

An OVERVIEW
By Topics of the

New

Testament

#2 – John, Acts, Romans

12 Lessons

Prepared by:
PAUL E. CANTRELL

2005

AN OVERVIEW
By Topics of the

New Testament

#2 – John, Acts, Romans

12 Lessons

Produced by:
PAUL E. CANTRELL
84 Northview Drive
Mechanicsburg, PA 17050

pecantrell@juno.com

2005

Table of Contents

*An Overview by Topics of the New Testament (#2)
John, Acts, Romans*

LESSONS	TOPICS	PAGES
1 --	God with Us (John 1-5)	1-4
2 --	The “I Am’s” of Jesus (John 6-10)	5-7
3 --	Preparations for Death (John 11-16)	8-11
4 --	The Lord’s Prayer (John 17-22)	12-13
5 --	The Gift of the Holy Spirit (Acts 1-5)	14-17
6 --	Full of the Holy Spirit (Acts 6-10)	18-21
7 --	A New Name for the People of God (Acts 11-16)	22-24
8 --	The Challenge of Preaching the Gospel (Acts 17-22)	25-28
9 --	The Hope of the Gospel (Acts 23-28)	29-31
10--	The Gospel Saves Both Jew & Gentile by Faith in Christ (Romans 1-5)	32-35
11--	Dead to Sin—Alive to Righteousness (Romans 6-10)	36-39
12--	So All Israel Shall be Saved (Romans 11-16)	40-43

Lesson One

"GOD WITH US"

(John 1:1-14)

INTRODUCTION

(Our Lesson comes from the reading of John 1-5)

1. It is believed by Bible scholars that John's gospel was written last of the four gospels.
 - a) Matthew, Mark, & Luke:
 - 1) Circulated as early as 60-65 AD
 - 2) Some believe possibly earlier—in the 50s.
 - b) John's account was probably written about 80-90 AD.
2. Special problems had arisen by this time.
 - a) This gospel was written to combat them.
 - b) It is unique in its arrangement.
 - c) It is different from the other three.
3. John's gospel begins with three basic propositions:

DISCUSSION

I. THAT JESUS WAS PRE-EXISTENT!

A. Matthew & Luke both give Jesus' physical genealogy:

- 1) Matthew begins with: *"The book of the generation of Jesus Christ, the son of David, the son of Abraham."* (1:1)
- 2) It ends with Joseph, the husband of Mary—of whom was born Jesus (Matthew 1:16).
- 3) Luke begins with: *"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, etc."* (3:23).
- 4) It ends with tracing His lineage back to Adam, who was the son of God (3:28).

B. John deals only with His eternal genealogy.

- 1) 1:1—*"In the beginning was the word..."*
 - a) Not became, but WAS!
 - b) In the beginning of all things—the Word already WAS!
- 2) 1:1—*"And the Word was with God"*
 - a) "With" implies a Partaker, Fellowship, Togetherness.
 - b) Jesus, the Word, was together with God in the beginning.
 - c) John 6:62—*"What and if ye shall see the Son of Man ascend up where he was before?"*
 - d) John 16:28—*"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."*
 - e) John 17:5—*"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."*

II. THAT JESUS WAS IN REALITY--GOD!

A. 1:1—"And the Word was God!"

- 1) He was "with" God, the Father, in the beginning....
- 2) BUT, He "was" God as well!
- 3) He was not an inferior **"created being!"**

- a) Some religious groups erroneously advocate such.
- b) This was an early heresy that the church had to deal with!
- 4) From a misunderstanding of Colossians 1:15.
 - a) ***"Who is the image of the invisible God, the firstborn of every creature."***
 - b) ***"Firstborn"*** in the original is used in two senses:
 - 1) *First one to be created, or to be born into the world.*
 - 2) *Or, the one who begins, brings about all things.*
 - c) The next verse explains which it is.
 - d) 1:16—***"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be throne, or dominions, or principalities, or powers: all things were created by him, and for him."***
 - e) 1:17—***"And he is before all things, and by him all things consist."***
 - f) John 1:3—***"All things were made by him; and without him was not any thing made that was made."***
 - 1) *He is the originator, beginner, first cause, of all things.*
 - 2) *He is the Creator, not the created one.*
- B. Jesus possesses all the attributes of Deity.**
 - 1) He is the **Giver of Life**—for He is life, Himself.
 - a) John 1:4—***"In him was life; and the life was the light of men."***
 - b) John 1:12—***"But as many as received him, to them gave he power to become sons of God, even to them that believe on his name."***
 - c) He is the source of all physical & spiritual life.
 - 2) He is the **Giver of Light**—For He is light, Himself.
 - a) John 1:9—***"That was the true light, which lights every man that cometh into the world."***
 - b) He is the source of all enlightenment—knowledge.
 - c) He is our instruction—both by Law and His Spirit.
 - d) He shines in the darkness and knowledge replaces ignorance.
 - e) The darkness cannot overcome the light.
 - 3) He is the **Ever-Existing One**.
 - a) 1:1—***"Was with God...was God."***
 - b) John 8:58—***"Jesus said unto them, Verily, Verily, I say unto you, before Abraham was, I am."***
 - c) In the beginning—He was—already in existence.
 - d) He has always existed!
 - 4) He was full of **Grace and Truth**.
 - a) John 1:14—***"And the Word was made flesh, and dwelt among us...full of Grace and truth."***
 - b) The fullness of—complete revelation of Grace & Truth!
 - 5) He had the **Glory of God**.
 - a) John 1:14—***"...and we beheld his glory, the glory as of the only begotten of the Father..."***
- C. Jesus was referred to as God or Lord!**
 - 1) John 1:1—***"...and the Word was God."***

- 2) John 20:28—"*And Thomas answered and said unto him, My Lord and my God.*"
- 3) Luke 20:42—"*And David himself saith in the book of Psalms, The Lord said unto my Lord, sit thou on my right hand...*"
- 4) Heb. 1:8-9—"*But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You with the oil of gladness more than Your companions."*"
- 5) The word "God" denotes His nature.

III. THAT JESUS WAS MADE FLESH.

A. "The Word" (logos)

- 1) The term is foreign to us, but well known concept in that day.
- 2) The Greeks, as well as the Jews, understood John's point.
- 3) "**Word**"—a medium of communication
- 4) Jesus is God's means of communicating Himself to man.
- 5) His message, His wisdom is communicated through His Son.
- 6) Jesus has revealed the Father to us:
 - a) John 1:18—"*No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*"
 - b) John 5:37—"*And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.*"
 - c) John 6:46—"*Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*"
- 7) His intimate relationship with the Father made Him a good revealer.

B. Became flesh: (Sarx)

- 1) He was not flesh before, only Spirit.
- 2) But he became flesh.
 - a) 1 Timothy 3:16—"*And without controversy great is the mystery of godliness: God was manifest in the flesh.*"
 - b) 1 John 4:1-3
- 3) He became human nature—a man in every sense of the word.
 - a) John 1:14—"*And the Word was made flesh...*"
 - b) Heb. 2:11-12, 14, 16-18
 - 1) *Not ashamed to call them brethren.*
 - 2) *Partook of flesh and blood.*
 - 3) *Took on nature of seed of Abraham.*
 - 4) *Made like unto his brethren.*
 - 5) *Tempted like we are.*
- 4) His humanness was evident to John!
 - a) "*and dwelt among us*" (1:14)
 - b) He was visible to behold as He lived among human beings.
 - c) He could grow weary and thirsty. (4:1-3, 6-7)
 - d) He wept at the grave of Lazarus. (11:35)

- e) He was troubled when some disciples ceased following him. (6:66-67, 70)
- f) He was concerned about his mother, even while dying. (19:26-27).
- g) He dwelt among us—became one of us.
- h) He experienced every human appetite and emotion. (4:6-8)
- i) His identity with man was complete—with two exception:
 - 1) *He was still God in the flesh.*
 - 2) *He was sinless!*

CONCLUSION

1. John's introduction of Jesus has three great propositions:
 - a) Jesus was pre-existent;
 - b) Jesus was God, Deity;
 - c) But Jesus was made flesh and dwelt among us!
2. These great truths are critical to the Religion of Christ!
 - a) To become a Christian....we must believe these great truths.
 - b) John 1:12—"***But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.***"
 - c) Express your faith by becoming a child of God in obedience to the gospel.

Lesson Two

"The 'I AM'S' OF JESUS"

(Jn. 6:28-35)

INTRODUCTION

(Our Lesson comes from the reading of John 6-10)

1. John 6:26-27

- a) Multitudes had been following Jesus from one place to another.
- b) As the crowd grew hungry—He fed them miraculously (5000)
- c) He sent them away—but they searched him out again.
- d) Their motives were not the best!
 - 1) You are more concerned about the physical bread I can give you....
 - 2) Rather than being concerned for your spiritual needs.

2. John 6:28-31

- a) They needed to "believe on Him whom God had sent."
- b) But what sign will you give us that we might believe?
- c) His answer—**John 6:32-33**
- d) They did not understand—but wanted that bread.
- e) **John 6:34-35**

3. Thus, began a series of "I AM's" in these few chapters.

- a) We will look at five of them.

DISCUSSION

I. "I AM THE BREAD OF LIFE" (6:35)

A. *What the people were looking for:*

- 1) They wanted food for their stomachs.
- 2) They wanted an earthly king who could deliver them from their misery.
- 3) Their interest was primarily for the food that perishes.

B. *What Jesus offered them:*

- 1) He offered them food for the soul—the inner man.
- 2) John 6:48-51
- 3) Think of this claim:
 - a) "Eat of this bread, and you will never die!"
 - b) "This bread can give you eternal life"

C. *What is this bread that Jesus offers?*

- 1) John 6:53-58
- 2) How does one eat Jesus' flesh & drink His blood?
 - a) John 6:29—"*This is the work of God that you believe in Him whom He sent.*"
 - b) John 6:47—"*Most assuredly, I say to you, he who believes in Me has everlasting life.*"
 - c) John 6:63—"*It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.*"
- 3) Without partaking of Jesus, we cannot have the life He offers.

