

International Bible Institute

Advanced Certificate Program



Term II
Course 113

ROMANS: SALVATION BY GRACE AND FAITH

COURSE REQUIREMENTS

MEMORY VERSES: 1:14,15; 1:17; 1:20; 3:20; 5:1,2; 6:3-6; 7:4; 8:1; 8:18; 8:24,25; 9:1-3; 10:1; 12:1,2

DISCUSSION QUESTIONS: Answer each of the discussion questions at the end of each chapter.

READING: The biblical text of Romans must be completely read **five (5)** times.

JUSTIFICATION BY FAITH AND GRACE

Both Romans and Galatians should be studied together because they deal with a similar problem in the early church. This particular course will take you through a study of Romans. You will be receiving a following course that will deal with the letter Paul wrote to the Galatians. Both deal with those who have misunderstood the nature and blessing of God's grace.

The broad contextual teaching of both Romans and Galatians is man's inability to atone for his sin by the perfect keeping of God's law (See Rm 3:20; Gl 2:16). In order to bring man to the realization of his own sin, and thus, repentance, it was necessary for God to give law. When men realize that they cannot atone for their own sins in the eyes of God by keeping law, they seek for a Divine atonement, the cross of Jesus (Rm 7:24,25). God's law, therefore, is holy, just and good because it educates the individual to have faith in and dependence upon the cross and not himself for salvation (Rm 4:15,16; 7:12; Gl 2:16).

A. Misconceptions concerning salvation:

The following points present a brief description of some misconceptions of Christians as to how one is saved. In other words, here is how some wrongly view they can atone for their own sin or how God will deal with man in final judgment.

1. "Equal-arm-scale" salvation: By balancing out bad deeds with good works on the other side of the scale one hopes to be "measured saved" at the final judgment. Good deeds must outweigh bad deeds in order to be saved. Emphasis is placed on man's ability to atone for his own sin by law-keeping.

2. "Perfectionism" salvation: It is supposed that one spiritually grows in life to the level where he feels he can perfectly keep law so as to deserve and demand salvation. Some, as the gnostics of the first and second centuries, arrogantly assume that they have spiritually grown past sin in their personal living (See 1 Jn 1:8). Again, it is supposed that one's "perfect living" has somehow atoned for his sins.

3. Grace-only salvation: This is the error of some Romans who believed that God's grace will cover all sin regardless of the Christian's motives in response to the will of God (See Rm 6:1). Jude spoke of these "*who turn the grace*

of our God into licentiousness ..." (Jd 4). In this sense grace is misunderstood to be a license for sin.

4. "Universalism" salvation: Somehow and in some way everyone will be saved in the end (See Mt 25:41). God is not one who will condemn anyone to hell.

B. Salvation by man's faith and God's grace:

The following order of thought from Romans and Galatians emphasizes man's need to seek for God's grace by faith. Paul urges both Jews and Gentiles not to seek God on their own ability to keep law, but on God's ability to save the "unsavable" by His grace.

1. One cannot keep law perfectly. No one can atone for one sin and be saved by perfectly keeping the law of God. Paul states this clearly and bluntly. "***By the works of the law no flesh shall be justified***" (Gl 2:16; see 3:11; At 13:38,39). In Romans 3:20 Paul wrote, "***Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.***" Since the knowledge of sin is good – for such leads men to repentance – the law which brings such knowledge is holy, just and good (Rm 7:12). But the knowledge of sin also brings the realization that man cannot atone for his own sin. Therefore, Romans 3 & 4 teach the following:

a. Romans 3:10: Because of sin both Jew and Gentile are under condemnation, for "*there is none righteous, no, not one*" (3:10). "*For all have sinned and fall short of the glory of God*" (3:23).

b. Romans 3:19,20: Therefore, no one can be saved because he has perfectly kept God's law. The reason for this is simply that **no one can perfectly keep the law** (Js 2:10). One sin makes a sinner who is separated from God (Is 59:2).

c. Romans 3:24: Since man cannot save himself, salvation (or, justification) must originate with God. Therefore, it is "*freely by His grace through the redemption that is in Christ Jesus*" (See Ep 2:8; compare Hb 9:12,15). If salvation is by grace, it cannot be by man's works of law (Rm 11:6).

d. Romans 3:27,28: Because man is justified by faith and not works of law, there is no room to boast to fellow believers over one's good deeds or ability to keep the law. We are saved, "*not of works, lest anyone should boast*" (Ep 2:9).

Paul gives the following illustration of Abraham.

e. Romans 4:1,2: If Abraham was justified by works he could boast of his good works before man, **but not before God**, for God does not accept the deeds of men as atonement for sin. For if such deeds could atone for sin, then the cross is of no value (Rm 11:6).

f. Romans 4:4,5: Also, if justification is by law-keeping, then God is indebted to reward one with heaven. **Justification by faith means that one trusts in God to give that for which one hopes but cannot earn by perfect law-keeping. Works** leads one to trust in oneself (vs 4). **Faith** leads one to trust in God (vs 5).

g. Romans 4:15,16: The law brings wrath in that no one can keep it so as to be justified (vs 15). Therefore, justification is by the faith which was expressed by Abraham who is the father of all who would be so justified (vs 16).

C. The law is holy, just and good.

In the context of the preceding point, one would then ask, What good, therefore, is the law? The answer is that the law (commandment) is holy and just and good for the following reasons (7:12):

1. Benefits of law:

- a. By law comes the knowledge of sin (3:20).
- b. By law is revealed the wrath of God (4:15).
- c. By law the futility of justification by law-keeping is realized and one is moved to faith in the justifying atonement of Jesus' sacrifice (Gl 3:21b,22).
- d. By law God is realized to have great mercy on all. *"For God has committed them all to disobedience, that He might have mercy on all"* (Rm 11:32; Read Ep 2:4-7).

