



SDG – Bible Study  
The Book of Romans  
Winter Quarter - 2021



***SDG***

*Soli Deo Gloria*

*“Therefore, whether you eat or drink, or whatever you do, do all to the Glory of God.”*

*1 Corinthians 10:31*

Zion Lutheran Church – [www.zlclodi.org](http://www.zlclodi.org)

*“Know what you believe and why you believe it!”*

## SDG –The Book of Romans Zion Lutheran Church

### Winter Calendar 2021

The week of January 3 Lesson #10

The week of January 10 Lesson #11

The week of January 17 MLK Weekend

The week of January 24 Lesson #12

The week of February 7 Lesson #13

The week of February 14 President's Day

The week of February 21 Lesson #14

The week of February 28 Lesson #15

The week of March 7 Lesson #16

The week of March 14 Lesson #17

The week of March 21 Lesson #18

Classes resume the week of January 3, 2021

Study guides for the Spring quarter will be available in the Church office and from our website – [www.zlclodi.org](http://www.zlclodi.org) - beginning on Monday, March 22, 2021.

### Class Times:

- Sunday Evening @ 6:30 p.m. in the Fireside Room
- Sunday Evening @ 6:30 p.m. via Zoom
  - Meeting #96155257463
  - Password: 037769
- If someone would like to host a midweek Bible Study, please contact Pastor Matt – [pastormatt@zlclodi.org](mailto:pastormatt@zlclodi.org)

## SDG –Romans Lesson #10

### Chapter 7:1-7a

1. Paul begins this chapter by addressing the people of the Church in Rome as “brothers.” This is only the second time he uses it, the first being in 1:13. What is the significance of this word or what does it imply?

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2. Who in particular, does Paul address this chapter to? Why does he do this?

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3. Why is the law only binding when someone is alive?

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4. Why does Paul use the laws of marriage in his explanation of the law. What is he teaching? What isn't he teaching?

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5. Paul uses this marriage principle to help his readers to understand something spiritual. In verse five, Paul again refers to his audience as “brothers.” What does he say his brothers have done? How was this done? How can this be so? (6:3)

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6. Using the analogy of marriage, who or what were the Romans able to marry if they had died to the law?

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7. Why would a person who has died to the law be able to marry this person/benefit? What is the purpose of doing this? How does this fit into the marriage analogy? (Genesis 1:28)

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8. How are sinful passions aroused by the Law?

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9. When a person is married to the Law, what kind of fruit do they bear? Why?

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10. Verse six begins with the phrase “but now.” What does this indicate?

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11. What drives the lives/works of those who live this “new way”?

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12. Consider the progression that Paul has laid out:  
6:3-We are baptized into the death of Christ.  
7:4-Through Christ we have died to the Law and are now free to belong to Christ and His grace.  
7:6-We now have a “new way of the Spirit.”  
In algebra we are taught if  $A=B$  and  $B=C$  then  $A=C$ . What do we learn about the Spirit from Paul’s progression?

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13. If the “old way” of life was by “the written code,” how is the life of “the new way” lived? (Romans 1:17; Galatians 3:11; Hebrews 10:38; Habakkuk 2:4) Where does this come from? Algebra & 1 Cor. 12:9)

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14. Why might someone say, “the Law is sin”?

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15. What is the purpose of the Law? Try to answer this by filling in the spaces with letters to complete this three-word answer.

S.\_\_\_\_\_ O.\_\_\_\_\_ S.\_\_\_\_\_

16. Contrast this with the purpose of the Gospel.

S.\_\_\_\_\_ O.\_\_\_\_\_ S.\_\_\_\_\_

17. Consider these two short SOS messages. Which SOS must come first? Why?

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# SDG –Romans Lesson # 11

## Chapter 7:7b-25

1. We ended our last lesson with a spiritual contrast:

The Law-Shows our Sin

The Gospel-Shows our Savior

What particular sin did the Law reveal to Paul? What does this mean?

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2. Paul used the literary tool of personification to describe what sin does. How does sin act like a human?

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3. Why is sin dead apart from the Law?

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4. How could Paul say that he was once alive apart from the Law?

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5. What commandment came that made sin come alive and made Paul die? What does this mean?

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6. What commandment promised life? (Lev. 18:5)

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7. How did sin seize an opportunity through the commandment and deceive Paul?

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8. How did this deception end up killing Paul? What did he realize?

