

**BIBLE SCHOOL LESSON - THE
GOSPEL ACCORDING TO PAUL
ROMANS**

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The apostle Paul really wanted to go and preach the gospel in Rome as well. But he was blocked on several occasions. Then, the Lord motivated him to share it with the believers in that city through a written document: the Letter to the Romans. In it, he presented the gospel that he received by revelation from the Lord Jesus Christ himself (Gal. 1:12).

Its content covers the situation of all classes of people: from Gentiles who have never heard of the Bible or Christ to Jewish scribes knowledgeable of the Holy Scriptures and the law of God.

The epistle to the Romans was written not only for Paul's contemporary generation. Its content spans the centuries and benefits even us: "for everything that was written before was written for our teaching" Rom. 15:4. It shows everyone the way to take possession of the forgiveness of past sins and the power to live in obedience to God's will in the present and future.

Those who follow his instructions will save their souls and inherit eternal life.

Paul, when addressing the topic of salvation, wrote "according to the wisdom given to him... in all his epistles, among which there are points difficult to understand" 2 Pet. 3:15, 16. For this reason, we understand it is necessary produce an explanation, point by point, of the content of this important epistle, comparing scripture with scripture, to enable the correct understanding of its message.

As a result of this effort, this book was produced.

The purpose of this material is to clarify the gospel message presented in Romans. For this reason, he focuses on a verse-by-verse explanation of chapters 1 through 11. He does not address the final chapters, which were devoted to presenting practical duties of the Christian life and greetings to believers.

The objective of this publication is to help all people on Earth, regardless of their origin, nationality, orientation

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religion or degree of knowledge of God to understand the gospel and find the way to salvation. If you are looking for the salvation of your soul, you will find what you are looking for here. God bless you.

Golden Verse: "For I am not ashamed of the gospel of Christ, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in him the righteousness of God is revealed from faith to faith, as it is written: But the just shall live by faith." Romans 1:16,17

"Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which He had previously promised through His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, declared the Son of God in power, according to the Spirit of sanctification, through the resurrection from the dead, - Jesus Christ our Lord, through whom we received grace and apostleship, to the obedience of faith among all nations through His name, among whom you also are called to belong to Jesus Christ. To all who are in Rome, beloved of God, called saints: Grace and peace from God our Father and the Lord Jesus Christ." Rom. 1:1-7.

1- What was God's call for Paul and also for us today? Rom. 1:1.

"Paul, a servant of Jesus Christ, called an apostle, separated to the gospel of God" Romans 1:1.

An apostle is someone called by God to preach the gospel.

Christ called Paul and separated him for this work. He said, concerning His servant, "This is a chosen vessel unto Me, to bear My name before the Gentiles, and before kings, and before the children of Israel" Acts 9:15. Paul begins the letter by demonstrating that he is obeying the Master's call. He does so by briefly stating what he learned from Him and the commission he received.

He was convinced that Jesus Christ, the Man born among the descendants of Judah and crucified by the Jews, is the Son of the living God who was resurrected by the power of His Father, the holy spirit. For He Himself met Him, when He was on the way to Damascus. At

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At the time, he was a persecutor of Christians. He believed that Jesus was an impostor and thought he was providing a true service to God by actively working to eradicate believers in Him from the face of the Earth. Seeking this objective, "while still breathing threats and deaths against the disciples of the Lord, he went to the high priest and asked him for letters to Damascus, to the synagogues, so that, if he could find some of that sect, whether men or women, lead them prisoners to Jerusalem. And as he went on his way, it came to pass, as he drew nigh to Damascus, that suddenly a blaze of light from heaven surrounded him. And as he fell to the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou Me?

And he said: Who are you, Lord? And the Lord said: I am Jesus, whom thou persecutest. It's hard for you to resist the pricks. And he, trembling and astonished, said: Lord, what do you want me to do? And the Lord said to him: Arise and enter the city, and there it will be told you what you must do." Acts 9:1-6. Three days later, Christ sent His servant Ananias to him, who "entered the house, and laying his hands on him, said: Brother Saul, the Lord Jesus, who appeared to you on the way you came, has sent me, so that you may see again and be filled with the Holy Spirit. And immediately scales fell from his eyes, as it were, and he regained his sight; and he arose, and was baptized. And when he had eaten, he was comforted. And Saul spent some days with the disciples who were in Damascus. And immediately, in the synagogues, he preached Jesus, that he was the Son of God" Acts 9:17-20.

Paul understood his mission better in the period that followed. Shortly after what happened in Damascus, he left for Arabia. Then he returned again to Damascus and, "after three years, he went to Jerusalem" Gal. 1:17, 18. During this time he received special revelations from the Lord, through the study of the Scriptures and visions given to him. Of these he later testified: "I will pass on to the visions and revelations of the Lord. I know a man in Christ who, fourteen years ago (whether in the body, I don't know; whether outside the body, I don't know; God knows), was caught up to the third heaven. And I know that this man (whether in the body or out of the body, I don't know; God knows) was caught up to paradise and heard words

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ineffable, which it is not lawful for man to speak.” 2 Cor. 12:1-4. It was when he learned the gospel he taught and was about to explain to the Romans. Regarding him he testified: “I make it known to you, brothers, that the gospel which was preached by me is not according to men, for I did not receive it, nor learned it from any man, but by the revelation of Jesus Christ” Gal. 1:11, 12. Therefore, the message transmitted by him comes from heaven itself, from Christ himself, to us.

2- Through whom do we receive grace for the obedience of faith among all people? Rom. 1:4-6.

“Jesus Christ, our Lord, through whom we received grace and apostleship, for the obedience of faith among all nations through his name, among whom you also are called to be Jesus Christ.” Romans 1:4-6

Still in the introduction to the letter, Paul reveals Christ's desire for all of us, who receive the gospel message, to believe in Him and become its disseminators. He states that he received the task of transmitting the gospel “for the obedience of faith among all nations through His name, among whom you also are called to be Jesus Christ”.

Therefore, what we will learn by studying the gospel in Romans will be for the purpose of teaching others. Hence the need to properly understand the explanation.

Since we are all included in the mission presented in Romans, the greeting of the letter also belongs to us: “To all... beloved of God, called saints: Grace and peace from God our Father and the Lord Jesus Christ”.

“To all who are in Rome.”

When a letter is written, it is for public information. Since the greeting of the letter is addressed both to us and to the Romans of old, we can infer that Christ, who inspired Paul to write it, knows that our thoughts on the subject of the letter – the gospel of

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salvation - is similar to theirs. We don't know ourselves.

"The heart is deceitful... who can know it?" Jer. 17:9. But He does.

3- Why is it not wise to argue with God? Jer. 17:9; Ps. 139:1-2,4.

"The heart is deceitful above all things, and wicked: who can know it?"

Jeremiah 17:9. "Lord, you have searched me and you know me. You know my sitting down and my rising up; you understand my thoughts from afar. Without there being a word on my tongue, behold, O Lord, you know everything." Psalms 139:1-2,4.

The psalmist said, "Lord . . . You have searched me and know me... you understand my thoughts from afar ... Without there being a word on my tongue, behold, O Lord, you know everything." Ps. 139:1, 2, 4. So, rather than arguing with God, we do well to accept that the message of Romans is intended for us, and to change our understanding of the gospel of salvation as much as Christians should. residents of ancient Rome. This will be better understood when we start the commentary from verse 19.

"First of all, I give thanks to my God through Jesus Christ, for all of you, because your faith is announced throughout the world. Because God, whom I serve in my spirit, in the gospel of His Son, bears witness to me how I incessantly make mention of you, always asking in my prayers that, at some point, by God's will, I may be offered a good opportunity to come to you. with you. Because I desire to see you, to communicate some spiritual gift to you, so that you may be comforted, that is, so that together with you I may be comforted by mutual faith, both yours and mine." Rom. 1:8-12.

Christ's apostles concentrated their efforts on preparing disciples in Jerusalem. When there was "a great persecution against the church that was in Jerusalem... all were scattered throughout the lands of Judea and Samaria, except the apostles." Acts 8:1. And the gospel even reached Rome, which was the capital of the world empire at the time, as the persecuted Christians "who were dispersed

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They went everywhere proclaiming the word” Acts 8:4. “The kingdom of God is as if a man cast seed on the ground, and slept, and rose by night or day, and the seed sprouted and grew, he not knowing how.” Mark 4:26, 27. Therefore, when exhorting us to share the message of the gospel, the Lord tells us: “cast your bread on the waters, for after many days you will find it” Eccl. 11:1.