II. **"I AM THE LIGHT OF THE WORLD" (John 8:12)**

A. *What Jesus offers is Light in contrast to darkness!*

- 1) Darkness!
 - a) Evil, Wickedness, Falsehood, Lies.
 - b) And how deep is that darkness at times.
 - c) Jesus came to show up Darkness for what it was.
 - d) To give people a choice between light & darkness.
 - e) Make it possible for people to walk in Light, not Darkness.
 - f) John 8:21—*"Then Jesus said to them again, I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."*
- 2) Light!
 - a) John 1:9—*"That was the true light, which lighteth every man that cometh into the world."*
 - b) John 12:36—*"While you have the light, believe in the light, that you may become sons of light."*
 - c) John 12:46—*"I have come as a light into the world, that whoever believes in Me should not abide in darkness."*
 - d) Eph. 5:8—*"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."*
 - e) Eph. 5:11—*"And have no fellowship with the unfruitful works of darkness...."*
 - f) I John 1:5-7
 - g) 1 John 3:9-11
- 3) What a great gift Jesus offers to mankind—TO WALK IN LIGHT!

III. **"I AM THE TRUTH" (John 14:6)**

A. *Mankind has been fed the lies of Satan for centuries.*

- 1) Mother Eve was deceived into believing his first lie in the garden.
- 2) Mankind has followed in her footsteps ever since.
- 3) When will men learn that the Devil is the Father of lies.
- 4) John 8:44—*"You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."*
- 5) He wants to keep men enslaved to his lies.

B. *Jesus offers mankind pure truth, nothing but the truth!*

- 1) Truth that can set men free. (John 8:31-32)
- 2) John 3:19-21
- 3) John 18:37—*"....for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth, heareth my voice."*
- 4) It is imperative that men love this truth!
 - a) 2 Thess. 2:9-12
 - b) If men will not walk in truth:
 - 1) *A strong delusion is sent to them*
 - 2) *So they will believe a lie*
 - 3) *And be lost forever!*

- 5) 1 John 2:4—*"He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him."*

IV. "I AM THE DOOR INTO THE SHEEPFOLD" (JOHN 10:8-9)

A. Background:

- 1) In Chapter 9:
 - a) Jesus had given sight to a blind man.
 - b) The outcome of which showed the blindness of the religious leaders.
 - c) John 9:39-41
 - d) These leaders were compared to thieves & robbers. (John 10:1)
- 2) Jesus now turns and tries to persuade the people to enter the sheepfold of safety through Him.

B. He is the way to the place of safety.

- 1) John 10:8-9
- 2) A sheepfold is where sheep are sheltered for the night.
- 3) It was a safe haven for the night.
- 4) Thus, Jesus is saying, *"I am your door to safety...your means of entrance into eternal life."*

V. "I AM THE GOOD SHEPHERD" (John 10:11)

A. The contrast between false & true shepherds is sharply drawn!

- 1) The false shepherd is a hireling.
 - a) He is not really interested in the sheep.
 - b) When danger comes...he flees.
 - c) John 10:12-13
- 2) The application is easily made to these leaders.

B. But Jesus is the true shepherd—the good shepherd.

- 1) He cares for the sheep.
- 2) John 10:11, 14-15
- 3) John 10:28
- 4) No wonder the sheep willingly follow His lead!

CONCLUSION

1. Take a close look at these claims by Jesus:
 - a) I am the bread of life that satisfies the spiritual hunger of mankind.
 - b) I am the light to a world that is walking in darkness.
 - c) I am the truth to a world caught up in the lies of the devil.
 - d) I am the door to safety for those wanting to escape the dangers of eternal ruin.
 - e) I am the good shepherd that cares for the sheep who need a shepherd.
2. But he is only these things to those who:
 - a) Believe in, put their trust in Him—that He can be these things to them.
 - b) And commit their lives into following Him—being obedient in all things.

Lesson Three

"PREPARATIONS FOR DEATH"

(John 14:1-11)

INTRODUCTION

(Our Lesson comes from the reading of John 11-16)

1. John's gospel is unique—different from the other three.
2. Here is where it's uniqueness is most obvious.
 - a) **Chs. 1-11**—Mostly deals with Jesus' teachings in & around Jerusalem.
----Mostly connected with feast times.
 - b) **Chs. 12-22**—The last week.
----His death, burial, resurrection, and appearances.
----This covers half of His gospel.
3. Our reading for this week (Jn. 11-16) is divided into two sections:
 - a) Chs. 11-12—The events just prior to His last night with His apostles.
 - b) Chs. 13-16—The night of His betrayal.

DISCUSSION

I. EVENTS PRIOR TO LAST NIGHT (Chs. 11-12)

A. The Raising of Lazarus from death.

- 1) This brought on another great "I AM" from Jesus
 - a) Jn. 11:25—"***I am the resurrection and the life.***"
 - b) Stressing that He is the hope of mankind being raised from the dead unto life everlasting.

B. The anointing of Jesus by Mary.

- 1) This is the first time for a person to anoint Jesus.
- 2) The Holy Spirit anointed Him at His baptism.
- 3) Mary's act was one of gratitude—What Jesus had meant to her family.
- 4) It was not cheap, but the best she had.
- 5) It was a timely act.
- 6) Jesus said she was anointing Him for His burial.
- 7) It was an act worth repeating—to be made known every where this gospel was preached.

C. Jesus' triumphal entry into Jerusalem.

- 1) Ch. 12 briefly mentions some teaching.
- 2) Does not really deal with the events & teachings of the last week.
- 3) Goes directly to the night of His betrayal.

II. EVENTS ON THE NIGHT OF HIS BETRAYAL. (Chs. 13-16)

A. All four chapters deal with Jesus with His 12 apostles.

- 1) They had eaten the Passover together.
- 2) Jesus had instituted the Lord's Supper.
- 3) The events in these chapters take place after the supper.

B. Jesus washes His disciples' feet. (13:1-20)

- 1) Washing of feet was a long established act of hospitality in the East.
 - a) Most hosts would provide water, basin, and towel for guest to wash their own feet.
 - b) Or, they would have their servant to wash their feet.
- 2) Jesus used this act of servitude to teach a lesson.
- 3) The Apostles were squabbling over who would be the greatest in the kingdom again.
 - a) First heard of it in Matt. 18:1-4.
 - "Who is greatest in kingdom?"
 - Jesus used a little child to illustrate humility.
 - b) Second time was in Matt. 20:20-28.
 - Mother of James and John wanting key positions for her boys.
 - Brought about contention again.
 - Jesus pointed out—"***The greatest is the one who serves.***"
 - c) This is now the third time in John 13.
 - Luke 22:24—"***And there was also a strife among them, which of them should be accounted the greatest.***"
 - Luke gives instruction about who is greatest.
 - Jesus, in John's account, gives an example of service.
- 4) The Lesson Jesus taught:
 - a) To offer to wash feet was a sign of being a servant—servants washed feet.
 - b) The KING performed a menial task.
 - c) He was not binding an ordinance of worship.
 - d) He was binding an example of humility and service.
 - e) The Lesson—The greatest is He who serves!

C. The promised mansions. (14:1-4)

- 1) Descriptive terms of heaven:
 - a) As a country. (Heb. 11:16)
 - b) As a city. (Heb. 11:10)
 - c) As an inheritance. (1 Pet. 1:3-4)
 - d) Here, it is called "mansions." (KJV)
 - Literally—"to dwell," "to abide."
 - Dwelling places—plural is used.
 - Abiding places—many rooms.
- 2) Preparations were being made for Jesus' departure.
 - a) Jesus had to go away—part of preparation—His death for us.
 - b) God has always prepared a place for His people.
 - Eden for first parents.
 - Canaan for chosen people under 1st Covenant.
 - Church for his chosen people today.
 - c) Preparations are being made for the final place for God's people—heaven.
- 3) "***A place.***"
 - 1) Stresses the reality of heaven.
 - 2) Significance of the place—where Christ will be!

D. His promise to send the Holy Spirit in his place. (Chs. 14-16)

- 1) Two primary terms are used to identify the Holy Spirit.
 - a) Comforter. (14:16)
 - **Paraklesis**—a calling to one's side.
 - Thus, an exhorter or a consoler, a legal assistant or counselor.
 - Jesus had been this to the Apostles up to now.
 - He had to leave them—but would send another **Paraklete** to take His place with them.
 - b) Spirit of truth (14:17)
 - He speaks only truth.
 - He is the giver of truth.
 - He will guide them into "all truth."
- 2) Purpose for Holy Spirit being sent to the Apostles:
 - a) 14:16, 26
 - b) 15:26
 - c) 16:13-14
 - d) He would be a comforter, a guide, a revealer of God's Will.
- 3) We are the recipients of the Work of the Holy Spirit in the Apostles.
 - a) We have "all truth" recorded for us.
 - b) We can know about Jesus—what He taught.
 - c) We can be comforted in the knowledge of these truths.
 - d) We are also promised the abiding presence of the Holy Spirit in all who obey the gospel.

III. SPECIAL TEACHINGS OF JESUS IN THESE CHAPTERS.**A. Great emphasis upon LOVE.**

- 1) 13:34-35;
- 2) 14:15, 21, 22-24;
- 3) 15:9-10, 12-13, 17
- 4) 16:27
- 5) Love & Obedience are continually tied together.

B. Great emphasis upon BELIEVING.

- 1) 13:19
- 2) 14:1, 10-12, 29
- 3) 16:29-32
- 4) Their belief in Jesus was soon to be put to a severe test.