2. Paul's argument that justification is by faith and grace:

a. Romans 5:1,2: Paul's theme of Romans 5 is that by the access of our faith we come into contact with the saving grace of God, and thus, have peace with God.

b. Romans 6:6: Paul's theme of Romans 6 is that since Christians have been crucified with Jesus and obeyed His death, burial and resurrection by baptism, they are no longer slaves of sin. *"For he who has died has been freed from sin"* (vs 7). Being freed from sin does not mean that one will sin no more. It means that one is freed from spiritual death which is brought about by breaking law (Rm 3:23).

c. Romans 7:4: Christians are freed from the strict demands of law which bring death. They are freed in order to be married to Christ and the cross that brings life.

D. Freedom from law by the body of Christ:

In Christ one is freed from having to keep law so as to be saved. One is freed, not to rebel against God, but to respond to God's grace in one's life of obedient faith.

1. Romans 7:5,6: Christians have been delivered

(justified) from the demands of perfect law-keeping in order that they *"should serve in the newness of the Spirit and not in the oldness of the letter."* We are not free from obedience, but free from obedience to law as the means of justification.

2. Romans 7:7,8: The law (the commandment) is not "sin" because it manifests the individual as a sinner. *"... apart from law sin was dead"* because there was no knowledge of sin (See 3:20; 4:15; 1 Co 15:56). Law, therefore, is necessary to manifest sin.

3. Romans 7:9: One's knowledge of the commandment (law) brought recognition of one's sinful state and transgression of the law (See 1 Jn 3:4). As a result, spiritual death was realized (See Rm 6:23). This realization moves one to the cross.

4. Romans 7:10: The commandment (law) brings death because one realizes he cannot keep it perfectly so as to be justified (See Gl 2:16).

5. Romans 7:12: The law is holy, just and good because it manifested the sin in our lives for which we must seek justification outside our own ability to keep law. Paul said to Peter, *"... we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law"* (Gl 2:16).

a. The law is therefore **holy**, it is set forth and sanctified by God (See Ps 19:7-11).

b. The law is therefore **just**, for God is fair in bringing to light man's sin before final judgment.

c. The law is therefore **good**, in that one can now seek for justification for his sin through the atonement of the cross.

Conclusion

- A. Christians are created in Christ **for** good works (Ep 2:10). They are not created in Christ **by** good works.
- B. Christians work because they have been saved by grace (1 Co 15:10). They do not work in order to put God in debt to save them on demand.
- C. Christians are thankful to God for their salvation which they have already received through His grace (2 Co 4:15). They are not in doubt as to whether or not they will be saved.
- D. Our salvation is by grace. Paul concluded, *"And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work"* (Rm 11:6). Therefore, **"Thanks be to God for His indescribable gift!"** (2 Co 9:15).

SUBJECT OUTLINE OF ROMANS

I. Paul's introduction to the church of Rome (1:1-17).

A. Paul gives his personal salutation (1:1-7).

1. Paul presents his apostleship (1:1).
2. Paul presents the principles of the gospel (1:1-6).
3. Paul presents himself to the Roman Christians (1:7).

II. Man's need for God's redemption (1:18 - 3:20).

- A. The futility of the Gentiles to attain justification (salvation) through wisdom of this world (1:18-32).
- B. The futility of the self-righteous Jews to attain justification by either keeping of the law or works of merit (2:1 - 3:20).

III. God's grace in fulfillment of man's need for justification (3:21 - 4:25).

- A. God's mystery of righteousness for saving man by grace and faith as opposed to works of law or merit (3:21-31).
- B. God's illustration of Abraham who was justified by faith (4:1-25).

IV. The results of justification by grace and faith (5:1 - 8:39).

- A. The justified are made free from the wrath of God in judgment (5:1-21).
- B. The justified are made free from the slavery of sin (6:1-23).
- C. The justified are made free from the demands of keeping law perfectly (7:1-25).
- D. The justified are made free from spiritual death which

results from sin (8:1-39).

V. God's righteousness does not make void His promises to national Israel (9:1 - 11:36).

- A. God elected those who believe in Jesus (9:1-33).
- B. Because of unbelief Israel rejected Jesus (10:1-21).
- C. God accepted true Israel who were true sons of Abraham by faith (11:1-36).

VI. The holy life of those who are justified by faith (12:1 - 15:13).

- A. Paul calls Christians to sacrificial and holy living (12:1,2).
- B. Paul calls Christians to minister their gifts of service to one another (12:3-21).
- C. Paul calls Christians to correct political and public relationships (13:1-14).
- D. Paul calls for unity between the strong and weak Christians (14:1 - 15:13).

VII. Paul's plans for the future and request for prayers (15:14-33).

VIII. Paul's greetings and benediction (16:1-27).

INTRODUCTION

True or False:

1. ____ Paul's primary reference to law in Romans is in conjunction with those who are seeking to be justified solely through the keeping of law.
2. ____ Sin is a separate entity, or existence, which can exist apart from the free-moral actions of man.
3. ____ The righteous are justified by law-keeping, and therefore, the justified are righteous.
4. ____ One reason why Paul wrote the letter was to encourage faithful Christians not to allow the legal system of Judaism to be bound upon them.
5. ____ Paul's definition of faith is one's meritorious obedience to law so as to seek justification.
6. ____ All men sin because no one can so live as to keep any law perfectly.
7. ____ Paul uses the word "flesh" in a metaphorical manner to refer to one's efforts to be meritoriously justified by the keeping of law.
8. ____ When Paul does not use the article ("the") before the word "law" he is speaking of law in general.
9. ____ Paul's use of the words "righteousness" and "justification" should be understood as referring to a reconciled relationship between God and man.
10. ____ The "law of sin and death" has reference in Romans to laws of civil government.
11. ____ Paul uses the word death to refer to man's separation from God as the result of sin.
12. ____ Paul's reference to the "law of works" is man's attempt to keep law perfectly so as to be justified.
13. ____ When the word death is used by Paul, we must not think of separation.