Paul was designated by Christ as “apostle to the Gentiles”. But he had never preached in person in Rome. However, he was aware that the special revelations of Christ and His gospel that he had received were a special deposit entrusted to him to share with others. That is why he declared, on another occasion: “if I proclaim the gospel, I have nothing to boast about, as this obligation is imposed on me; and woe to me if I do not proclaim the gospel!” I Cor. 9:16. Every God-given privilege is accompanied by a responsibility.

He knew that the Romans would be comforted by the communication of the spiritual gifts he had received. Especially because of the in-depth knowledge of the gospel he had received. However, he humbly recognizes that he would also be blessed and comforted by knowing the faith experience of his younger brothers – the Romans. It says: “May I be comforted by mutual faith, both yours and mine”. Humility was a characteristic present in the life of the great apostle. And it will be found in every true Christian, as it is a basic and essential condition to enable entry into the kingdom of Christ.

4- What is the basic and first characteristic for us to enter Heaven and to carry out the apostolate? Matt 5:3.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” Matthew 5:3

In the first beatitude, the Master said: “Blessed are the poor in spirit, for theirs is the kingdom of heaven” Matt. 5:3. No

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No matter how long we have walked with Christ, we will always have to learn even from the experience of the youngest converts. He said: "It is written in the prophets: and they will all be taught by God" John 6:45. Since all believers, from the smallest to the greatest, learned from God, we can always learn, with all of them, what they received from the Father. However, it must be understood that this does not mean that the church becomes a body without order or leadership, where even leaders are forced to obey "revelations" given by God to the youngest in the work of leading the global church. We can incorporate into our spiritual life the knowledge of the testimony of what God has done in the lives of even our youngest brothers, bringing them from darkness to His wonderful light. However, God appointed people to pastor the church and instituted the hierarchy in the body, which the same spirit of Christ will lead all sincere believers to respect, whenever leaders act in accordance with the will revealed in His word. It is written: "Obey your shepherds and submit yourselves to them; for they watch over your souls, as those who must give an account; that they may do it with joy and not groaning, for that would be of no use to you" Heb. 13:17. Therefore, everyone in the church – leaders and led – can recognize what God has done in each other's lives and experiences when listening to testimonies in the church. And learn from it. But this practice should not be invoked as a justification for subverting the established order.

5- What does the Bible teach us about our dealings with pastors and leaders of God's church? Heb. 13:17.

"Obey your shepherds and submit yourselves to them; for they watch over your souls, as those who must give an account of them; that they may do it with joy and not groaning, for that would be of no use to you." Hebrews 13:17

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“But I do not want you to be unaware, brothers, that I often purposed to come to you (but until now I have been prevented) so that I might have some fruit among you, as well as among the rest of the Gentiles. I am indebted to both Greeks and barbarians, both wise and ignorant. And so, as much as is in me, I am ready to preach the gospel also to you who are in Rome” Rom. 1:13-15.

Although he would have liked to visit Rome sooner, Paul recognizes that until then he had been “hindered.” He does not mention what human instruments were blocking his journey, but from his words we understand that, in some way, Satan, the adversary, was working to prevent Roman believers from receiving the rays of light in the gospel revelations entrusted to him. But the difficulties imposed did not weaken him in his purpose. He determined to send a written document containing the essence of the gospel revelation he wanted to share with them. He said: “I am indebted to both Greeks and barbarians, both wise and ignorant. And so, as much as is in me, I am ready to proclaim the gospel to you who are in Rome.” From these words we conclude that the sequence of the letter will be dedicated to the explanation of the gospel.

6- Why did Paul pray and desire to see his brothers who were in Rome? Rom 1:10-11.

“always asking in my prayers that, at some point, by God's will, I will be offered a good opportunity to come to you. For I desire to see you, to impart some spiritual gift to you, so that you may be comforted” Romans 1:10, 11.

“For I am not ashamed of the gospel of Christ, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. Because in him the righteousness of God is discovered from faith to faith, as it is

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written: But the righteous shall live by faith." Rom. 1:16, 17

7- What is the gospel? Rom. 1:16-17.

"For I am not ashamed of the gospel of Christ, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in him the righteousness of God is revealed from faith to faith, as it is written: But the just shall live by faith." Romans 1:16,17

The word "gospel" means good news. The original translated gospel in Romans 1:16 also appears in the announcement of the birth of the Savior Jesus Christ, where it is translated as "news of great joy": "And the angel said unto them, Fear not: for behold, I bring you tidings of great joy. joy, which will be for all the people, because for you was born this day in the city of David, who is Christ the Lord" Luc. 2:10. 11.

Paul asserts that the gospel is the "power of God." How can good news be the power of God at the same time? This is so because the gospel consists of announcing the coming of the Son of God to save us from our sins, which gives us the power to overcome them and practice righteousness.

Paul says the gospel is from "Christ." The word Christ comes from the original Greek that translates the Hebrew term known in Portuguese as "Messiah", and means sent. When the disciple Andrew, after meeting Jesus, went to announce him to his brother Peter, he said: "we have found the Messiah (which, translated, is the Christ)" John 1:41. He identified Jesus as the One sent by God.

Ever since there was sin, men have been waiting for God to send the Savior. Isaiah spoke of Him by inspiration, revealing that the One Sent would be the Son of God, through whom peace would be restored between men and the heavenly Father: "for to us a child is born, to us a Son is given; and the government is over us. His shoulders; and His name will be Wonderful Counselor,...Prince of Peace" Isa. 9:6. He made peace by performing two works for us. The first of them was to bear our sins and pay for them through His death on the cross of Calvary. "The wages of sin is death"; and "He was wounded for our transgressions... the punishment that brings us peace was upon Him"; "He carried Himself in His

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body our sins on the tree." Thus, "Christ redeemed us from the curse of the law, becoming a curse for us, for it is written: Cursed is everyone who hangs on a tree." He "died for our sins according to the Scriptures" 1 Cor. 15:3 (quoted: Rom. 6:23; Isa. 53:5; 2 Pet. 1:24, Gal. 3:13, 1 Cor. 15: 3).

The second work is to pour into our hearts the holy spirit received from God and convert and sanctify us. He is called the spirit of righteousness" in Isaiah: "And it shall come to pass that he that is left in Zion, and remaineth in Jerusalem, shall be called holy; every one that is written among the living in Jerusalem: when the Lord shall wash away the filthiness of the daughters . of Zion, and cleanse the blood of Jerusalem from the midst thereof, with the spirit of righteousness, and with the spirit of ardor." Isa. 4:3, 4. But God's commandments are righteousness: "all His commandments are righteousness" Ps. 119 We conclude, therefore, that the spirit of justice makes us obey the Ten Commandments.

8- How does God fulfill this work or promise in us? Heb. 10:16.

"This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts and write them on their minds" Hebrews 10:16

Through the spirit, Christ acts within our mind, combating our natural inclination to sin and giving us victory over temptations: "for the flesh wars against the spirit, and the spirit against the flesh; and they oppose one another. , so that you do not do what you want.

Gal. 5:17. And it is in this way that God "works in you both to will and to do according to His good pleasure" Phil. 2:13. It changes our will, our feelings and motives, literally putting obedience in us. As He promised Heb . 10:16. And this promise can only be fulfilled when we believe in Christ, "for all the promises of God are in Him, yes, and through Him the Amen."

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(amen means "so be it") 2 Cor. 1:19, 20.

Through this work of God, obedience is revealed in our lives. This is what Paul refers to when he says, about the gospel: "for in it the righteousness of God is revealed from faith to faith, as it is written: But the just will live by faith." The gospel is the message that presents Christ and invites us to have faith in Him. When we believe, He pours into our hearts the spirit He received from God, which acts as power to change our hearts and minds. In this way He leads us to practice righteousness, which is obeying the Ten Commandments. Thus we conclude that the only true fruit of accepting the gospel message is perfect obedience to all the commandments that God has made known to us. In other words, the fruit of accepting the gospel is perfect fidelity to all the light we receive from God about what is right, and therefore our duty to practice.

Appeal: Do you want the fruit of faith, perfect obedience to God, to be manifested in your life?

() Yes No

Golden Verse: "because, having known God, they did not glorify him as God, nor gave thanks to him; but in their speeches they faded away, and their foolish hearts were darkened. Claiming to be wise, they became fools."
Romans 1:21,22

"For the wrath of God is manifested from heaven upon all the ungodliness and unrighteousness of men, who hold the truth in unrighteousness. For the things which may be known of God are manifest in them, because God hath manifested them to them. For His invisible things, from the creation of the world, both His eternal power and His divinity are understood, and clearly seen by the things that are created, so that they are inexcusable"
Rom. 1:18-20.

1- How does God reveal himself to us? Rom. 1:19-20.

"because what can be known about God is manifest in them, because God has revealed it to them. For his invisible things, since the creation of the world, both his eternal power and his divinity, are understood and clearly seen by the things that are created, so that they are without excuse;" Romans 1:19,20.

