.

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2:17-3:8 Condemnation of external religion

Outward observance of the law is insufficient

2:17-24 _____

2:25-3:2 _____

3:3- 3:8 _____

In the light of God's justice everyone stands under his wrath, no one is exempt. Before the righteousness that is given to man through *faith* can be explained, emphasis must be put on human sin. Paul argues the desperate situation man finds himself in so that man may fully appreciate the grace of God.

The Jews had many spiritual privileges that gave them a greater knowledge of God than the Gentiles. Those privileges made them more responsible to God but their walk did not line up with their talk. God is looking at the heart and the true intent in the outward expression of faith. In their pride and conceit, many religious Jews focused on the outward observance of the law and neglected the inward spiritual relationship with God. The contrast between their profession and their conduct (religious hypocrisy) caused the Gentiles to blaspheme God.

The Jewish ceremony of circumcision is worth something only if you obey God. But if you don't obey God's law you are no better off than the uncircumcised Gentile. In fact, uncircumcised Gentiles who keep God's law will be much better off than those who were given the law but did not obey it. A Jew is a person for whom the outward sacraments truly represent an inward spiritual reality. Religion from the heart is of value to God. Nevertheless it

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is a great privilege to be entrusted with the sacraments and the oracles of God even if some misused them.

Some Jews argued that their unfaithfulness contrasted so sharply with God's faithfulness that God's goodness is really highlighted (3:5-8) therefore God should not punish them for their unfaithfulness. Nonsense! By that argument God could not even punish the Gentiles. It is never right to be wrong!

3:9–20 Condemnation of all men

God's conclusion is that everyone is under sin

3:9-18 _____

3:19–20 _____

Those who by patience in well doing (2:7) persist in doing what is good will receive eternal life. However, there are no such persons. All are under sin.

Summary of Part 2 - Romans 1:18-3:30

Paul has made the argument that no one before God is righteous. There is none righteous - no not one! Nobody bats 1,000! The Good News is not only for the **'bad'** guys who don't measure up but it is for the **'good'** guys who think they measure up, and for the **'religious'** guys who are trying to measure up.

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There are several questions Paul asks his readers in Chapter 3

- 3:1, 2 Is there any benefit in being a religious Jew?
- 3:3,4 Does God break his promises because others are unfaithful?
- 3:5-8 Is it fair that God punishes us when it highlights his goodness?
- 3:9-10 Are Jews better than others?
- 3:27 Can we boast of earning salvation through the keeping of the law? Why not?
- 3:29 Does God only save the Jews this way?
- 3:31 Does this mean we no longer need to obey God's laws?

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ROMANS - Part 3

God imputes righteousness to people 3:21-5:21

If Romans is the most important book of the Bible, this *section is the most important section in Romans*. The question must be considered with great care, *If all are guilty before God and deserving of His wrath, how can anyone be saved?* The answer is, God demands righteousness, but He has Himself *provided* the righteousness He demands.

3:21-26 The work of Christ reveals the righteousness of God

‘*But now...*’ these words turn the dismal picture of man’s hopeless state into a picture of great hope. Where is saving righteousness to be found? Paul directs the reader to the work of Christ, man’s only hope.

The righteousness found in Christ is not based on our obedience to the law. Paul reminds the reader that the Law and the Prophets have taught this righteousness and it has been made clear since the fall of Adam. It is a righteousness of God, not of man; but man receives righteousness by faith in Christ Jesus.

The *faith* referred to is not some vague general religious faith. It is a righteousness ‘*apart-from-law*’ and ‘*by-faith*’ for all who believe yet it is not contrary to the law. This plan applies to all men because all men are in the same hopeless state - guilty before God.

‘*Being justified freely by his grace...*’ the present tense of the particle shows a continuance of justification (an act which occurs once for all) to all men in every generation.

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What does the word *justification* mean? _____

The key to the meaning of justification is seen in the way justification is **contrasted with condemnation** (Mt. 12:37; Rom 5:16; 8:33,34).

To condemn a man is not to make him unrighteous; when a judge condemns a prisoner, he does not make him a criminal. The condemnation is not a moral change in the person at all. To condemn is to declare a man's guilt. The accused has already committed the crime, he is already an evil character; the judge merely declares publicly that he is guilty. Since justification is the opposite of condemnation, it is God's judicial sentence that the accused is *not* guilty. Justification therefore means acquittal.

The accused, however, is guilty because he is a sinner. How then is justification or acquittal possible? It cannot be earned. Sinners cannot merit God's favour. Justification therefore is a free gift, a matter of grace. But this does not explain *how a just God can justly declare a guilty sinner to be innocent*. The basis on which God declares the guilty sinner innocent is the work of redemption accomplished by Christ Jesus.

God sent Christ to die as a *propitiatory* sacrifice. To propitiate means to appease an injured party, to turn aside his wrath, to make him favourable to the offender. This is what Christ's blood accomplished.

If it seems unrighteous for God to acquit the guilty, Christ's death *satisfied the requirements of righteousness*, so that God could justify the sinner and at the same time remain just Himself. Christ's death, therefore, was a sacrifice to satisfy divine justice and as a consequence to *reconcile* us to God.

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Yet not all sinners are acquitted! The benefit is conditional to those who have *faith* in Christ. Faith is the **means** by which the benefits of Christ's death are applied to the sinner.

Therefore the **basis** of justification is Christ Himself, but more particularly His personal righteousness, whereas the **means** is faith in Christ's accomplished work.

3:27-30 The work of Christ leaves no room for man to boast about his own righteousness

Justification excludes all human boasting. In keeping the law Christ alone has satisfied God's requirements for us.

3:31-4:25 The work of Christ establishes the Scriptures

3:31-4:8 _____

4:9-12 _____

4:13-17 _____

4:18-25 _____

That justification by faith is the only way of salvation, and has been the only way since the fall of Adam, is seen in the example of Abraham. Abraham was justified by faith, not by works, for he had no works of which to boast. Scripture clearly points this out (Gen.15:6). The wording here, if detached from the main substance of Romans 3:25, 26 might give the impression that faith itself is the basis of justification. But Paul allows himself some abbreviation of language in view of the fact that he had spoken so clearly in the preceding verses. He had already spoken of *faith in*

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Christ and being justified by faith in His blood. When God acquits a sinner, He does so on the ground of a righteousness that He gives to the sinner. The righteousness comes to the sinner by faith; but from the beginning (1:17) Paul has indicated that it is the righteousness and not the faith that God regards when He says, *not guilty*. One should never forget that it is the *object of the faith*, and not the faith itself, that produces the result.

The imputation (application) of righteousness, by grace, shows that redemption is not something that God owes us for our works. David made that clear (Ps. 32:1,2). God counts us righteous, not because of what we have done, but because He applies Christ's righteousness to our account.

It is critical to understand justification because without a clear understanding of it a person may well concentrate on sanctification through good works. If we are not right about justification then we are in danger of building a spiritual super-structure that will eventually collapse. Dr. Martyn Lloyd-Jones in his book *Spiritual Depression* writes about not understanding justification:

“This confusion is an old trouble. In a sense it is the masterpiece of Satan. He will encourage us to be righteous as long as he has us confused at this point.”²

To regard someone as Christian simply because they do good works is wrong. It was the essential trouble with the religious Jews...they believed that the Law was made by God in order that man might save himself by keeping it. The principle of grace excludes even circumcision (and baptism and the Lord's Supper as well) as a basis of acquittal. Abraham was justified first and circumcised afterward. Hence Abraham could be the *father of*

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believing Gentiles as well as of believing Jews. Similarly, the nature of both of the promises and of the law supports justification by faith. God's promises are ours by believing them; their fulfillment does not depend on our keeping the law. The law specifies penalties for disobedience, and if we depended on the law for God's blessing, faith would be useless, and the promises would be useless too. Not only that, but since we are never sure that we can obey the law fully, assurance of salvation must depend on *faith, promise, and grace*. Only in this way can we be sure.

Abraham is an excellent illustration, for the promise God gave him was hard to believe. Yet he did not stagger at it. Now the book of Genesis is not just ancient history. It explains the only plan of redemption that God has ever offered to mankind. Imputation applies to us today as much as it did to Abraham, provided, of course, that we believe on Christ who was crucified for our sins and raised again for our justification.

o Match the words with their meanings:

- JUSTIFIED** * God's unmerited favour and mercy...the power to change
- REDEMPTION** * releasing from bondage by payment of a price
- GRACE** * God's justice has been satisfied through Christ's substitutionary death - 'just-as-if-I'd never sinned'

5:1-21 The work of Christ results in reconciliation to God

5:1-5 _____

5:6-11 _____

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5:12-14 _____

5:15-21 _____

The results of justification continue through chapters 6, 7, and 8 to form section four which we call, *The New Life in Christ*. Chapter five is looked at as a single unit introducing the results of justification.

The first mentioned result is *peace with God*. Previously we had been enemies of God but through Jesus Christ we receive peace, hope, and grace. Even our trials and tribulations now have a purpose because they produce patience, experience, and a hope that will never disappoint us. All this of course rests on the finished work of Christ. While we were yet sinners Christ died for us! Now that we have been reconciled to God by the death of His Son and are no longer enemies, we can be assured that He will save us from the wrath to come.

Romans 5:12-21 are difficult verses to understand. They need to be seen in the design of the paragraph that explains justification. From chapter 3:21 on the value of Christ's sacrifice has been prominent and the immediately preceding verses stress that value. The work of Christ is now to be explained by a comparison with the work of Adam. Of course, the work of Adam and the work of Christ are contrary in some important particulars; these differences are carefully mentioned and set aside in 5:15-17. But there is also a most important point of similarity. The main thought is found in 5:12, 18, 19 with the comparison between Adam and Christ. The similarity being this:

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Christ is the cause of our righteousness and justification in the same way that Adam is the cause of our sin and condemnation.