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9. Explain why Paul says that the Law did not bring death to him.

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10. How can sin become sinful beyond measure? (Psalm 103:12)

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11. Why is the Law spiritual?

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12. How is Paul “sold under sin”? How does this relate to Paul saying, “I am of the flesh”?

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13. Why did Paul feel this way?

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14. What did Paul say led him to do wrong and not do right?

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15. Paul, Saint Paul-Author of more New Testament books than anyone else-Miracle worker (Acts 20:7-12)-Personally called by God-makes a profound statement in verse 18. What does he say about himself? (Reflect on Paul's statement as you consider how many times you have heard someone say, "He/She is a good person.")

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16. What did Paul delight in? Where or how did he do this?

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17. Where was a war taking place for Paul? Explain.

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18. How did Paul finally describe himself?

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19. What did this realization lead him to ask?

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20. What was his answer?

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21. What was Paul's response to this?

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## SDG –Romans Lesson #12

### Chapter 8 :1-11

1. What is the “therefore,” at the beginning of verse one, based on?  

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2. What is meant by condemnation?  

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3. Why is there no condemnation for those who are in Christ Jesus?  

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4. What is the Law of the Spirit of Life?” (John 6:63; John 14:26)  

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5. How is the Law weakened by the flesh? As a result, what can't it do?  

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6. What is meant by Paul's claim that God sent His own Son in the likeness of flesh? Is he saying that Jesus only appeared to be a human?  

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7. Why did Jesus have to be in the flesh?

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8. How did Jesus condemn sin in the flesh?

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9. How is the righteous requirement of the Law fulfilled in us?  
(2 Cor. 5:21; Philippians 2:13)

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10. What is meant by walking according to the flesh? Spirit?  
(Galatians 5:15-26)

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11. Why would a person who lives according to the flesh set their  
minds on things of the flesh? Spirit on Spirit? How can we apply this  
to our lives?

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12. Why is setting the mind on the flesh death? On the Spirit life and peace? (Notice the deal, two for the price of one!)

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13. Verses seven and eight are very powerful and as a result, very controversial. Therefore, we will treat them with utmost care. Let's begin with our foundation. Read 2 Timothy 3:16 and 2 Peter 1:20-21. What do these verses teach us?

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Why would we refer to these verses as being our foundation?

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What is ultimately said about the mind that is "set on the flesh?" What does this mean?

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Compare/Contrast your last answer with this definition of hostility that comes from the Greek dictionary. Hostility is enmity and hatred resulting in opposition. Why would a person whose mind is on the flesh have enmity or hatred toward God?

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Why can't the mind that is set on the flesh submit to God's Law?

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Why would Scripture say, “Those who are in the flesh cannot please God?” Is this true? Why or why not?

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14. What does it take to belong to Christ?

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15. If Christ is in us our body is dead, but the Spirit is life because of righteousness. What does this mean?

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16. How did Jesus rise? What does that mean for us?

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## SDG –Romans Lesson #13

### Chapter 8:12-18

1. Paul begins this section with the short phrase “So then...” This again ties what he is about to say or write with what he has just spoken about. It sets up the “effect” of the “cause and effect” statement. What is the “cause?” What is the “effect?”

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2. As a result of this cause-and-effect situation, what are we supposed to do?

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3. Challenge Question! Contrast “in the flesh” with “by the Spirit.” (Remember: Contrasting is finding the difference between two things. What is the difference in the meaning of each phrase, not the difference in the outcome? Have fun!!)

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4. Keeping the challenge question and your answer in mind, what are we to do “by the Spirit?” (Vs. 13) Note: After answering this question you might want to compare-see if its similar- to your last answer. If they are not, something needs to be changed. And, yes, I acknowledge that this is Bible Study Participant abuse!

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5. Verse fourteen continues this same theme. If we are led “by the Spirit of God,” who or what do we become?

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6. What is “the spirit of slavery” that Paul speaks of? Why would this lead to falling back into fear?

