


Day 1


 Please pray for holy guidance and insight before you begin today's study.

Q1. To whom has the Apostle Paul written this letter? Believers or potential Believers? Gentiles or Jews?

Believers and/or potential Believers? Gentiles and/or Jews?

Romans 1:7 [NIV-1984]

To all in Rome who are loved by God and called to be saints


 Based upon Romans 2:17^a, in which we read, “Now you, if you call yourself a Jew”, some may argue that Paul’s intended audience was the Roman Jew who had converted to Christianity. Agreed. These verses from 2:17 through 3:8 seem to be directed at the Jewish Christian.

If you reread the comment that spans page 3 to page 4 of [Lesson 1: Romans 1:1-17](#), it makes logical sense that the first people of Rome, who heard Jesus’ Words and believed in Him, were Jews from Rome, who had made a pilgrimage to Jerusalem to participate in one (or more) of the various Jewish festivals. Then, upon their return to their homes in Rome, they may have been so captivated by Jesus and His Words that they eschewed their Jewish synagogue and founded a Christ-centered church that was, perhaps, home-based. They became converts from Judaism to Christianity.

So, are we to assume that Paul’s Letter to the Romans has no applicability to we who are Gentile Christians? Although, Paul addresses some of his teachings specifically to the Jewish Christian, the applicability spills-over onto us, who are Gentile Christians. (By definition, if you are not a Jew or a descendant of a Jew, then you are Gentile.)

Many of the Romans, who received Paul’s Letter at the time, were Jewish converts; the faith-of-their-youth was Judaism. Paul recognized the composition of his immediate Roman audience – they were Jews, then they heard, they believed, and they placed their trust in Christ Jesus. Whether the Roman citizen was Jewish or Gentile, the Roman convert is first and foremost a Christian, a Believer; that is a person who believes and places their trust, their faith in the saving grace of Christ Jesus. It is through that common faith that we, who believe, are in unity (we are one) in the global Church of Christ Jesus with past, present, and future members spanning millennia.

God is Faithful

 In Romans 2:25-29 (↓) – the last theme in chapter 2 – Paul seems to denigrate Jewish privilege and uplift the Gentile. However, beginning in chapter 3, Paul asks the question, “What advantage, then, is there in being a Jew?” and then answers his question. If the paraphrase version has simpler wording, I will use the paraphrase to aid understanding.

Romans 2:25-27 [The Message (MSG); a paraphrase] [This passage was discussed in the previous StudySheet: Lesson 4]

²⁵⁻²⁷ Circumcision, the surgical ritual that marks you as a Jew, is great if you live in accord with God’s law. But if you don’t, it’s worse than not being circumcised. The reverse is also true: The uncircumcised who keep God’s ways are as good as the circumcised — in fact, better. Better to keep God’s law uncircumcised than break it circumcised.

Romans 2:28-29 [J.B. Phillips New Testament (PHILLIPS); a paraphrase] [This passage was discussed in the previous StudySheet: Lesson 4]


²⁸⁻²⁹ I have come to the conclusion that a true Jew is not the man who is merely a Jew outwardly, and a real circumcision is not just a matter of the body. The true Jew is one who belongs to God in heart, a man whose circumcision is not just an outward physical affair but is a God-made sign upon the heart and soul, and results in a life lived not for the approval of man, but for the approval of God.

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¹ What advantage, then, is there in being a Jew, or what value is there in circumcision? ² Much in every way! First of all, they have been entrusted with the very words of God.


Q2. Is there an advantage “in being a Jew,” even in our time?

Q3. Was our Holy Bible (Old and New Testaments) completely written/approved when Paul wrote this letter to the Romans?

 “Scholars believe that Paul wrote the Epistle (Letter) to the Romans, while he was in Corinth (Greece) during his Third Missionary Journey, in the years of 55-57 A.D.” [Lesson 1: Romans 1:1-17, page 4, <https://trinitybereans.org/2024Romans/Romans-01-01-17.pdf>]

Q4. How do you define Paul’s “the very words of God”?

Q5. What does Paul mean: “[Jews] have been entrusted with the very words of God”? How were they entrusted with God’s Word? (Hint: what do you know about the Old Testament?)

 Our Holy Bible consists of 66 books: 39 in the Old Testament and 27 in the New Testament.