"God has never been seen by anyone" John 1:18. However, He left revelations of Himself in the works He created: heaven, earth and the entire universe (Gen. 1:1). The blue heavens, in their beauty and spaciousness, "declare the glory of God and the firmament proclaims the work of His hands" Ps. 19:1. And the prophet Isaiah declares that we are "all of us the work of Your hands" Isa. 64:8. The psalmist declared: "I consider all Your deeds; I meditate on the work of Your hands" Ps. 143:5. Thus, two characteristics

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God's invisible things are clearly manifested, in a way understandable to all, in their bodies and in the created works that surround them: (1) His eternal power; and (2) His divinity. Only an infinitely intelligent and well-intentioned being could have conceived and built beautiful beings powered by so many interdependent and perfectly integrated systems. Let us consider the beauty and delicacy of a baby, moving through the harmonious and joint functioning of the brain and heart. The brain controls the heart, which in turn feeds it with blood. Neither could have arisen before or independently of the other. Both were necessarily created together, within the same body. "And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; Gen. 2:7. Who keeps the cells of the human body alive; who makes the tiny electron revolve around the nucleus of the atom; who provides the birds with food each day? Who makes our body extract the energy we need to work from food? Who gives us sleep and covers the fields with the beauty of flowers? The only correct answer is: God, by His power and infinite love for everyone. In providence for all, man has a demonstration of His divinity and position as Creator, as well as of His Sustaining power.

Man also observes that everything in nature exists to serve others - be it plants, animals or the organs of our body - and that nothing prospers by serving only itself. Therefore, no one has an excuse for acting contrary to this principle. Everyone intuitively recognizes that it is wrong to live selfishly, seeking only one's own pleasures, purposely oppressing others. God declares that to proceed in this way is to do wrong knowing that it is wrong. It is, in biblical language, "holding the truth in unrighteousness". Truth is the knowledge of what is right according to God, while injustice is the wrong, selfish practice contrary to the principles of the law of justice - love for God and neighbor (Matt. 22:38-40).

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2- What is the principle of every law or will of God for us? Matt. 22:37-40.

"And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second, similar to this, is: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets" Matthew 22:36-40.

God left the knowledge of the principles of justice - living to serve and bless others - written in the works of nature, for the purpose that no one would have an excuse for practicing injustice and impiety - "so that they may be inexcusable".

"For, having known God, they did not glorify Him as God, nor gave thanks to Him, but in their speeches they became faint, and their foolish hearts were darkened. Claiming to be wise, they became fools" Rom. 1:21, 22.

The great error of human science is refusing to recognize, in nature, the footprints of its author. "In the beginning God created the heavens and the earth" Gen.

1:1. And He had a Companion in His work.

3- Who was the companion and co-Author with God in creation? Prov. 8:22,27,30; John 1:3.

"The Lord possessed me in the beginning of his ways and before his earliest works. When he was preparing the heavens, there I was; when he was looking around the face of the deep; then I was with him and was his student; and I was his delight every day, rejoicing before him at all times" Proverbs 8:22 ,27,30. "All things were made through him, and without him nothing was made that was made." John 1:3.

The Bible says of Christ: "All things were made by Him, and without Him nothing was made that was made" John 1:3. The science that tries to explain nature as self-existent and its phenomena as spontaneous, without recognize His owner as the Author of natural laws and His power as the

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maintainer of all things, comes to wrong conclusions. From a divine point of view, such conclusions are comparable to darkness. Following this line, scientists can present their conclusions with pomp and pretense of great wisdom, when in fact their explanations are detached from reality - and will prove to be madness in the future, as investigations progress. We cite a case, for illustration. Human science has already declared that the Earth was the center of the universe; and also that it was being supported by two elephants. These statements have already proven to be madness. The Bible said, long before, that God "suspends the earth above nothing" Job 26:7. Centuries later, human science reached the same conclusion already presented by the Word of God, and declared that the Earth is "suspended in space sidereal." Therefore it is true that many scientific men, "having known God" through the revelation of nature, "did not glorify Him as God, nor give thanks to Him." Before, "in their speeches they vanished", they became conceited, placing themselves as wise men before men, formulating and presenting "scientific" theories detached from the truth. Thus, "his foolish heart was darkened. Claiming to be wise, they became fools."

"And they changed the glory of the incorruptible God into the likeness of the image of corruptible man, and of birds, and of four-footed things, and of creeping things. Therefore God also gave them up to the lusts of their hearts, to uncleanness, to dishonor their bodies among themselves; for they changed the truth of God into a lie, and honored and served the creature more than the Creator, who is blessed forever. Amen. That's why God abandoned them to infamous passions. Because even their women changed the natural use, contrary to nature. And in the same way, men also, leaving the natural use of women, became inflamed in their sensuality one towards another, men with men, committing turpitude and receiving in themselves the reward that was appropriate for their error" Rom. 1:23-27.

When contemplating the works of nature, men have a natural intuition of the existence of God. This is easily seen by studying history. Since ancient times, all peoples have conceived their deities,

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to which they offered worship and sacrifices. However, the failure to recognize the true God as their Creator led them to conceive divine figures according to their imagination. They attributed to them characteristics that they observed in their human companions and even in some animals.

"They changed the truth of God into a lie", that is, they adopted as representations of the divine character limited creatures - and worse - tainted by sin." They changed the glory of the incorruptible God into the likeness of the image of corruptible man, and of birds, and of quadrupeds, and reptiles."

Man learns by observation. By making these imperfect beings, tainted by sin, their object of contemplation and worship, they gradually resembled them. They repeated their practices. "they honored and served the creature more than the Creator". Even the intimate contact was similar to that seen in animals. The Bible reports that the Philistines worshiped a god originating in Babylon called Dagon (Judges 16:23). Dagon was an idol whose body was half a fish and half a man. The dagom priest wore a fishmouth-shaped hat, similar to that worn by the pope in Roman Catholicism. There are fish that are hermaphrodites, that is, they can act in a reproductive relationship as both males and females.

4- What is the consequence or result of sins involving sensuality? Rom. 1:26-27.

"Therefore God abandoned them to their infamous passions. Because even their women changed the natural use, contrary to nature. And in the same way, men also, leaving the natural use of women, became inflamed in their sensuality towards each other, man with man, committing turpitude and receiving in themselves the reward that was appropriate for their error." Romans 1:26,27.

It is no wonder, therefore, that, contemplating a deity like this, men sought to imitate her, starting to maintain relationships in the likeness of fish. God does not stop people from following the path they have chosen. First of all, respect your decisions. "That is why God abandoned them to infamous passions. Because even their women changed the natural use, contrary to nature. And, similarly, the

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men, leaving the natural use of women, became inflamed in their sensuality one toward another, men with men, committing turpitude.”

Decades ago, the high transmission of AIDS (or AIDS) among homosexuals was reported . More recently, in 2022, it was also associated with greater transmission of monkeypox among them. The Word of God has long warned that homosexuality would bring harmful consequences to the bodies of its practitioners, with them receiving "in themselves the reward that befits their error."

“And as they cared not to have the knowledge of God, so God gave them over to a perverse mind, to do things which are not convenient; being full of all iniquity, fornication, malice, covetousness, wickedness; full of envy, murder strife, deceit, malignity; being murmurers, detractors, haters of God, revilers, proud, boasters, inventors of evils, disobedient to fathers and mothers; foolish, unfaithful in contracts, without natural affection, irreconcilable, without mercy; who , knowing the judgment of God (that those who practice such things are worthy of death), not only do they do them, but also consent to those who do them" Rom. 1:28-32.

The superficial reader might think that God voluntarily directed men to commit all sorts of evil, described in the text above. But this is not the case. The expression “God handed them over” shows that He respects man’s freedom of choice.

5- Is God arbitrary in allowing men to reap the consequences of their bad choices? Hosea 4:17-18.

“Ephraim is given over to idols; leave him alone. Their drink is gone; they corrupt themselves more and more; their princes have certainly loved shame” Hosea 4:17, 18.

Once, when, after the people rejected many warnings sent by the prophets, God saw that the Israelites were determined to

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walk in the evil way and worship false gods, and said: " Israel rebelled like a stubborn heifer... Ephraim is given over to idols; let him alone" Hos. 4:16, 17. Although he insists on the conscience of sinners to repent, send messengers to advise them, warn them and even allowing difficulties to restrain them, it does not prevent them from walking in the path contrary to His will if they are determined to do so.

It is worth noting that, just as it allows men to choose what is bad, it also guarantees their right to choose the good path, to do good works. An example of this we have in the case of Mary, the woman who anointed Jesus' feet. Let us consider his story: "And as He (Jesus) was in Bethany, sitting at table in the house of Simon the leper, a woman came, having an alabaster jar of ointment of pure spikenard, very costly, and breaking the vase, Lho poured it over his head.