C. Our possible Relationship with the Father continually emphasized.

- 1) Jesus' relationship with the Father was very close.
- 2) **"Whoever has seen me, has seen the Father."**
- 3) But Jesus' disciples can also have a close relationship with the Father.
 - a) 13:20
 - b) 14:7, 21, 23
 - c) 15:16
 - d) 16:27

CONCLUSION

1. Jesus was trying to prepare His Apostles for His coming death.
2. He assured them that their sorrow would be turned into joy.
3. He wanted them to be of good cheer—"***For I have overcome the world.***"
4. And so can we—through Jesus!

Lesson Four

"THE LORD'S PRAYER"

(John 17:6-12)

INTRODUCTION

(Our Lesson comes from the Reading of John 17-22)

1. John 17 is Jesus' sincere prayer to the Father.
2. It was simple, direct, and personal in its approach to the Father.
3. It reveals a great deal about the concerns of Jesus.
4. Background—Last Supper—Jn. 16:16-20

DISCUSSION

I. JESUS PRAYS FOR HIMSELF. (John 17:1-5)

A. Request—"Glorify your Son"

- 1) Let people become aware of who He is.
- 2) Let there be proper respect and adoration given to His person.
- 3) For He is the Son of God.

B. But Jesus' reason for the request:

- 1) ***"...that your Son also may glorify thee."***
- 2) Those who received Jesus, received the Father who sent Him.
- 3) Those who glorified Jesus also glorified the Father.
- 4) Jesus glorified the Father by completing the work He was sent to do.
 - a) He was soon to make Eternal Life possible—Momentous times.
 - b) So that men can come into union with the Father.

C. But with what kind of glory was Jesus wanting to be blessed with?

- 1) The kind He had with the Father before the world was. (v. 5)
- 2) His task was about finished—and would be returning to the Father.
- 3) He wanted to return to His former place of Glory with the Father.

II. JESUS PRAYS FOR HIS APOSTLES. (John 17:6-19)

A. First, that they may be kept in unity. (vs. 6-12)

- 1) Jesus had kept them unified during His public ministry by:
 - a) Manifesting the Father's name unto them;
 - b) By their keeping of the Word of God;
 - c) By the realization that Jesus came from the Father;
 - d) By believing on Jesus, whom the Father sent.
- 2) He now prayed that they might continue to be one.
 - a) He prayed that the Father would keep them in His Name.
 - b) That their oneness would be like He and the Father's oneness.

B. Second, that they may have the same Joy that Jesus had. (v. 13)

- 1) Heb. 12:1-2—***"Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before***

Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

- 2) What Jesus had to face was not very pleasant, but His joy helped Him face it.
- 3) Jesus wanted His apostles to have the same joy:
 - a) Because what they would face was not going to be pleasant.
 - b) Their joy would help them endure faithfully.

C. Third, For their protection against the Evil One. (vs. 14-16)

- 1) He did not pray that they be taken out of the world.
 - a) The world hated Jesus—so they would hate His followers.
 - b) The world would bring persecution upon them also.
 - c) He could not take them out of the world—nor save them from persecution.
- 2) But He could pray that they would be protected and not be overwhelmed.
 - a) Matt. 6:13—"***And lead us not into temptation, but deliver us from evil...***"
 - b) The kingdom of God was to be left in their hands.
 - c) So much depended upon their being faithful to God—And we too.

D. Fourth, for their sanctification. (vs. 17-19)

- 1) Be sanctified—(cleansed and set apart for holy purposes).
- 2) That they could put aside anything that would hinder them from carrying out their task.
- 3) Means of sanctification—the Word of God, the Truth.

III. JESUS THEN PRAYED FOR ALL BELIEVERS. (John 17:20-26)

A. They became believers by hearing the Word of the Apostles. (v. 20)

B. That they, too, might be unified. (vs. 21-23)

- 1) All may be one.
- 2) Like the Father and the Son is One.
- 3) May be one "in us."
- 4) Reason—that the world may believe that the Father sent the Son.
 - a) Unbelief is greatly encouraged by divisiveness & confusion among those who call themselves Christians.
 - b) Early church took message to heart:
 - c) Acts 4:32—"***...the multitude of them that believed were of one heart and of one soul.***"
- 5) Jesus made this oneness possible—by being in Him.

C. That they also might be with Jesus someday in glory. (vs. 24-26)

- 1) So that they may behold the true and great glory of Jesus.
- 2) So they can see the Love that the Father had for the Son before creation.
- 3) That God's love may be in them.

CONCLUSION

1. Jesus' sincere & earnest prayer must not be ignored!
2. His prayer for the Unity of Believers was most pressing on His mind.
3. All true believers in Jesus will make every effort to maintain the unity of the people of God.

Lesson Five

"THE GIFT OF THE HOLY SPIRIT"

(Acts 2:36-41)

INTRODUCTION

(Our Lesson comes from the Reading of Acts 1-5)

1. Jesus made a special promise to His apostles on the night of His betrayal:
 - a) He was going to have to leave them;
 - b) But, He would not leave them without a helper.
 - c) The Holy Spirit would be sent to them to help them.
2. John 14, 15, 16 tells us why the Holy Spirit would be sent to the Apostles.
 - a) 14:26—Teach them all things.
 - b) 14:26—Bring all things to their remembrance that Jesus had taught them.
 - c) 15:26—Testify of Jesus.
 - d) 16:13—Guide them into all truth.
 - e) 16:13—Show them things to come.
 - f) 16:14—Glorify Jesus
3. The book of Acts records that promise again.
 - a) This time—after the resurrection.
 - b) Acts 1:4-8
 - They would soon receive the promised Holy Spirit.
 - His coming to them is described as a "baptism."
 - His coming would bring power to the Apostles.
 - He would help the Apostles bear witness to Jesus into all the world.
4. Acts 2:1-4 Records His coming to the Apostles.
 - a) Came with a sound of a mighty wind.
 - b) Came as cloven tongues like as fire and sat upon each of them.
 - c) They all spake in tongues as the Spirit gave them utterance.
5. Acts 2:16-17
 - a) Peter ties the Holy Spirit's coming with a prophecy of Joel 2:28-32.
 - b) Made about 800 years earlier.
6. Acts 2:33
 - a) Peter identifies the Holy Spirit's coming with being sent by the Father.
 - b) Fulfilled a promise.
 - c) What they were now witnessing was visible proof of His coming.
7. Acts 2:38-41
 - a) Peter also promises the Gift of the Holy Spirit to those who obeyed God.
 - b) Those who believed the message of the gospel;
 - c) Those who repented and were baptized for the remission of sins.
8. What was this gift of the Holy Spirit that all believers were to receive?
 - a) Was it to be like what the Apostles received?
 - b) Will the Holy Spirit do through all believers what He did through the Apostles?
 - c) Or, is there another sense in which the Holy Spirit can be given—but without the outward, miraculous, manifestation like the Apostles had?

DISCUSSION**I. OTHER SCRIPTURES THAT TALK ABOUT THE HOLY SPIRIT BEING GIVEN TO BELIEVERS.****A. Acts 5:29-32****B. Romans 8:8-14**

- 1) Who has the Spirit of God dwelling in them?
 - a) Not those who walk after the flesh, but walk after the Spirit.
 - b) Those who have Christ in them—who belong to Christ.
 - c) Those who are the sons of God.
- 2) Romans 8:11—***"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."***
 - 1) The same Spirit that raised up Jesus from the dead;
 - 2) Is the same Spirit that dwells in the Christian.
 - 3) And this same Spirit will resurrect our bodies some day also.

C. 1 Corinthians 3:16-17

- 1) Who is the temple of God? (1 Cor. 1:2)
 - a) ***"The church of God which is at Corinth"***
 - b) ***"To them that are sanctified in Christ Jesus"***
 - c) ***"Called to be saints"***
 - d) Christians
- 2) The Spirit of God dwells in Christians.

D. Galatians 3:1-5

- 1) Did the Holy Spirit come to them by works of Law or hearing of Faith?
- 2) Paul had been their means of receiving the Spirit.
 - a) Because he had taught them the gospel.
 - b) Because they had believed and obeyed the gospel.
 - c) And had thus received the Spirit.
- 3) He even performed miraculous powers among them.
 - a) Through what avenue?
 - b) Works of Law?
 - c) Hearing of Faith? OBVIOUS!

E. 1 John 3:23-24

- 1) How does a person know that God dwells in him?
 - a) He keeps His commandments.
 - b) Believes on the name of Jesus Christ.
 - c) Loves one another.
- 2) He can also know by the Spirit, which he has been given.
 - a) A Spirit that is manifested by obedience.
 - b) A Spirit that is manifested by believing on Jesus.
 - c) A Spirit that is manifested by loving the brethren.

II. WHAT WAS THE PURPOSE OF GIVING THE HOLY SPIRIT TO BELIEVERS?

- A. ***Ephesians 1:13—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise"***

- 1) As an assurance of God's promise of everlasting life some day.
 - a) They had heard the gospel that promised everlasting Life to the obedient believer.
 - b) They had believed and obeyed the gospel.
 - c) They were then given the Holy Spirit as a seal.
 - 2) What is a seal?
 - a) **"A mark of identification and authentication."**
 - b) Signet ring pressed into hot wax on a document as a sign of its genuineness.
 - c) The Holy Spirit is God's seal placed upon us as His people.
- B. Ephesians 1:14—"*Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*"**
- 1) The Holy Spirit given as an "earnest"—used in commerce & courts.
 - a) A guarantee or a pledge.
 - b) The idea of a down payment, as good faith, to say the rest will come.
 - 2) Giving of the Holy Spirit to believers:
 - a) Is God's pledge to us that the rest of our inheritance will come.
 - b) 2 Cor. 1:22—"*Who hath also sealed us, and given the earnest of the Spirit in our hearts.*"
- C. 1 Peter 1:1-2**
- 1) The Father elected or chose them to be His children through the gospel.
 - 2) They were cleansed by the blood of Jesus.
 - 3) The Holy Spirit was given to them so that they might be sanctified.
 - a) "Set apart unto holy service to God."
 - b) Remind us of our responsibility to strive to conform to the image of Christ.
 - c) 1 Corinthians 6:19-20
- D. Romans 8:13**
- 1) The Holy Spirit helps us in our battle to overcome sin in our lives.
 - a) To mortify—put to death.
 - b) Romans 6:1-2, 6
 - 2) It is a combination effort:
 - a) The Spirit teaches in His Word how I should live;
 - b) I must be willing to surrender to His teachings.
- E. Romans 8:26-27**
- 1) Helps our infirmities—weaknesses—helps us to recover from such.
 - 2) He knows us—knows our hearts—makes intercessions to God for us.