Chapter 1

Teaching topics:

1. The gospel is man's only means by which he can be saved (14-17).
2. The Gentiles were under condemnation because they gave up a knowledge of the true God and created a god and religion after their own desires (18-32).

True or False:

1. ____ Christians must live by faith as opposed to those who live by trust in their performance of keeping law.
2. ____ The mistake of the Jews was that they made the Old Testament law a legal code which one was to obey so as to justify himself.
3. ____ Men can digress so far into corruption that God will give them up, and thus, turn them over to reap the fruits of their own sin.
4. ____ Paul had personally met the Roman Christians.
5. ____ Some recognize that there is a God, but they do not give Him the glory He should have in their lives.
6. ____ The ones who condone those who are worthy of death, because they practice the sins of verses 29-31, are also worthy of eternal separation from God.
7. ____ One reason why Paul wanted to go to Rome was to impart more miraculous gifts to the Christians.
8. ____ God did not in creation reveal Himself so as to cause belief in the heart of the one who objectively and sincerely considered the marvels of creation.

9. ____ Salvation is by faith in God who has poured out His grace.
10. ____ Regardless of which law either Jew or Gentile was under, both stood condemned because neither could perfectly keep their respective laws.
11. ____ When a society gives up God's moral laws, it will reap the bitter fruit of sexual disease.
12. ____ Verse 23 teaches that because they gave up a true knowledge of God, they created a god after their own image and formed this god in idols.

Fill in the blanks:

13. The ____ is the good news about the atonement of Jesus on the cross for our sins and His resurrection to give us hope.
14. Paul primarily addresses the ____ world and not the Jews in chapter 1.
15. By obedience of ____ one serves God because of what God has done in his life, not in order to meritoriously be saved.
16. Verse ____ emphasizes the teaching that only a Christ-sent apostle could impart miraculous gifts.
17. When men give up a ____ of God they become corrupt in their moral values.
18. Those to whom Paul wrote in Rome were called to be ____.
19. The ____ manifested in the resurrection proved Jesus to be the Son of God for Jesus was raised never to die again.
20. A ____ mind is a mind that is empty, or void, of sound judgment.
21. They exchanged the truth of God for a ____.
22. The Roman Christians had been called to be saints by the ____.
23. Because of what God had done for him, Paul felt himself a ____ to preach to others.
24. When man gives up a knowledge of the true God he will turn to ____, or the creation of a god after his own image.
25. Paul wanted to go to Rome in order that he might produce some ____ among the Romans.

Discussion:

26. What is the "power of the gospel"?

Chapter 2

Teaching topics:

1. The Jews are under condemnation because they hardened their hearts against the goodness of God (1-5).
2. God will not save the Jews because of their race, but will impartially judge them according to their deeds (6-16).
3. Though the Jew boasted in his legal righteousness, he will be judged for not practicing what he preached (17-24).
4. The Jew will be condemned because he trusted in the outward appearance of practicing legal requirements of law without living a holy life (25-29).

True or False:

1. ____ The word "day" is used in chapter 2 to refer to the final judgment.
2. ____ Paul affirmed that the Jews will have greater consideration in judgment because they were of Abraham's seed.
3. ____ Paul addresses the Jewish Christians in Rome in chapter 2.
4. ____ Jews could righteously judge Gentiles because the Jews were justified by their keeping of the law.
5. ____ One cannot be justified by law-keeping simply because no one can keep law perfectly.
6. ____ The hypocritical conduct of the Jews did not bring reproach upon God by the Gentiles.
7. ____ The Jews considered their possession of the law and the rite of circumcision as evidence of their salvation.
8. ____ In chapters 2 & 3 Paul affirms that both Jew and Gentile stand condemned before God because of sin.
9. ____ In this chapter Paul deals principally with the Gentiles' relationship to God.
10. ____ If one is justified by the outward appearance of keeping law, then there is room for boasting before man and God.
11. ____ Paul affirms that the Gentiles had the greater opportunity for salvation, and thus, the greater responsibility.
12. ____ The law of the Gentiles unto themselves was based upon God's revealed moral laws which were communicated to the Fathers of tribal families.

Fill in the blanks:

13. In final judgment God will judge each one according to his or her ____.
14. The Gentiles had the law written on their ____.
15. ____ would profit one toward salvation (justification) if one could keep all the law perfectly.
16. The Gentiles were under ____ laws, but not the law of Moses.
17. The Jews considered ____ to be a proof and condition for salvation.
18. Because God is righteous, He judges ____.
19. Paul says that the boastful Jew must circumcise his ____.
20. Paul questioned the Jews, "You who preach that a man should not steal, do you ____?"
21. God's goodness in what He has done for us should move us to ____.
22. The self-righteous and hypocritical ____ were judging the Gentiles because they did not live after the Jews' concept of the law.
23. The Gentiles who were doers of the ____ would be justified because they did by nature in response to faith what the Jews should have done in recognition to the written Old Testament law which God had given to them.

Discussion:

24. How did Israel cause God's name to be blasphemed?

Chapter 3

Teaching topics:

1. Though the Jew had advantages, he is still under sin (1-19).
2. Law-keeping cannot justify one from sin, for one must be justified by faith (20-31).

