



BIBLE

STUDENT BOOK

▶ **11th Grade | Unit 3**

BIBLE 1103

ROMANS: PART 2

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Romans: Part 2

Introduction

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, established the only means of salvation for a fallen human race, which is through the redeeming power of his only Son, Jesus Christ our Lord. Unfortunately 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 including Satan worship. Some people 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 people devoted to him. These people know the Truth and have been set free to live abundant lives and to carry the message of salvation to the uttermost parts of the earth. God has given us the Bible for our instruction for living, charging us to know what and why we believe so that we might bring others into a life of victory in Jesus Christ.

In the previous LIFEPAK® 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 explanations for universal sin and the process of justification by faith. Finally, you gained 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 the most important of Paul's letters because it contains the logical aspects of the Gospel of salvation by faith in the atoning blood of Jesus Christ. The apostle was addressing several small groups of Christians, who met in "home churches" 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 LIFEPAK, you will study the remaining chapters of Romans in detail. In the last section you will study the promises of victorious life found in Romans, supplemented with other Scripture text.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAK®. Each section will list according to the numbers below what objectives will be met in that section.

When you have finished this LIFEPAK, you should be able to:

1. Outline the book of Romans chapter by chapter.
2. Trace Paul's development of the concepts of sin, salvation, and sanctification as discussed in Romans.
3. Explain God's sovereignty in terms of Israel's election and rejection, the grafting of the Gentiles, and restoration for the Jews.
4. Tell how we present ourselves before God in service, in submission, and in conduct.
5. Describe the characteristics of a victorious Christian life.
6. 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.

OUTLINE OF ROMANS CHAPTERS 1–8

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	Reckoning justification by baptism
Chapter 7	Carnal nature vs. spiritual nature
Chapter 8	Life in the Holy Spirit

1. 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. Read Romans 1:16, 17 to discover the theme of the epistle. 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 stumblingblocks 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 Savior, but he was rejected and crucified by those to whom he had come. In Romans chapters 9–11, Paul explains why this catastrophe occurred.



Read Romans chapters 8–11

Section Objectives

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

1. Outline, the book of Romans chapter by chapter.
2. Trace Paul's development of the concepts of sin, salvation, and sanctification as discussed in Romans.
3. Explain God's sovereignty in terms of Israel's election and rejection, the grafting of the Gentiles, and restoration for the Jews.

Vocabulary

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

capricious

didactic

predestine

sovereignty

Note: All vocabulary words in this LIFEPAC appear in **boldface** print the first time they are used. If you are not sure of the meaning when you are reading, study the definitions given.

ELECTION

Outline ROMANS CHAPTERS 8–11

Chapter 8	Life in the Holy Spirit
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 24:7;
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.

Paul felt great compassion and affinity for God's chosen people, yet 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 yet 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 is the manager and director of all national and world affairs. He alone has the authority to control the destiny of our lives. 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 we speak of God's sovereignty, too often we visualize a cruel God who would like nothing more than to find enough fault 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 incorporated Jewish unbelief in his plan to open 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.



| Moses received the Ten Commandments from the hand of God.

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 the fulfillment of the Law, who was

Jesus Christ. 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 Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed.” In his sovereignty, God originally elected 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 into the plan of salvation? _____

Complete the following activities.

- 1.6 List eight advantages God gave to Israel.

a. _____	b. _____
c. _____	d. _____
e. _____	f. _____
g. _____	h. _____
- 1.7 List Paul’s human qualifications for being righteous.
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
 - g. _____

1.8 What four experiences does God predestine and call us to (list four from Romans chapter 8).

- a. _____
- b. _____
- c. _____
- d. _____

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, as described in 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 demonstrated 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 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 of Christ as an act of faith. 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’s 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?”

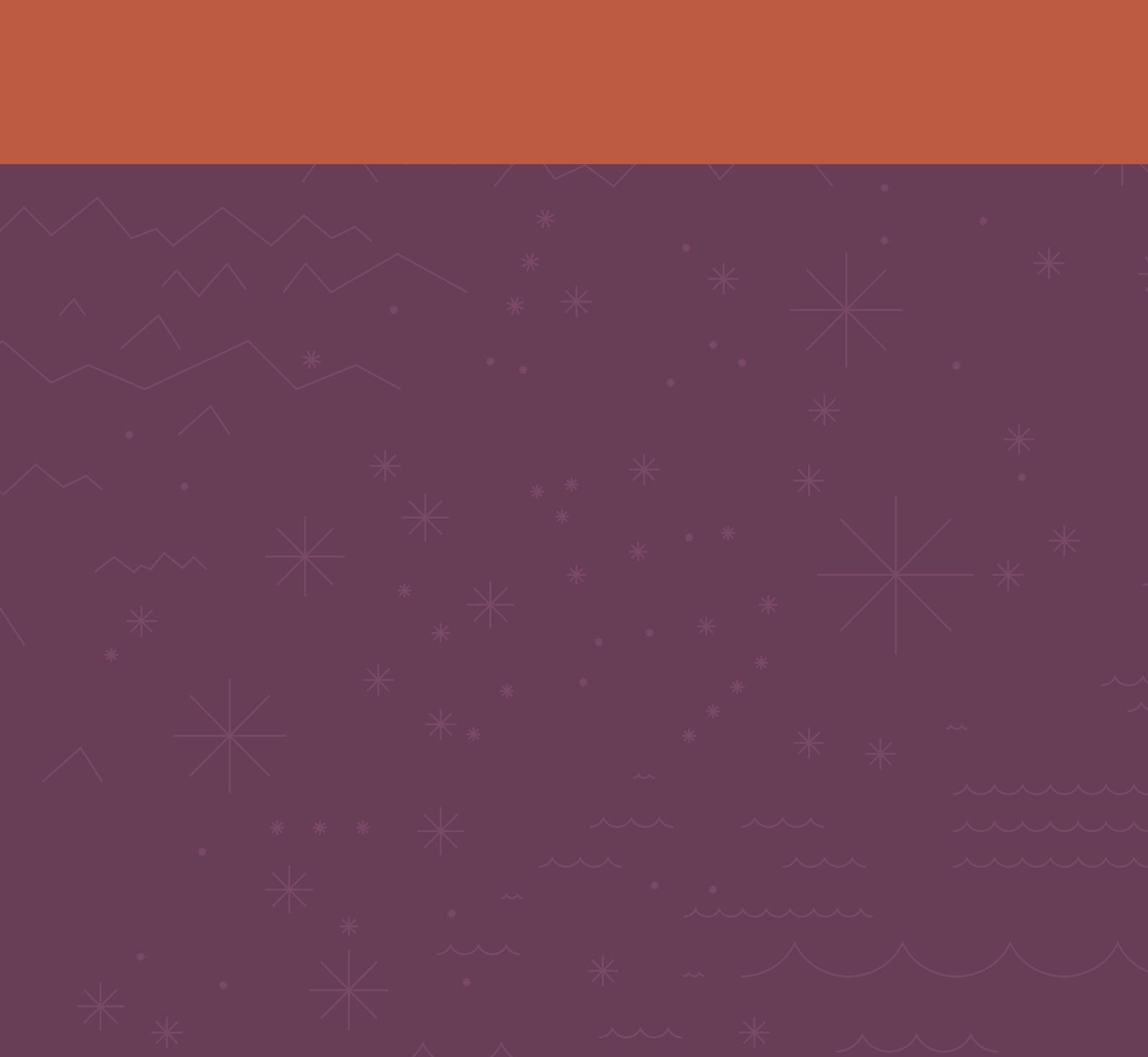
“How shall they hear without a preacher?”

“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 (1 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



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