III. WHAT IS THE EVIDENCE THAT THE HOLY SPIRIT HAS BEEN GIVEN TO BELIEVERS?

- A. *There were physical manifestations in the early church.***
- 1) Acts 2:33—"*...he hath shed forth this, which ye now see and hear.*"
 - 2) The Apostles could perform all kinds of miraculous powers.
 - 3) They could even pass on a miraculous gift to Christians by laying on of their hands.
 - 4) When the Apostles died—all of this ceased—no one else could pass the gifts on.

- 5) However, these manifestations were not just for their benefit.
 - a) They were for all believers' benefit.
 - b) For the outward manifestations of the giving of the Holy Spirit became a very tangible proof that God was in them.
 - c) The miracles proved that they spoke from God.
 - d) Their writings have been given to us today as the results.
- 6) Today—we don't have the physical manifestations of the Holy Spirit as the Apostles did.
- 7) But we do have the results of the Holy Spirit's work.
 - a) We have the Spirit's physical, tangible, inspired Word.
 - b) This Bible is very tangible evidence that God has sent His Spirit to His people.

B. But we also have the evidence of faith.

- 1) The fact that we are Christians must be attributed to something—SPIRIT.
- 2) The aspirations we have unto Holiness must indicate someone within—SPIRIT.
- 3) Our continual struggle against Sin testifies to the Spirit's presence within.
- 4) The righteous fruit that is born in our lives testifies to his presence within.

CONCLUSION

1. God has given His Spirit to His people today:
 - a) To seal His people unto Himself;
 - b) Might serve as a down-payment, surety of God's promise of everlasting life;
 - c) To give us His truth to guide our lives;
 - d) Be a special helper for the people of God.
2. The only ones that have the Gift of the Holy Spirit are Christians.
 - a) Gives His Spirit to those who obey. (Acts 5:32)
 - b) Promised to those who believe, repent, and are baptized.

Lesson Six

"FULL OF THE HOLY SPIRIT"

(Acts 6:1-8)

INTRODUCTION

(Our Lesson comes from the Reading of Acts 6-10)

1. There is much confusion over the work of the Holy Spirit in the church.
 - a) Most of it comes from false teaching about the Holy Spirit.
 - b) When the Bible is the guide, such confusion can be eliminated.
2. In our last lesson—we showed a contrast between two receptions of the Holy Spirit.
 - a) Acts 2:1-4—The Apostles received the outpouring of the Spirit that resulted in miraculous powers being exercised!
 - b) Acts 2:38—People were told to repent & be baptized for remission of sins.
And they would receive gift of the Holy Spirit.
 - c) Pointed out that the first resulted in miraculous powers.
 - d) The second was a non-miraculous indwelling of the Spirit.
3. In this lesson we want to understand what the expression "full of the Holy Spirit" means.
4. Background:
 - a) A wonderful spirit was being manifested in the early church towards each other:
 - Acts 2:44-45
 - Acts 4:32
 - b) But they were not without problems.
 - For some reason the Grecian widows were being neglected in the general distribution of goods.
 - So, a murmuring arose among them.
 - Something had to be done and quickly—and it was.
 - c) Problem solved by:
 - Having the church to choose seven men to see after problem.
 - They gave some general, over-all qualifications for the men to meet:
 - 1) **"Of honest report"**
 - 2) **"Full of the Holy Spirit"**
 - 3) **"Full of wisdom"**
 - d) We want to see how this expression is used—here & in other places!

DISCUSSION

I. "FULL OF THE HOLY SPIRIT"—MIRACULOUS SENSE!

A. Scriptures:

- 1) Acts 2:4, 43
- 2) Acts 4:31-33
- 3) Acts 5:12
- 4) Up to this point the phrase "full of the Holy Spirit" had reference to:
 - a) The miraculous outpouring upon the Apostles;
 - b) And the resultant power they exercised.

B. Now look at the first time the phrase is used in a non-miraculous sense.

- 1) Acts 6:3

- 2) But notice what takes place shortly after this.
 - 3) Acts 6:6
 - 4) Acts 6:8
 - 5) Power was imparted to others by laying on of the Apostles' hands.
 - 6) Acts 7:55
 - a) Not sure if miraculous.
 - b) It certainly could be non-miraculous—describing his attitude.
- C. Now notice the change back to the miraculous activities:**
- 1) Acts 8:6
 - a) He was one of the seven upon whom the Apostles laid hands.
 - b) Philip is now performing miracles too.
 - c) But he was "full of the Holy Spirit" before the Apostles laid hands on him.
 - 2) Acts 8:14-20
 - a) What was given?
 - b) The Holy Spirit!
 - c) When given?
 - ***"Then laid they their hands on them, and they received the Holy Spirit."***
 - ***"...when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money."***
 - Simon wanted the power that the Apostles possessed.
 - 3) The miraculous use of the phrase: "Full of the Holy Spirit:"
 - a) Indicates something that God gave either direct or through the laying on of the Apostles' hands.
 - b) It did not deal with their character or qualifications for a certain work.
 - c) It was something visible...seen by others.

II. "FULL OF THE HOLY SPIRIT"—NON-MIRACULOUS SENSE!

A. Acts 6:3-5

- 1) The job did not require miraculous powers in order to do the work.
 - 2) It was obviously describing their character.
 - 3) Other phrases indicate such also:
 - a) ***"Full of faith"***
 - b) ***"Full of wisdom"***
 - c) ***"Good report"***
 - 4) It was describing something the person must do or be!
- B. Other places where term—"full of" or "filled with"— is used in non-miraculous sense.**
- 1) Luke 2:40—"Full of wisdom"
 - 2) Jn. 12:3—"Filled with odor"
 - 3) Jn. 16:6—"Filled with sorrow"
 - 4) Acts 5:3—"Satan filled Ananias and Sapphira's heart"
 - 5) Acts 13:52—"Filled with joy"
 - 6) Phil. 1:11—"Filled with fruits of righteousness"
 - 7) Observations:
 - a) To be full—it is not empty—not partially empty—Full.

- b) Indicates a great impact on a person's life. Something takes precedence over other things.
- c) A Person's life reflects these things that it is full of.

C. Eph. 5:17-18

- 1) This is something commanded of God.
- 2) It is something we do.
- 3) It deals with our character (attitudes & acts).
- 4) We can drink deeply of the Words of the Spirit & not be drunken or hurt.
- 5) The deeper we drink—the more like God or Christ we become.
- 6) We are to drink of the Spirit until we are full.
- 7) Such will cause us to sing praises to God.
- 8) Give thanksgiving to God.
- 9) Be submissive to one another's needs.

III. WHY WERE THESE QUALIFICATIONS NECESSARY?

A. A spiritual-minded leadership is necessary for peace & growth of church.

- 1) Leaders need to be respected by the group—"good report."
 - a) If not, they would only cause more unrest, contention among group.
- 2) Leaders need to be "full of wisdom."
 - a) His life & works should show "thoughtfulness, appropriateness, and experience."
 - b) His decisions are based on a knowledge of God's wisdom.
 - c) If unwise—would not solve their problem—only make it worse.
- 3) Leaders need to show that they were drinking deeply of the Spirit of God.
 - a) One whose mind & heart was filled with the knowledge of the Spirit's teaching.
 - b) One whose life reflects that knowledge by the growth in his life.
 - c) One whose life displays the "fruit of the Spirit"—a holy life.
- 4) The right men—good men:
 - a) Get the job done correctly, quickly, efficiently.
 - b) This brings peace, unity, contentment within the body of Christ.
- 5) The wrong men—unqualified men:
 - a) Create more problems than they solve.
 - b) Keep the church in a turmoil, unrest, backbiting, murmuring, and ultimate division & disruption.
- 6) The results in Acts 6 shows:
 - a) They picked the right men.
 - b) The problem was solved.
 - c) The church was pleased.
 - d) The word of God increased—disciples multiplied greatly.
 - e) Church was at peace again—functioning well.
 - f) Stephen & Philip were able to even enlarge on their leadership activities—preaching!

B. It should be obvious that such qualified men & women are needed today.

- 1) The Lord needs men & women today who are:
 - a) Honest & sincere in their lives;

- b) Who exemplify great faith in God & His Word;
 - c) Who show by their lives that they have submitted their wills to the Holy Spirit's teaching;
 - d) Who are allowing the Holy Spirit to mold & fashion their lives after Jesus Christ.
- 2) The Lord does not need men & women today who:
- a) Tempt or provoke the Holy Spirit like Ananias & Sapphira.(Acts 5:9)
 - b) Who resist the teachings of the Holy Spirit like the Jewish leaders. (Acts 7:51)
 - c) Who quench the Holy Spirit and no longer listen to His message. (1 Thess. 5:19)
 - d) Who grieve the Holy Spirit by not submitting their wills & lives to Him, but rather live ungodly, disobedient lives. (Eph. 4:30)
- 3) The Lord wants men & women who:
- a) Are willing to be lead by the Spirit;
 - b) Who are willing to live in the Spirit;
 - c) Who are willing to walk in the Spirit.