And there were some who were indignant within themselves, and said, Why was this waste of ointment made? Because it could be sold for more than three hundred pieces of money (or denarii), and given to the poor. And they roared against her. But Jesus said, Leave her alone, why do you molest her? She did Me a good work. For you always have the poor with you, and you can do good to them whenever you want, but you do not always have Me. This one did what she could; she anticipated anointing My body for burial. Truly I say to you, in every part of the world where this gospel is preached, what she did will also be told in memory of her." Mark 14:3-9.

6- Just as God respects bad choices, he also respects good ones. Note that in Mark the same term as Hosea is used, "leave her".

Mary had her heart filled with love for her Savior and wanted to pay Him the greatest tribute that was within her reach. To do this, she bought perfume worth approximately three hundred denarii, which was equivalent, at the time, to payment for three hundred days, or almost a year 's work. But, when she poured the precious ointment on the Master's feet, she was disapproved by the guests. However, while it remained

Lesson 2

Embarrassed in that awkward situation, she heard the Savior's voice defending her: "leave her". Jesus' words were the expression of those of God Himself, His Father. He once said: "what I speak, I speak as the Father has spoken to me" John 12:50. Hence we understand that God was, through of Christ, guaranteeing her freedom to follow the path she chose, to carry out that good work. Using the expression of Romans, God "gave Mary to her pure feelings". And he could have equally delivered - or preserved - all other men on Earth , who chose to believe in Jesus, to follow the good path. Sadly, the majority of men "did not care to have knowledge of God". So He, after having His pleas definitively rejected, handed them over to follow the path of their own knowledge - the b

The text of chapter 1 of Romans ends by presenting the obvious conclusion based on what was stated in the previous verses. Since men are aware of divine love, of the wisdom that exists in living to serve and help others, and still decide to do evil, they somehow know what God's will is and have the intuition that He will punish your bad way. In the words of Romans, "knowing the judgment of God (that those who practice such things are worthy of death), they not only do them, but also consent to those who do t

Appeal: Will we allow the power of God, manifested in creation, to recreate us moment by moment until perfection?

Yes No ()

Golden Verse: "And he said unto them, Pay attention to what ye hear. With the measure with which you measure it will be measured to you, and it will be added to you." Mark 4:24

"Therefore, you are inexcusable when you judge, O man, whoever you are, because you condemn yourself in what you judge another; for you who judge do the same. And we know well that the judgment of God is according to truth about those who do such things. And you, O man, who judge those who do such things, do you think that by doing them you will escape the

judgment of God?" Rom. 2:1-3 It is common to hear people say, when talking about their intuition about how God sees them, the following: "I do no harm to anyone and I help others - so I believe that before God I would be approved" Or even: "the important thing is to always thank God for everything" - as if the act of giving thanks for the blessings received daily served as a kind of penance for bad actions, so that, by receiving the first, He would ignore the last ones. . Figuratively seated on this "pedestal of honor" of their self-evaluation, people feel relatively comfortable condemning the bad actions of others. Expressions such as: "I have my faults, I do this and that, but what is this person is doing - then it's too much!" According to the text of Romans, the correct reading of these expressions is something like: "my sins are not so serious - but my neighbor's sins are too great, I can't tolerate it!" The infallible Word of God denounces the hypocrisy of this speech in the words: "therefore, you are inexcusable when you judge, O man, whoever you are, because you condemn yourself in what you judge another; for you, who judge, do what same. And we know well that God's judgment is according to the truth on those who do such things. And you, O man, who judge those who do such things, do you think that by doing them you will es The apostle James was inspired to write: "He who knows how to do good and does not do it, commits sin" James 4:17.

Lesson 3

1- How will we be judged? James 4:17; Mark 4:24.

"He who knows how to do good and does not do it, commits sin." James 4:17. "And he said unto them, Pay attention to what ye hear. With the measure with which you measure it will be measured to you, and it will be added to you." Mark 4:24.

Whoever has a clear discernment of the difference between right and wrong to the point of seeing and condemning others, can and should, with justice, be judged "by the ruler he uses to measure his neighbor". "With the measure with which you measure yourself they will measure you" Mar. 4:24. God will judge each one according to the understanding he received about what is the good way. This fact will be explored in greater detail in the commentary on verses 12 to 15 of Romans 2, later.

"Or do you despise the riches of His lovingkindness and patience and longsuffering, not knowing that the lovingkindness of God leads you to repentance? But according to your hardness and your impenitent heart, you store up wrath for yourself in the day of wrath and the manifestation of judgment of God; who will reward each one according to his works, namely, eternal life to those who by perseverance in doing good seek glory and honor and immortality; but indignation and wrath to those who are contentious, disobedient to the truth and obedient to iniquity" Rom. 2:4-8.

2- On what is God's judgment based? Rom. 2:6-8 *"Who will*

reward each one according to his works, even eternal life to those who by perseverance in doing good seek glory and honor and immortality; but indignation and wrath to those who are contentious and disobedient to the truth and obedient to iniquity." Romans 2:6-8.

God manifests His kindness in different ways, every day. The psalmist listed several of them when he recognized: "Praise the Lord of

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lords; for His lovingkindness endures forever. He who only does wonders; for His lovingkindness endures forever. He who made the heavens by understanding, for His lovingkindness endures forever.

He who spread out the earth over the waters; for His lovingkindness endures forever. He who made the great lights; for His lovingkindness endures forever; the sun to rule by day; for His lovingkindness endures forever; the moon and the stars to rule by night; for His lovingkindness endures forever... He remembered our lowliness; for His lovingkindness endures forever; and He has redeemed us from our enemies; for His lovingkindness endures forever; He gives food to all flesh; for His lovingkindness endures forever. Praise the God of heaven: for His lovingkindness endureth forever" Ps. 136:6-9, 23-26. Each demonstration of God's kindness makes a greater or lesser impression on our minds. This will depend on our attitude towards it. We can be anywhere from deeply impressed by His goodness to completely indifferent. Our attitude of receptivity or resistance determines the depth of the work we allow Him to do in our hearts.

3- Why should man praise God? Ps. 103:1-3,6.

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not any of his benefits. It is he who forgives all your iniquities and heals all your diseases; The Lord executes justice and judgment on all who are oppressed." Psalms 103:1-3,6.

Among all the demonstrations given by the Father of His goodness, the greatest was the giving of the life of His Son, Jesus, the Christ, to save us. "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life." John 3:16.

Lesson 3

4- What is the proof of God's love for us? Rom. 5:8.

"But God demonstrates his love toward us in that while we were still sinners, Christ died for us." Romans 5:8.

When we perceive the goodness of God, and do not resist the touch of His spirit, we are transformed. The apostle Paul relates this experience, which all of God's children have to a greater or lesser degree, in the letter written to Titus: "but when the kindness and love of God our Savior toward men appeared... according to His mercy, saved us by the washing of regeneration and renewal of the holy spirit, which He poured out on us abundantly through Jesus Christ our Savior" Titus 3:4-6. And also, he declares, later on, in Romans: "The love of God has been shed abroad in our hearts through the holy spirit given to us. For Christ, while we were still weak, died in due time for the ungodly. For only one will die for a righteous person; for perhaps someone will dare to die for a good person. But God demonstrates His love toward us, in that while we were still sinners, Christ died for us" Rom 5:5-8. "God's kindness leads you to repentance." Through

holy spirit God is constantly seeking to impress us with the revelation of His kindness toward us. It thus seeks to grant us repentance for our practices and habits of thought motivated by selfishness, and to change our hearts. The depth of our repentance will be proportionate to our appreciation of His goodness toward us. Or, put another way, it will be proportionate to our willingness to yield to the influence of His spirit. The work of leading us to repentance is all His, and can be hindered only by our resistance, or "hardness."

But it should be noted that man will not be able to resist divine influence forever and remain unpunished. "The salary of sin is death" Rom. 6:23. God's touch on our hearts is aligned with the

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following message: "God, not considering the times of ignorance, now announces to all men everywhere that they repent; for he has determined a day in which he will judge the world with justice, through the Man whom he appointed; and he gave assurance of this to all, by raising Him from the dead" Acts 17:30, 31.

5- What happens to those who harden their hearts to God's calls? Rom. 2:5.

"But according to your hardness and your impenitent heart, you lay up wrath for yourself in the day of wrath and the manifestation of the judgment of God," Romans 2:5.