Firstly, how then did Adam cause our sin? Did Adam bring sin and death upon all mankind by reason of the fact that all men followed his example and, themselves, committed voluntary transgressions? We cannot accept this interpretation because the phrase ‘all sinned’ uses a tense in Greek which refers to a *single act in past time* and not to many acts in the present. **Secondly**, the purpose of these verses (and this is certainly made clear in verses 16 and 17) is to show that Adam’s *one* sin, and not our many sins, *is the cause of death*. **Thirdly**, the idea of imitating Adam’s example is clearly ruled out in verse 14. **Fourthly**, if we die because we imitate Adam’s example, then, to maintain the comparison between Adam and Christ, justification would have to be the result of imitating Christ.

Does man sin and die because we have inherited Adam’s depraved nature? It is true, of course that we inherit a depraved nature from Adam but if we become sinners and die because of a moral change for the worse, it would follow that we are justified because of a moral change for the better. Such an idea is essentially justification by works. Luther and Calvin, however have made it forever clear that justification is by faith alone-without works. Verses 15 - 19 emphasize the *one* sin of Adam as the ground of our condemnation. Neither our depravity nor our sinfulness is said to be this ground. None of this denies that we are in fact depraved, nor that we commit sins, nor indeed, as we shall see in chapters 6, 7, and 8, that justification is followed by a moral change and good works. It does deny that any of these things is the basis on which God acquits the sinner. The best interpretation that

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does justice to the text is: Adam was our substitute or representative. He acted in our stead. Therefore when he sinned and died, we all sinned and we all died. His representative act, his one sin - not his many sins - is the ground upon which God condemned us. His one act made us all guilty.

The whole scriptural description of our relation to Christ is permeated with the concept of *representation*. We died with Christ and were crucified with Christ. We rose with Him and sit with Him in heavenly places.

Therefore as the guilt of the one man Adam was imputed to us for condemnation, so the righteousness of the one man Jesus Christ was imputed to us for our justification.

Summary of Part 3 - Romans 3:21-5:21

This is the most important portion of Scripture in the Bible regarding how God makes guilty sinners righteous. There are several points to remember:

- In the work of Christ's life, death, and resurrection, the righteousness of God is revealed. We realize salvation is not something we can achieve through our righteousness or good works and therefore we have no grounds on which to boast.
- His work establishes (confirms) the Hebrew Scriptures.
- Through God's gift of grace in justifying the unrighteous and declaring him righteous, the believer has a new standing with God by faith, is reconciled to Him and that results in peace.

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ROMANS - Part 4 *New Life in Christ 6:1-8:39*

In this section Paul deals with the believer's new relationship to sin, the law, and the Holy Spirit.

6:1-23 The new life renders a new relationship to sin

6:1-11 _____

6:12-14 _____

6:15-23 _____

The magnitude of God's grace is seen more clearly when contrasted with the depth of sin. Paul had said *"Where sin abounded, grace did much more abound."* However the sinful mind has a tendency to move towards erroneous conclusions concerning. God's grace and causes Paul to ask the question, *"Should we keep on sinning so that God can show us more and more kindness and forgiveness?"* (6:1 NLT)

Paul is accused of encouraging sin in 3:7, 8. To defend the doctrine of justification Paul presents the doctrine of sanctification. Justification and sanctification are sometimes misunderstood by being too sharply separated and contrasted. In putting the adversative *'but'* or *'and'* between them Christians find themselves in a quandary.

Many Christians erroneously believe that they are justified by faith, *but*, for some mysterious reason, must now work for sanctification not realizing that sanctification or holy living and fulfilling God's purposes is by faith as well. Or, they believe they

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are justified by faith, *and*, to change the subject sanctified by works. However, Paul connects them closely. It is not *but or and* but *therefore*. We are justified by faith *therefore* we should not sin. Sanctification is the purpose of justification. And so surely does justification *produce its result* that Paul is able to say, “*Sin is no longer your master, for you are no longer subject to the law, which enslaves you to sin. Instead, you are free by God’s grace.*” (6:14 NLT) Sanctification is not merely the purpose of justification, as if the purpose might fail; but rather sanctification is the inevitable result.

No one who comes to Christ for salvation from both the guilt and power of sin can possibly want to continue sinning. The sinner identifies with Christ: our old sinful self was crucified with Christ so that sin might lose its power. We are ‘no longer slaves to sin’ (6:6NLT); and he considers himself ‘dead with Christ’ (6:8). There is a progression of thought in Chapter 6.

Vs. 1-14 considers the question already stated above: Shall we continue to sin in order that grace may flourish? _____

V. 15 asks a different question: Shall we sin because we are under grace? _____

For whatever reason we continue to sin: deliberate premeditation or lazy indifference, Paul reminds the reader that no man can serve two masters; we through Christ, are no longer servants of sin but slaves of God; therefore it is God whom we should obey. Faith recognizes the destructive power of sin.

(Matt. 6:24; Jn 8:34; 2 Pe 2:19)

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Obedience from the heart is the type of teaching Paul proclaimed which is the power of the Gospel. We have been delivered into His grace...which is the power to change.

Servants of God = practical righteousness = saved to serve

A heart knowledge of the truth and faith provides the grace to walk in new life. Union and identification with Christ frees us from the old nature that once controlled us. Our death is an accomplished fact in Christ Jesus. (Spiritual power flows into the soul by union with Christ, but that fact is not developed until Chapter 8). By faith we acknowledge and accept all that Christ has given us through our union with Him.

7: 1-25 The new life renders a new relationship to the law

7:1-6 _____

7:7-12 _____

7:13 _____

7:14-25 _____

The difficulty of this portion of the letter concerns whether Paul is speaking of a regenerate or an unregenerate person. Most of the expressions in vs. 7-13 can easily be taken as referring to the unregenerate, especially since the verbs are in the past tense. But can vs. 14-25 in the present tense refer to the unregenerate? Or is Paul describing the normal experience of a Christian?

Observe the position of chapter 7 as a whole. Sanctification is the topic of chapters 6 and 8. To expect anything but an incidental

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reference to the unregenerate state would be to break the continuity of the argument. The wider context of all Paul's epistles, and indeed the whole Bible, teaches that the Christian experiences a struggle with sin, whereas the unregenerate man is at ease in sin. Perhaps the unregenerate may have some twinges of conscience (1:32; 2:25), but since there is no spiritual life, no new strength, the conflict is extremely superficial (Ps. 73:4-12; 119:70; Mt. 13:13-15; Ro. 3:9-18).

Now the person spoken of in this chapter is inwardly inclined to good. Nearly every one of the last twelve verses emphasizes this in sharp contrast to the four references just listed. Here the person *hates* the evil he does, he *wants to do good*. He delights in the law of God after the inward man, and he thanks God for deliverance through Jesus Christ. These things are not true of the unregenerate.

The more sincere a Christian is and the more faithfully he tries to please God, the more conscious is he of the struggle. Thus the very occurrence of the struggle is evidence of his regeneration. (Cf. Ps. 38:4; 40:12; Is. 6:5; Mt. 26:41; 1 Co. 3:1-4)

Chapter 7 therefore enforces the teaching of the previous chapter (6:12,13,16) that sanctification is not, like justification, an instantaneous act. Sanctification is the life process of growing in grace through the Spirit, not the law (Ga. 5:16 - 26).

The main idea then of this chapter is that the law of God is good, spiritual and should be an object of delight. Nevertheless, as the law could not justify the sinner, neither can it of itself sanctify the Christian. The law shows man what God requires but it cannot give life, inclination, or the strength to fulfill it. Grace alone is our

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only hope. But is this grace sufficient? Chapter 8 answers this question.

8:1-27 The new life renders a new relationship to the Spirit

8:1-4 _____

8:5-17 _____

8:5-8 _____

8:9-11 _____

8:12-17 _____

8:18-25 _____

8:26-27 _____

Romans 8:1 is the conclusion of the thought of 7:25. *Because* God has delivered me from death the penalty of sin *therefore* there is no condemnation to them that are in Christ Jesus.

We are freed from the law (8:1-4). The law could not justify the sinner; it can only condemn him. But Christ did what the law could not do; and therefore its condemnation does not affect the believer. The Spirit of God dwells in the believer (8:5-11). Therefore, instead of being carnally minded, and at enmity with God, the believer is interested in the things of the Spirit. The work

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of the indwelling Spirit extends even to the resurrection of the mortal body.

We are children and heirs of God (8:12-17). The indwelling Spirit makes us children and enables us to address God as Father. When we think of God as Father, the Holy Spirit is witnessing *with* (not *to*) our spirit that we are God's children; and if children, then we must be heirs of God and joint heirs with Christ.

Affliction does not contradict these truths (8:18-28). Christ is the Son of God, and He *suffered*; if we *suffer* with Him, it confirms rather than refutes our sonship. These *sufferings* are not restricted to what people ordinarily call persecution. They include *all our earthly limitations and weaknesses, all our trials and burdens and our subjection to physical death*. In these *sufferings* we may groan and not know what to pray for; but the same indwelling Spirit is pleading for the believer in harmony with the will of God giving us confidence that everything works together for the good of those who love God and are called according to His purposes.

8:28-39 The new life renders a new certainty for the future

8:28-30 _____

8:31-39 _____

We have been predestinated to eternal life (8:28-30). The reasons for our assurance have been building up to a climax. They converge on the eternal purpose of God. God has a plan or purpose for history; this plan not only includes the 'big picture' but also every detail, for God works *all things* together; according to this divine purpose God has called or chosen them who now love Him. For those persons whom He foreknew or chose, He also

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predestinated to live a Christ filled life; and those whom He thus predestinated, He called; since they were effectually called, He justified them; those whom He justified, He will also glorify. There is in the progression no point at which an individual can *drop out*. Every one of each preceding class is included in each succeeding class. All the predestinated are justified. All the justified shall be glorified. This process from beginning to end is a work of God's grace, controlled by Him. It does not depend on *our working* all things out. He is committed to keeping his promises from beginning to end.

God is for us (8:31-34). He was so motivated to secure our salvation that He did not spare His own Son; it cannot be supposed that God would give His Son and hold back the lesser gifts of sanctification and glorification. God is in control. It is He who justified us; and that settles the matter. God's love is immutable: changeless, eternal, consistent, enduring (8:35-39). He has chosen to love us. Therefore nothing can separate us from the love of God that is in Christ Jesus our Lord.