CONCLUSION

1. Can we be described as men & women "full of the Holy Spirit?"
 - a) If so, we can be of great service to God & man.
 - b) If not, we are not ready for leadership among the people of God.
2. It is important to realize—God commands His people to be filled with the Spirit!
3. To become a child of God—We must also hear & obey the teachings of God's Spirit.
4. Acts 2:38

Lesson Seven

"A NEW NAME FOR THE PEOPLE OF GOD"

(Acts 11:19-26)

INTRODUCTION

(Our Lesson comes from the reading of Acts 11-16)

1. God has given special names to His people in the past.
 - a) Jacob is an example.
 - b) As Jacob was returning home with his wives & children, he was by himself during the night.
 - a) He encountered a man & wrestled with him until daybreak. (Gen. 32:24-28)
 - b) Jacob's name was changed to Israel—"Prince of God."
 - c) All of his descendants took his name—"Israelites."
 - d) These were God's chosen people—given a special name.
2. God also indicated that He would give a New Name to His new people:
 - a) Isa. 65:15—"***And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.***"
 - b) Isa. 62:2—"***And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.***"
 - c) Isa. 56:6—"***Even unto them will I give in mine house and within my walls a place, and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.***"
 - d) Observations:
 - God did cast off Israel as a special people.
 - He has redeemed a new people unto Himself—given them a new name.
 - 1) It was to be given within God's house, the church (1 Tim. 3:15).
 - 2) It would be an everlasting name.
 - 3) It would be given when the Gentiles would become a part of God's redeemed people.
 - Here in Acts 11:26, it would seem to be the fulfillment of these prophecies.
 - 1) This was the first church composed of Jew & Gentile.
 - 2) It was the first time the term, "Christian," was used.
 - 3) It was evidently a name given by God to His people.

DISCUSSION

I. TO WEAR THE NAME OF CHRIST IS AN EXALTED PRIVILEGE.

A. Scriptures:

- 1) Eph. 1:19-23
- 2) Phil. 2:9-11

B. Comments:

- 1) Prov. 18:10—"***The Name of the Lord is a strong tower.***"
 - a) Same as saying—The Lord is a strong tower.
- 2) Prov. 22:1—"***A good name is rather to be chosen than great riches...***"
 - a) A good name implies: Good reputation, Good character, fame, and renown.
- 3) What better name could we be identified with than the name of Christ?
 - a) Term, "**Kristos**," means "anointed one."

- b) Christians are the "anointed ones" of God.
- c) To wear one's name—we belong to him.
- d) There is no name more precious, nor more to be respected than "Jesus the Christ."

II. HIS NAME IS A NAME OF DISTINCTION.

A. The purpose of names is to distinguish between persons, places, and things.

- 1) Adam gave names to all the animals in the beginning!
- 2) All human beings are given a name to distinguish them from others.
- 3) Institutions, places of learning, businesses, etc., all have names.
- 4) Most people take pride in the names they have or are identified with.

B. To be named by God is to be set apart as His special people.

- 1) It is saying—these are the ones who belong to Christ. (1 Cor. 6:19-20)
- 2) We are God's purchased possession—God's heritage.
 - a) 1 Pet. 5:3—*"Neither as being lords over God's heritage, but being ensamples to the flock."*
 - b) Greek word for "heritage" is "**Kleeros.**"
 - Translated "**Lot**"—8 times.
 - Translated "**Part**"—2 times.
 - Translated "**Inheritance**"—2 times.
 - Translated "**Heritage**"—1 time.
 - c) Thus, we are God's Lot, God's Part, God's Heritage, God's People.
 - d) Unfortunately, the Greek word was corrupted during middle ages.
 - "Kleeros" became "Clergy"
 - Reference to select group within the corrupted church.
 - e) Biblically—It refers to all of God's save people—His Heritage.
 - f) He has placed His name upon us.

III. THIS NAME BRINGS GREAT BLESSINGS.

A. Salvation in His name.

- 1) Matt. 1:21—*"And she shall bring forth a son and thou shalt call his name Jesus: for he shall save his people from their sins."*
- 2) Acts 4:12—*"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."*
- 3) Acts 2:38—*"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."*
- 4) John 20:31—*"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."*
- 5) Those who believe, repent, and are baptized in His name—have the promise of remission of sins.
- 6) This gives us the privilege of wearing His name that brought such a blessing.

B. It is the name honored at the throne of God.

- 1) To approach God in our own name or in the name of another man is worthless!
 - a) We, nor any other person, have any merit with which to approach God.

- 2) It is only IN and THROUGH the name of Jesus that we can approach the throne of God.
 - a) 1 Tim. 2:5—"*For there is one God, and one mediator between God and men, the man Christ Jesus.*"
 - b) John 16:23—"*Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you.*"

IV. IT IS ONLY IN THIS NAME THAT WE CAN BRING GLORY TO GOD.

A. 1 Pet. 4:15-16

- 1) The Apostles suffered gladly in this Name. (Acts 5:41)
- 2) To suffer in any other name is vain & worthless for eternity.
- 3) His is the only Name that we can bring glory to God by wearing.

B. 1 Cor. 10:31

- 1) We bring glory to God by doing what He commands.
- 2) To do something in His Name is to do it by His Authority.
- 3) God is glorified through the things that we do that are according to His Will.

CONCLUSION

1. It is certainly an exalted privilege to wear the Name of Christ.
 - a) It is a name of Distinction;
 - b) It is a name that brings great blessings to the obedient;
 - c) It is the only name by which we can suffer and bring glory to God.
2. May we wear His name with great carefulness:
 - a) That we do not bring shame upon His name;
 - b) But rather honor and glory.
3. Are you a Christian?
 - a) If not, you are not among the Redeemed people of God.
 - b) You are not God's possession—His redeemed & saved people.

Lesson Eight

"THE CHALLENGE OF PREACHING THE GOSPEL"

(2 Cor. 4:7-12)

INTRODUCTION

(Our Lesson comes from the Reading of Acts 17-22)

1. God doesn't convert people directly!
 - a) He does it through an instrument—the Gospel!
 - b) Rom. 1:16—***"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."***
2. But God also uses His people to do the teaching & preaching.
 - a) 2 Cor. 4:7-12
 - b) This treasure is in earthen vessels.
 - c) Men are to be vessels that carry the message.
 - d) We are not the power—but we possess the power—the Gospel.
 - e) We just see that the Gospel gets to the people.
3. However—This is not necessarily an easy task.
 - a) Paul indicated this in this passage as well:
 - 1) ***"Troubled on every side."***
 - 2) ***"Perplexed, but not in despair."***
 - 3) ***"Persecuted, but not forsaken."***
 - 4) ***"Cast down, but not destroyed."***
 - 5) ***"Always bearing about in the body the dying of the Lord Jesus."***
 - 6) ***"Always delivered unto death for Jesus' sake."***
 - b) Yet in spite of all of this, the Apostle could say:
 - 1) ***"I will very gladly spend and be spent for you...."*** (2 Cor. 12:15)
 - 2) ***"For the which cause I also suffer these things: Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."*** (2 Tim. 1:12)
4. Our Bible reading for past two times has been: Acts 11-16; 17-22.
 - a) These 12 chapters tell of the 3 missionary journeys of Paul & company.
 - b) During this time, it well illustrates what Paul stated in 2 Cor. 4.
 - c) This lesson—look at these chapters from this viewpoint.

DISCUSSION

I. 1ST, LOOK AT KIND OF PEOPLE THEY TRIED TO PREACH TO:

A. They preached to Jews most everywhere they went.

- 1) Jews had been scattered all over the world.
 - a) Acts 2 illustrated this fact.
 - b) In most cities of any size they would have a synagogue erected:
 - Place of teaching
 - Meeting place for Jews in area.
 - c) A custom—allow visiting Jew to give word of exhortation.
 - d) Acts 13:14-16

- e) Paul took advantage to preach the gospel to them.
 - 2) The Jew was a ready-made audience.
 - a) They had a background in O.T. Scriptures.
 - b) They were looking for the Messiah & His kingdom.
 - c) It was just a matter of convincing them that Jesus was the Messiah.
 - 3) Their approach in preaching to Jews:
 - a) Establish a common background of history.
 - **Acts 13:17-22**
 - Much of the preaching makes use of David & the Psalms.
 - b) Lead into showing Jesus is the fulfillment of prophecy.
 - **Acts 13:23-37**
 - c) Conclusion—**Acts 13:38-41**
 - 4) Receptivity of the Jews:
 - a) At first, it was generally well received by all.
 - b) Many become obedient to the faith.
 - Acts 13:43 (Antioch)
 - Acts 14:1 (Iconium)
 - Acts 17:4 (Thessalonica)
 - Acts 17:12 (Berea)
 - c) Some required further teaching—Acts 19:1-7
 - d) But there would be a sizeable number who would reject the message:
 - Acts 13:6-8 (opposition)
 - Acts 13:44-46 (envy & Jealousy)
 - Acts 14:2 (Unbelief)
 - Acts 13:50 (stir up opposition)
 - e) Various forms of persecution would be brought upon them:
 - Acts 13:50 (Run out of city)
 - Acts 17:5-9 (Threatened)
 - Acts 18:12-13 (Brought before Magistrates to be punished or stopped)
 - Acts 14:19 (In anger, try to stone them to death)
- B. They preached to the Gentiles:**
- 1) These were primarily of two kinds.
 - 2) Those who had been influenced by the Jews:
 - a) The Pro-Consul on Cyprus seems to have been quite receptive.
 - b) Two terms used to identify these people:
 - Acts 13:43 (Proselytes)
 - Acts 17:4 (devout Greeks)
 - c) Their receptivity was usually very good.
 - 3) Those who were idolatrous worshippers:
 - a) These would become more and more the bulk of the ones to be preached to.
 - No background, or very little, in the O.T. & Jewish beliefs.
 - If familiar—either ignored or rejected such.
 - b) They were idolatrous with all its evil.