Thus, for all those who do not allow themselves to be touched by the constant touch of God's spirit, the warning is given: "according to your hardness and your impenitent heart, you store up wrath for yourself in the day of God's wrath and judgment; which will reward each one according to his works; even eternal life to those who by perseverance in doing good seek glory and honor and immortality; but indignation and wrath to those who are contentious, disobedient to the truth and obedient to iniquity." . The text points out what God will do in the last days. Then He will pour out His wrath on the wicked, stoning them without mercy: "I saw another great and marvelous sign in heaven: seven angels, who had the seven last plagues; for in them is the wrath of God was accomplished... and the seventh angel poured out his cup into the air, and a loud voice came out of the temple of heaven, from the throne, saying, It is done... and God remembered Babylon the great, to give her the cup of the wine of indignation of His wrath... And great hail fell upon men from heaven , stones weighing the weight of a talent (or 34 kilograms); and men blasphemed God because of the plague of the hail; for their plague was very great. (Rev. 15:1, 16:17, 19, 21). Although the punishment may seem exaggerated to some today, at the time of its fulfillment it will be seen as appropriate and deserved, in view of the evil that will be committed on Earth.

Lesson 3

"Tribulation and anguish come upon every soul of the man who does evil, on the Jew first and also on the Greek; but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek; for to God, there is no respect of persons." Rom. 2:9, 10.

Let's suppose that two people are traveling in the same car, from São Paulo to Rio de Janeiro. Only one of them knows the way. If the car deviates from the correct road during the trip, the person who knows the way will be the first to notice. She begins to worry while her partner is still unaware of what is happening. This is what happens in real life regarding God's law. He who knows the commandments and deviates from them, worries and anguish rather than he who walks in ignorance, because he knows the error. God's spirit convicts you of sin. The ignorant, in turn, persists on the path without having their conscience bothered until they are informed of their error. The Bible says that God "regards not the times of ignorance," while by His spirit He convicts the world "of sin" (Acts 17:30; John 16:8) . "Anguish" that befalls those who do evil, comes "first to the Jew" and then "to the Greek." The first knew the written law of God - the Ten Commandments; while the second did not. On the other hand, equally the "glory However, the honor and peace that come to those who do good are given "first to the Jew" and then to the Greek. For whoever knows the law has knowledge - and therefore a sense - of God's approval of His path before those who ignore it. He is fully convinced that his path is right, while whoever ignores the law submits to the touch of God's spirit that guides him to do the right thing by intuition, and therefore without certainty.

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6- What is the advantage of knowing and loving God's law? Ps. 1:1-3.

"Blessed is the man who does not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of scorners. Rather, he delights in the law of the Lord, and meditates on his law day and night. For he will be like a tree planted by rivers of water, which yields its fruit in its season, and whose leaves do not fall, and everything he does will prosper." Psalms 1:1-3.

Therefore, it is advantageous to know God's law. The psalmist says: "Great peace have those who love Your law, and there is no stumbling block for them" Ps. 119:165.

The "tribulation" resulting from walking in the path of disobedience also falls on those who know the law of God rather than those who ignore it; in the language of the text of Romans: "on the Jew first and also on the Greek". God manages situations in such a way that tribulations come first to those who sin consciously. An example of this we find in the history of the trajectory of the people of Israel towards Canaan. The Bible mentions two occasions on which the Israelites asked for meat as God led them through the desert toward Canaan. The way He handled their requests in each of them was completely different.

The first was in Elim, before He made known to them the bread He had intended for their food - the manna. Then they said, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the meat pots, when we ate our fill of bread!" Exodus 16:3. In response, He gave them the meat they wanted. He said to Moses, "I have heard the murmurings of the children of Israel. Speak to them, saying: Between the two evenings you will eat meat... And it came to pass that in the evening quails came up and covered the camp" Ex. 16:12, 13. On the same occasion, He revealed His willingness to change their diet and gave them a meatless diet: "the Lord said to Moses, Behold, I will rain bread from heaven for you, and the people will go out and gather it. daily the portion for each day, that I may prove him whether he walks in My law or not... And when the dew rose, behold, on the face of the desert was a small thing, round, small as the frost on the ground. And when the children of Israel saw it, they said one to another, What is this? Because they didn't know what

Lesson 3

Moses therefore told them: This is the bread that the Lord has given you to eat" Ex. 16:3, 14, 15. "He filled them with bread from heaven" Ps. 105:40.

After knowing God's will, the Israelites again asked for meat. So, your attitude demonstrated rebellion against Him.

And she was punished: "And the people that were among them had a great desire; and the children of Israel wept again, and said, Who will give us meat to eat? We remember the fish that were in Egypt we ate for free, and of cucumbers, and of melons, and of leeks, and of onions, and of garlic. But now our soul is dried up: there is nothing but this manna before our eyes" Num. 11:4-6 The Lord said to Moses, "You will say to the people, 'Because you have cried in the ears of the Lord, saying, 'Who will give us meat to eat?

For we were doing well in Egypt; therefore the Lord will give you meat, and you will eat it... for a whole month, until it comes out of your nostrils, until you are full of it; because you have rejected the Lord who is among you, and wept before him, saying, Why did we come out of Egypt?... Then a wind from the Lord blew and brought quails from the sea, and scattered them throughout the camp... Then the people arose... and gathered the quails... and spread them for themselves around the camp. When the meat was between their teeth, before it was chewed, the anger of the Lord was kindled against the people, and the Lord struck the people with a very great plague" Num. 11:18, 20, 31-33.

7- What was the murmuring of the Israelites? Num. 11:18.

"And thou shalt say unto the people, Sanctify yourselves for tomorrow, and ye shall eat meat: because ye have wept in the ears of the LORD, saying, Who will give us meat to eat, for it was well with us in Egypt?" Numbers 11:18.

Referring to this occasion, the psalmist said: " They did not restrain their appetite. The food was still in their mouths, when the wrath of God came upon them, and killed the strongest of them, and struck down the chosen ones of Israel." Shall. 78:30, 31.

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8- What is the consequence of not curbing our appetite or our unbridled desires? Ps. 78:30-31.

"They did not curb their appetite. The food was still in their mouths, when the wrath of God came upon them, and killed the strongest of them, and smote the chosen ones" Psalms 78:29-31 .

Jesus said, "The servant who knew his master's will, and did not prepare himself, nor did according to his will, will be punished with many stripes; but he who did not know it, and did things worthy of stripes, will be punished with few stripes. punished. And whoever is given much will be asked for much, and whoever has been entrusted with much will be asked for much more." Luc. 12:47, 48. Society has higher expectations of a child who received the best education than of one who never had the opportunity. It is fair to expect more from those who have received more education. God sees it that way too. Jesus declared that the greatest experts of the law at the time - the scribes who copied the Scriptures - would suffer greater punishment than others for their disobedience: "Beware of the scribes , who want to walk around in long robes, and love greetings in the marketplaces, and the chief seats in the synagogues, and the chief places at banquets: who devour the houses of widows, making long prayers for a pretense. These will receive greater condemnation" Luke 20:46, 47.

9- Why should we pay attention to these things that were written in the Bible? 1 Cor. 10:11.

"Now all these things came to them like figures, and they are written for our warning, upon whom the ends of the ages have come." 1 Corinthians 10:11.

Lesson 3

10- Does God treat those who know His Word differently? Rom. 2:9-11. *"tribulation and anguish be upon every soul of man that doeth evil, upon the Jew first, and upon the Greek also; but glory and honor and peace unto every man that doeth good, unto the Jew first, and also unto the Greek: for before God, there is no respect of persons."* Romans 2:9-11.

These records of sacred history should serve us as objective practical lessons. "Now all these things came to them as figures, and they are written for our warning, upon whom the ends of the ages have come. Therefore he that thinks he is standing, take heed lest he fall; " of people" (1 Cor. 10:11, 12, Rom. 2:10).

Appeal: Do you want God to make you a recipient of His grace and His appeals?

Yes No ()

Golden Verse: "For those who hear the law are not righteous before God, but those who do the law will be justified." Romans 2:13

"For all who have sinned without the law will also perish without the law; and all who have sinned under the law will be judged by the law. For those who hear the law are not righteous before God, but those who do the law will be justified. For when the Gentiles, which do not have the law, naturally do the things which are of the law, though they have no law, they are law unto themselves: they shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, whether accusing them or defending them; in the day when God will judge the secrets of men, through Jesus Christ, according to my gospel." Rom. 2:9-16.

1- How do Gentiles reveal the law of God written in their hearts? Rom. 2:14-15.

"For when the Gentiles, who do not have the law, naturally do the things which are the law, even though they do not have the law, they are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness and their thoughts, whether accusing them or defending them," Romans 2:14,15.

The law of the Ten Commandments is the standard of justice by which God will judge everyone. "Of all that has been heard, the end is: fear God, and keep His commandments; for this is the duty of every man.

For God will bring every work into judgment, and every secret thing, whether it be good or bad" Eccl. 12:13, 14.

Lesson 4

2- What is the rule or standard of God's judgment? Ecl. 12:13-14.