Summary for Romans 6:1 – 8:39

Paul has provided extensive in depth teaching in these three chapters concerning the believer's new life in relationship to sin and the law through our identification with Christ in his death and the reality of a new life indwelt by the Holy Spirit as God's child. A life lived with the knowledge that we have an eternal purpose and future.

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ROMANS - Part 5 *God and Israel 9:1-11:36*

At the end of chapter 8 Paul establishes that God has a purpose and plan for to believer and that nothing would separate God's people from his love. This brings us to the subject of God's chosen people Israel.

9:1-29 God has hardened Israel

9:1-5 _____

9:6-13 _____

9:14-21 _____

9:22-29 _____

Paul naturally longed for the salvation of his own people; and he saw that rejection of Christ by the Jews and the justification of Gentiles by faith produced what seemed to be an illusion that the Word of God was of no effect. Had not the Jewish nation received the promises? Actually, no, they had not. The promises were not given to every physical descendants of Abraham as such. Ishmael was excluded in favour of Isaac. Esau also was excluded in favour of Jacob. These *exclusions* are inherent in the promise itself; that is *the choice is God's*.

Note well that God made a choice before the children had been born and before either of them had done any good or evil. This was to show that the *determining factor God's purpose*. Was God then *unjust* to choose Jacob, and not Esau, before they were born and apart from their works? Not at all!

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In the first place, it is not a question of justice, as if Jacob and Esau had some claim on God, but a matter of mercy and compassion. Furthermore, it was God's *prerogative* also to harden Pharaoh's heart for the purpose of displaying His power in him.

Is then God unjust in punishing the wicked, seeing that no one can possibly resist God's will? Not at all. No one has any right to find fault with God. *God is like a potter*. Out of the very same lump of clay He makes one vessel for honour and another for dishonour. It is ridiculous to suppose that the clay can dictate to the potter.

God therefore designated certain vessels for destruction in order to make known the riches of His glory on the vessels of mercy that He prepared unto glory. These vessels of mercy include some Gentiles and exclude some Jews. The distinguishing factor between the two groups is faith in Christ. Today, we see many people who call themselves 'Christians' yet like the Jews of old, trust in their own works of righteousness. Christ becomes a stone of stumbling and a rock of offense to the religious person, whether Jew or Gentile.

9:30-10:21 Israel is responsible for its present state

9:30-33 _____

10:1-15 _____

1-10 _____

11 -15 _____

10:16-21 _____

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Nevertheless, Paul naturally desires the salvation of the Jews. Unfortunately, many are ignorant of the *incarnation* and the *resurrection* though Moses prophesied of the Messiah, and their zeal is centered in numerous works. The righteousness of faith, on the other hand, comes simply by the acceptance of the Gospel. Now, the Gospel briefly is this:

If you confess with your mouth that Jesus is Lord, Adonai, the Jehovah of the Old Testament, and sincerely believe in His resurrection from the dead, you will be saved.

This applies to Jew and Gentile alike. But faith or belief in this Gospel depends on *hearing* it; and this presupposes preaching; and this requires the dispatch of missionaries and evangelists to all nations. It is important to note that the first missionaries were Jews. According to Paul the Jews of his day indeed heard the Gospel but did not believe the report; therefore God was provoking and angering them by choosing the Gentiles.

11:1-36 Israel's hardening is not final

11:1-10 _____

11:11-16 _____

11:17-24 _____

11:25-32 _____

11:33-36 _____

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Has God then cast away His people forever? Not at all. First, His people, in the sense of those individuals whom He foreknew, have not been cast away. This does not include all Jews. For as it was in the time of Elijah, so now a remnant remains. God calls us by His grace, not on the basis of our works, so that while the remnant obtain grace, the rest are blinded. God gave them over to the *spirit of slumber*. They were made unresponsive as the scriptures state in Deut 29:4, ‘God has put them into a deep sleep. To this very day he has shut their eyes so they do not see, and closed their ears so they do not hear.’ (Rom 11:8) This was in order to bring salvation to the Gentiles. In another sense God will not cast off His people. The Jews as a race still figure in God’s plan and they will have a glorious future. For if the impoverishment of the Jews in the first century enriched the Gentiles how much more will the return of the Jews in the future produce greater blessings to the world. It will be like life from the dead!

Paul uses the olive tree to illustrate the history of Israel and the Church. Some of its original and natural branches were broken off so that branches from a wild olive tree could be grafted in. This, of course, is no compliment or ground for boasting by Gentile believers who represent the wild olive branches.

If God did not spare the natural branches because of their unbelief, the Gentiles should take heed lest God *not spare* them also. Furthermore, if God has grafted in wild branches (Gentiles) is it not all the more certain that He will graft back the natural branches at some future date?

The blindness of the Jews is to continue until ‘*the fullness of the Gentiles*’ or the completed number of Gentiles receive Christ. This fullness may indicate a time when the great majority of Gentiles then living shall have been converted or it might possibly

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refer to a time when all the Gentiles whom God has chosen for salvation, even though not a majority, have been saved and God will save no more. At any rate, when this fullness occurs, then the great majority of the Jews shall be saved also. This ultimate conversion of the Jews was prophesied in the Old Testament (Isa. 59:20-21).

Oh, what a wonderful God we have! How great are his riches and wisdom and knowledge! How impossible it is for us to understand his decisions and his methods! For who can know what the Lord is thinking? Who knows enough to be his counselor? And who could ever give him so much that he would have to pay it back? For everything comes from him; everything exists by his power and is intended for his glory. To God be the glory forevermore. Amen. (Rom 11:33-36)

Summary of Part 5 - Romans 9 –11

These three important chapters form a parenthesis within the letter. The apostle Paul addresses the subject of Israel. The Lord is sovereign in all his ways especially in relationship to Israel's rejection of the Gospel message and its reception by the Gentiles. The truth Paul stresses is that in spite of Israel's unresponsiveness God remains faithful to Israel and her future promises to produce even greater blessings to the world.

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ROMANS - Part 6 *Faithfulness in our Conduct* *12:1-15:13*

In this portion of the letter, with the main exposition of doctrine completed, Paul here turns to a series of directions for everyday living. There are some coherent paragraphs in these four chapters but there are many passages which are merely lists of successive items.

12:1-2 Faithful to God

12:3-8 Faithful to the Church

12:9-21 Faithful to others

First comes a general exhortation to be faithful to God by presenting ourselves as living sacrifices. Such service is intelligent worship. We are transformed by the renewing of our minds. Let God transform you into a new person by changing the way you think rather than allowing ourselves to copy the behaviour and

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customs of this world. When we allow God to change our thinking then we are able to understand what God wants us to do.

Then Paul clearly shows that each person has *his/her particular function in the church*. There are many members of the one body and God has given to them different measures of faith. Some are called to prophesy, others are called to minister, to teach, to exhort, or to administer. Each should perform his office with simplicity, diligence, and cheerfulness, remembering that they are all members of the one body.

The virtues which are to be exemplified in this service, and which indeed apply beyond the strict confines of the church body to people everywhere are: love, zeal, hope, patience, and hospitality. Humility should replace conceit. Peace should be sought rather than vengeance.

‘Don’t let evil get the best of you, but conquer evil by doing good.’
(Rom 12:21 NLT)

13:1-7 Faithful to the state

Government is not merely a human invention; it is ordained of God for the good of the governed; a Christian is obliged to obey the laws, not only from fear of civil penalties, but chiefly for conscience toward God. The employment of the sword and the collection of taxes are, briefly, the two chief functions of the state. By the term ‘sword,’ Paul means the penalties of disobedience against society, including capital punishment, and doubtless war as well.

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From this passage James the first of England and other absolute monarchs argued for the divine right of kings, and some theologians have concurred that subjects must invariably submit. John Calvin and John Knox, on the contrary, pointed out that rulers also have obligations, and when they fail to discharge their obligations, they may be disobeyed and even replaced. Peter (Acts 5:29) said, “We ought to obey God rather than men.” The midwives of Egypt (Ex 1:17) and Moses’ parents also (Ex 2:3) disobeyed Pharaoh. If then government is ordained of God, it would seem reasonable that it has no authority contrary to God’s commands. But in all ordinary cases, and this is most of the time, a Christian should obey the law.

13: 8-10 Faithful through love

The debt of love is a debt we can never finish paying. If we love our neighbour then we fulfill all the requirements of God’s law. Love does no wrong to anyone, so love satisfies all of God’s requirements.

13:11-14 Faithful because the end is near

Another reason for right living is that time is running out. Wake up for the coming of salvation will soon be here. Do not live in darkness and get rid of evil activities and deeds just like you throw

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away dirty rags. Clothe yourselves with the armour of right living. We are people living in the light. We are decent and true not participating in wild parties, immoral activities, etc. The Lord Jesus controls our lives.

14:1-15:13 Faithful in the midst of differences

14:1- 12 _____

14:13-23 _____

15:1-13 _____

1-6 _____

7-12 _____

13 _____

Some people are weak in faith. They are conscientiously opposed to eating certain foods, or insist on setting certain days aside as 'holy' days. Such persons should be received, however, the weak and superstitious Christian does not set the standards for Christian conduct. It is not their prerogative but God's to judge the actions of the more mature Christian. Both groups are trying to serve the Lord, and all shall stand before the judgment seat of God. Each individual therefore must personally assume his responsibilities as he sees them.

Although it is the weaker group that is apt to be critical and cause friction, it rests upon those who are stronger in the faith to diminish the friction by a policy of accommodation. Eating pork for example is a matter of personal preference and not a sin, but

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precisely because of this it does not constitute what the Kingdom of God is about: it consists of righteousness, peace, and joy in the Holy Ghost. Therefore if such conduct in any form causes a weaker Christian to violate his conscience, the stronger Christian though he may allow these things on other occasions, is obliged to forego them in such circumstances. For the violation of the conscience consists of doing what one believes is wrong and is a sin that God condemns. No one should lead a weaker Christian into this sin.

