

BIBLE 1103

ROMANS: PART II

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ROMANS: PART II

The problem of universal sin and the solution of salvation are of eminent concern to every human soul. Man has made numerous attempts through the ages to find remedies for the effects of sin and to find substitutes for the saving grace of God. God, however, provided the only means of salvation for a fallen human race, which is through the redeeming power of His only Son, Jesus Christ our Lord (Acts 4:12). Many people have not heard or understood God's Word. They have been led astray by their own ignorance and superstitions. These men have created a variety of religious cults thinking that such cults would lead them to salvation. These false cults cover many areas. Some worship Satan. Others believe that intense self-awareness is the key. Still others espouse humanistic creeds of brotherly love which put the goodness of man above the goodness of God. Yet amid all the confusion and perversion of truth, God is raising up a people devoted to Him. This people of God knows the truth and *has been set free to live for Him and to carry the Bible's message of salvation to the uttermost parts of the earth.* God has given His Word as our instruction for life, charging us to know what we believe, and to know why we believe, so that we might bring others into a life of victory in Jesus Christ.

In the previous LIGHTUNIT you studied the historical context for the Book of Romans by examining the Roman Empire and the Roman Church. You also learned the occasion of Paul's writing the Epistle to

the Romans, as well as his intended purposes. The first eight chapters and the last chapter of the Book of Romans were discussed, outlining Paul's expositions on universal sin and the process of justification by faith. Finally, you memorized some Scriptural understandings on relating the good news of Jesus Christ to others.

The Epistle to the Romans, the sixth book of the New Testament, is considered to be very important because it contains the logical aspects of the Gospel of salvation by faith in the shed blood of Jesus Christ. The apostle was addressing several small groups of Christians scattered throughout the capital city of the mighty Roman Empire to introduce himself and his future missionary endeavors in Spain, to refute the error of the Judaizers, and to establish the Roman Christians in the fundamental doctrines of Jesus Christ. Paul probably wrote this epistle during the winter of AD 57-58, at a time when the Roman Empire was flourishing in power, population, and wealth. The Christian church was also experiencing rapid growth as people heard the stories of the birth, death, and Resurrection of Jesus Christ.

In this LIGHTUNIT you will study the remaining chapters of Romans in detail. In the last section you will also study the promises of victorious life found in Romans, and supplemented by other Scripture texts which speak of victorious Christian life.

OBJECTIVES

Read these objectives. These objectives tell you what you will be able to do when you have successfully completed this LIGHTUNIT.

When you have finished this LIGHTUNIT, you will be able:

1. To outline the book of Romans chapter by chapter.
2. To trace Paul's development of the concepts of sin, salvation, and sanctification as discussed in Romans.
3. To explain God's sovereignty in terms of Israel's election and rejection, the grafting of the Gentiles, and restoration for the human race.
4. To tell how we present ourselves before God in service, in submission, and in scruples.
5. To describe the characteristics of a victorious Christian life; and
6. To recite the following Scriptures: Romans 8:16, 28, 32, and 37; Romans 10:9, 10, 13, and 17; Romans 12:1-2; and Romans 13:14.

Survey the LIGHTUNIT. Ask yourself some questions about this study. Write your questions here.

OUTLINE OF ROMANS, CHAPTERS 1 THROUGH 8

Chapter 1:1-1:17	Salutation
Chapter 1:18-2:29	Downward spiral of sin
Chapter 3	Universal sin and guilt, with emphasis on the Jews
Chapter 4	Abraham
Chapter 5	Justification
Chapter 6	Dead to sin; alive to God
Chapter 7	Carnal nature vs. spiritual nature
Chapter 8	Life in the Holy Spirit

I. CHILDREN OF CHOICE

In the first portion of Romans, Paul carefully communicated God's plan of redemption from sin to a walk of righteousness before God. In Romans, Chapters 9-11, Paul turned his discussion to Israel's standing before God, to the problem of Jewish unbelief, and to Paul's concern for his own people. He discussed God's righteous, just, and sovereign dealings with His chosen people (Chapter 9). He exposed the failure of the Jewish nation (Chapter 10). Paul continued with a discussion of the mercy of God in grafting the Gentiles into the plan of salvation through Jesus Christ (Chapter 11). Paul did not exclude Jews from the provisions of God, but revealed God's plan of reconciliation for the Jewish nation.