"The end of all that has been heard is: Fear God and keep his commandments; for this is the duty of every man. For God will bring every work into judgment, and every secret thing, whether it be good or whether it be evil." Ecclesiastes 12:13,14.

It is natural for us to understand that those who know the law will be judged by it. As the text of Romans says, "all who have sinned under the law will be judged by the law". But it introduces a concept which at first glance does not seem so logical: "those who have sinned without the law will also perish without the law" How can anyone who does not know the law die for their transgression? To understand this, we just need to remember what "sin" is. "Sin is the transgression of the law" I John 3:4. Thus, even those who do not know the law, if they transgress it they commit a sin. Ignorance of the law does not convert your error into rightness. To better clarify the concept, we present as an example the commandment "you shall not steal". Part of its scope is detailed in the words of Malachi: " Will a man rob God? Yet ye rob Me, and say, In what have we robbed Thee? In tithes." Mal. 3:8. Note that, on the verse itself, the professed ignorance of the recipients of the message is presented. They say, "What have we robbed You of?" Yet God still declares them stealers "in tithes and offerings."

But would God then be unjust for judging men for duties they knew nothing about? This is not the case. It happens that God impresses men, through His spirit, touching their consciences as to what is right and wrong, revealing His will. This is why even those who have never read God's commandment recognize, for example, that adultery is a sin. The Bible says that the "law is truth" Ps. 119:142. And the spirit of God guides us "into all truth" John 16:13. Therefore, the spirit brings knowledge to everyone

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of the commandments.

3- Who guides us to knowledge of the truth? John 16:13.

"But when the spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you what is to come." John 16:13.

It is in this sense that the Lord spoke of Abraham "obeying My voice, and keeping My charge, My commandments, My statutes, and My laws" Gen 26:5. He lived more than four hundred years before God delivered the Ten Commandments to Moses. He did not see them written on the two stone tablets. How then did he keep them? He was submissive to the instructions that the Lord gave him, touching his conscience through the spirit.

4- What did God say about Abraham, who lived more than 400 years before He gave the Ten Commandments? Gen. 26:5. *"because*

Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws." Genesis 26:5.

Therefore, everyone is aware of sin in the proportion that the spirit of Christ revealed it to their consciences, even those who have never heard of the Ten Commandments. Consequently, it is fair, on God's part, to judge each man by the degree of knowledge of the law that he gave him. This is the truth delivered by the expression: "all who have sinned without the law will also perish without the law."

We thus conclude that all men, whether they know the letter of the Ten Commandments or not, will be judged in the same way - in proportion to the understanding about them that the spirit of God has given them. Put another way, each will be judged by the light regarding

Lesson 4

divine will to which he had access.

Some people assume that the touch of the divine spirit on consciousness would be their "intuition". Intuition is a safe guide only when it agrees with the spirit and letter of God's law. Otherwise it will only be the selfish desire of man, of his flesh, which is inclined to sin.

"For the carnal mind is enmity against God, for it is not subject to the law of God, nor indeed can it be" Rom. 8:7.

5- How is the judgment carried out? Rom. 2:5-9.

"But according to your hardness and your impenitent heart, you lay up wrath for yourself in the day of wrath and the manifestation of the judgment of God, who will reward everyone according to his works, even eternal life to those who, through perseverance in to do good, seek glory and honor and immortality; but indignation and wrath upon those who are contentious, and disobedient to the truth, and obedient to iniquity; tribulation and anguish upon every soul of man that doeth evil, upon the Jew first, and also upon the Greek." Romans 2:5-9.

Returning to the point, we have the concept that everyone, whether knowledgeable or not, is governed by the law, is expanded by the apostle Paul himself in the subsequent verses: "for those who hear the law are not righteous before God, but those who practice the law shall be justified. For when the Gentiles, which have not the law, naturally do the things which are of the law, though they have no law, they are law unto themselves : they shew the work of the law written in their hearts, testifying their conscience together, and their thoughts, whether accusing them or defending them; in the day when God will judge the secrets of men, by Jesus Christ, according to my gospel. On the day of judgment, everyone will know when, where and why he accepted or rejected doing God's will. Knowing this, we must today act very seriously in relation to the touches that God gives to our consciences, choosing to submit to His will, so that He can save us: "today, if hear His voice, Do not harden your hearts" Heb. 3:15.

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6- What is God's call to us today? Heb. 3:15.

"While it is said: Today, if you hear his voice, do not harden your hearts as when provoked." Hebrews 3:15.

"Behold, you who are surnamed as a Jew, and rest in the law, and boast in God; and know His will, and approve the excellent things, being instructed by the law; and trust that you are a guide to the blind, a light to those who are in darkness, teacher of the foolish, teacher of children, who has the form of knowledge and truth in the law; you who teaches others, do you not teach yourself? You who preach that one should not steal, do you steal? Do you, who say that adultery should not be committed, commit adultery? Do you, who abhor idols, commit sacrilege? Do you, who boast in the law, dishonor God by transgressing the law? For, as it is written, the name of God is blasphemed among the Gentiles because of you." Rom. 2:17-24.

7- According to Jesus' words to the Samaritan woman, where does the teaching regarding salvation come from? John 4:22.

"You worship what you do not know; we worship what we know, because salvation comes from the Jews." John 4:22.

The Jews were the "people of the law." The Lord gave Moses the Ten Commandments on Mount Sinai. He came down and taught them to the Israelites. Since then they were the custodians of this document that recorded His revealed will.

Over the centuries, ten of the tribes of Israel apostatized and were taken captive by the Assyrians, being expatriated and dispersed in different countries (2 Kings 17). The tribes of Judah and Benjamin remained in the land of Canaan. Judah was the strongest and most numerous tribe, which God had promised would remain in prominence. He said

Lesson 4

“the scepter will not depart from Judah, nor the lawgiver from between his feet until Shiloh comes (Shiloh refers to Christ)” Gen. 49:10. Therefore, at the time of the New Testament, although people from different tribes lived in the land of Canaan, the descendants of Israel were known as “Jews.” The apostle Paul, writer of the letter to the Romans, was “of the tribe of Benjamin” (Phil. 3:5). However, in the book of Romans he sometimes refers to the Israelites of his time as “Jews” (e.g., Rom. 3:1). Therefore, we understand that the term “Jew” in Romans refers not only to the descendants of Judah according to blood, but to all who know the law of God. And as Paul wrote these lines in the time of the New Testament, it is evident that they cover all those instructed in the law within the Christian dispensation - which reaches down to our days, and even advances to those of the second coming of Christ. All those who know the law, even today, see themselves identified by the term “Jew”.

Everyone who knows the law knows what God's revealed will is for their lives. Therefore, they are under a clear duty to provide obedience in proportion to the enlightenment they have. In Romans, God points out as faulty anyone who, due to the instruction he received, discerns the error of his neighbor, but does not provide perfect obedience. “Do you not teach yourself?... You who boast in the law, do you dishonor God by transgressing the law? For as it is written, the name of God is blasphemed among the Gentiles because of you”.

8- Why is the name of God blasphemed among the Gentiles? Rom. 2:21-23. *“You then, who teaches another, do you not teach yourself? You, who preach that one should not steal, do you steal? You who say that adultery should not be committed, do you commit adultery? You, who abhor idols, commit sacrilege? You who boast in the law, do you dishonor God by transgressing the law?” Romans 2:21-23.*

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In eternity we will know how many people had their path to heaven obscured by the false testimony of those who profess the truth but do not obey it. Your conduct scandalizes others. Jesus said: "It is impossible for scandals not to come, but woe to the one through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea, rather than for one of these little ones to stumble." Luc. 17:1, 2.

9- What recommendation does Jesus give us regarding conduct? Matt. 5:29-30.

"Therefore, if your right eye offends you, pluck it out and throw it from you, for it is better for you that one of your members perish than that your whole body be cast into hell. And if your right hand offends you, cut it off and throw it from you, for it is better for you that one of your members perish than that your whole body be cast into hell." Matthew 5:28-30 .

And he recommends us to guard ourselves so that our conduct does not offend others in the most emphatic terms: "Therefore, if your right eye offends you, pluck it out and throw it from you; for it is better for you that it be lost one of your members than your whole body is thrown into hell. And if your right hand offends you, cut it off and throw it from you, for it is better for you that one of your members perish than that your whole body be cast into hell."

Matt. 5:29, 30. Otherwise, "the name of God is blasphemed among the Gentiles because of you."