The opening verses of chapter 15 confirm and enforce the duties just enjoined partly by an appeal to the example of Christ. We should try to please our neighbour, when it is to his good, for Christ pleased not Himself. Christ also received us, and therefore we too should receive the weak in faith.

Accept each other just as Christ has accepted you; then God will be glorified. Remember that Christ came as a servant to the Jews to show everyone that God is true to the promises he made to Abraham and the other ancestors. Jesus came so that the Gentiles might also give glory to God for his mercies to them. Praise His name! (Ps 18:49; Deut 32:43; Ps 117:1)

Summary of Part 6 - Romans 12-15:13

The first eight chapters of Romans provide a theological exposition explaining the Gospel of righteousness through faith and its power to transform lives. It is the most comprehensive description of Christian doctrine. Following the three chapters on the subject of Israel Paul turns to a series of practical directives for living the Spirit-filled.

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ROMANS - Part 7 *Paul's Closing Remarks* *15:14-16:27*

In closing Paul shares the vision he has to take the Gospel to new unevangelized territory along with some personal goals and a warning. He recognizes by name many other servants, friends and companions in the Gospel and ends with a benediction.

15:14-21 Paul's purpose for writing

The work of Christ brings to Paul's mind the calling of the Gentiles, and this introduces Paul's missionary ambitions. He has been particularly anxious to preach the Gospel in places where the name of Christ has never been heard, rather than where a church has already been started by someone else. This aim of starting new churches in unevangelized territory is the reason why Paul has not been able to visit Rome.

15:22-33 Paul's future plans

Fortunately, his work in Greece is about finished and he can think of taking the Gospel to Spain. This will give him the desired opportunity of visiting the imperial city and enjoying the fellowship of the believers there in Rome. First however, he must

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deliver to the poverty stricken saints in Jerusalem the relief money that the Greeks have so generously contributed. Then he plans to travel to Spain. He asks the Roman Christians to pray for his safety during his stay in Jerusalem, for there were a number of people wanting to arrest him. Also he was concerned that the Christians might not be willing to receive the donation he was bringing them.

16: 1-2 In praise of Phoebe

In his travels, Paul had met multitudes of people. A number of his converts, for one reason or another, had gone to Rome. Therefore Paul sends greetings to more than two dozen saints by name. Phoebe is a deaconess in the church in Cenchrea, and apparently is to carry the letter and is commended by Paul as one worthy of high honour. She has helped many in need including the apostle Paul.

16:3-16 Greetings

Greetings to various people included Priscilla and Aquila, who hazarded their lives for Paul, and who had put their house in Rome at the disposal of the church for one of its particular congregations.

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16:17-20 Paul warns against false teachers

In conclusion, Paul warns the Romans to avoid those who deviate from the doctrine that has been taught. They are to watch out for people who cause division and upset people's faith by teaching things that are contrary to what has been taught. Stay away from them! Such people are not serving Christ our Lord; they are serving their own personal interests...they deceive innocent people.

16:21-24 Paul's companions

Paul lists several of his associates and their salutations, greetings and good wishes.

16:25-27 Benediction

God is able to make you strong just as the Good News says. It is the message about Jesus Christ and his plan for you Gentiles, a plan kept secret from the beginning of time. Now, as the prophets

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foretold and as the eternal God has commanded, this message is made known to all Gentiles everywhere, so that they might believe and obey Christ.

Summary of Part 7–15:14-16:27

Paul concludes this important letter addressing several points: his purpose for writing, future plans, commendation of Phoebe, greetings to and from different believers, warning about false teachers and a closing benediction.

THE ROMANS' ROAD

Romans 3:10

As it is written, there is none righteous, not even one.

Romans 3:23

For all have sinned, and fall short of the glory of God.

Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin and so death spread to all men, because all sinned.

Romans 6:23

For the wages of sin is death but the free gift of God is eternal life in Jesus Christ our Lord.

Romans 5:8

But God demonstrates his own love toward us, in that while we were yet sinners, Christ died for us.

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Romans 10:9-10

That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you shall be saved. For with the heart man believes resulting in righteousness; and with the mouth confession resulting in salvation.

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¹Don Richardson, *Eternity in Their Hearts*, (Ventura, California: Regal Books, 1981). 77.

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ROMANS

THE LETTER TO THE ROMANS

Answer Key

Teacher's Supplement Notes Project L.A.M.B.S.

BLUE PRINT OF ROMANS

1: 1 - 17 Paul is called as an apostle to preach the Gospel of the righteousness of God through faith in Christ

- 1:1-7 Salutation
- 1:8-13 Paul desires to help strengthen the Gentile Church
- 1: 14-17 Paul is eager and obligated to preach the Gospel
 - 14-15 eager and obligated to preach
 - 16-17 the Gospel is the power of God

Key Verses: Romans 1:16,17

The Gospel alone reveals the righteousness of God. This is obtained by faith. Faith not works credits righteousness to man (Rom 4:5). *'From faith to faith'* (out of faith) describes righteousness entirely by faith from start to finish. Paul quotes Old Testament Scripture to show the Judaizers (*a group that insisted Gentile converts keep the requirements of the law*) that he is not inventing some new teaching. As in Habakkuk's day men today must live by faith. The Gospel reveals God's plan of salvation and

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how we may be made qualified for eternal life. God has an eternal plan for each one of us.

Part 2 PEOPLE NEED GOD'S RIGHTEOUSNESS

1:18-3:20

1:18-32 Condemnation of the Gentiles

God gives people over to the progress of sin

1:18-23 The ungodly are without excuse

18-20 God's attributes are evident

21-23 People refuse to honour God

1:24-25 God gives them over to lust

1:26-27 God gives them over to degrading passions

1:28-32 God gives them over to a depraved mind

2:1-16 Condemnation of the Jews

God judges sin

2:1-5 God's judgments are inescapable

2:6-10 God's judgments are according to works

2:11-16 God's judgments are impartial

2:17 - 3:8 Condemnation of external religion

God views an outward observance of the law alone as insufficient

2:17-24 Religious hypocrisy blasphemes God

2:25-3:2 Religion from the heart (inward) is of value

3:3-3:8 Religious unbelief magnifies God's faithfulness

3:9-20 Condemnation of all men

God's conclusion is that everyone is under sin

3:9-18 No one seeks God

3:19-20 No one is justified under the law

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Part 3 GOD IMPUTES RIGHTEOUSNESS TO PEOPLE

3:21-5:21

3:21-26 **The work of Christ reveals the righteousness of God**

3:27-30 **The work of Christ leaves no room for man to boast**

3:31-4:25 **The work of Christ establishes the Scriptures**

3:31-4:8 Abraham was justified by faith

4:9-4:12 Justification is apart from
circumcision

4:13-4:17 Heirship is based on faith

4:18-4:25 Our faith is like Abraham's faith

5:1-21 **The work of Christ results in reconciliation to God**

5:1-5 Reconciliation results in hope

5:6-11 Reconciliation is based on Christ's
death for us

5:12-14 Spiritual death is passed to all on
account of Adam's sin

5:15-21 Spiritual life passes to many on
account of Christ's obedience

Part 4 NEW LIFE IN CHRIST 6:1-8:39

6:1-23 **The new life renders a new relationship to sin**

6:1-11 The new life is dead to sin

6:12-14 Sin is no longer master

6:15-23 Our new master is righteousness

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7:1-25 The new life renders a new relationship to the law

- 7:1-6 The reign of law is seen in an analogy of marriage
- 7:7-12 The law is not sin
- 7:13 The law does not cause death
- 7:14-25 The law causes conflict

8:1-27 The new life renders a new relationship to the Spirit

- 8:1-4 The Spirit sets us free
- 8:5-17 The Spirit is evidence of new life within

5-8 The Spirit changes our thinking

9-11 The Spirit promises life

12-17 The Spirit speaks to our hearts

- 8:18-25 The Spirit gives us a longing for the future
- 8:26-27 The Spirit intercedes for us

8:28-39 The new life renders a new certainty

- 8:28-30 His plan for us is certain
- 8:31-39 His love for us is certain

Part 5 GOD IS FAITHFUL TO ISRAEL 9:1-11:36

9:1-29 God has hardened Israel

- 9:1-5 God's Word seems to have failed
- 9:6-13 Israel's hardening does not mean God's promises have failed
- 9:14-21 God does as He pleases
- 9:22-29 God has reasons for his choice

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- 9:30-10:21 Israel is responsible for its present state**
9:30-33 In pursuit of righteousness, Israel stumbled
10:1-15 Righteousness is by faith alone
1-10 Righteousness is by faith
11-15 Righteousness is for all who believe
10:16 – 21 Israel has adequate proof in Scripture
- 11:1-36 Israel's hardening is not final**
11:1-10 God has graciously preserved a remnant
11:11-16 Israel's rejection resulted in Gentile salvation
11:17-24 Gentile salvation is no reason to boast
11:25-32 Israel will be saved
11:33-36 God's wisdom is inscrutable

Part 6 FAITHFULNESS IN OUR CONDUCT 12:1-15:13

(Teacher: You can highlight from these passages truths that speak to your heart or points observed through discussion with your students. The lines are provided for recording your insights)

- 12:1-2 Faithful to God**
- 12:3- 8 Faithful to the Church**
- 12:9-21 Faithful to others**
- 13:1-7 Faithful to the state**

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- 13:8-10** Faithful through love
- 13:11-14** Faithful because the end is near
- 14:1-15:13** Faithful in the midst of differences
14:1-12 Each person is responsible to God
14:13-23 Walk according to love
15:1-13 Glorify God with one voice
1-6 Do not please yourself
7-13 Fulfill your calling

Part 7 PAUL'S CLOSING REMARKS TO THE ROMAN BELIEVERS 15:14-16:27

(The lines are for making your own observations)

- 15:14-21** Paul's purpose for writing
- 15:22-33** Paul's future plans
- 16:1-2** Commendation of Phoebe
- 16:3-16** Greetings
- 16:17-20** Paul warns against false teachers
- 16:21-24** Paul's companions
- 16:25-27** Benediction

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Roman's Outline in Kachin

Please note: These notes are how this course was taught by Zau Sam and Hkaw Win to the students of Lambs in Myitkyina, July 3, 2009.