- 1 Thess. 1:9—*"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."*
- Acts 17:16—*"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."*
- 1 Cor. 6:9-11
- c) However, in spite of this, they were receptive.
 - Acts 18:9-11
 - Acts 19:10
- d) Miracles caught their attention in many instances.
 - Acts 14:11-13 (At Lystra, ready to worship Paul & Barnabas)
 - Acts 14:19 (But also turned on them just as quick)
 - Acts 16:30-34 (Philippian Jailer)
 - Acts 19:18-20 (Showed courage in their receptivity)
- e) Paul's biggest rejection was probably at Athens.
 - Acts 17:21--(City of Philosophers)
 - Acts 17:32 ("The educated stuff-shirts of their day)
 - 1 Cor. 1:26—*"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called..."*
 - They just have too much to overcome to believe.

II. PLACES WHERE THEY TAUGHT:

- A. Synagogues (Acts 13:5)***
- B. Assemblies of Christians (Acts 16:4-5)***
- C. Riverside prayer meeting of Jewish women (Acts 16:14)***
- D. Jail (Acts 16:27)***
- E. Market place (Acts 17:17)***
- F. Areopagus (Acts 17:19)***
- G. School of Tyrannus (Acts 19:9-10)***

III. LOOK AT OBSTACLES THEY HAD TO DEAL WITH:

- A. Internal obstacles:***
 - 1) It took courage to speak up & teach in strange places.
 - 2) But fear of persecution was a constant internal obstacle.
- B. External obstacles:***
 - 1) Acts 13:10 (Enemies of Righteousness)
 - 2) Acts 13:46 (Those who reject message)
 - 3) Acts 17:16, 23 (Idolatry & It's many followers)
 - 4) Acts 13:45 (Envious people)
 - 5) Acts 14:19 (Combative & Malicious people)
 - 6) Acts 16:19-24 (Unscrupulous men)
 - 7) Acts 17:5 (Unbelief)
 - 8) Acts 15:1 (Misled brethren that stirred up trouble)

CONCLUSION

1. What do we have to face today that they didn't??
2. We have same responsibility they had:
 - a) To carry message to fellow-man;
 - b) To face the many & varied obstacles;
 - c) To deal with different kinds of people;
 - d) To teach in many varied places.
3. May we take heart from their example and do our work well.

Lesson Nine

"THE HOPE OF THE GOSPEL"

(Acts 23:1-9)

INTRODUCTION

(Our Lesson comes from the Reading of Acts 23-28)

1. Have you stopped & seriously consider why you are a Christian?
 - a) Why make an effort to live right in a world full of wrong?
 - b) Why have convictions about Christ & hold to them—no matter what?
2. The answer has to be found in this simple phrase: **"the hope of the gospel."**
 - a) Acts 23:6—"**...of the hope and resurrection of the dead I am called in question.**"
 - b) Because Jesus was raised, we can have a hope of a resurrection unto life.
3. This message of hope was preached into a world:
 - a) That wanted this hope---but others who denied the possibility;
 - b) That was willing to believe upon proper evidence—but others that rejected it in spite of the evidence.
 - c) That was receptive—but others that were hostile.
4. And among the first skeptics were the Sadducees (a sect among the Jews).
 - a) They claimed to believe in God, Moses, and God's Law thru Moses.
 - b) But refused to believe in Spirits, Angels, or an after-life.
 - c) They:
 - refused to see their inconsistencies;
 - their lack of logic;
 - and were totally unwilling to face up to the facts!
 - d) Jesus' rebuke of them should have been sufficient...but it wasn't!
 - They taunted Jesus with their favorite trap!
 - If a woman marries 7 brothers, one after each dies.....
 - "Whose wife will she be in the resurrection?"
 - **"You do err, not knowing the scriptures, nor the power of God."**
 - **"God is not the God of the dead, but of the living."**
5. The Resurrection was the key fact preached as the church began among both Jew & Gentile.

DISCUSSION

I. PREACHING OF RESURRECTION AS RECORDED IN ACTS:

- A. Acts 2:31-32
- B. 4:1-2, 10, 33
- C. 5:30
- D. 9:3-6
- E. 10:40-41
- F. 13:30-31, 33, 34-37
- G. 17:3, 18, 30-32
- H. 23:6 (Chief Captain)
- I. 24:14-15, 21 (Felix)
- J. 25:19 (Festus)
- K. 26:6-8, 22-23 (Agrippa)

L. 28:20 (Jews at Rome)

II. KIND OF EVIDENCE USED IN PREACHING.

A. They appealed to O.T. prophecies:

- 1) David's prophecies are appealed to the most concerning the Resurrection of the Messiah.
 - a) His body would not be left in the grave—his flesh would not see corruption.
 - b) He would not be left in the Hadean world.
- 2) Such evidence helped many Jews to believe.
 - a) Acts 2:26-32

B. One of the greatest proofs was the eye-witnesses.

- 1) The gospels record Jesus' appearances after his resurrection.
 - a) He appeared to the apostles upon several occasions during 40 days.
 - b) He appeared to several women.
 - c) Upon one occasion—to over 500 people.
- 2) Reason for the appearances—to give evidence!
- 3) And the apostles used this constantly.
- 4) Paul makes use of his personal experience of Jesus appearing to him upon several occasions.
 - a) Acts 26:19-20

C. They used logical argumentation also.

- 1) 1 Cor. 15 is a long chapter to illustrate the reasoning upon the facts of the resurrection.
 - a) If there is no resurrection—then Christ is not raised.
 - b) If Christ is not raised:
 - Our preaching is vain;
 - Your faith is vain;
 - We are false witnesses;
 - You are yet in your sins;
 - Those who have died have perished;
 - We are all miserable men!
- 2) Paul continues to reason:
 - a) What advantage am I gaining if:
 - After suffering so many things for Christ—
 - Then, to discover that there is no resurrection—FOOLISH!
 - "So then, let us eat and drink, for tomorrow we die."
 - b) God is able and all-powerful to do what He says!
 - He is not only able to raise up our bodies;
 - But, to change them in the process & fashion them as He desires.
 - Observe all the various types of bodies in existence now!

III. A GREAT EMPHASIS WAS PLACED ON THE "HOPE" OF THE RESURRECTION!

A. Rom. 8:24-25

- 1) Hope is something we desire, long for, look forward to with anticipation.
- 2) It is not a realization now.

B. 1 Pet. 3:14-15

- 1) We must have a reason for hope.
- 2) The evidence must be sufficient to give assurance of that hope.
- 3) The purpose of preaching is:
 - a) To portray this hope;
 - b) To give reasons for having this hope.

C. To hope for something is no assurance that I will receive it.

- 1) I need to have good reasons for believing that I will receive it.
- 2) There must be logical reasons that I can point to that gives assurance.
- 3) I must be assured that God will carry out His promise to me.
- 4) I must do whatever God tells me to do in order to have this hope.

CONCLUSION

1. The preaching of the resurrection calls for a decision!
 - a) To believe or not to believe.
2. If we believe the evidence that God has provided:
 - a) We must then decide if I want that hope;
 - b) If I want to be resurrected unto eternal life;
 - c) Or, resurrected unto eternal damnation.
3. If I want this hope:
 - a) I must obey the gospel. Acts 2:38
 - b) I must remain faithful in my obedience to God.
 - c) Heb. 6:11-12—"***And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.***"

Lesson Ten

**“THE GOSPEL SAVES BOTH JEW & GENTILE
BY FAITH IN CHRIST”**

(Rom. 1:13-17)

INTRODUCTION

(Our Lesson comes from the Reading of Romans 1-5)

1. Paul begins his letter to the Romans with his theme:
 - a) Rom. 1:16-17
2. He clarifies what he means by faith throughout the book:
 - a) Rom. 1:5
 - b) Rom. 6:17-18
 - c) Rom. 16:26
3. In this first section of the book (chs. 1-5):
 - a) Paul makes clear what is meant by justification by faith.
 - b) The gospel is the power to save those who believe it. (obey it).
 - c) He clearly shows that justification cannot possibly be by law keeping (a legal system).
 - d) Both Jew & Gentile (Greek) should see their need of Christ.
 - e) The gospel is a message of hope for all.

DISCUSSION

I. HE FIRST SHOWS THE SINFULNESS OF THE GENTILE NATIONS.

A. Rom. 1:18-32

- 1) They originally had knowledge of God, but chose to give it up.
- 2) They still had evidence of God's existence all about them.
 - a) But they refused to glorify Him;
 - b) Nor were they thankful to Him.
- 3) They turned to idolatry.
 - a) Changed God's glory into an image of corruptible man, animals, and things.
 - b) They rejected the truth about God & right living.
 - c) They preferred uncleanness.
 - d) They ended up worshipping the created things, rather than the Creator.
- 4) Results:
 - a) Became vain in their imaginations;
 - b) Their foolish hearts were darkened;
 - c) They thought they were wise, but in reality were fools;
 - d) God gave them up to their desired uncleanness and lusts;
 - e) They dishonored their own bodies between themselves;
 - f) God gave them up to vile affections:
 - 1) *Women with women;*
 - 2) *Men with men;*
 - 3) *Leaving the natural use of God's arrangement.*
 - g) God gave them over to a reprobate mind.

B. Sins against others—“Unrighteousness.”

- 1) Fornication, wickedness, covetousness, maliciousness;

- 2) Full of envy, murder, debate, deceit, malignity;
- 3) Whisperers, backbiters, haters of God, spiteful, proud, boasters;
- 4) Inventors of evil things, disobedient to parents, without understanding;
- 5) Covenant breakers, without natural affection, implacable, unmerciful.

C. They were self-condemned.

- 1) Rom. 1:32
- 2) Gentiles knew they were sinners.
- 3) They had gone against that which they knew was right.
- 4) They were condemned—under the penalty of eternal death.