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7. What is the Spirit of adoption? Why would this lead to the cry “Abba! Father!”? (John 3:5; Mark 14:36)

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**WORD STUDY: “Abba Father/Abba Ho Pater”**

Words really do make a difference. Many a sermon has been preached that has said this phrase is the equivalent of saying “daddy.” There is some truth to that. However, it would also make sense that a single word translation of a three word title or address is probably deficient. Abba is Aramaic for “father.” But, its more than just “father” which could mean the founder-George Washington is the father of our country, the first man in the family tree, the title of the head of a household, the title of a religious leader, etc. It is the word of a child for his father who he has a deep, all encompassing trust in. Put abba together with “ho-pater,” “The Father,” you start to get the whole meaning of what Jesus was saying in the Garden of Gethsemane. He was saying, “My dearest Father, who I trust and love with all of My heart, THE FATHER of all; God the Father.” Now imagine what Paul is saying when he writes, “by Whom we cry, Abba! Father! We will take it to the next level with the next question!”

8. Jesus said, “When you pray, pray like this, “Our Father...” What is He saying or implying when He says “Our?” (John 14:13-14; 15:16; 16:23; Matt 28:20)

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9. Keeping your last answer in mind, explain what Paul is saying in the first half of verse 17.

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10. The second half of verse 17 throws a bit of a monkey-wrench into all this. Why would Paul say that all of this (the last 3 questions and the word study) is true “provided we suffer with Him?”

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11. How does all of this relate to our being “glorified with Him?”

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## SDG – Lesson #14

### Romans 8:18-27

1. Our last lesson ended with us looking forward to being glorified with Jesus. With verse 18, Paul begins to lay a foundation of hope, based on this glory, for those who follow Christ. What is meant by “the sufferings of this present time?”

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2. Why does he not think the sufferings of the present time are not worth comparing to this glory? (2 Cor. 4:17-18)

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3. What is the glory that will be revealed to us?

1 Thessalonians 4:13-18 – \_\_\_\_\_

Revelation 21:1-22:5; Isaiah 65:17 – \_\_\_\_\_

4. Why would creation wait with eager longing for the revealing of the sons of God? When will this be? Who or what is a “son of God?”

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5. How was creation subjected to futility? (Genesis 3:17-19)

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6. The creation is “in hope,” that it will be “set free from its bondage to corruption.” What is this bondage? What is the freedom of the glory of the children of God?

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7. How has the whole creation “been groaning together in the pains of childbirth?” What is the significance of the childbirth metaphor? (Matthew 24:7-8)

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How does the phrase “fall short” compliment or emphasize the meaning of sin?

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8. With verse 23 we are introduced to “already and not yet” theology. Paul uses this quite often in his writings. We “already” have part of God’s promise, but the rest is yet to come; the “not yet.” Like creation, we groan under the effects of sin. What do we already have? What is the “not yet” or yet to come?

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9. What is meant by the phrase “first fruits of the Spirit?” (Exodus 23:19; Leviticus 23:10-11; Numbers 18:12; Deuteronomy 18:4; Galatians 5:22-23)

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**WORD STUDY: Adoption/Huiothesa**

The Greek word for adoption is a compound word made up of the word “huios” which means “son” and the word “thesa” which means “placement.” It extends beyond the paperwork. It is the actual act of moving in or being placed in the home. This is why Paul connects it to the resurrection on the last day. Through His death and resurrection the paperwork for adoption is completed. When He returns on Judgment Day, He will complete the process and place us in His home.

**WORD STUDY: Redemption/Apolutrosis**

Like Huiothesa, Apolutrosis is another compound word. Lutrosis is a Greek word that means, “to be loosed from.” So, it is a releasing from something. This was a word that typically was used for a slave being released from their bondage or loosed from their master. The first part of this word comes from the Greek “apo,” which means “away.” Together, we get the meaning “loosed away.” When a slave was bought and freed he was redeemed. He was “loosed away” from his master, never to be in bondage again. This is what Christ has done for us and our bodies; we have been “loosed away” from the bondage of sin and the death that comes with it. When we are raised we will be loosed away from these bodies of corruption and death and given immortal bodies for eternity.

WORD STUDY: Hope/Elpis

In the Greek language, elpis is a far different word than our English word hope. Whereas the English hope is a wishful desire the Greek “elpis” is a confident expectation with assurance. Paul uses it in reference to what God has promised and shown He can do. So we have a confident expectation that we will be raised from the dead and we have the assurance that God has already shown He can do it through Christ’s resurrection and promises that He will do it again for us.

10. Why would we, who have the first fruits of the Spirit, groan inwardly?

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11. Uh oh! I see a potential contradiction which means this is a very important verse, doctrine, and a challenge question! Reconcile Paul’s statement “For in this hope we were saved” with his statement in Ephesians 2:8-9, “For by grace you have been saved through faith...” How does this apply to us?