Outline of the Book: (*Roma Laika hpe daw sanit garan nna chye na mai nga ai.*)

Part 1 Paul's introduction and theme. (1:1-17)

Daw 1 (*Kasa Pawlu a ga nhpaw hte yaw shada lam gabaw*)

Part 2 People need God's righteousness. (1:18-3:20)

Daw 2 (*Karai Kasang a dinghpring ai lam hpe masha ni lu la ra ai.*)

Part 3 God imputes righteousness to people. (3:21-5:21)

Daw 3 (*Karai Kasang gaw dinghpring ai lam hpe masha ni lu la na matu galaw ya nga ai.*)

Part 4 New life in Christ. (6:1-8:39)

Daw 4 (*Hkristu hta sak hkrung lam ningnan.*)

Part 5 God and Israel. (9:1-11:36)

Daw 5 (*Karai Kasang hte Israela myu masha ni.*)

Part 6 Faithfulness in our conduct. (12:1-15:13)

Daw 6 (*Anhte a sak hkrung lam hta makam masham ngang grin ai.*)

Part 7 Paul closing remarks. (15:14-16:27)

Daw 7 (*Kasa Pawlu a ga hpungdim.*)

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Introduction (*Ga Nhpaw*)

Back ground (*Shingdu labau*)

- (a)
- 4 house Churches. (*Nta hta nawku ai hpung mali ram re.*)
 - not known who founded Churches in Rome. (*Roma mare na nawku hpung ni hpe kadai woi hpang wa ai nchye lu ai.*)

 - world wide reputation. (*Shanhthe a kamsham ai gaw mungkan ting chyam hkra kajai gumhkawng wa sai. 1:8*)

 - Gentiles saved by faith in Christ. (*Hkristu hpe kam sham ai hte sha jasam amyau ni hkye hkrang la hkrum lu ai.*)

 - Paul is the author of the book.
(*Roma laika hpe Kasa Pawlu ka ai re.*)

 - Written around 57 - AD from city of Corinth.
(*AD - 57 ram hta Korinhtu mare e ka ai.*)

 - 10 years later the Church in Rome is under great persecution.
(*10 ning na ai hpang Roma mare na nawku hpung ni hta zingri zingrat ai lam byin pru wa ai*)

 - challenges between Jew & Gentiles.
(*Yuda ni hte jasam ni a lapran ningdat ai lam pru wa ai.*)

 - Temple Destroyed 70-AD
(*AD-70 hta Nawku htingnu jahten kau ya ai*)
- (b) Roman was written to the Gentiles. It was like a Gentile's Theological text book.

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(Roma laika gaw kaga maigan amyu masha ni hpe grau mahta nna ka ai re.)

Goal: Righteousness comes by faith in Jesus Christ.

Yaw shada lam pandung: Yesu Hkristu hpe kam sham ai hte sha dinghpring ai lam hpe lu la ai.

(c) Jewish People <i>(Yuda masha)</i>	Gentile People <i>(maigan masha)</i>
-law <i>(tara)</i> -works <i>(magam bungli)</i> -circumcision <i>(matu kadoi hkam)</i> -covenant <i>(ga shaka)</i> -O.T <i>(Ga shaka dingsa)</i> -chosen <i>(lata la ai)</i> -branch <i>(lakung)</i>	-faith <i>(makam masham)</i> -grace <i>(chyeju)</i> -uncircumcision <i>(matu kadoi n hkam)</i> -promise <i>(ga sadi)</i> -Gospel <i>(Kabu gara shiga)</i> -called <i>(shaga ai)</i> -wild branch <i>(tsanlun chyalam)</i>

(d) Theological Themes; *(Karai masa gasi ni)*

sin	<i>(Yubak mara)</i>
salvation	<i>(hkye hkrang la ai lam)</i>
grace	<i>(chyeju)</i>
faith	<i>(makam masham)</i>
righteousness	<i>(dinghpring ai lam)</i>
justification	<i>(tengman dinghpring ai)</i>
redemption	<i>(hkye mawai shaw la ai lam)</i>
sanctification	<i>(jasan jaseng shachyoi shapra ai)</i>
death	<i>(si ai)</i>
resurrection	<i>(bai hkrung rawt wa ai lam)</i>
glorification	<i>(shagrau sha-a, shakawn kungdawn ai)</i>
atonement	<i>(htingrai htingrat ai)</i>

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Part 1

Paul's introduction and theme. (1:1-17) key verses 1:16-17
(*Kasa Pawlu a ga nhpaw hte yaw shada lam gabaw*)

(1:1-7) Salutation / Greeting (*shakram ga*)

-thanksgiving & prayers. (*chyeju dum ai lam hte akyu hpyi ya ai lam*)

-Apostolic calling (1:5) (*Karai Kasang, Pawlu hpe kasa langai hku shaga la ai lam*)

(1:8-13) Paul desires to help strengthen the Gentile Church
(*Maigan amyu masha ni a nawku hpung hpe shangang shakang karum mayu ai.*)

(1:14-17) Paul is eager and obligated to preach the Gospel.

(*Kasa Pawlu gaw Kabu gara shiga hpe hkaw tsun na myit sharawng ai, lit nga ai hku hkam la ai.*)

(1:14-15) eager and obligated (*myit katu ai hte lit nga ai.*)

(1:16-17) The Gospel is the power of God.

(*Karai Kasang a atsam hte hpring ai kabu gara shiga.*)

Highlights or key words (1:1-17)

(*A hkyak madung ga si ni*)

	Eng	Jinghpaw
- called (<i>shaga</i>)	v1, 3, 6	v3, 6
- Gospel (<i>kabu gara shiga</i>)	v1	v2
- promise / pledge (<i>ga sadi</i>)	v2	

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- power (<i>a tsam</i>)	v2	
- resurrection (<i>bai hkrung rawt ai</i>)	v4	v4
- faith (<i>makam masham</i>)	v4	v4
- obedience (<i>madat mara lam</i>)	v5	v5
- grace (<i>chyeju</i>)	v5	v5
- peace (<i>ngwi pyaw ai</i>)	v5, 7	v5, 7
- Father (<i>Kawa Karai Kasang</i>)	v7	v7
- Son (<i>Kasha Madu Yesu Hkristu</i>)	v7	v7
- Gospel (<i>kabu gara shiga</i>)	v10	v10
- righteousness (<i>dinghpring ai</i>)	v15, 16	v15, 16
- salvation (<i>hkye hkrang la ai</i>)	v16	v16
- gift (<i>kumhpa</i>)	v11	
- establish (<i>bai gaw gap ai</i>)	v11	
- preach (<i>hkaw tsun ai</i>)	v15	
- fruit (<i>a si</i>)	v13	

Summary (1:1-17) (*Ga ginchyum*)

1) Jesus as the descendent of David (<i>Yesu gaw Dawi a aru arat na re</i>)	v3	v4
2) Christ humanity and diety / God / man (<i>Hkristu gaw Karai Kasang a kasha mung re, masha a aru arat na mung re.</i>)	v4	v3
3) resurrection proves that Jesus is truly the Son of God. (<i>Bai hkrung rawt wa ai a majaw Yesu gaw Karai Kasang a kasha re.</i>)	v4	

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Part 2

People need God's Righteousness. (1:18-3:20)

(Karai Kasang a dinghpring ai lam hpe masha ni lu la ra ai.)

(1:18-32) Condemnation of the Gentiles.

(Maigan amy masha ni hpe daw dan ai lam.)

(1:18-23) The ungodly are without excuse.

(Karai Kasang hpe n hkap la ai ni a matu hkyem sa jaw na lam n nga.)

(1:18-20) God's attributes are evident.

(Karai Kasang a hpung shingkang gaw sakse ni re.)

(1:21-23) People refused to honour God.

(Karai Kasang hpe hkungga na, masat na ninghkap ai.)

(1:24-25) God gives them over to lust.

(Karai Kasang gaw shanhte hpe awu asin re ai, ngang kayut re ai de du mat wa mu ga nawng kau ai.)

(1:26-27) God gives them over to degrading passions.

(Karai Kasang gaw shanhte hpe kaya kahpa, ngang kayut ai de nawng kau wu ai.)

(1:28-32) God gives them over to a depraved mind.

(Karai Kasang gaw shanhte hpe tuk shamak ai myit hta nawng kau wu ai.)

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- (1) Not thankful and did not praise or honouring God.
(*Karai Kasang hpe chyeju nchye dum ai, shakawn kungdawn hkungga ai lam n nga ai.*)
- (2) Result was a downward spiral into sin & destruction.
(*Mahtai gaw hten run ai hte yubak ngu ai de grau sung sung lup shang mat wa ai.*)
- (3) Conclusion - they need the Gospel.
(*Ginchyum gaw kabu gara shiga hpe shanhte ra nga ai.*)

(1:29-31) all sin is equal in God's eyes.

(*Karai Kasang a myi hta yubak yawng gaw maren sha re.*)

(a) Condemnation of the Gentiles. (1:18-32)

(*Maigan amyu masha ni hpe dawdan ai lam*)

- Eternity in their heart (Ecc 3:11)
- Story of the "Lost Book"
- (*Shanhte a myit masin kata na htani htana asak a lam*)
- (*mat mat ai laika buk a lam*)

God (*Karai Kasang*)

- Karai** - Supreme being (*Ngang grin ai, arawng aya kaba dik ai wa*)
- creator (*hpan da ai wa*)
 - self existing (*Tinang hkum tinang sha nga pra ai*)

- Kasang**- disengaged (*lam shagu hta lawt lu ai wa, hpa hte mung matut ai lam n nga ai*)
- free from impediment (*yubak mara hte nseng ai wa*)

Wa - Father (*Wa*)

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(b) Condemnation of the Jews. (2:1-16)

(Yuda a myu masha ni hpe dawdan ai lam)

(2:1-5) God's judgements are inescapable.

(Karai Kasang a jeyang ai kaw na lawt lu na lam n nga ai.)

(2:6-10) God's judgements are according to works.