One of the greatest stumbling-blocks to the general acceptance of the Gospel of Jesus Christ was Jewish rejection and unbelief. Though many

Jews had become Christians, especially those in Judea, the nation as a whole remained bitterly antagonistic, even to the point of having Christians put to death. Paul himself had been involved in the slaughter of innocent Christians, so his heart was moved with great compassion for those who continued to crucify Christ by murdering his followers. After his conversion to Christianity, Jewish unbelievers troubled Paul almost everywhere he went. In spite of this obstacle, he generally went first to the synagogues to minister to his Jewish brethren when he entered a new city. Jesus was the Messiah of Hebrew prophecy, the long-awaited King and Saviour, but He was rejected and crucified by those to whom He had come. In Romans, Chapters 9 through 11, Paul explains why this catastrophe occurred.

SECTION OBJECTIVES

Read these objectives. When you have completed this section, you should be able:

1. To outline the book of Romans chapter by chapter.
2. To trace Paul's development of the concepts of sin, salvation, and sanctification as discussed in Romans.
3. To explain God's sovereignty in terms of Israel's election and rejection, the grafting of the Gentiles, and restoration for the human race.

VOCABULARY

Study these words to enhance your learning success in this section.



capricious

didactic

predestine

sovereignty

Note: All vocabulary words in this **LIGHTUNIT** appear in **boldface** print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given in the Glossary.



Read Romans, Chapters 9 through 11.

ELECTION

Outline ROMANS, CHAPTERS 9-11

Chapter 9	God's Sovereignty
Chapter 10	Jewish Unbelief
Chapter 11	Grafting of the Gentiles

In Romans 9:1-5, Paul defined the Jewish race in terms of their heritage as God's covenant people. Paul never denied his Jewish heritage, but had great yearning for his brethren. In Philippians 3:4-6, Paul listed his human qualifications yet he resolved that none of these outstanding attributes could be compared to knowing Jesus Christ. In Romans, Chapter 9, Paul introduced the chapter by mentioning the special advantages given to those originally in covenant with God. Paul listed eight advantages given to the Israelites:

1. The **adoption**, or sonship, which was expressed in Exodus 4:22 when God instructed Moses to tell Pharaoh: "Thus saith the LORD, Israel is my son, even my firstborn. . . ."
2. The **glory**, or God's abiding presence, which was manifested in a cloud in Exodus 16:10 and in the appearance of a devouring fire in Exodus 24:17;
3. The **covenants** which were repeated in Genesis 9:9; 17:2, 7, and 9;
4. The **giving of the Law**, which was recorded in Exodus 20:1-17, and Deuteronomy 5:1-21;
5. The **service of God**, or worship, which was integrated with the construction and rules of the Tabernacle and Temple;
6. The **promises**, which were given to Abraham, as well as the prophecy of God's many spokesmen in the Old Testament;
7. The **patriarchal heritage**, which was given by Abraham, Isaac, and Jacob; and
8. The **Messiah**, Jesus Christ, Who was born of Jewish lineage as foretold by the prophets.



Moses received the Ten Commandments from the hand of God.

Paul felt great compassion and affinity for God's chosen people, and sorrow over their rejection of God's promises and their unbelief. Just as Moses prayed to be punished in place of the Israelites (Exodus 32:32), so Paul expressed the same emotions of anguish for the people when he said in Romans 9:3: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Israel had not been faithful to God, but God's purposes had not failed. Paul explained in Romans 9:6-13 that natural Jews are not necessarily the seed of Abraham since God promised Abraham's seed to be carried through the child of promise, Isaac, whose mother was Sarah. Further, when Isaac's sons were still in Rebecca's womb, God elected that the seed of promise should continue through Jacob, rather than Esau.

Romans 9:14-24 deals with God's **sovereignty**, the characteristic of being supreme in power, rank, and authority. God manages and directs, permits and restrains in the affairs of the nations to bring about his purposes. God's sovereignty should invoke a response of worship and reverential awe from those of us who know and love Him. Notice the words linked together with this discussion of God's sovereignty: mercy, compassion, power, glory, and long-suffering. Unfortunately, when many people think of God's sovereignty, they visualize a cruel God

Who would like nothing more than to find fault enough to send all mankind to hell. In His foreknowledge, God knows who will obey, and who will be unfaithful to Him. God does not **predestine** men to burn in the eternal flames, but rather predestines believers (Romans 8:29) "to be conformed to the image of his Son," and calls them to be justified and glorified (Romans 8:30). God was not surprised when Israel rejected His goodness, but **over-ruled Jewish unbelief in His plan, opening salvation through Jesus Christ to Gentiles, as well as Jews.** In His supremacy, God is faithful to His promises, and is free to bestow His blessings as He pleases.