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12. Why can’t hope be seen?

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13. Why would we hope in patience?

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14. Unfortunately, we are sinners and naturally impatient. How does God deal with this?

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15. Besides being impatient, what is another sinful shortcoming that we sinners exhibit? What is God's answer to this? What does this mean?

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16. If the Spirit intercedes according to the will of God, what does that mean for us?

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## SDG –Romans Lesson # 15

### Chapter 8:28-39

Warning! The last twelve verses of chapter eight present us with a number of challenges:

- A. It contains some verses that are favorite passages and quotes. Unfortunately, they are often misquoted and therefore misunderstood.
- B. It introduces us to two very important Biblical terms that are also often misunderstood. When it comes to understanding then we must be careful that we:
  - a. Do not give them a meaning based on our beliefs. Rather, the simple meaning of the word(s) should shape our belief.
  - b. Interpret scripture and the words in scripture by using scripture. If a word is challenging to understand we must first look at what other scripture verses say about it. This, then, will help us to understand it better.
  - c. Carefully study and understand the relevance and meaning of God's "foreknowledge" and "predestination."

Ready? Set?? Let's Go!

1. It all works out! Everything turns to good! Does it? What does Paul say? What is meant by this?

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2. This question is critical!!! It is critical because it lays the groundwork for what is immediately following it. Paul writes, “for those who are called according to His purpose.” What is His purpose!?!?

1 Timothy 2:1-6

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2 Peter 3:9

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John 3:16-17

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3. Now the fun begins! Look up the following words in a dictionary and define them:

Foreknew or Foreknowledge

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Predestined

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WORD STUDY: Foreknew/Proegno

It was, is probably one of the shortest word studies we have done in the SDG series, the Greek word proegno simply means “to know beforehand; foresee.” Since God is Omniscient, He knows things before they happen.

WORD STUDY: Predestined/Proorisen

Proorisen means, “to limit in advance; to mark out beforehand, to determine before.

How could foreknowledge shape predestination?

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Look back to lesson #7, question #10 (Romans 5:6). What made it the “right time” for Christ to die? Who knew this? When did He know this? What did He do? (Consider Acts 4:28 as you answer this)

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What did God know about man? (Romans 5:8-10)

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In His foreknowledge, what did He predestine? (Romans 5:8-10)

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Now, be very careful! Do not read more into the scripture than what it says and don't answer more than is asked! God knew things in advance. Therefore, He took action to predestine an outcome that is “good,” “according to His purpose: and “according to the will of God.” Romans 8:27&28) What is this outcome?

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What does this mean? (Matthew 3:2; Matthew 4:17; Acts 2:38; Romans 2:4) Who said this?

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## WORD STUDY: Repent/Metaneo

Metaneo means “to think differently or afterwards.” It comes in the form of three steps:

1. “To gain new knowledge”
2. “Regret for the previous course; displeasure with self.”
3. “A change of action.”

To sum up:

- A. God knew beforehand that we would sin and become enemies of Him and deserve eternal judgment.
- B. God knew beforehand what needed to be done and knew beforehand when it could happen.
- C. At the right time, God sent His Son to redeem us.
- D. In doing this, God redeemed the whole world and predestined everyone to be saved.
- E. All those who hear this message are called to repent and put their faith in God to be saved. They are saved by God’s grace through faith in Christ and His atonement for us. This is God’s choice, predestination for us.
- F. Those who do not repent and have no faith in Christ are condemned. This is their choice and our predestination for ourselves.

## DOCTRINAL STUDY: Predestination (See Chart at end of this lesson)

There are four different view points on Pre-destination:

- A. Calvinism-double predestination. God is sovereign and has elected/predestination some to heaven and the rest to hell. There is no free will or choice made by man.
- B. Arminianism-God predestined those who would choose to believe in Him and repent to heaven and those who choose to reject Him and not repent to hell.
- C. Single Predestination (Biblical View on chart)-God chose to predestine the elect to heaven. Those He did not predestine to heaven are lost because He does not call them. (“effective election”) and they are doomed to follow their sinful path to hell.
- D. Biblical View #2-Let scripture interpret scripture. God knew our sin and predestined all to heaven through His son. Those who stop rejecting His call and let the Spirit work repentance and faith in their hearts are saved. This is an act of God for which He gets the glory. If sinful man continues to reject God’s call he is condemned. This is an act of man for which he gets all the credit.