(Karai Kasang a jeyang ai gaw magam bungli hta hkan ai.)

(2:11-16) God's judgements are impartial.

(Karai Kasang a jeyang ai gaw madang n ging hka ai.)

(c) Condemnation of external religion. (2:17-3:8)

(Nawku hpung shinggan kaw na ni hpe dawdan ai lam.)

(2:17-24) Religious hypocrisy blaspheme God.

(Makam masham hpyi hpun ai ni, Karai Kasang hpe jahpoi ai.)

- more privilege mean more responsibilities

(ahkaw ahkang lu wa magang, lit la ra ai lam kaba wa magang.)

(2:25-3:2) Religion from the heart (inward) is of value.

(myit masin kata na tara hpe shadik shatup ai gaw grau manu dan ai.)

(3:3-8) Religious unbelief magnifies God's faithfulness.

(Nkam nsham ai lam gaw Karai Kasang a dinghpring ai lam hpe n shadan dan lu ai)

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(d) Condemnation of all men. (3:9-20)

(Shinggyim masha yawng jeyang daw dan ai hkrum na)

(3:9-18) No one seeks God.

(Karai Kasang hpe kadai mung n tam ai.)

(3:19-20) No one is justified under the law.

(Jep ai tara a n pu hta kadai mung jeyang ai kaw na lawt lu na lam n nga ai.)

law (*tara*)

hopelessness (*myit mada shara n nga*)

sinner (*yubak galaw ai wa*)

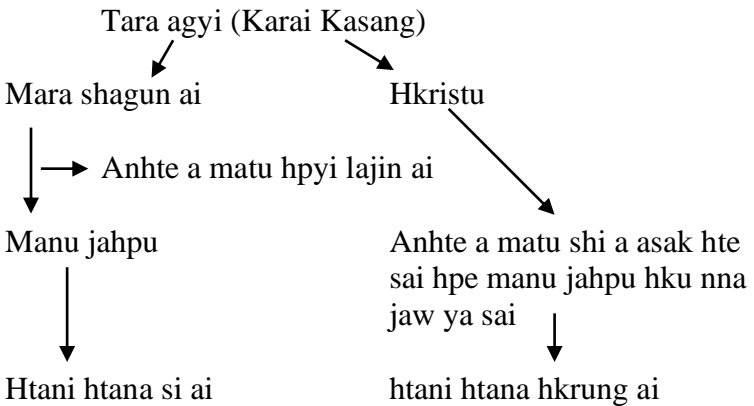
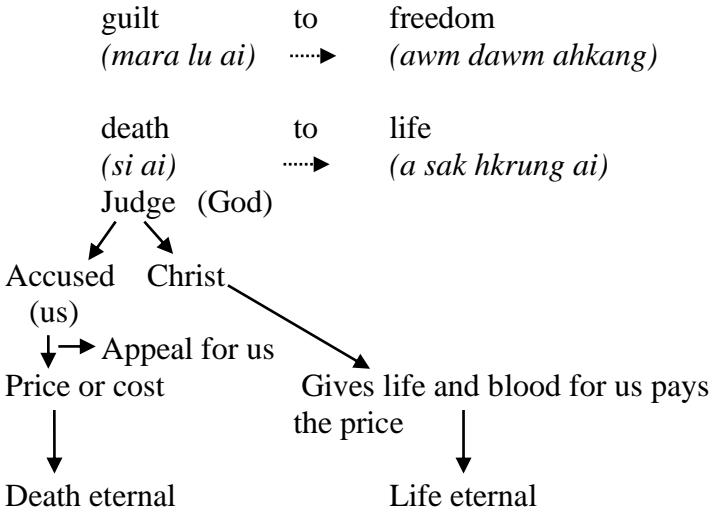
redeemer (*hkye mawai shaw la ai wa*)

Conclusion (*Ga hpungdim*)

- no excuse (*hkyem sa jaw na lam n nga ai*)
- all sinners (*yubak shinggyim masha hkrai re*)
- all face judgement & eternal death (*shinggyim masha shagu tara jeyang ai hte htani htana si ai ngu ai de du na*)

- all condemned → Bad → Good → Religious
yawng daw dan → *n kaja ai* → *kaja ai* → *makam*
hkrum na → *hkrum na* → *hkrum na* → *masham*
→ *hte seng ai*

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Christ redeemer (*Hkristu gaw anhte hpe hkye mawai shaw la ai wa*)

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b) The work of Christ leaves no room for man to boast about his own righteousness. (3:27-30)

(Hkristu galaw ai magam bungli hta lai nna, masha a dinghpring ai lam hta gumrawng shara n nga ai.)

c) The work of Christ establishes Scriptures. (3:31-4:25)

(Hkristu galaw na magam bungli gaw Chyum mungga kata hta moi kaw na nga chyalu re.)

(3:31-4:8) Abram was justified by faith.

(Abraham gaw makam masham a majaw dinghpring ai hpe lu la ai.)

(4:9-12) Justification is apart from circumcision.

(Teng man dinghpring ai lam hpe lu la ai gaw, matu gadoi ai a majaw nrai nga ai.)

(4:13-17) Becoming an heir is based on faith.

(Sali wunli hkam la lu na gaw makam masham hta npawt re.)

(4:18-25) Our faith is like Abraham's faith.

(Anhthe a makam gaw Abraham a makam zawn rai ra ai.)

Faith (*makam*)

Promise (*ga sadi*)

Grace (*chyeju*)

*Justified

-

God's justice has been satisfied through Christ substitutionary death (blood).

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- Tengman shangun* - *Anhte a yubak mara a matu Hkristu malai tai nna sai hkaw si hkam ya ai hpe Karai Kasang myit dik ya ai hte anhte hpe teng man wa shangun ai.*
- *Redemption - Releasing from bondage by payment with a price.
- Hkye mawai shaw* - *Yubak a gyit hkan da ai kaw nna, la ai. jahpu manu jaw ya let, hkye mawai shaw la ai.*
- *Faith - believing - accepting the unknown
Makam masham - *kam sham ai - nmu nchye ai hpe hkap la ai.*
- confidence (*kam ai*), trust (*kam ai*), assurance (*teng ai*)
- *Grace - God's unmerited favour and mercy
Cheju - *Karai Kasang a shadawn nlu ai tsawra matsan dum lama myit*
- *Peace - union - harmony - One with God
Ngwi pyaw ai - *Karai Kasang hte langai sha (rau sha).*

The power to change (*galai shai lu ai atsam*)

(5:1-21) The work of Christ results in reconciliation to God.

(Hkristu galaw ai magam bungli a mahtai gaw Karai Kasang hte yubak shinggyim masha ni a lapran hta htingrai htingrat mahku mara ya ai.)

(5:1-5) Reconciliation results in hope.

(Hkristu a mahku mara ai lam a mahtai gaw myit mada shara lu na matu re.)

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(5:6-11) Reconciliation is based on Christ's death for us.

(Mahku mara ai lam a npawt gaw Hkristu anhte a matu si hkam ya ai.)

(5:12-14) Spiritual death is passed to all due to Adam's sin.

(A dam a yubak majaw wenyi si ai lam gaw mungkan ga de shang wa ai.)

(5:15-21) Spiritual life passed to many because of Christ's obedience.

(Hkristu a madat mara ai a majaw anhte yawng wenyi asak hpe bai lu la ai.)

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Part 4

New Life in Christ. (6:1-8:39)

(Hkristu hta sak hkrung lam ningnan.)

(6:1-23) The new life renders a new relationship to sin.

(Sak hkrung lam ningnan hta yubak mara hte gara hku matut mahkai na.)

(6:1-11) The new life is dead to sin.

(Sak hkrung lam nnan gaw, yubak mara hpe dang manga kau lu ai atsam nga ai.)

(6:12-14) Sin is no longer master.

(Yubak mara gaw na a madu nrai sai.)

(6:15-23) Our new master is righteousness.

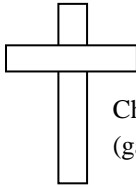
(Anhte a madu nnan gaw dinghpring ai lam re.)

- Key words:
- righteousness (*dinghpring ai lam*) (6:13)
(ahkyak ga si ni)
 - grace (*chyeju*) (6:15)
 - obedience (*madat mara ai*) (6:16 - 17)
 - sanctification (6:19,22)
(jasan jaseng shachyoi shapra ai)
 - sin (*yubak mara*) (6:23)

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Before: (*shawng e*)

Live to sin (*yubak kaw sak hkrung hkawm sa ai*)
sin my master (*yubak gaw nye a madu*)



Change
(*galai shai ai*)

Change comes through Christ
Jesus as Saviour & Lord
(*Galai shai ai lam gaw Yesu
Hkristu hpe hkye la ai wa
Madu ngu nna hkap la
kamsham ai lam re.*)

Dead to sin (*yubak a majaw si htum mat na.*)

After: (*Hpang e*)

Righteousness is master (*dinghpring ai gaw anhte a Madu tai wa
ai*)

How? Holy spirit power (*Chyoi pra wenyi a atsam hte*)

Justification - one time - by Christ - blood
tengman - kalang - Hkristu a - shi sai hte
dinghpring ai mi sha jaw e

Salvation - event of Change
(*hkyehkrang la hkrum ai*) (*galai shai ai mabyin*)

Sanctification - process of time - battle ground - walking out our
faith

shachyoi - matut manoi - majan pa - makam masham
shapra ya ai byin ai hta hkawm nga ra
ai

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Head & heart (*Bawnu hte myit masin*)

(7:1-25) The new life renders a new relationship to the law.

(*Sak hkrung lam ningnan hta jep ai tara hte gara hku matut mahkai lam galaw na.*)

(7:1-6) The reign of law is seen in an analogy of marriage.

(*Jep ai tara hpe hkungran ai hku nna ga shadawn madun da ai.*)

(7:7-12) The law is not sin. (*Jep ai tara gaw yubak mara nre.*)

- disobedience (*n madat mara ai mahtang she mara re.*)

(7:13) The law does not cause death.

(*Jep ai tara gaw si ai lam hpe n shabyin.*)

(7:14-25) The law causes conflict.