True or False:

1. ____ If God's grace abounds when one sins, then it is good to sin in order to make grace abound.
2. ____ All the world stands in condemnation because everyone has sinned.
3. ____ With law comes the knowledge of sin, and thus, forewarning that one should work in keeping law or meritorious deeds so as to atone for his sins.
4. ____ In order for grace to be truly free to man, it cannot be given as a result of the righteousness of man.
5. ____ Because God initiated the giving of grace, men could not boast by saying that God was obligated to give it to reward their righteous deeds.
6. ____ God can use the unfaithfulness of man to accomplish His own purposes.
7. ____ Because Paul does not use the article ("the") before law in verse 20 he is affirming that neither Jew nor Gentile could be justified by either law under which they lived.
8. ____ The law of works would demand perfect living with no provision for the atonement of one sin.
9. ____ Because the Jews had the blessings of the oracles of God as mentioned in verses 1,2, they were righteous before God.
10. ____ The faithfulness of Jesus made atonement available to man, and thus, man must respond by faith to accept such salvation.
11. ____ The sacrifice of Jesus was not only for those under the new covenant but also for those who lived before the cross.

Fill in the blanks:

12. The result of sin in one's life is ____ from God.
13. The law of ____ demands that one must keep the law perfectly in order to be justified.
14. ____ is established when it becomes an expression of obedient faith.
15. By the ____ of law no flesh will be justified before God.
16. The Jews were hindered from following God because of their ____.
17. The law of ____ emphasizes one's trust in God for salvation instead of one's keeping of law or good deeds.
18. Through the ____ of Jesus on the cross, which came by the grace of God, Christians are justified.
19. Righteousness is not acquired through works of law but through ____.
20. Before and after the cross, both Jew and Gentile were justified by the ____ of God that was manifested at the cross.
21. The righteousness of God is witnessed by the law and the

- ____.
22. Paul concludes that one is justified by faith apart from the ____ of the law.
23. Paul says that the chief, or principle thing that was given to Israel was the ____ of God.
24. Our unrighteousness demonstrates the ____ of God.
25. Paul says that one cannot ____ simply because salvation is not based upon one's own merit or ability to keep law.

Discussion:

26. Why is there no one who can stand righteous or justified before God?

Chapter 4

Teaching topics:

1. Abraham was justified by faith, not by works of merit (1-8), circumcision (9-12) or keeping of law (13-25).

True or False:

1. ____ Salvation can be both a reward for meritorious works of law as well as a free gift of God's grace.
2. ____ Though the promise of Genesis 15:5 was first fulfilled in the nation of Israel, its secondary fulfillment is in the body of Christians called the church.
3. ____ Abraham was accounted, or reckoned to be righteous, because of his obedient faith.
4. ____ Abraham is the father of all who are justified by faith because he was an example of God's justification before Jews and Gentiles existed as separate groups.
5. ____ If one is an heir of the promise because of justification by the law, then justification by faith is useless.
6. ____ Abraham was justified by works of merit, not works of faith.
7. ____ When one realizes that he cannot be saved by his own law-keeping, he will turn to trust in God for his salvation.
8. ____ Abraham was accounted righteous after he was circumcised.
9. ____ When one is justified by faith and not by law-keeping, God's grace is glorified and man's arrogant self-righteousness is degraded.
10. ____ If Abraham could have been justified by meritorious works then he could have reason to boast before man, but not before God who justifies by grace and man's faith.

Fill in the blanks:

11. Where there is no law there is no ____, for law brings knowledge of sin.
12. Verse 4 teaches that if one is justified by works of law, then his wages must be given to him as a payment of ____.
13. Justification is by faith in order that it might be according to ____.

14. Paul uses the phrases in the chapter "reckoned righteous" and "_____ by faith" to refer to the same state of relationship with God.
15. God accounted Abraham _____ because he trusted in God's promises and hoped against all obstacles.
16. Christians are the heirs of the _____ because by faith they are of the seed of their father Abraham.
17. Abraham was reckoned righteous before circumcision in order that he might be the _____ of all who are justified by faith.
18. The gospel is good news about Jesus' crucifixion for our offenses and His resurrection for our _____ .
13. Paul says that even when we were enemies of God we were _____ to God through the death of Jesus.
14. As the representative of the human race, _____ introduced sin into the world.
15. Sin _____ from Adam to Moses because most of the world was in sin.
16. The free gift of God's grace has resulted in the _____ of many.
17. Christians now _____ in life with Jesus because of Jesus, not because of their own merit.
18. It was the righteous act of _____ who justified many.
19. _____ reigns through righteousness.

Discussion:

19. Why was Abraham justified by faith?

Discussion:

20. Why does law bring death?

Chapter 5

Chapter 6

Teaching topics:

1. Justification by faith results in peace, access into God's grace, rejoicing and God's love in our hearts (1-5).
2. Jesus died for the helpless, ungodly, and sinful enemies in order that they might be justified, saved from God's wrath, reconciled and given opportunity to rejoice (6-11).
3. Jesus' death corrected the results of Adam's sin (12-21).

Teaching Topics:

1. Christians have died to the old way of life in order to be resurrected to righteousness in Christ (1-14).
2. Because Christians have changed to Jesus as their lord, they obey the will of their new Lord (15-23).

True or False:

1. _____ True peace of mind comes from knowing that one has been reconciled to God because of grace and faith and not works of merit or law.
2. _____ Tribulations do not produce perseverance in the character of the Christian.
3. _____ When one is reconciled to God he is restored to a saved relationship with God.
4. _____ Spiritual death spread to all men because of Adam's personal sin.
5. _____ All men spiritually die because all men personally sin against God.
6. _____ Even before the existence of the Old Testament law sin was in the world because man was still under a law of God.
7. _____ The free gift of God's grace means that all men will be saved.
8. _____ Men spiritually die when they individually sin against God.
9. _____ It was not the purpose of the law to bring justification to men.
10. _____ The law made man recognize sin in his life, and thus, motivated the sincere to seek God for justification.