4. Racing along, it's time for question #4! What does it mean to be "conformed to the image of His Son?" (Hint-look at what immediately follows this phrase)

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5. The chain that Paul gives in verse 20 begins in Verse 29. What is the complete chain? What is the final outcome? What does this mean?

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6. Paul continues this theme with two questions that make us look back at the progression of God's foreknowledge and predestining work. Please note, this progression is made up of actions that are 100% the work of God! What are Paul's two questions? What are the answers?

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7. Paul makes the point that it is God who has justified us. If God has justified us, who could condemn us?

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8. What four points guarantee our justification?

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9. What or who can separate us from the love of God?

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10. What does that make us?

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## SDG –Romans Lesson #16

### Chapter 9:1-5

1. Paul begins by saying that he is speaking the truth in Christ and that he is not lying. What is he speaking the truth about?

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2. Consider how Paul concluded chapter 8. He established that:
- A. Every believer in Christ has a God given purpose.
  - B. There is nothing that can prevent God from fulfilling His purpose and will.
  - C. Nothing can separate God from His people.

Yet, the dilemma Paul faced was that his own people, the Hebrew/Jewish nation had not only rejected the Messiah, but they had also killed Him and were actively trying to stop the spread of the Gospel. And it was the Hebrew nation that were known as God's people. In fact, it remains that way today! What does Paul say about his "kinsmen according to the flesh" and his feelings for them? Why does he say this?

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3. Why would Paul refer to his fellow Hebrews as "kinsmen according to the flesh"?

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4. What does Paul mean when he says, "They are Israelites"?

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NAME STUDY: Hebrew, Israelite, Jew

Often times we think of these three names as being the same. In a broad sense, that is true. But for Paul, and us, they are critical terms.

A Hebrew is a descendant of Abraham. It is a term of lineage and refers to the physical aspect of a person.

A Jew is a person who follows the god of Abraham and worships Him. This is a name that refers to the persons spiritual standing.

An Israelite is a descendant of Jacob, Abraham's grandson, who God chose to be the forefather of the Messiah. God changed his name to Israel and through Israel all nations would be blessed. Israelite refers both to physical lineage and to spiritual belief, calling, purpose and life.

5. Notice what Paul does. He refers to his "brothers" as "kinsmen according to the flesh." Then he says they are Israelites or called by God, God's people with a purpose! What does Paul mean when he says, "to them belong:"

A. "The Adoption?" (Ex. 4:22-23)

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B. "The Glory?" (Ex 16:7&10; 24:16; 40:34-35; 1 Kings 8:10-11)

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C. "The Covenants?" (Gen. 15:18; Ex. 24; 2 Sam. 23:5)

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D. "The Giving of the Law?" (Ex. 20)

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E. "The Worship?" (Lev. 1-9)

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F. “The Promises?” (The Greater and Minor Prophets)

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G. The Patriarchs?” (Fill in the blanks)

A \_\_\_\_\_

I \_\_\_\_\_

J \_\_\_\_\_

J \_\_\_\_\_

J \_\_\_\_\_

D \_\_\_\_\_

These are the patriarchs in the lineage of the Messiah. Who was known as the “The Great Father?” (His name is on the list)

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Who was known as “The Great Deliverer and Law giver?”

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Who was known as “The Great Prophet?” Why?

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6. Let’s go back to the promises and focus on the big promise; The Messiah would come through the lineage of Abraham or the Hebrew nation. This promise has many specific components to it, the first being the lineage which we already looked at with the patriarch. But Paul is speaking about much, much more. And we have to put all this into the context of his letter. He grieves for his fellow Hebrews because all these things and the promises were given to them out of God’s love, mercy and grace. Even though they were given to the Hebrew people, they had forgotten them, ignored them, manipulated them or just didn’t believe them. In particular, they had forgotten or ignored the Messianic promises. What were these promises? Let’s make sure that we ponder them daily and build our faith on them, raise our children in them and share them with our neighbors and community!