(*Jep ai tara gaw mahkang ni hpe shabyin.*)

right or wrong
jaw (sh) n jaw

(8:1-27) The new life renders a new relationship to the Spirit.

(*A sak hkrung lam ningnan hta Chyoipra wenyi hte gara hku matut mahkai na.*)

(8:1-4) The Spirit sets us free.

(*Chyoipra Wenyi gaw lawt lu ai lam hpe jaw ya ai.*)

(8:5-17) The Spirit is evidence of a new life within.

(*Sak hkrung lam ningnan hta Chyoipra wenyi galaw*

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ya ai sakse gaw, na a sak hkrung lam hpe galai shai ai re.)

(8:5-8) The Spirit changes our thinking.

(Chyoipra wenyi gaw anhte a myit mang ai lam hpe galai shai ya lu ai.)

(8:9-11) The Spirit promises life.

(Chyoipra wenyi gaw asak hpe jaw ya lu ai lam ga sadi jaw ai.)

(8:12-17) The Spirit speaks to our heart.

(Chyoipra wenyi gaw anhte a myit masin hpe lam madun ya ai.)

Father - adoption - putting to death - lead by the Spirit.
Kawa - bau la, - si ai lam de - Chyoipra wenyi
yin la ai. lam woi ya ai

(8:18-25) The Spirit gives us a longing for the future.

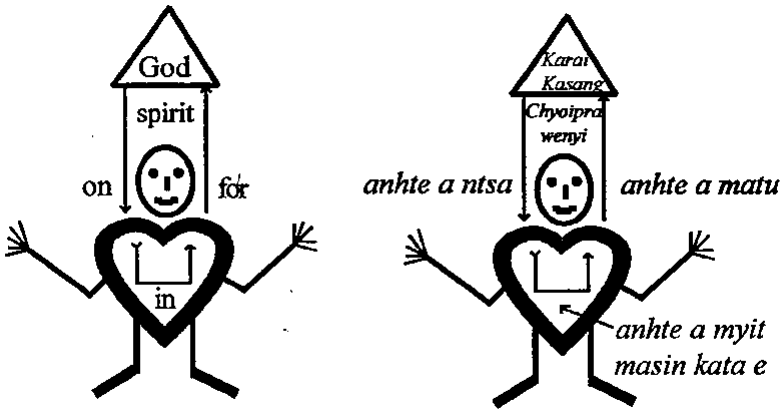
(Chyoipra wenyi gaw du na ra ai aten na myit mada shara hpe jaw ya lu ai.)

redemption - hope - adoption
hkye mawai shaw la ai - myit mada ai - kasha yin la ai

(8:26-27) The Spirit intercedes for us.

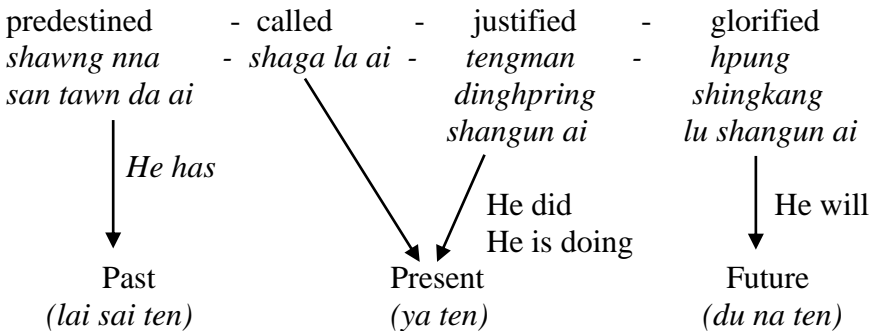
(Chyoipra wenyi gaw anhte a matu Karai Kasang hpang de hpyi htinglu ya ai.)

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(8:28-39) The new life renders a new certainty for the future.
(Sak hkrung lam ningnan a majaw htawm hpang ten na Karai Kasang a yaw shada lam hpe teng teng hkam la lu na.)

(8:28-30) His plan for us is certain.
(Karai Kasang a yaw shada lam anhte a ntsa hta teng teng nga ai.)



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Eph 1:4

II Tim 1:9

- His **plan** and His **will** for our life

yaw shada ai ra sharawng ai / mayu ai

He foreknew (*Karai Kasang gaw yawng hpe chye da ai.*)

- Before time (*aten ahkyin grai ndu ai ten kaw nna*)

- Before Birth (*garai n shangai shi ai ten kaw nna*)

(8:31-39) His Love for us is certain.

(Karai Kasang anhte hpe tsawra ai gaw teng sha re.)

- intercedes (*Hpyi htinglu ya ai.*)

- complete love (8:39) (*Hkum tsup ai tsawra myit*)

- God's love (*Karai Kasang a tsawra myit*)

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Part 5

God and Israel (9:1-11:36)

(Karai Kasang hte Israela amy masha ni)

(9:1-29) God has hardened Israel.

(Karai Kasang gaw Israela myu masha ni a myit masin hpe shaja kau ya ai.)

(9:1-5) God's word seems to have failed.

(Karai Kasang a mungga gaw kaman be be zawn tai wa sai.)

[Hebrew scripture (*Hebre chyum laika*)
[promise (*ga sadi*)
[covenants (*ga shaka*)
not failed but is being fulfilled.

(hkrat sum ai lam n nga ai, hpring tsup dik tup wa ai)

(9:6-13) Israel hardening does not mean God's promise have failed.

(Israela ni a n madat mara ai, myit ja ai lam gaw Karai Kasang a ga sadi ni ndik tup ai hte nseng nga ai)

(9:14-21) God does as He pleases.

(Karai Kasang gaw shi myit ra ai hte maren galaw lu ai wa re.)

-Moses (*Mawshe*) Demonstrate his Power (*shi a atsam hpe dan leng hkra madun dan ai.*)

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-Pharaoh (*Hpara-U*) - Mercy (*matsan dum lama ai*)

(9:22-29) God has a reason for His choice.

(Karai Kasang gaw shi lata la ai lam ni a matu hkinjang (mahkyun) jaw na jin jin re.)

Potter (*dibu sama*) / Clay (*kagam ga*)

Potter	+	tools	= molded clay
<i>dibu sama</i>	+	<i>lakung lakap</i>	= <i>gagam ga</i>
↓		↓	↓
God		People, things	us, I, we
<i>(Karai Kasang)</i>		<i>(masha ni, arung arai ni)</i>	<i>(anhthe, ngai, nang)</i>

(9:30-10:21) Israel is responsible for its present state.

(Israela ni gaw ya nga nga ai aten hpe lit lu ai ni re.)

(9:30-33) In pursuit of righteousness Israel stumbled.

(Israela ni gaw dinghpring ai hpe lu la na matu, magam bungli hte shachyen shaja ra ai hku nna hkam la ma ai. Dai majaw Yesu Hkristu ngu ai nlung tawng hpe ahtu kataw shara byin wa ma ai.)

- stone (rock) - works instead of faith *nlung*
- *(makam masham a malai magam bungli galaw ai de)*

(10:1-15) Righteousness is by faith alone.

(Dinghpring ai lam hpe kam sham ai hte sha lu la ai.)

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(10:1-10) Righteousness is by faith.

(Dinghpring ai lam gaw makam masham hte sha.)

- come by believing & confessing

(Kamsham ai hte tinang a mara hpe yin la ra ai.)

(10:11-15) Righteousness is for all who believe.

(Dinghpring ai lam gaw kamsham ai ni yawng a matu re.)

(10:16-21) Israel has adequate proof in Scripture.

(Israela ni a mungga hta nan madun da chyalu re.)

- Good News (*Kabu gara shiga*)

(11:1-36) Israel's hardening is not final.

(Israela amyu ni a myit masin hpe shaja kau ya ai lam gaw jahtum nrai shi ai.)

(11:1-10) God has graciously preserved a remnant.

(Karai Kasang a matsan dum lama ai chyeju hte kau chyen mi hpe lata la ai.)

rejected - hardened - sleep
(ningdang kau ai) *(shaja ya ai)* *(yup ai)*

(11:11-16) Israel's rejection is the Gentile salvation.

(Israela ni Karai Kasang hpe kau da ai lam hta maigan amyu masha ni hkye hkrang la hkrum lu ai.)

jealous / jealousy (*manawn ai*)

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(11:17-24) Gentiles salvation is no reason to boast.

(Maigan amyū masha ni mung hkye hkrang la hkrum ai a majaw gumrawng shara n nga ai.)

branches - natural - wild - grafted
lakung lakying ni - hpun madung - tsanlun chyalam - matut ai

(11:25-32) Israel will be saved.

(Israela amyū ni gaw hkye hkrang la ai hkrum lu na re.)

covenant (*ga shaka*) - mercy (*matsan dum lama ai*)

(11:33-36) God's wisdom is inscrutable.

(Karaī Kasang a ntaw ntsang ai hpaji byeng ya gaw lachyum grai sung, grai chye na yak ai.)

- prayer of praise (*akyū hpyi shakawn kungdawn ai*)
- perfect without question (*hkum tsup ai, ga san san na lam n nga ai*)

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Part 6

Faithfulness in our conduct. (12:1-15:13)

(Anhthe a sak hkrung lam hta makam masham ngang grin ra ai.)

- practical side of faith (*makam masham lam hta ta tut hkan sa ra ai*)
- action or walk (*shamu shamawt, hkawm sa lam*)
- everyday living (*shani shagu na sak hkrung lam*)

(12:1-2) Faithful to God.

(Karai Kasang hpe kang ka ai hte kam sham ra ai.)

- living sacrifice (*hkrung nga ai hkungga*)
- transformed(*galai shai*) - metamorphosis
(hkrang galai masa)
- spiritual service (*wenyi a magam bungli*)
- prove (*chye ginhka lu hkra*)

(12:3-8) Faithful to the church.

(Nawku hpung hta kangka ai ni rai ra ai.)

- many members - one body
(Hkum hkrang langai hta daw shan law law.)
- Some gifts mention here (*chyeju kumhpa nbung ai.*)

(12:9-21) Faithful to other.

(kaga ni (shada da) hpe kangka ra ai.)