True or False:

1. _____ Grace is made applicable to one's life before he is obedient to the gospel.
2. _____ Paul assumes that some of the Roman Christians may have been considering the false assumption that grace is unconditional and in order for grace to abound in one's life one should continue in sin.
3. _____ It is possible that the Roman Christians did not understand all the implications concerning their baptism in obedience to the gospel, and thus, Paul emphasizes such in this context.
4. _____ The phrase "in Christ" metaphorically refers to a relationship one establishes with Jesus, not to a physical location.
5. _____ Baptism is not an obedience to the gospel, which is the death, burial and resurrection of Jesus.
6. _____ In one's crucifixion with Jesus one makes a repentant decision to be a slave of right doing and not a slave of wickedness.
7. _____ Christians are not under a law that demands flawless living for justification, but they are under the law of grace and faith where God forgives because of the cross.
8. _____ Because one is under grace and forgiven because of the cross, then Christians can willfully sin and be forgiven.
9. _____ The "form of doctrine" is not a list of truths, but the gospel, Jesus' atonement by death, burial and resurrection.
10. _____ When one has established an "in Christ" relationship with Jesus, his reward is eternal life.

Fill in the blanks:

11. God sent forth His Son to be a _____ for those who were dead in sin.
12. God's love is _____ in that He gave His Son to those who did not deserve His grace.

Fill in the blanks:

11. Justification by grace through faith is conditioned on one's _____ relationship with God.
12. In faith, repentance and baptism Christians _____ to sin.
13. Though literally immersed in water, Christians are metaphorically baptized into the _____ of Jesus.
14. Verses 4 & _____ say essentially the same thing but in different words.
15. In order to spring forth as a new creature one must first be _____ as a seed.
16. Paul uses the term _____ to refer to one's repentance from the desire to sin.
17. Christians _____ with Jesus now as they are also reigning with Him in this life.
18. Since Jesus was raised, _____ no longer has dominion over Him.
19. Since Christians have crucified their life of sin they should present their bodies as _____ of right doing.
20. Christians must present their lives as slaves of righteousness for _____.
21. The fruit of unrighteousness is _____.
22. The fruit of a holy life is _____ life.

Discussion:

23. How are Christians servants of righteousness?

Chapter 7**Teaching topics:**

1. By the body of Jesus Christians have died to the demands of justification by law-keeping (1-6).
2. Though the law revealed our sin, and thus, condemned us, it is sanctified by God, manifests the justice of God and is good for our salvation (7-12).
3. The law is spiritual and good. It is sin in man that works death, and from which, we cannot deliver ourselves (13-25).

True or False:

1. _____ When one lives under law the law controls his life in the sense that he must submit to the requirements of the law.
2. _____ When the Jews were converted they were still bound to the law though married to Christ.
3. _____ Paul's phrase "in the flesh" has reference to the Jews' inability to be justified by law-keeping.
4. _____ "Sinful flesh" has reference to the body carrying out the sinful passions of the individual.
5. _____ By the body of Christ Christians have been delivered from law which requires flawless living for justification.
6. _____ In verse 7 Paul refers both to the law of the Gentiles unto themselves and the Old Testament law which was given to the Jews.
7. _____ Law is sin when it makes one recognize that he is a sinner.
8. _____ One recognizes that he is spiritually dead when he

recognizes his violation of law.

9. _____ In verses 14-16 Paul pictures the godly Jew who would struggle in a futile effort to be justified by perfect law-keeping.
10. _____ One would be frustrated if he sought to keep law so as to be justified.
11. _____ The frustration of the one who seeks to be justified by law-keeping is pictured in verse 24.

Fill in the blanks:

12. The Jews were made dead to the law in order to be married to _____.
13. A woman is _____ by the law to her husband as long as he lives.
14. Christians are dead to the requirements of the law by the _____ of Christ.
15. When man's uncontrolled lust of the _____ is coupled with law, sin is produced.
16. Law brings _____ when one sees his violation of law and sin in his life.
17. The law is holy and just and _____.
18. Paul _____ sin in saying that sin has used his body to carry out its actions.
19. The law manifests one's _____ to live without sin.
20. The "law of my _____" is the law of God in which the mind delights.
21. The law of _____ consigns one to condemnation because there is no justification through law-keeping.
22. Paul said that the _____ which he wanted to do he did not because it was impossible to live perfectly by keeping all of the law of God.

Discussion:

23. How are Christians set free from law through the body of Christ?

Chapter 8**Teaching topics:**

1. God's grace has delivered us from both the guilt and power of sin (1-13).
2. God's grace has made us sons of God, and thus, give us hope (14-25).
3. God provides help in Christian living (26-34).
4. God's grace gives us assurance of victory (35-39).

True or False:

1. _____ The law of sin and death frees one from the law of the Spirit.
2. _____ The law of sin and death is such because by it one cannot be justified by perfect law-keeping.
3. _____ Law is weak because no one can keep it perfectly so as to be justified.
4. _____ Jesus fulfilled the "righteous requirements" of the law by His atonement for our sins.
5. _____ The one living after the Spirit does not have peace

of mind but feels guilty toward God for his lack of meritorious deeds.

6. ____ Those who in the body seek to please God by meritorious deeds or perfect law-keeping cannot be the friend of God.
7. ____ If one seeks to live so as to be justified by law-keeping, he will spiritually live.
8. ____ If one brings himself into bondage by seeking justification through perfect keeping of law or meritorious deeds, he subjects himself to fear, for he knows that he cannot keep law perfectly or do enough meritorious works so as to justify or atone for sin.
9. ____ One earns salvation by the sufferings he must endure in this life.
10. ____ Because of sin, creation was subjected to the just punishment of God.
11. ____ God foreplanned, and thus, foreknew that the church would be saved.
12. ____ God is actively working for the benefit of Christians.
13. ____ Paul reasons that if God did not spare His own Son in order to save Christians, He certainly would continue to work on their behalf.
14. ____ Paul was persuaded that the only thing that could separate Christians from God was the persecutions of ungodly men.