God chose Israel according to His sovereign purposes, but He also chose the Gentiles to be included in the total plan of redemption, as foretold in the prophecies of God. Romans 9:25-33 reviews some of the messages God gave to Israel concerning the entrance of the Gentiles into the salvation promises. Paul quoted from the prophets Hosea and

Isaiah as illustrations of Gentile inclusion.

Paul asserted that according to Scripture they should have been prepared for Gentile converts rather than resenting them. Because the Jews were following the law of righteousness by deeds rather than faith, **they did not believe in Jesus Christ, the fulfillment of the Law. He became a stumbling stone,** instead of a stepping stone to the Jews as the prophet had foretold in Isaiah 28:16. Paul echoed this prophecy in Romans 9:33 when he wrote: "Behold, I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed." In His sovereignty, God **originally chose the Jewish nation to be His elect.** In His sovereignty, He also elected to include all those who would believe in Jesus Christ among the elect. 1 Peter 1:2 addressed believers as the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. . . ."



Briefly answer the following questions.

- 1.1 Where did Paul usually go when he entered a new city? _____
- 1.2 What did Moses do in Exodus 32:32?

- 1.3 Who did God elect to carry Abraham's seed of promise? _____
- 1.4 What is sovereignty? _____
- 1.5 What two prophets did Paul often quote to show God's prophecy of Gentile inclusion in the plan of salvation? _____



Complete the following activities.

- 1.6 List eight special gifts God gave to Israel.

a. _____	e. _____
b. _____	f. _____
c. _____	g. _____
d. _____	h. _____
- 1.7 List Paul's human qualifications for being righteous:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
 - g. _____
- 1.8 What three experiences does God predestine and call us to? (list three)
 - a. _____
 - b. _____
 - c. _____

UNRIGHTEOUSNESS

Paul continued to express his personal sorrow for the Jews in Romans, Chapter 10, as he begins: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." The Jews were zealous for the things of God pertaining to righteousness according to the law; but they remained ignorant of God's righteousness manifested in the person of God's Son, Jesus Christ. Romans 10:4: "For Christ is the end of the law for righteousness to every one that believeth." To find life through the law, one must faultlessly obey it, yet Paul had already shown such obedience to be an impossibility (Romans 3:9-20) for everyone except Jesus Christ, Who was the total fulfillment of the law. The Jews were more comfortable with trying to follow a set pattern of rules and regulations, than with admitting their failure and with accepting a righteousness attained by faith in Jesus.

Man wants to be capable of self-sufficiency to do things his own way, independent of help or wise counsel. Yet the righteousness of God demands that he throw himself totally on the mercy of God, forsaking his autonomy and abandoning himself to the righteousness through Christ. God could not be held responsible for Israel's stubborn unbelief, for He sent Jesus first to the "lost sheep of the house of Israel." Matthew 23:37-38 recorded Jesus' mourning over Israel's rejection: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Through Jesus, God has made Himself accessible to both Jews and Gentiles, as Romans 10:12 states: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

As an Apostle, Paul knew the great importance of preaching the Gospel so that people might hear and believe. In spite of frequent adversity, Paul had separated himself to the spread of the Gospel throughout most of the Roman Empire, and (beginning in Spain,) had turned his attention to another part of the world. He saw the responsibility of every believer to teach or preach the Gospel of salvation. In Romans 10:13, Paul wrote: "For whosoever shall call upon the name of the Lord shall be saved."

Following this statement, Paul proposed four

didactic questions in Romans 10:14 and 15:

"How then shall they call on him in whom they have not believed?"

"How shall they believe in him of whom they have not heard?"

"How shall they hear without a preacher?"

"How shall they preach, except they be sent?"

The implied answer in the first question is that those who are lost cannot call on Jesus for salvation until they have first believed that Christ died for their sins, was buried, and rose again on the third day (I Corinthians 15:1-4).

The simple answer to the second question is that no one can believe in Jesus until they hear the Gospel of salvation. Romans 10:17 explains: "So then faith cometh by hearing, and hearing by the word of God."

The answer to the third question is that the Gospel cannot be heard unless a vocal witness proclaims it. Living a Christian life daily is an effective silent witness, but the Christian must also open his mouth and declare his testimony. In Isaiah 61:1 and 2, the prophet foretold that the Messiah would *preach* good tidings to the meek, would *proclaim* liberty to the captives, and would *proclaim* the acceptable year of the Lord. God has given mankind the gift of language to be used in confessing His Word as a testimony to others.

The answer to the fourth question is that God made provision for preachers to declare the Gospel. In a sense, all believers are involved in proclaiming this message. Jesus said in John 20:21, "... as my Father hath sent me, even so send I you." In Ephesians 6:13-17, Paul reminded every Christian that God has prepared an armor for each believer. Part of this armor is the gospel of peace which will serve as the shoes for his feet.