“The term “canon” is used to describe the books that are divinely inspired and therefore belong in the Bible. The difficulty in determining the biblical canon is that the Bible does not give us a list of the books that belong in the Bible. Determining the canon was a process conducted first by Jewish rabbis and scholars and later by early Christians. Ultimately, it was God who decided what books belonged in the biblical canon. A book of Scripture belonged in the canon from the moment God inspired its writing. It was simply a matter of God [through the Holy Spirit] convincing His human followers which books should be included in the Bible.

“Compared to the New Testament, there was much less controversy over the canon of the Old Testament. Hebrew believers recognized God’s messengers and accepted their writings as inspired of God. While there was undeniably some debate in regards to the Old Testament canon, by A.D. 250 there was nearly universal agreement on the canon of Hebrew Scripture. The only issue that remained was the Apocrypha, with some debate and discussion continuing today. The vast majority of Hebrew scholars considered the Apocrypha to be good historical and religious documents, but not on the same level as the Hebrew Scriptures.


“For the New Testament, the process of the recognition and collection began in the first centuries of the Christian church. . . Some of the books of the New Testament were being circulated among the churches (Colossians 4:16; 1 Thessalonians 5:27). Clement of Rome mentioned at least eight New Testament books (A.D. 95). Polycarp, a

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disciple of John the apostle, acknowledged 15 books (A.D. 108). Ignatius of Antioch acknowledged about seven books (A.D. 115). Later, Irenaeus mentioned 21 books (A.D. 185). Hippolytus recognized 22 books (A.D. 170-235). The New Testament books receiving the most controversy were Hebrews, James, 2 Peter, 2 John, and 3 John.

“The first “canon” was the Muratorian Canon, which was compiled in AD 170. The Muratorian Canon included all of the New Testament books except Hebrews, James, 1 and 2 Peter, and 3 John. In AD 363, the Council of Laodicea stated that only the Old Testament (along with one book of the Apocrypha) and 26 books of the New Testament (everything but Revelation) were canonical and to be read in the churches. The Council of Hippo (AD 393) [included Revelation] and the Council of Carthage (AD 397) also affirmed the same 27 books as authoritative.”
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Day 2

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³ What if some did not have faith? Will their lack of faith nullify God's faithfulness?

Q6. Even if the Jews were not faithful to God, was God faithful to the Jews? Are there any Old Testament examples? (an example is reproduced below ↓)

2 Kings 22:1-19 [NIV-1984] [written about 600 B.C.]

¹ Josiah . . . became king, and he reigned in Jerusalem thirty-one years. . . ² He did what was right in the eyes of the LORD and walked in all the ways of his father David. . .

³ In the eighteenth year of his reign, King Josiah sent the secretary Shaphan . . . to the temple of the LORD. . . He said: ⁴ "Go up to Hilkiyah the high priest . . .

⁸ Hilkiyah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan, who read it. . .

¹⁰ Then, Shaphan the secretary informed the king, "Hilkiyah the priest has given me a book." And Shaphan read from it in the presence of the king.

¹¹ When the king heard the words of the Book of the Law, he tore his robes. ¹² He gave these orders to Hilkiyah the priest . . . ¹³ "Go and inquire of the LORD for me and for the people and for all Judah about what is written in this book that has been found. Great is the LORD's anger that burns against us because our fathers have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us."


¹⁴ Hilkiyah the priest . . . went to speak to the prophetess Huldah, who . . . ¹⁵ said to them... ¹⁸ Tell the king of Judah, who sent you to inquire of the LORD, "This is what the LORD, the God of Israel, says concerning the words you heard: ¹⁹ Because your heart was responsive and you humbled yourself before the LORD when you heard what I have spoken . . . and because you tore your robes and wept in my presence, I have heard you, declares the LORD . . ."

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Q7. In reference to 2 Kings 22:1-19 (↑), does it seem that King Josiah repented? Is repentance important? Is there power in hearing God's Word?


Romans 10:17 [NIV-1984]

Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

 Note: As we slowly and deliberately discuss these sections of Scripture, some people will undoubtedly grow weary of reading these passages over and over... but this is one of the reasons that we do – there is power in God's written Word! And repeated warnings, teachings, and concepts are repeated for a reason – for emphasis! They are important. We must take notice! The Word is saying, "Do you get it now?!?!? You must understand!!!"