<u>Prophecy</u>	<u>Fulfillment</u>	<u>What is the Promise/Prophecy</u>
Gen 3:15	Matt 1:20; Gal.4:4	_____
Micah 5:2	Matt. 2:1; Luke 2:4-6	_____
Isaiah 7:14	Matt. 1:22-23; Luke 1:26-31	_____
Gen. 12:3	Matt. 1:1	_____
Gen 17:19; 21:12	Luke 3:34	_____
Numbers 24:17	Matt. 1:2	_____
Gen 49:10	Luke 3:33; Heb. 7:14	_____
2 Sam. 7:12-13;	Luke 1:32-33;	_____
Isaiah 9:7;	Rom. 1:33	_____
Hosea 11:1	Matt. 2:14-15	_____
Jeremiah 31:15	Matt. 2:16-18	_____

These are 10 promises/prophecies made and fulfilled and they only deal with the Messiah's birth. There are more, but 10 is the number of completion so we'll consider these a complete set. Now let us fast forward 33 years.

Psalm 41:9; Zech. 11:12-13	Luke 22:47-48	1. _____
Zech. 11:12-13	Matt. 27:9-10	2. _____
		3. _____
		4. _____
Psalm 35:11	Mark 14:57-58	5. _____
Isaiah 50:6	Matt. 26:67	6. _____
Isaiah 53:12	Matt. 27:38	7. _____
	Mark 15:27	8. _____
	John 19:34	9. _____
Isaiah 53:9	Matt. 27:57-60	10. _____

These are 10 promises that were made about and fulfilled in a span of 24 hours. Again, there are many more but there's a (10) complete set. Yet, there is one area of promise/prophecy that I can't find 10 scriptures about. What is it? Why don't we need more?

Psalm 16:10; 49:15      Matt. 28:2-7      \_\_\_\_\_

Psalm 24:7-10              Luke 24:51      \_\_\_\_\_

Psalm 110:1                Matt. 22:44      \_\_\_\_\_

These verses show the absolute authority of Jesus. Only He has risen, ascended and reigns. No other religious figure has done that. Ironically, or prophetically, these are three points and three is the number of God. God certainly does things with style!

But, wait! There is one promise made, on prophecy not fulfilled. What is it? (Revelation 22:12)

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Let's wrap it up. Paul grieved for his Hebrew brothers because they had been given all these things and they still did not have faith in Christ. They put their faith in their lineage and observance of the Law. Faith is literally a belief that you have been persuaded to believe. It is time to ask yourself, is there enough evidence in the adoption, the glory, the covenants, the giving of the Law, the worship, the promise and the patriarch to convict Christ of being the Messiah?

Do you agree with Paul, the Apostles and the Martyrs that Jesus "is the Christ who is God over all, blessed forever. Amen?"

## SDG – Romans Lesson #17

### Chapter 9:6-33

In our last lesson we saw Paul grieving for the Hebrew people. Even though they had been chosen by God to be the conduit of His Grace through the promised Messiah and the recipients of His adoption, glory, covenants, law, worship, patriarchs and promises, they did not see the fulfillment of all this through Christ. This leads to Paul asking a very tough and significant question. He follows this question with a new definition of Israel, a spiritual definition, that has been lost by many in recent times. This new definition has a critical role in how we view the Gospel, our doctrines and how it impacts the last days and final judgment. Pay close attention to what Paul writes as he was guided by the Spirit.

1. Why does Paul write, “But it is not as though the word of God has failed?” Is there a scripture verse that would support this assertion?

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2. Why would Paul say that “not all who are descended from Israel (Jacob) belong to Israel”?

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3. Why would Paul say that “not all are children of Abraham because they are his offspring”? What does Isaac have to do with it?

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4. Who are the Children of God? Who aren't the Children of God?

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5. What are the two promises that Paul refers to? What makes these promises and the Patriarchs response so important?

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6. In the middle of Paul's discussion of these promises, he throws a very powerful and controversial verse in. Read verse eleven. Keeping our last 2 lessons in mind, interpret the controversial statement, "in order that God's purpose of election might continue." What does this mean? What doesn't it mean?

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7. Now read verses ten and eleven. These are very powerful and significant verses for us today! How do these verses affect the doctrines of the Church and our individual beliefs when it comes to abortion?

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8. Had Jacob done anything that made him deserving of God's promise? Why or why not? Why did he receive it?