II. HE NEXTS SHOWS THE SINFULNESS OF THE JEWS. (Rom. 2:1-3:20)

A. He condemns the Jews' self-righteousness. (2:1-4)

- 1) You preach against the Gentiles' sins as being wrong! That is correct!
- 2) But you turn right around and do the same thing.
 - a) So you are in reality condemning yourself.
 - b) Do you think you will escape the judgment of God because you are a Jew?

B. God's judgment will be without respect of persons. (2:5-11)

- 1) 2:7-10
- 2) God's judgment will be fair and just.
- 3) It will be according to a man's life—his deeds.

C. God's Law is the basis of judgment. (2:12-16)

- 1) For the Gentiles:
 - a) Who did not have the Law of Moses,
 - b) But who was still under Law of God,
 - c) His life will be judged by the Law written in their hearts.
 - d) If he keeps the Law written in his heart—his conscience will approve him.
 - e) If he breaks that Law—his conscience will condemn him.
- 2) For the Jews:
 - a) Who had been given the Law of Moses to keep,
 - b) His life will be judged by the Law given through Moses,
 - c) If he keeps this Law—his conscience will approve him.
 - d) If he breaks this Law—his conscience will condemn him.

D. Jewish hypocrisy pointed out. (2:17-29)

- 1) The Jew was prideful of his special relationship with God.
- 2) They looked upon themselves as:
 - a) A guide of the blind;
 - b) A light to them in darkness;
 - c) An instructor of the foolish, a teacher of babes.
- 3) However:
 - a) He points out they only held a form of the knowledge of the Law.
 - 1) They taught it correctly—but practiced something different.
 - 2) They taught against stealing, adultery, idols, etc.
 - 3) But, they were guilt of these very things themselves. (Rom. 2:23-24)

E. The advantages of being a Jew. (3:1-8)

- 1) Rom. 3:1-2
- 2) It should have helped them to be a much better people.

3) But instead, they were just like the Gentiles.

F. All were under bondage to sin. (3:9-20)

- 1) Rom. 3:9
- 2) He gives a list of their sinfulness.
- 3) Concludes with.....3:18.
- 4) Paul's over-all conclusion.....Rom. 3:19-20.

III. JUSTIFICATION MADE POSSIBLE BY GOD'S MERCY. (3:21-31)

A. Justification is offered to man apart from Law. (3:21-26)

- 1) Rom. 3:21-22
- 2) Man cannot be justified by Law keeping—must be kept perfectly!
 - a) He can't do it!
 - b) Thus, the Law condemns, rather than saves him.
- 3) Thus, another system of justification had to be worked out.
 - a) It was done by God offering Christ as our sin substitute.
 - b) He died in our place.
 - c) The Law demanded death for sin—and the sinless Jesus paid our debt.
 - d) Thus, God could be just in forgiving the sinner thru Jesus!
- 4) But—the sinner must take hold of the sacrifice of Christ for himself.
 - a) This is done through "obedience to the faith". (Rom. 1:5)
 - b) By "obeying from the heart that form of teaching" (Rom. 6:17-18)

B. Results—All boasting on man's part is eliminated. (Rom. 3:27)

- 1) Rom. 3:27
- 2) Since man cannot keep the Law perfectly:
 - a) He cannot boast of his own accomplishment to justify himself.
 - b) He must turn to God's grace & goodness to be justified.
 - c) He must humble himself before God.

C. Justification by faith is possible for both Jew & Gentile. (3:28-30)

- 1) Rom. 3:30
- 2) No difference now.
- 3) He is the God of both who are justified by an obedient faith in Christ.

D. Justification by faith establishes the need for Law. (3:31)

- 1) Rom. 3:31
- 2) Justification by faith does not do away with Law.
- 3) Rather, it shows the need for Law.
 - a) By the Law is the knowledge of sin and our shame before God.
 - b) The Law drives us to see our need of the Grace of God.
 - c) It continues to help us see our need of God's continued forgiveness.
 - d) It shows us how we ought to be living.
 - e) Makes us realize how grateful we ought to be to God for His mercy.

IV. HE NOW GIVES EXAMPLES OF JUSTIFICATION BY FAITH.

A. Abraham (4:1-5)

- 1) Abraham could not boast of his perfect law keeping to be justified.
- 2) But, Abraham was justified by his faith in God (obedient faith).
- 3) Therefore, Abraham had no basis for boasting in himself.

B. David. (4:6-8)

- 1) Rom. 4:7-8
- 2) Where there is sin—there is condemnation.
- 3) The man is greatly blessed who can have his sins forgiven by God's grace.

C. Justification is for both Jew & Gentile. (4:9-25)

- 1) Abraham was justified before he was circumcised—before the Law of Moses was given.
- 2) This was pointed out—so that both Jew & Gentile could be saved the same way as Abraham was saved—BY FAITH!

V. THE BLESSINGS OF JUSTIFICATION BY FAITH. (5:1-21)

A. Results. (5:1-5)

- 1) We have peace with God;
- 2) Have access into His grace;
- 3) Are able to rejoice in hope of the glory of God;
- 4) Can handle tribulation, persecution because of this hope.

B. Life comes through Christ. (5:6-21)

- 1) Through the first Adam—sin entered the world & death passed upon all men.
- 2) Through the second Adam—God has given a way of escape from death.
- 3) Made possible through the obedience of Faith.

CONCLUSION

1. The Gospel is God's power to save sinful, lost mankind.
2. But, men must believe its message before it can save them.
3. It has no power to force—only to persuade & convince.
4. It has the greatest motivating power of all to move men to righteousness—the love of God.

Lesson Eleven

“DEAD TO SIN—ALIVE TO RIGHTEOUSNESS”

(Romans 6:1-5)

INTRODUCTION

(Our Lesson comes from the Reading of Romans 6-10)

1. The teaching of “Justification by faith” has been a real challenge for man to understand and accept correctly!
 - a) Men have gone from one extreme to another in claiming what is meant by the concept.
 - b) One extreme teaches we are saved by faith alone without obedience.
 - This concept is found in all of your major religious groups.
 - The idea is that obedience plays no part in man’s salvation from the penalty of sin.
 - c) Another extreme teaches that man is not under any Law from God.
 - Their idea is—God’s grace has freed us from the Law.
 - We are not under Law—it is not binding on us to keep it.
 - Man can live as he feels best.
 - A lot of people have this idea.
2. We want to study the 6th chapter of Romans in view of these concepts.

DISCUSSION

I. ROMANS 6:1-2

A. When you die to something, you don’t continue in it.

- 1) Death stops activity.
- 2) When we die, we do not keep on living.
- 3) We have died—ceased to be active as a person on earth.
- 4) Physical death stops all activity in this life.

B. In becoming a Christian—a death occurs.

- 1) We saw what sin was doing in our lives.
- 2) We saw where it was leading—to eternal punishment.
- 3) We saw the need to turn from walking the way of sin—that is:
 - a) We turn from our disobedient life;
 - b) And turn to an obedient life after Christ.
- 4) We then make a commitment to die to the way of sin in our lives.
- 5) To continue in disobedience to God is a repudiation of our becoming a Christian.
- 6) If we say we made no such commitment; then, we are not a Christian.

II. ROMANS 6:3-6

A. What does it mean to be baptized into His death?

- 1) Jesus died on the cross for our redemption.
 - a) He shed His blood for our atonement.
 - b) When we are baptized into His death—we have the benefits of His death.
- 2) So we are identified with His death in baptism.

- 3) What do you do with a dead person?
 - a) You bury the person.
- 4) In becoming a Christian:
 - a) We made a commitment to die to sin (disobedience);
 - b) And then, the dead person was buried in the waters of baptism;
 - c) And raised up to “walk in newness of life.” (Life of obedience).

B. We had to die in order to bury the old man of sin.

- 1) Burials are for dead men, not living ones.
- 2) We do not become a new creature until after the old man is buried.
- 3) You bury the dead man so that a new man may arise in his place.
- 4) When a person is baptized:
 - a) He goes down into the waters of baptism, a sinner—but a dead sinner.
 - b) He is raised up a new creature in Christ Jesus (2 Cor. 5:17).
 - c) He then walks a new kind of life—not the same old one.

C. This death is compared to a crucifixion.

- 1) As Christ was crucified, our old sinful man must be crucified.
- 2) Why?
 - a) So the body of sin might be done away with.
 - b) That we should no longer be slaves of sin.
- 3) Our crucifixion may be painful—as Christ’s was!
 - a) But it brings great benefits to our soul.
 - b) It is to destroy, put to death, stop the reign of sin in our lives.

III. ROMANS 6:7-11

A. This death to sin makes it possible to be set free from sin!

- 1) When we die to sin, it has no more claim on us.
- 2) We no longer are a slave to sin, but free to serve God.
- 3) But we are only made free when we die to our disobedience to God.

B. Further benefits of the death to sin:

- 1) If we died with Christ—we shall also live with Him.
- 2) What is the basis of this statement?
 - a) Christ died, but was raised from the dead to die no more.
 - b) Death no longer has dominion over Him.
 - c) His death was for mankind’s redemption.
 - d) Now, He lives unto God.
- 3) So, those who have died to sin are alive unto God.
- 4) That is, they live obedient lives unto God, not disobedient lives.

IV. ROMANS 6:12-28

A. We are warned not to let sin reign in our mortal bodies.

- 1) Why the warning?
 - a) Just as we made a decision to die to the way of sin;
 - b) We can also make the decision to live in the way of sin again.
- 2) So, don’t turn back to that way of living.

B. We are warned not to present our members as instruments of unrighteousness to sin

- 1) We have that ability to either live or die to sin.

- 2) Don't give in and obey sin and become its slave again.
- 3) But present our members to God—to do His bidding.
- 4) If we will do so—sin will not have dominion over us!