Day 3

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 **In verse 4 (↓)**, Paul begins to answer the questions he asked, and he uses Old Testament passages that the Jews would know to emphasize his points.

⁴ Not at all! Let God be true, and every man a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge." [Psalm 51:4]

Q8. Compared to the purity and perfection of God, could every human be considered a liar in God's judgment?

Yes? }
No? } Why?

Q9. What purpose does God's Law serve?

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Q10. Since God doesn't need to prove anything to anyone, why does God need to be "proved right when You speak"? (Who is God's hands, feet, and voice in this world?)

Psalm 51:1-4, 10-11 [NIV-1984] [King David lusted after Uriah's wife Bathsheba, committed adultery with her, impregnated her, caused her husband Uriah to be killed in battle, and then married her. God's prophet Nathan confronted David with his sins. David wrote Psalm 51 with these events as a background.]


¹ Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. ² Wash away all my iniquity and cleanse me from my sin. ³ For I know my transgressions, and my sin is always before me. ⁴ Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified [vindicated] when you judge. . .

¹⁰ Create in me a pure heart, O God, and renew a steadfast spirit within me. ¹¹ Do not cast me from your presence or take your Holy Spirit from me.

⁵ But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.)


⁶ Certainly not! If that were so, how could God judge the world?

Q11. God is a loving God. Do you really believe that we will be judged/condemned by God?

 "God is love".

1 John 4:8, 16 [English Standard Version (ESV)]

⁸ Anyone who does not love does not know God, because God is love. . . . ¹⁶ So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.


 Do we humans have a responsibility?

Matthew 22:35-40 [(NIV-1984)]

³⁵ One of them, an expert in the law, tested him with this question: ³⁶ "Teacher, which is the greatest commandment in the Law?"

³⁷ Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.' ³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: 'Love your neighbor as yourself.' ⁴⁰ All the Law and the Prophets hang on these two commandments."

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 Who is the Judge?

Matthew 28:18 [English Standard Version (ESV)]

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. . .”

 What is the consequence of judgment? (See also Revelation 20:11-15 – The Great White Throne Judgment)

Luke 13:23-27 [(NIV-1984)]

²³ Someone asked him, "Lord, are only a few people going to be saved?"


²⁴ He said to them, "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. ²⁵ Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.'

"But he will answer, 'I don't know you or where you come from.'

²⁶ "Then you will say, 'We ate and drank with you, and you taught in our streets.'

²⁷ "But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!'"

Q12. How do you define “righteousness”?


 Righteousness: 1: acting in accord with divine or moral law: free from guilt or sin [Merriam-Webster Online Dictionary]

Q13. If God was our equal and His “goodness” equaled human “goodness”, could He effectively judge our sins?

Yes? } Why?
No? }

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Day 4


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⁷Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?"

Q14. Without naming names (except in your heart) have you heard people use the excuse that "I want to be an example to non-believers, so the bad things I do emphasizes God's goodness"?

Yes?
No?

Q15. Is there anything that we can do that will increase God's "glory"?


 **Glory:** [Source: Merriam-Webster Online Dictionary]
1.a.: praise, honor, or distinction extended by common consent : renown
1.b.: worshipful praise, honor, and thanksgiving <giving glory to God>

Q16. Despite our best efforts at goodness, truthfulness, and helpfulness, are we still "condemned as a sinner"?

Yes? } Why?
No? }

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⁸Why not say — as we are being slanderously reported as saying and as some claim that we say — "Let us do evil that good may result"? Their condemnation is deserved.

Q17. People try to create their own god. In essence, they are bringing a god down to their level... or they are making themselves equal with some god. Is their "condemnation... deserved"?

Yes? }
No? } Why?

Q18. Can sin ever be good? For example, a "white" lie?


Yes? }
No? } Why?

Romans 3:23

for all have sinned and fall short of the glory of God

Q19. Society teaches that self-esteem is a good thing and that everyone needs to feel good about themselves. Through these first chapters of Romans, Paul continues to emphasize sin: my sin and my separation from God; my inability to attain Heaven on the basis of my good deeds. Why is Paul so mean? What is Paul's objective?