9. Had Esau done anything that made him deserve God's condemnation? Why or why not? Why did he receive it?

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### A Quick Summary

Many people tie the words election and predestination together and say that God has predestined some people for election/salvation and that He has predestined others to condemnation. Others will say that once a person is elected they can't lose their election. What we see Paul saying is that God in His mercy has predestined everyone to heaven/salvation through Christ. This is God's will and it is His gift to His fallen creation. Those who put their faith in God and give Him all the glory for their salvation are the elect. Those who reject God's grace and have no faith in Christ are condemned because of their lack of faith and their sinful work. God does not change (Malachi 3:6). We see that in these verses. In His infinite wisdom and omniscience, He calls us to serve but we can reject the call; He calls us to salvation but we can reject that too. God is the author of all that is good and gracious. Man is the author of all that is evil and self-centered.

10. This leads us to verses 14-18, which remain quite challenging but also build a foundation of spiritual understanding and sound doctrine, Paul asks, "Is there injustice on God's part?" He responds, "By no means!" Why? Explain Paul's answer using the words grace, mercy, compassion, and faith.

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11. Compare or contrast this statement, “I asked Jesus into my heart” with Paul’s statement “So then it depends not on human will or exertion, but on God, who has mercy.”

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12. “God has mercy on whomever He wills, and God hardens whoever He wills.” This sure sounds like double-pre-destination. Again, we have to put that into the context of the Bible and the previous chapter. Go back to chapter 1:27-29. How does God harden a person’s heart?

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13. Paul asks the obvious questions that some people, who want to find fault with God, will ask: “Why does He still find fault? For who can resist His will?” What is Paul’s answer? What is the underlying problem that such people don’t want to address?

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14. Carefully read verses 22-24. What does God want to display or make known?

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15. Who are the people who weren’t God’s people but have become His people?

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16. What does God say about Israel through the prophet Isaiah?

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17. Who are the offspring in Isaiah's prediction?

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18. What would have become of Israel if it were not for these offspring?

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19. Where does righteousness come from? Where doesn't it come from?

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20. What is the stone of stumbling? Why does it cause stumbling?

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## SDG –Romans Lesson #18

### Chapter 10

1. In chapter nine we saw that Paul grieved for the Hebrew people. What was Paul's first step to address his concern?

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2. Why would Paul say that the Hebrew people had "a zeal for God?" (Matthew 23)

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3. What were they ignorant of? What does this mean? Why didn't they submit to this?

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4. Is Christ the end of the LAW? Why or why not?

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5. In verses six through eight Paul personifies righteousness and has it speak. In doing this, he has the righteousness by faith quoting the LAW from Deut. 30:12-14. The Law shows us our sin and need for a Savior. So, the LAW asks, "Who will ascend into heaven?" or "Who will go and plead our case before God?" It also asks, "Who will descend into the abyss" or "Who will pay the price of our sin, death, for us?" Why would righteousness by faith tell us not to ask these questions? After all, isn't it quoting God's Word?

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6. What does Paul mean when he has righteousness by faith saying, “the word is near you, in your mouth and in your heart”?

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7. Verse nine is another verse that is often misunderstood and applied incorrectly. What are the two things that Paul says are necessary for salvation?

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These are two pretty easy steps. “I said it and I believe it so I’m good to go!” But let’s put it into the context of scripture. If you say it and believe it what will happen? (James 2:14-26)

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8. What does belief in Christ as Lord bring? What does this mean?

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9. Why does Paul say, “and with the mouth one confesses and is saved”? Is this not “works righteousness? (Matthew 28:19-20)

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10. “Everyone who believes in Him will not be put to shame.” Why?

11. After Paul's thirteen verse response to antinomianism, he returns to his original question, "What then, are we to sin because we are not under the Law but under grace?" What is his second answer to this question? Why?

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12. Verse 14 & 15 echo verse 9 and put it into perspective. What is Paul's question following his statement that everyone who calls on the name of the Lord will be saved?

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13. What is necessary for a person to believe in the Lord?

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14. What is necessary for someone to hear the Gospel message?

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15. What is necessary for someone to share, preach the Gospel message?

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16. What did Jesus do in Matthew 28:19-20?

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17. What does the Bible say about those who follow Jesus's words in Matthew 29:19-20?

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18. Verse 17 should be the motto of every Church and Christian. What does it say? How does this apply to the Church? to the Christian?

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19. What scripture does Paul quote in verse 18? Why does he quote this?

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20. In verse 19, Paul takes this concept one step further and quotes Deuteronomy 32:2 while directing it at Israel. What is the message to Israel?

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21. Who is Paul speaking of in his quote of Isaiah (vs.20)? What is the message? (This is a challenge question!)

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22. What does God say of Israel?

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