C. Sin can only have dominion over those under a Law System of Justification.

- 1) That is—one must live a perfect life to be right with God.
- 2) Since no one can do that—all men are under bondage to sin.
- 3) God's grace delivers us from such a System and forgives us.
- 4) He does not free us to do as we please, but to turn us from the servitude of sin to serve God.
- 5) The purpose of forgiveness (grace) is:
 - a) 1st, to free us from the penalty of our sins.
 - b) 2nd, to turn us from disobedience to obedience to God.

D. Thus, we have a choice:

- 1) To become slaves to sin (disobedience) that leads to death;
- 2) Or, to become slaves to obedience that leads to righteousness.

E. Paul expresses his thankfulness over their obedience.

- 1) You were the slaves of sin.
- 2) But you obeyed from the heart that form of doctrine to which you were delivered.
- 3) You then were set free from sin.
- 4) And became the slaves of righteousness.

V. ROMANS 6:19-23

A. Paul uses a plain illustration to make his point clear!

- 1) Look at your former life of sin, and see the difference!
- 2) At one time you gave your bodies to serve uncleanness & lawlessness that led to more lawlessness. (Disobedience to God).
- 3) But now present your bodies as slaves of righteousness unto holiness.
- 4) When you were servants or slaves of sin:
 - a) Your way of living was not pleasing to God;
 - b) You were not justified or cleansed from your sins;
 - c) Therefore, you had no righteousness in God's sight;
 - d) The outcome of such a life leads to shame;
 - e) The end of those things leads to death (eternal death).
- 5) But when you died to that old way of living:
 - a) You were made free from sin;
 - b) You became a servant of God;
 - c) You have been sanctified (made pure, set apart, cleansed);
 - d) And the end is eternal life with God.

B. Contrast between what is earned & what is a gift:

- 1) The wages of sin is death!
 - a) This is what a man earns by continuing in sin (disobedience).
 - b) It is what he richly deserves.
- 2) The gift of God is eternal life.
 - a) It is not earned, nor richly deserves.
 - b) It is a gift.

c) But to whom is it given?

d) To those who:

- Die to sin;
- Obey from the heart that form of doctrine delivered to them;
- In other words—buried with Christ in baptism.
- And is made free from the penalty of sin.
- And becomes a slave of right living (righteousness).

CONCLUSION

1. Continuing in sin brings a payday—death!

2. But God's gracious offer of eternal life can be received freely by:

a) Our turning from disobedience;

b) To obedience.

3. Have you made this choice?

Lesson Twelve

"SO ALL ISRAEL SHALL BE SAVED"

(Rom. 11:25-29)

INTRODUCTION

(Our Lesson comes from the Reading of Romans 11-16)

1. Give a quick survey of Romans up to Ch. 11:

a) Rom. 1-5

- 1) Effort to show both Jew & Gentile under sin & in need of Redemption.
- 2) God provided Redemption thru His Son.
- 3) Blessings of this Redemption.

b) Rom. 6

- 1) To correct any misunderstanding about Justification by Faith!
- 2) It does not allow one to continue in sin.
- 3) When one becomes a Christian, he dies to the old way of sin.
- 4) He obeys from the heart in order to be set free from the penalty of sin.
- 5) He then becomes a servant of Righteousness.

c) Rom. 7

- 1) Even though the Law makes us aware of our sinfulness:
 - a) *Yet, it is GOOD, RIGHTEOUS, HOLY, and JUST.*
 - b) *It is there for a good purpose....to help us see our need of Christ.*
- 2) At the very best we can do—we still break Law.
- 3) This is the reason why we need Christ—to deliver us from the curse of the Law.

d) Rom. 8

- 1) Because of this deliverance:
 - a) *I am no longer under condemnation of the Law.*
 - b) *I am in Christ—walking after the Spirit's teachings.*
 - c) *I am an heir of God—joint-heir with Christ.*
- 2) Therefore, we should rejoice because:
 - a) *Ultimate deliverance from sin's bondage is coming;*
 - b) *We will be given redeemed bodies;*
 - c) *God's Spirit will continually help our infirmities;*
 - d) *God will work all things for my good;*
 - e) *If God is for us, who can be against us?*
 - f) *Nothing will separate us from the love of Christ;*
 - g) *We are more than conquerors thru Christ.*

e) Rom. 9

- 1) Paul now turns to deal with the unbelieving Jews.
 - a) *He expresses his deep sorrow for their condition.*
 - b) *However—not all Jews are true Jews in God's sight.*
 - *For example—not all of Abraham's descendants became Jews.*
 - *Only those thru Isaac.*
 - c) *The true Jew is one of promise.*
- 2) God has made choice on whom he will save.
 - a) *Just like he made a choice over Jacob & Esau.*
 - b) *Like raising up Pharaoh to show His power thru out all the earth.*

- c) *God has chosen to save both Jew and Gentile who will believe in Jesus.*
- d) *God even prophesied of this fact.*
- f) **Rom. 10**
 - 1) The Jews are lost because of their blindness to God's righteousness thru Christ.
 - 2) Christ is the end of the Law for justification.
 - 3) Men must believe in Him and confess Him to be saved.
 - 4) This faith must come by hearing the preached Word.
- 2. Now we are ready to survey Romans 11-16.

DISCUSSION

I. ROMANS 11—"So all Israel shall be saved." (v. 26)

A. *Has God cast off His people, Israel?*

- 1) No!
- 2) That is, not those whom He foreknew would believe in Jesus.
 - a) Just as there was a remnant in Elijah's day (7,000 who had not bowed the knee to Baal);
 - b) So, there are those today who believe in Jesus.
- 3) The elect has obtained God's salvation, but fleshly Israel has not!

B. *Why have the non-elect been lost?*

- 1) Because they seek justification by works of Law—and it can't be done.
- 2) While the elect seek justification by faith in Jesus.
- 3) But God has brought a blessing out of the non-elect's unbelief:
 - a) The Gentiles have been allowed to come in.
 - b) This is done thru faith in Jesus also.
 - c) Thus, hoping to provoke the unbelieving Jew to jealousy!
- 4) HOPE is held out to the unbelieving Jews, but only if they will believe.

C. *Gentile believers are warned against being arrogant and boastful of their salvation.*

- 1) God has allowed them to come in by His mercy—not because of their goodness.
- 2) They can still be cut off, if they become like the unbelieving Jews.
- 3) And the unbelieving Jews can be grafted back in—thru belief.

D. *"So, all Israel shall be saved!"*

- 1) He is here quoting a passage from Ps. 14:7:
 - a) He shows that deliverance for Israel will come out of Zion (Jerusalem).
 - b) He will turn the people back to God.
 - c) But the point he has been making all along is:
 - 1) *"All Israel"—only in the sense of the elect (those who believe).*
 - 2) *Not all fleshly Israel.*
- 2) ***"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and his ways past finding out!"***

II. ROMANS 12—"The little Bible"

A. *The challenge to be completely dedicated to God's will because of His mercy.*

- 1) By presenting bodies as living sacrifices:
- 2) By having our minds transformed by God's word;
- 3) By using our gifts, talents, and abilities to glorify God & build up His church.

B. Gives a list of special exhortations:

- 1) Let love be expressed sincerely towards each other.
- 2) Show honor to one another.
- 3) Show diligence in all you do.
- 4) Rejoice in your hope.
- 5) Be patient in persecution.
- 6) Return good for evil—overcome evil with good.

III. ROMANS 13—Obligations to Government as well as to one another.**A. *Be subject to higher powers.***

- 1) Because they are God-ordained (need orderly society to live in).
- 2) To resist thus, is to resist God's arrangement.
- 3) Because of the fear of the punishment that government can bring to bear.
- 4) Because of your own conscience's sake.
- 5) Give honor and pay dues to such that are due.

B. *He now emphasizes the need for love.*

- 1) Why be law-abiding as a Christian—because Christians are to love others.
- 2) Love works no ill to his neighbor.
- 3) In reality, love is the fulfilling of the Law.

IV. ROMANS 14-15—How does love react to our brethren?**A. *How do the strong treat a weaker brother?***

- 1) Receives him—realizing that he is immature and needs to grow.
- 2) Does not sit in judgment upon his opinions & judgments. (God is the Judge).
- 3) Illustrations:
 - a) A weak brother regards one day as special, holy unto the Lord.
 - b) A strong brother does not.
 - c) What do you do about this?
 - 1) *They both have freedom to do either one.*
 - 2) *No one has a right to sit in judgment upon the other.*
 - d) Again emphasized—God is the judge of each of His servants.
 - 1) *We shall all give a personal accounting to Him.*
- 4) Another example:
 - a) A brother thinks something to be unclean.
 - b) To him then, it is unclean—but not to others necessarily.
 - c) We must respect the man's conscience.
 - d) But he also must respect the convictions of his brother who does not think it to be unclean.
- 4) Principle:
 - a) Don't destroy your brother by walking uncharitably—be concerned.
 - b) Whether we choose to eat meat or not doesn't have anything to do with our right standing with God.
 - c) What does count—Righteousness, Peace, and Joy in the Holy Spirit.
 - d) Thus—let us follow after things that lead to peace—not enmity.
 - e) Be sure not to eat meat before a weak brother that will cause him to be lost!

f) And to the weak—don't eat doubting—be sure in your mind!

B. Special emphasis to strong again:

- 1) Be willing to bear with and help the infirmities of weak brothers.
- 2) Be willing to please him over yourself in such instances.
- 3) Use Christ as your example.
- 4) Strive to keep unity among yourselves.
- 5) Rejoice that both Jew & Gentile can be one people in Christ.

V. ROMANS 16—Final remarks, greetings, exhortations.

CONCLUSION

1. Note the strong emphasis upon love—
 - a) Going the second mile,
 - b) Putting other's spiritual interest before our physical interest.
2. Mutual obligations to one another—whether strong or weak.
3. Over-all obligations we have to God for his great mercy—Especially Gentiles.
4. The need to rejoice because of our Redemption.