"For circumcision indeed is profitable if you keep the law; but if you are a transgressor of the law, your circumcision becomes uncircumcision. If therefore uncircumcision keeps the requirements of the law, perhaps uncircumcision will not will it be considered circumcision? And uncircumcision, which is by nature, if it fulfills the law, will it not judge you , who by the letter and circumcision are a transgressor of the law? For

Lesson 4

He is not a Jew who is one outwardly, nor is he circumcision who is one outwardly in the flesh. But he is a Jew who is inwardly, and circumcision is he who is of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." Rom. 2:25-29.

10- Who are the true Jews? Rom. 2:28-29.

"For he is not a Jew who is one outwardly, nor is he circumcised who is one outwardly in the flesh. But he is a Jew who is inwardly, and circumcision is that which is of the heart, in the spirit, not in the letter, whose praise comes not from men, but from God." Romans 2:28,29.

When God made a covenant with Abraham, he gave him a sign to be performed in the flesh, which would be a memory, a symbol of the spiritual reality that he represented. "This is My covenant, which you shall keep between Me and you, and your descendants after you: that every male among you shall be circumcised" Gen. 17:10. A piece of the flesh of the foreskin should be cut off .

To carry out this ritual, a stone knife was normally used . On one occasion "the Lord said to Joshua: Make knives of stone, and circumcise the children of Israel a second time" Joseph. 5:2. The stone represented Christ: "and the stone was Christ" I Cor. 10:4 (see also Ephesians 2:20). Thus, the ritual of cutting the meat represented God's promise to, through Christ, remove or (cut) the sin from within us. He would send the holy spirit to work within our hearts, removing selfishness and implanting love and loyalty to Him. "And because you are sons, God has sent the spirit of His Son into your hearts... the flesh wars against the spirit, and the spirit against the flesh, because they are opposed to each other, so that you will not do what you want. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are known and are: fornication, impurity, lasciviousness, idolatry, sorcery, enmity, strife, jealousy, wrath, discord, dissensions, factions, envy, drunkenness, gluttony, and things like these, concerning which I declare to you, as I warned you before, that those who practice such things will not inherit the kingdom of God. But the fruit of the spirit is: love,

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joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires." Gal. 4:6; 5:17-24. In other words, the result of the spirit acting in our hearts is to make us obedient to the law of the Ten Commandments. Therefore "there is no law" against the fruit of the spirit - the works it performs in us are in harmony with it.

The rite of circumcision in the flesh was given by God to symbolize the true circumcision performed by Christ in our lives - that performed by His spirit. And it is the true one, the only one that takes away sin from our hearts and makes us live in obedience to God. Hence we understand that obedience is the result of the action of His spirit in us. It is a work that Christ performs. Our part in this work is to believe in Him and let Him carry out the work in us.

True circumcision is the work of Christ to make us obedient to His law through His spirit. Paul said: "For we are the circumcision, who serve God in the spirit" Phil. 3:3. His spirit is the "knife" that cuts out our evil inclinations. If someone were circumcised in the flesh but hardened their heart, not allowing His spirit to transform him, his circumcision in the flesh would be worthless. For he would be at enmity against God and in transgression of His commandments. On the other hand, whoever, although not circumcised in the flesh, is sensitive and allows Christ to change his heart through the spirit, will be truly circumcised.

Appeal: Do you accept that Christ performs a true circumcision in your heart, making it like His?

Yes No ()

Lesson 4

Golden Verse: "For circumcision is indeed profitable, if you keep the law; but if you are a transgressor of the law, your circumcision becomes uncircumcision." Romans 2:25.

True circumcision is spiritual, invisible, as it occurs in our hearts. Not in the flesh. That of the flesh was just an external rite to make men understand the work that Christ carries out in His lives in response to their faith. Consequently, having circumcision in the flesh represented no guarantee of having true spiritual circumcision. And this is what Paul declares: "for circumcision is indeed profitable, if you keep the law" (Rom. 2:25).

1- What is true circumcision? Rom. 2:25.

"For circumcision indeed is profitable if you keep the law; but if you are a transgressor of the law, your circumcision becomes uncircumcision." Romans 2:25.

The circumcision of an individual in the flesh is of some benefit to him if he allows Christ to perform the true circumcision. For by looking at his flesh he will understand the work that is taking place in his heart. "But if you are a transgressor of the law, your circumcision becomes uncircumcision." (Rom. 2:25). Whoever does not obey the law has in himself the evidence that he did not allow Christ to carry out the work in his heart. He does not possess true circumcision.

It is Christ, by His spirit, who makes us obey. Our works are as far from changing our hearts as the stone knife, used to circumcise the flesh, was as far from removing the evil that exists within man. All our efforts - whether physical or mental - contribute nothing to this work. It is all carried out by the agent

Lesson

5 heavenly.

2- What is God's work? John 6:28-29.

"And they said unto him, What shall we do to perform the works of God? Jesus answered and said unto them, This is the work of God, that ye believe in him whom he hath sent." John 6:28,29.

Our part is to believe that Christ will do the work of making us obedient. When the Israelites asked, "What shall we do to perform the works of God?" Jesus answered and said to them, This is the work of God, that you believe in Him whom He sent (Christ)." John 6:28, 29.

The question: "how will I obey God's commandments"? Find the following answer: Christ will make you obey. The prophet Isaiah recognized this truth, declaring: "Lord, you will give us peace, for you are the one who has done all our works in us" Isa. 26:12. Therefore, "believe in the Lord Jesus and you will be saved" from your sins (Acts 16:31). He will make you walk in righteousness!

3- How will we be saved? Acts 16:31.

"And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house" Acts 16:30,31.

Returning to the point in Romans chapter 2, the rest of Paul's words show us that the evidence that someone has received true circumcision is their obedience to God.

Regardless of your level of knowledge of the law written in the Ten Commandments. Whoever believes in Christ will be made obedient, for "Christ Jesus... remains faithful; he cannot deny Himself" 2 Tim.

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2:13. Whoever is sensitive to the touch of the spirit of Christ on His conscience, even though he has not yet known the written law of the Ten Commandments, will be led by Him gradually to obedience to its principles. From this it is understood that "If, therefore, the uncircumcised (those who have not been circumcised in the flesh) keep the precepts of the law, will not the uncircumcision be counted as circumcision (will they be seen as obedient)? And the uncircumcision which is by nature (a man converted but not circumcised in the flesh), if it fulfills the law, will it not judge you, who by the letter and circumcision are a transgressor of the law?" Rom. 2:26, 27.

Scripture teaches that at the end of the conflict between sin and righteousness, the saints will judge the wicked: "And I saw thrones; and they sat on them, and power was given to them to judge; and I saw the souls of them that they were beheaded for the testimony of Jesus, and for the word of God, and they did not worship the beast, nor his image, nor received his mark on their foreheads, nor on their hands; and they lived, and reigned with Christ for a thousand years." And "every tongue that rises up against you in judgment you shall condemn; this is the inheritance of the servants of the Lord, and their righteousness that proceeds from Me, says the Lord" (Rev. 20:4; Isa. 54:17).

4- What is the inheritance of God's servants? Isa. 54:17.

"Every tool prepared against you shall not prosper; and every tongue that rises up against you in judgment, you shall condemn; this is the inheritance of the servants of the Lord, and his righteousness that is from me, says the Lord." Isaiah 54:17.

Concluding the chapter's argument, Paul explores the fact that the Jews were known to be circumcised to teach an important lesson about how God views men. As true circumcision is that of the spirit, it is right to understand that he is truly a Jew, in the spiritual sense, who let Christ guide him by His spirit.

And this is regardless of whether or not he is circumcised in the flesh. Paul

Lesson 5

expresses this in the words: "For he is not a Jew who is one outwardly, nor is he circumcision which is one outwardly in the flesh. But he is a Jew who is one inwardly, and circumcision is he who is of the heart, in the spirit, not in letter; whose praise is not of men, but of God" Rom. 2:28, 29. Amen! So be it.

"What then is the advantage of the Jew? Or what is the use of circumcision? Much in every way, because, first of all, the words of God were entrusted to him" Rom. 3:1, 2.

5- What is the advantage of the Jew? Rom. 3:1-2.

"So what is the advantage of the Jew? Or what is the use of circumcision? Much, in every way, because, first, the words of God were entrusted to him."
Romans 3:1,2

The Israelites had the privilege of being chosen by God as repositories of the written revelation of His will to men. The Bible was available in their language and God provided means for the meaning of His words to be understood and taught to the people. He appointed an entire tribe to serve this purpose - Levi. God calls this call the "covenant of Levi" Mal. 2:8. From this tribe, among the descendants of Aaron, brother of Moses, came the priests. Regarding them God said: "for the lips of the priest must keep knowledge, and men must seek the law from his mouth, for he is the messenger of the Lord of hosts" Mal. 2:7.

6- From whom could men learn the law of God? Mal. 2:7.

"For the lips of the priest shall keep knowledge, and from his mouth they shall seek the law, for he is the angel of the Lord of hosts." Malachi 2:7.