- love(*tsawra*)
- giving(*jaw ya*)
- no revenge(*matai nhtang ai*)
- do good (*kaja ai magam bungli hpe galaw ai*)

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- devoted to prayer(kyu hpyi ai lam hta htep lahti rai ra ai)
- respect(hkung ga ra ai),
- bless enemies (hpyen wa hpe tsawra ra ai)

(13:1-7) Faithful to the state.

(Mungdan hpe kangka sadi dung ra ai.)

- obey the law (*tawn da ai tara ni hpe madat mara ra ai.*)

- balance (*rap ra ai*) - in accordance to God's will & Scripture.

(Chyum laika hte Karai

Kasang ra sharawng ai hku rai ra ai.)

- God is over leadership “take a stand” & rules.

(Karai Kasang gaw up hkang ai ni yawng a ntsa hta re.)

(13:8-10) Faithful through love.

(Tsawra ai hta kangka sadi dung ra ai)

- Love your neighbour as yourself.

(Na a htingbu wa hpe na a hkum hte maren tsawra ra ai.)

(13:11-14) Faithful because the end is near.

(Hfang jahtum nhtoi du ni wa sai majaw

dinghpring kang ka ai hte sak hkrung ra ai lam

Kasa Pawlu tsun shadum da nga ai.)

- time is near (*ahkyin aten gaw ni magang wa sai*)

- behave properly (*kaja dik ai hku sak hkrung ra ai*)

- put on the Lord Jesus Christ. (*Madu Yesu Hkristu hpe bu hpun dagraw da ra ai*)

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(14:1-15:13) Faithful in the midst of differences, challenges, struggle.

*(Ru yak, jam jau, yak hkak ai ten hta raitim
Karai Kasang hpe dinghpring kangka ra ai.)*

(14:1-12) Each person is responsible to God.

*(Marai hkum shagu Karai Kasang a man
hta lit lu ai, lit nga ai ni re.)*

- we are the Lord's people *(Dai Madu hte
seng ai ni anhte rai ga ai.)*

(14:13-23) Walk according to love.

*(Tsawra ai myit hte maren hkawm sa ra
ai.)*

(15:1-13) Glorify God with one voice.

*(Mahku nsen langai sha hte Karai Kasang
a hpung shingkang hpe shakawn shagrau
myit hkrum lam.)*

(15:1-6) Do not please yourself.

*(Na a myit dik myit pyaw lam a matu nrai,
Karai Kasang a matu sha rai nga ai.)*

(15:7-12) Fulfill your calling.

*(Nang hpe shaga la ai lam hpe shadik
shatup ra ai.)*

(15:13) God of hope / empowered by the Spirit.

*(Myit mada shara hpe jaw ya ai Karai
Kasang Chyoipra wenyi a n gun atsam hte)*

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Part 7

Paul's closing remarks (15:14-16:27)

(Kasa Pawlu a ga hpungdim)

(15:14-21) Paul's purpose for writing.

(Kasa Pawlu, Roma laika ka ai a yaw shada lam.)

(15:22-23) Paul's future plans.

(Kasa Pawlu a du na ra ai ten na masing ni)

(16:1-2) In praise of Phoebe. *(Hpobe hpe shagrau ai lam)*

- Hpobe gaw num Hpungtau re.

(16:3-16) Greeting *(kaga ni hpe shakram ai ga)*

(16:17-20) Paul warns against false teachers.

(Kasa Pawlu gaw, sara masu ni a sharin achyin ai lam hpe koi na shadum ai.)

(16:21-24) Paul's companions.

(Kasa Pawlu a shingdep shingtau manang ni.)

(16:25-27) Benediction *(Shaman ga)*

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Road Map for Eternal Life

1. God is calling you!

Romans 1:6-7

Among whom you also are the **called** of Jesus Christ; ⁷to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

2. God has made a way for us.

Romans 1:16

For I am not ashamed of the gospel, for it is the power of God for **salvation** to everyone who believes, to the Jew first and also to the Greek.

3. No man is sinless.

Romans 3:10

As it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE; ...”

4. All Men and Women are sinners.

Romans 3:23-24

For **all have sinned** and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus.

5. Root problem to everything is sinfulness. *Romans 5:12*

Therefore, just as through **one man sin** entered into the world, and death through sin, and so death **spread to all men**, because all sinned.

6. God desires to give to us eternal life.

Romans 6:23

For the wages of sin is death, but the **free gift of God is eternal life** in Christ Jesus our Lord.

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7. Eternal life comes only through Jesus Christ.

Romans 5:8

But God demonstrates His own **love** toward us, in that while we were yet sinners, **Christ** died for us.

8. Confess our sin, believe in our hearts and commit to Christ.

Romans 10:9-10, 13

That if you **confess with your mouth** Jesus *as* Lord, and **believe in your heart** that God raised Him from the dead, you will be saved; ¹⁰for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, **resulting in salvation**. . . . ¹³for “**Whoever** will **call** on the name of the LORD will be **saved**.”

9. Living a transformed life.

Romans 12:1-2

Therefore I urge you, brethren, by the mercies of God, to **present** your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. ²And do not be conformed to this world, but be **transformed** by the renewing of your mind, so that you may **prove what the will of God is**, that which is good and acceptable and perfect.

10. New life can start today.

Romans 13:11-12

Do this, knowing the **time**, that it is already the hour for you to awaken from sleep; for **now salvation is nearer to us** than when we believed. ¹²The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.

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11. Living for God with all our hearts. *Romans 14:8, 12*

For if we live, we **live for the Lord**, or if we die, we die for the Lord; therefore whether we live or die, **we are the Lord's**. ...
¹²so then each one of us give an **account** of himself to God.

12. God fills us through the Holy Spirit. *Romans 15:13*

Now may the God of **hope fill you** with all joy and peace in believing, so that you will abound in hope by the power of the **Holy Spirit**.

Scriptures taken from New American Standard Version

Time to take the first step: Eternity Prayer

Dear Jesus,

I confess that I am a sinner, having gone my own way and that I need you as my Lord and Saviour. I believe that you paid the price for my sins when you died on the cross and shed your blood for me, so that I might have eternal life. I am ready and willing to turn from my sin and return back to you. I now invite you into my heart and surrender the control and direction of my entire life to you. Help me to be a true disciple for you and to serve others. Thank you for taking my punishment and providing for me a way of escape from eternal death to an everlasting life, and for coming into my heart so that I can now have a close personal relationship with you.

Amen

Welcome home to eternity with Christ Jesus.

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Project L.A.M.B.S. International

Making disciples is the call and mandate of our Lord Jesus Christ. Jesus urged the disciples to follow Him. He laid down before us the teaching and the walk that we need to follow with Jesus as our supreme example. It is imperative for every believer and the church to know that disciples are not born but they are made. For the church to be strong in the last days, we must be about the business of equipping the saints (disciples) for the work of service.

Dr. James Humphries has been ministering for over 40 years, and has experience in a variety of ministries including church planting, children's ministry, street ministry, youth ministry, camp ministry, pastoral work and directing and teaching in schools all over the world. In addition, he has taken part in traveling and ministering in the USA, Mexico, Ukraine, Myanmar, Israel, Jamaica, Japan, Thailand and across most of Canada. He completed his B.R.E. and his M.A. from Briercrest, and his Doctorate of Ministry from Providence Theological Seminary in the spring of 1999.

In January 1996, Dr. James Humphries resigned as pastor of a local church with a vision to reach further abroad with the Word of God and to use it to train labourers for Christ (Matthew 9:36-38). He shared this with Dr. David Smith and Dr. Chuck Nichols of Providence Theological Seminary and they greatly

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encouraged Dr. James Humphries and his wife Irene to develop what God was laying on their hearts.

In March 1997, they traveled to Jamaica where they met several pastors who were very concerned about the need for training and disciplining their young people as leaders in their churches. Dr. James Humphries and Irene did not know this would be the starting point to an international ministry of discipleship training around the world known as Project L.A.M.B.S. International.

To date, Project L.A.M.B.S. has ministered in Canada, Myanmar, Ukraine, Africa, Jamaica, Mexico, Israel, Thailand, Japan, Dominican Republic, Naga Land and China. We offer over 30 different courses. Our graduates number over 1000, and are serving worldwide. Out of this group of graduates, we have equipped and trained directors, teachers and pastors who in turn are carrying out II Timothy 2:1-2 to an even larger group of people.

In 2002 it was discovered that Irene had cancer again. God gave Irene another three years and because of that she was still able to travel and teach in many different countries. Shortly after what was to be her last trip, Irene was hospitalized in February, 2005. A few weeks later she went home to be with her Lord and Saviour on March 9.

My second wife Hkaw Win was raised and trained mostly in the land of Myanmar. She has earned B.th, University Degree and a master of Divinity Degree in Myanmar. In April 2007 she

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finished a second Master's Degree at Providence Theological Seminary in Christian Education. After July 1st, 2007 she headed back to Myanmar to head up the Christian Education Department for the Myitkyina Kachin Baptist Association and oversaw various ministries to 62 churches. After her four-year term was completed, she has been traveling and working as an interpreter and doing translations concerning various kinds of discipleship books and materials.

Over the last ten years we have lived in the countries of Myanmar and Thailand preparing a variety of resources in the Burmese (Myanmar) and Kachin Languages. To date we have published over 20 different kinds of books. Our goal is to equip and establish people as Disciples of Christ. Please pray for God's leading and wisdom. Our walk with Christ has taken us down many challenging pathways but we have seen the faithfulness of our Lord and Savior in every area. His grace has been sufficient.

Founder and Director,

Dr. James and Hkaw Win Humphries

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5. Scripture: The Disciples' Anchor
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9. Teacher / Learner, Learner / Teacher
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11. Shepherds of God's Sheep
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13. Relationship Pilgrimage
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15. Disciple's Prayer Life
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17. Ambassadors for Christ
18. Full Armour of God
19. Good News for Challenging and Changing Times
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21. Jesus our Deliverer
22. Mission and Missionaries
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2. Bible Dictionary and Concordance (Kachin, Burmese)
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