God had sent prophets to Israel with the message of righteousness, but Israel refused to heed the messages they heard.

In Romans 10:21, Paul recorded that God had spoken to Israel through the prophet Isaiah: "... All day long I have stretched forth my hands unto a disobedient and gainsaying people." Israel would not listen. Quoting from Isaiah in Romans 10:20, Paul reminded the Jews again that God had said: "I was found of them that sought me not; I was made manifest unto them that asked not after me."



Complete these activities.

- 1.9 According to Romans 10:2, the Jews had a zeal for God but lacked _____.
- 1.10 Instead of seeking righteousness by faith, Israel insisted on pursuing righteousness according to _____.

- 1.11 The law could only be fulfilled by _____ .
- 1.12 The only man who fulfilled the law was _____ .
- 1.13 Jesus was sent first for “the lost sheep of _____ .”
- 1.14 God has placed the word of faith in _____ .
- 1.15 According to Romans 10:9, to obtain salvation we must a. _____
_____ and b. _____ .
- 1.16 List four prerequisites to be fulfilled before another person can call on the name of the Lord for salvation.
- a. _____
- b. _____
- c. _____
- d. _____
- 1.17 How do we properly connect living by faith and obeying laws?
- _____
- _____
- _____
- _____
- _____



GENTILES

In Romans, Chapter 11, Paul disclosed God's plan for the Jews' future. Though the Jewish nation as a whole had rejected God's righteousness by faith, God had devised a plan whereby both Jews and Gentiles would be brought into fellowship with God.

Paul began Romans, Chapter 11, with the question and response: "... Hath God cast away his people? God forbid. ..." Paul, himself a Jew, was living proof that not all Jews had rejected their Messiah. Paul was not like the prophet Elijah in I Kings 19:9-18, who had complained that he was the only remaining obedient servant of God. He had to be reminded by God to give up his self-pity and return to his mission, which was to gather the seven thousand followers that God had reserved for Himself. Paul knew that he was not the only Jew who believed in Jesus and who entered into God's salvation. Throughout the history of the Hebrew nation, God always spared a remnant of Israelites from destruction.

As Paul explained in Romans 11:7-12, the Jewish nation rejected the Messiah. One of God's spiritual laws is that unbelief causes hardness of heart. Paul described how this came to the Jews in these words: "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear. ..." Because God is Sovereign, He was able to turn Jewish resistance to the Gospel into an open door for the Gentiles. Thus, Jesus became the Saviour for the entire world, both for the Jews and for the Gentiles.



Elijah in the Desert

Paul makes this point clear in Romans 11:11: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them [the Jews] to jealousy." In Romans 11:12, Paul clarified the fact that Jews will be brought back into the covenant relationship with God: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"

In Romans 11:13-24, Paul turned his discussion to the Gentiles, warning them not to be conceited in their faith, but to remain humble before God. Paul explained the Gentiles entry into salvation by using the metaphor of the olive tree. Paul reminded the Gentiles that they were grafted into God's blessings for Israel. The olive tree, root and branches, is symbolic of Israel. Israel was God's well cared for, cultivated tree. Some of the branches, however, were broken off. The Gentiles, branches from a wild olive tree, were grafted to the cultivated tree. Agriculturalists inform us that branches cut from an olive tree will readily take root and grow into new trees. Paul reminded the Gentiles that the grafted branches have no reason to boast against the branches which have been broken off. Paul warned the Gentiles in Romans 11:20-21: "... Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee." Further, Paul said in Romans 11:24: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"

Paul was a bridge between the Jewish and Gentile worlds because he had full authority to speak to both factions. He was a Jew by birth, and had been proud of his heritage. Paul grieved, however, for the unbelief of the covenant community. He realized that as a result of Israel's unfaithfulness, Christianity grew and flourished in the Gentile world. Paul could call the

Jews to repentance. At the same time, he could admonish the Gentile Christians to remember their origins and to remain humble.



God's sovereignty is the attribute by which He rules creation, directing the course of history. God is not **capricious**. Since the foundations of the world were laid, He has controlled the beginning and the ending. We cannot change God's plan; we can only ask to be involved in what the Father is doing. Paul concluded Romans, Chapter 11, by glorifying Almighty God: "For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."



Answer these questions.

1.18 Who complained of being the only faithful man toward God?

1.19 How did God turn the Israelites unbelief into good?

1.20 What causes hardness of heart?

1.21 What is the warning Paul gives to the Gentiles?