Fill in the blanks:

15. There is no condemnation to those who walk according to the ____.
16. In conversion one crucifies the old ____ of sin.
17. The one who is carnally ____ seeks to justify himself through flawless living or to atone for his own sins by meritorious works.
18. The one who lives by the Spirit has the ____ dwelling in him because he has conformed to the will of God.
19. Those who live after the direction of the Spirit are made alive in the ____, though they must physically die.
20. The ____ raised Jesus from the dead, and thus, will raise our bodies from the dead.
21. Those who are led by the Spirit by submitting their wills to the law of Christ are ____ of God.
22. All children of God are joint ____ of God with Christ.
23. The early Christians received the ____ of the Spirit in that they received the miraculous gifts of the Spirit.
24. The "redemption of the body" has reference to the ____ of the body.
25. The New Testament speaks of both the Spirit and ____ as intercessors on behalf of Christians.
26. God ____ that those who conformed to the image of His Son would be saved eternally.
27. Jesus is the ____ of all Christians in that He is both prominent and preeminent among them.
28. Christians are more than ____ because of God's work on their behalf.

Discussion:

29. What is the law of sin and death?

Teaching Topics:

1. National Israel misunderstood that the blessings of the promise were to spiritual Israel, not to those who were simply of Abraham's physical seed (1-13).
2. God has absolute right to work His plan because He knows the totality of His plan and the future (14-29).
3. God saves those who are of Abraham's seed by faith without giving attention to race or meritorious works (30-33).

True or False:

1. ____ National Israel did not accept Jesus, but those who were of Abraham's seed by faith did.
2. ____ Paul's great desire which he expressed in verses 1-3 was that the Gentiles be saved.
3. ____ Paul referred to Jesus as God.
4. ____ When one considers the fact that the Jews were to be saved by faith, "all true Israel" was saved.
5. ____ The Jews believed that because they were descendants of Abraham they would be saved.
6. ____ When Paul stated that God "loved Jacob" reference is to God having respect of Jacob's person over that of Esau.
7. ____ God has the right to elect whom he chooses, not because He is omniscient, but because He is God.
8. ____ God intentionally hardens the hearts of men against their wills.
9. ____ God sometimes uses the self-chosen wickedness of men to carry out His goals.
10. ____ If God had not determined to save a remnant of Israel, all Israel would have been made totally desolate as the cities of Tyre and Sidon.
11. ____ Though the Gentiles did not have the advantages as the Jews, through faith they attained righteousness before God.
12. ____ The Jews stumbled in that they sought justification by works of the law and not faith in Jesus.

Fill in the blanks:

13. ____ had previously expressed a willingness to be sacrificed from national Israel as Paul so expressed himself in this chapter.
14. Verse 5 expresses the thought that Christ is over ____.
15. God promised that in ____ Abraham's seed would be called.
16. Regardless of any meritorious works of either Jacob or ____, God worked His plan.
17. God raised up ____ to show His power.
18. To show God's right to have control over whom He wills, Paul uses the illustration that the ____ has control over the clay.
19. Those to whom God refers to as "not my people" are the ____.
20. It was always God's intention to save a ____ of Israel and not the entire nation.

- The _____ did not attain righteousness because they sought such through works of the law.
- The "stone of stumbling" refers to _____, on whom Israel was to believe.

Discussion:

- What did Paul mean when he said that "they are not all Israel who are descended from Israel"?

Chapter 10

Teaching topics:

- God rejected those of Israel who, because of ignorance, sought justification by law-keeping (1-15).
- God rejected those of national Israel because they rejected the gospel (16-21).

True or False:

- _____ "God's righteousness" is a reference to God's justification by faith.
- _____ Jesus was the end of the law that demanded perfect obedience for righteousness.
- _____ Verse 5 teaches that if one determines to be justified by law, then he must keep it perfectly in order to be saved.
- _____ It is not necessary to believe that God raised Jesus from the dead in order to be a Christian.
- _____ With the heart confession is made unto salvation and with the mouth one believes unto righteousness.
- _____ When one "calls upon the name of the Lord" he is expressing his need for God's grace as opposed to his own ability to save himself through law-keeping.
- _____ Man will be saved even if he does not have a chance to call upon Jesus.
- _____ National Israel's state of being lost at the time of Jesus was not God's fault because Israel had to believe on Jesus and obey the gospel in order to be saved.
- _____ Paul states in verse 18 that the Jews who are lost have a valid complaint against God because they did not have a chance to believe.
- _____ National Israel had the same chance and means for salvation as the Gentiles, that is, salvation by faith in Jesus and obedience to the gospel.

Fill in the blanks:

- National Israel was zealous for God but not according to _____.
- Salvation is in one living a confession that Jesus is _____ of his life.
- The word "_____" in verse 11 emphasizes that salvation is both to Jew and Gentile.
- Preachers cannot go into all the world unless they are _____ to preach by churches.
- When the gospel is preached it brings _____ of mind to men.

- National Israel did not obey because they did not _____.
- Faith is produced by the _____ of God, not by a direct work of the Holy Spirit.
- God provoked the _____ to jealousy by preaching to and saving the Gentiles.
- The Jews' _____ and scoffing at Jesus caused their rejection of the gospel.
- The prophet _____ prophesied that God would be manifested to the Gentiles who sought Him.
- Moses said that God would provoke the _____ to jealousy by His concern for the Gentiles.
- Verse 20 is discussing the _____ who had generally not sought after God.
- Verse 21 is discussing the rebellion of _____.
- Paul states the beauty of those who preach the gospel of _____.