Q20. If you were Satan, what would you want to teach people?

 The CBS Television Network (06/27/2004) televised a movie called the "*Soul Collector*".

"This mystical romance, based on the novel *A Pocketful of Paradise* by Kathleen Kane, is about a spirit who, when banished to Earth for a month, is surprised to discover that human emotions and matters of the heart are more complicated than he expected.

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“After many instances of irresponsibility, Zachariah (Bruce Greenwood) is sent down to Earth by his supervisor, Mordecai (Ossie Davis), to learn compassion for the human race he often neglects. Zach lands on the farm of a young widow named Rebecca (Melissa Gilbert). Although she is reluctant at first, Rebecca agrees to hire the mysterious stranger without a past. Rebecca's family and staff are also suspicious of this "man," who instantly ingratiates himself into the complicated life of Rebecca and her son, Danny. However, as days pass, Zach inadvertently becomes emotionally attached to Rebecca and her family. He discovers that humans may be a lot more complicated than he originally thought and, as his days on Earth grow short, he must decide if his own soul belongs in Heaven or on Earth.” http://www.cbs.com/specials/soul_collector/

Note: The movie was nice. It tugged at your heart. It had good battling evil – and good won in a big way.

The movie had great Hollywood Theology. I did not hear the word “God” mentioned once, or “Lord”, and definitely not “Jesus”. It promoted that, if you're good, you will go to a place of wondrous love and peace and happiness and blinding light. Even though he was a “fallen angel” (for only thirty days), the “*Soul Collector*” was an “angelic” 35-year-old man, with a movie-actor face and physique. It taught that pre-marital relations were okay. It encouraged that disobedience to “angelic superiors” was allowed because the person knows best.


Satan definitely made his points to the audience. It subtly taught that the angel's superior's manger (a god?) was not all-knowing. It taught that some sin was okay, that some ephemeral god definitely graded on a ‘goodness’ curve, and that there was no need for a Redeemer, a Savior. In other words the movie taught, if you're good (and you define what's good) you're in.

Q21. How does “Hollywood Theology” (and society's teachings) compare to Paul's teachings in Romans 1, 2, and 3:1-8?

Q22. Again, why does Paul emphasize human sin?

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Day 6

 Please pray for holy guidance and insight before you begin today's study.

Q23. If a non-Believer is to know Jesus and believe in Him as his/her Lord and Savior, does the non-Believer need to recognize his/her sin? If so, why?

Recognize sin? Yes? No? Why?

Luke 5:32 [English Standard Version (ESV)] [Jesus said,]

I have not come to call the righteous but sinners to repentance."

Luke 15:3-7 [J.B. Phillips New Testament (PHILLIPS); a paraphrase]

So, Jesus spoke to them, using this parable: "Wouldn't any man among you who owned a hundred sheep, and lost one of them, leave the ninety-nine to themselves in the open, and go after the one which is lost until he finds it? And when he has found it, he will put it on his shoulders with great joy, and as soon as he gets home, he will call his friends and neighbours together. 'Come and celebrate with me,' he will say, 'for I have found that sheep of mine which was lost.'

I tell you that it is the same in Heaven — there is more joy over one sinner whose heart is changed than over ninety-nine righteous people who have no need for repentance.

Luke 24:44-48 [NIV-1984] [Jesus continued to teach. This is His last teaching before His ascension.]

⁴⁴ [Jesus] said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

⁴⁵ Then he opened their minds so they could understand the Scriptures. ⁴⁶ He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, ⁴⁷ and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

⁴⁸ You are witnesses of these things.

Romans 2:1-5 [NIV-1984]

¹ You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.

² Now we know that God's judgment against those who do such things is based on truth. ³ So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment? ⁴ Or do you show contempt for the riches of his kindness, tolerance, and patience, not realizing that God's kindness leads you toward repentance?

⁵ But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

⁶ God "will give to each person according to what he has done."

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Q24. Does a person need to repent of that sin? If so, why?

Repent of sin? Yes? No? Why?

2 Corinthians 7:9-10 [NIV-1984]

⁹ yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us.

¹⁰ Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

2 Peter 3:9 [NIV-1984]

The Lord . . . is patient with you, not wanting anyone to perish, but everyone to come to repentance.

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