Discussion:

- How did Israel seek to establish her own righteousness?

Chapter 11

Teaching topics:

- Israel's rejection is partial (1-10).
- Israel's rejection is temporary (11-25).
- God will save Israel as He saved Gentiles, that is, through their voluntary obedience to the gospel (26-36).

True or False:

- _____ If one can keep law or do meritorious works so as to demand salvation, then salvation cannot be by grace.
- _____ National Israel was hardened in the sense that they did not believe on Jesus.
- _____ If one is not seeking truth God will allow the opportunity for one to believe a lie.
- _____ The unbelief of the Gentiles resulted in the salvation of the remnant.
- _____ "Fullness" has reference to a time when national Israel will be saved in mass.
- _____ In the context Paul urges the Gentiles to rejoice if their being provoked to jealousy results in their salvation.
- _____ Paul uses the metaphor "wild branches" to refer to the Jews who did not believe.
- _____ The natural branches were broken off because of unbelief.
- _____ Paul makes the point that the Gentiles must not boast against the Jews because the Gentiles stand by faith.
- _____ The only condition upon which God will save the natural branches is if they will be obedient to the Old Testament law.
- _____ "Fullness of the Gentiles" has reference to a state of spiritual blessedness and not to a specific time.
- _____ Paul emphasizes that all spiritual Israel will be saved as opposed to national Israel which rejected Jesus.

Fill in the blanks:

13. Paul's use of the word _____ has reference to those Jews who believed in Jesus and were thus justified.
14. _____ complained that he was the only faithful person left in Israel.
15. "The rest" in verse 7 refers to national _____ who sought justification based upon merit.
16. Though Israel lost the promises because of their unbelief, they can regain them by their _____.
17. Paul said that he was an apostle to the _____.
18. The branches who Paul says were broken off were the _____ who fell because of unbelief.
19. The metaphor _____ refers to the Jews who received the first blessings and covenants from God.
20. The root which supports the branches has reference to _____.
21. Israel was hardened until the _____ of the Gentiles comes in.
22. The _____ is a term which refers to Christ, the Messiah, who came from the Jews.
23. The _____ has reference to true Israel who believed and was destined for heaven.
24. God has convicted all of sin in order that men be led to _____.
25. Paul said that the Jews were enemies of the _____ for their sake.
26. If we do good to our _____ we heap coals of fire on his head.

Discussion:

27. What does Paul mean in Romans 11:25-27?

Chapter 12**Teaching topics:**

1. The Christian's life is totally given to God (1,2).
2. Christians should use their gifts to minister to one another (3-8).
3. God's prescription for Christian behavior (9-21).

True or False:

1. _____ The total and complete sacrifice of Jesus moves us to give a total and complete sacrifice of our lives.
2. _____ Christians must pride themselves on their attainment of righteousness by their meritorious works.
3. _____ Verse 13 is emphasizing that Christians should teach the gospel to the lost.
4. _____ According to verse 16 Christians should humble themselves in order to be able to relate to all people.
5. _____ Christians must not seek to revenge someone who has done them evil.
6. _____ Christians must not be lazy.
7. _____ Christians must not try to overcome evil circumstances by doing that which is wrong.
8. _____ Paul encourages Christians to continue steadfastly in preaching.

9. _____ Paul affirms that if one's enemy is hungry, he should not be given food until he repents.

Fill in the blanks:

10. As the sacrificed animal of the Old Testament law was to be totally given to God so must the Christian _____ give his life in sacrifice to God.
11. Christians must think upon those things which will last throughout _____.
12. In stressing the oneness of the family of believers, Paul says that there is one _____.
13. _____ is the gift of speaking forth the word of God.
14. The one who has the gift of _____ is to minister with cheerfulness or willingness to serve.
15. _____ is not to be hypocritical.
16. We must seek to live in _____ with all men.
17. Paul says that it is _____ who will render vengeance upon those who afflict Christians.
18. Christians are to be of the same _____ toward one another.

Discussion:

19. What does it mean to give oneself as a living sacrifice?

Chapter 13**Teaching topics:**

1. Christians must submit to civil government (1-7).
2. Christians should behave in a godly manner toward one another (8-14).

True or False:

1. _____ Christians must submit to all civil laws even though those laws might conflict with God's laws.
2. _____ If one refuses to submit to civil laws, he is actually refusing government which is ordained by God.
3. _____ In paying taxes one supports civil laws that prevent anarchy in society.
4. _____ It is the responsibility of Christians to repay their debts.
5. _____ Paul said that all the commandments are summed up in the statement, "It is more blessed to give than to receive."
6. _____ Christians must conduct every aspect of their lives in a manner that if all things were known to all men, Christ would not be blasphemed.
7. _____ It is not right for Christians to relate with one another in a manner of strife and envy.

Fill in the blanks:

8. Those who do not submit to civil government are actually resisting _____.
9. God set forth civil government in society in order to prevent _____, which is the total disruption of society by men who recognize no law but are a law unto themselves.

10. Obedience to civil government is stimulated by the fear of _____ if one does not submit.
11. _____ is the characteristic of the Christian who seeks the good of his neighbor and renders his obedience to God.
12. Christians must cast off the works of darkness and put on the armor of _____.

Discussion:

13. What is the Christian's responsibility to civil government?

Chapter 14

(See also 1 Corinthians 8)

Teaching topics:

1. Strong Christians should not despise weak Christians who have scruples about eating meat. Weak Christians should not judge as liberal strong Christians who have no scruples about eating meat. Everyone will give account of himself before God (1-10).
2. Christians should walk in love, considering one another's feelings in the area of opinion (11-23).

True or False:

1. _____ Paul's primary concern in this chapter is to retain the weak brother in the faith until he grows out of his past religious beliefs.
2. _____ The strong brother in this context actually believes something that is unbiblical, that is, that there is nothing in eating meats.
3. _____ In matters of opinion, it is wrong to judge a brother.
4. _____ Paul teaches that it is wrong to eat certain kinds of meat.
5. _____ Paul teaches that though some practices and beliefs may be in the realm of opinion, new converts may have religious feelings toward those practices and beliefs.
6. _____ It is expected of the weak to grow out of their misunderstanding that one should religiously be a vegetarian.
7. _____ Paul taught that in matters of opinion it is correct to disfellowship and cause division in the church.
8. _____ It is possible to cause the weak to fall by exercising one's liberties in Christ.
9. _____ A Christian is wrong in doing that which he believes to be questionable.
10. _____ As long as we do not attach salvation to a particular day, it is not wrong to respect one day above another, even if we respect it with religious significance.
11. _____ The weak brother does not have a right to judge the strong brother's meat-eating.
12. _____ When one uses his liberty to violate the conscience of the weak, he sins against Christ.
13. _____ Something may be right in and of itself, but it is wrong to practice it so as to cause the weak to also practice such and stumble by violating his conscience.
14. _____ The weak violate their own consciences when they are encouraged by the strong to do something about which they have doubts.

15. _____ All meats can be eaten, for God created them all to be received with thanksgiving.
16. _____ Anything that is in the realm of opinion (that is, there is no direct command that it should be binding as a religious practice) should not be taught in a manner that will cause division in the church.
17. _____ Christian fellowship allows fellow Christians to observe different religious practices that are in the realm of opinion, though every member may not agree on such practices.

Fill in the blanks:

18. Paul refers to those who are new _____ as being weak.
19. It is the responsibility of the strong to receive the _____.
20. The _____ brother believes that he can eat all things.
21. The _____ brother is a vegetarian and believes he can eat only vegetables.
22. The _____ brother is not to judge as liberal the brother who feels that he can eat all things.
23. Different brethren consider different _____ as important, but all must do such unto the Lord.
24. Jesus only is the judge of the living and the _____.
25. If eating meat is considered wrong by a brother, then if he does eat he violates his own _____.
26. The Christian's main concern should be _____ to Jesus and edification of one another.
27. Paul assumes that the _____ brother will grow out of his legalism of binding the non-eating of meat upon others.
28. Paul says that there is nothing _____ in itself.
29. If one conducts himself without consideration to his brother, then he is not walking in _____.
30. Paul says that Christians must work for the things that cause _____ to be among brethren and edification of the church.

Discussion:

31. What is expected of the strong brother until the weak brother grows to be a strong brother?

Chapter 15

Teaching topics:

1. In all things Christians should consider one another to keep unity in the church (1-13).
2. Paul is confident that the Roman Christians are spiritually mature so as to deal with their problem of unity (14-22).
3. Paul loves the church in Rome (23-29).
4. Paul requests their prayers (30-33).

True or False:

1. _____ It is the responsibility of the strong Christians to support those who are weak.
2. _____ Verses 5 & 6 urge Christians to maintain the fundamental doctrine of oneness among brethren.
3. _____ Being like-minded means that brethren must agree upon everything in the same way, even in matters of

opinion.

4. ____ As Jesus, Christians must be willing to accept one another even though they may disagree in matters of opinion.
5. ____ Paul was not certain that the Roman Christians had sufficient knowledge to deal with the problems about which he wrote.
6. ____ Paul sought to glory in the work of other men.
7. ____ One objective in Paul's life was to preach the gospel where it had not been preached.
8. ____ To be "brought on my way" means that Paul expected the Roman Christians to financially aid him in his preaching trip.
9. ____ The special contribution of the Macedonian, Achaia and Galatian churches of which Paul speaks is for the evangelization of Spain.
10. ____ The Gentile churches received the blessings of the promises from the Jews, therefore, Paul says that the Gentiles are obligated to minister physical things to the Jews.

Fill in the blanks:

11. The things which were written for our ____ were written in the Old Testament Scriptures.
12. Christians must with one mind and one ____ glorify God.
13. The Old Testament quotations of verses 9-12 emphasize the fact that God announced to the Jews that the gospel would be preached to the ____.
14. The grace that was given to Paul was his ____ to the Gentiles.
15. Paul affirmed that from Jerusalem and around Illyricum he had fully preached the ____.
16. Paul intended to pass by Rome on his way to preach the gospel in ____.
17. Paul asked for the Christians to be diligent in their ____ for him.

Discussion:

18. What did Paul mean when he spoke of preaching the gospel where Jesus was not named?

Teaching topics:

1. Paul recommends key workers (1-10, 21-27).
2. Paul warns against those who cause division by enforcing opinions upon the church (17-20).

True or False:

1. ____ Because Paul uses the Greek word "deaconess" in reference to Phoebe we must assume that there is a specific work in the church for women deacons similar to that of the elders and deacons of 1 Timothy and Titus.
2. ____ Since the early church had no church buildings they met in the homes of the Christians.
3. ____ Though Paul commanded Christians to greet one another with the holy kiss, such is not binding today because the holy kiss was a cultural greeting of the first century.
4. ____ Those who cause the divisions are those who are binding traditions and opinions on the church which are not of the teaching of Christ.

Fill in the blanks:

5. ____ was a faithful minister to the church.
6. Paul states that the ____ met in the house of Priscilla and Aquilla.
7. ____ was the first to be baptized in the region of Achaia.
8. Paul commanded the Christians to greet one another with the holy ____.
9. Men who seek a following by lording over the flock with the binding of opinions are serving their own ____.
10. The ____ of the Roman Christians had become known to all men.
11. Paul encouraged the brethren by stating that ____ would be crushed under their feet.

Discussion:

12. What does it mean to mark the one who is causing division?