Thus, the Israelites had at their disposal the record and revelation of the divine will. In this sense, they were more privileged than all other people.

If they were interested in learning and received God's words with faith, the Israelites would be a blessing to the world. They would become a happy people, a living example of the blessings received by obedience to God, and also the expositors of the gospel and divine law to every nation, tribe, tongue and people. The words would be fulfilled concerning him : "And it shall come to pass, if thou wilt heed the voice of the LORD thy God, and be careful to keep all His commandments which I command thee today, that the LORD thy God will exalt thee above all nations of the earth. And all these blessings will come upon you and overtake you, when you hear the voice of the Lord your God: blessed will you be in the city, and blessed will you be in the field... the Lord will deliver up, smitten before you, your enemies, who are rise up against you; they will come out against you one way, but seven ways they will flee from your presence. The Lord will command the blessing to be with you in your barns, and in everything that you put your hand to; and he will bless you in the land that he gives you the Lord your God. The Lord will confirm you to Himself as a holy people, as He has sworn to you, when you keep the commandments of the Lord your God, and walk in His ways. And all the peoples of the earth will see that the name of the Lord is called upon you. Lord, and they will fear you... and the Lord will make you the head, and not the tail; and you will only be above, and not below, if you obey the commandment

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5 commandments of the Lord your God, which I command you today, to keep and do them" Deut. 28:1-13.

7- What would be the testimony of the Jews if they remained faithful to God? Zach. 8:21-23.

"and the inhabitants of one city will go to another, saying, Let us quickly ask the favor of the Lord and seek the Lord of hosts; I also will go. Thus, many peoples and powerful nations will come to seek the Lord of hosts in Jerusalem and beg the Lord's blessing. Thus says the Lord of hosts: In that day it will come to pass that ten men will take hold, from all the languages of the nations, and will take hold of the hem of a Jew's garment, saying, 'We will go with you, because we have heard that God is with you.' Zechariah 8:21-23.

Then "the inhabitants of one city will go to another, saying, Let us quickly ask the Lord of hosts, and seek the Lord of hosts; I also will go. So many peoples and mighty nations will come to seek the Lord of hosts in Jerusalem, and to beg the favor of the Lord. Thus says the Lord of hosts: On that day it will happen that ten men will take hold, from all the languages of the nations, and will take hold of the hem of a Jew's garment, saying, 'We will go with you, because we have heard that God is with you.'" Zac., 8:21-23. "At that time they will call Jerusalem the throne of the Lord, and all the nations will be gathered to her in the name of the Lord in Jerusalem; and they will no longer walk according to the purpose of their evil heart" Jer. 3:17. All these promises could fulfilled, but they were not fulfilled due to the unbelief and hardness of the ancient Israelites.

"For what? If some were unbelievers, will their unbelief destroy the faithfulness of God? By no means; let God always be true, and every man a liar; as it is written, that you may be justified in Your words, and overcome when you are judged " Rom. 3:3, 4.

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8- Why couldn't the promises of blessings be fulfilled in the Israelites? Acts 2:36.

"Now let all the house of Israel know for certain that this Jesus, whom you crucified, God made Lord and Christ." Acts 2:36.

Unfortunately, the Jews rejected the Messiah announced in the Scriptures entrusted to them - the One through whom all divine blessings would have been conferred on them: "the Son of God, Jesus Christ... for all the promises of God are in Him, yes, and through Him the Amen" 2 Cor. 1:19, 20. They crucified the "Lord of glory" (1 Cor. 2:8, Acts 2:36). Only through Christ could the Israelites obey the commandments entrusted to them and receive the promised blessings. Jesus said: "without Me you can do nothing" John 15:5. By rejecting Him, they were deprived of divine power and followed the path of transgression. The words spoken to the priests already in the times of the old testament also proved to be true after the resurrection of Christ: "you have strayed from the way; you have caused many to stumble from the law; you have corrupted the covenant of Levi, says the Lord of hosts" Mal. 2 :8. And as for the people, God also said: "since the days of your fathers you have turned away from My statutes, and have not kept them" Mal. 3:7. For this reason, His promises could not be fulfilled to the nation Israeli.

9- Why couldn't God fulfill his promises to the people of Israel?

Just. 3:7.

"From the days of your fathers you have turned away from my statutes and have not kept them; return to me, and I will return to you, says the Lord of hosts; but you say, What shall we return to?" Malachi 3:7.

But God would still have a faithful people on Earth, and His promises

Lesson 5

of blessings for the obedient would be fulfilled in the experience of His true church.

10- Will God still fulfill His promises? Through whom? Efé. 5:25-27.

"Husbands, love your wives, just as Christ also loved the church and gave himself up for her, that he might sanctify her, cleansing her with the washing of water through the word, so that he might present her to himself as a glorious church, without spot, or wrinkle, or any such thing, but holy and blameless." Ephesians 5:25-27.

"Christ loved the church, and gave himself up for her, to sanctify her, cleansing her by the washing of water, by the word, to present her to himself a glorious church, without spot or wrinkle or any such thing, but holy and blameless" Ephesians 5:25-27.

11- What is the characteristic of this church? Apoc. 14:12.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Revelation 14:12.

The true church "keeps the commandments of God and the faith of Jesus" and "has the testimony of Jesus" which is the "spirit of prophecy" (Apoc. 14:12; 12:17, 19:10).

He believes that the believer walks in perfect obedience to the commandments from the beginning of his experience, since "it is God who works in you both to will and to do according to His good pleasure" Phil. 2:13. Thus, each of its true members is a "new man," converted "according to God; he is created in true righteousness and holiness."

Which one. 4:24.

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12- What is the testimony of Jesus? Apoc. 19:10.

"And I fell at his feet to worship him, but he said to me, See, do not do this; I am your fellow servant and one of your brothers who have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy." Revelation 19:10.

Through this revelation of the gospel Christ will lead the members of His church, the Fourth Angel Final Warning Ministry, if they remain faithful, to obedience and holiness and will grant them the blessings promised for centuries: "at that time they will call Jerusalem the throne of the Lord, and all the nations will be gathered together to her in the name of the Lord in Jerusalem, and they will no longer walk according to the purpose of their evil heart." Jer. 3:17. "And this gospel of the kingdom will be preached in all the world for a testimony to all nations", "for the obedience of faith among all nations" (Matt. 24:14, Rom. 1:5).

We saw just now that God considers anyone who surrenders himself to the influence of the spirit of Christ to be a Jew. Thus, the following words, which could not be fulfilled in the lives of Jews according to the flesh because they rejected Christ, will be fulfilled in the lives of believers: "In that day they will take ten men, from all the languages of the nations, they will take , on the hem of a Jew's garment, saying: We will go with you, for we have heard that God is with you" Zech, 8:21-23 These words predict the conversion of people of all peoples through the preaching of the true gospel of Christ in us. last days of Earth's history. Thus, the words of Romans will prove to be true: "so what? If some were unbelievers, will their unbelief annihilate God's faithfulness? By no means; let God always be true, and every man a liar." God's faithfulness remains the same. He will fulfill His promises in the lives of those who choose to serve Him.

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13- Will the unbelief of many nullify God's faithfulness? Rom. 3:3-4.

"So what? If some were unbelievers, will their unbelief annihilate God's faithfulness? In no way! Let God always be true, and every man a liar, as it is written: That you may be justified in your words and prevail when you are judged." Romans 3:3-4.

When analyzing God's dealings with both Jewish unbelievers and believers of all ages, we conclude that it is fair on His part to give each person the destiny they choose. The evaluation of God's course that we carry out in our mind is mentioned by Paul when he says: "as it is written: that you may be justified in Your words, and overcome when you are judged." They mean that, after considering the way God led the events we will give Him reason in

everything you did.

Appeal: Knowing God's faithfulness, do you accept the covenant or covenant that He proposes to you, namely, placing obedience in your mind and heart?

Yes No ()

Golden Verse: "Give me justice, O God, and plead my case against the wicked; Deliver me from the deceitful and unjust man." Psalms 43:1.

"And if our injustice is the cause of God's justice, what shall we say? Is God unjust, bringing wrath upon us? (I speak as a man). Not at all; otherwise, how will God judge the world? But if through my lie the truth of God abounded more to His glory, why am I still judged as a sinner? And why do we not say (as we are blasphemed, and as some say we say): let us do evil, that good may come? The condemnation of these is just" Rom. 3:5-8.

God's way of acting is to do justice to those who suffer injustice. As the psalmist said: "give me justice, O God, and plead my case against the wicked nation. Deliver me from the deceitful and unjust man" Ps. 43:1. If we did injustice to someone, and then that person cried out to God, asking Him to do justice, and God responded, sending judgment upon us, in this case we could say that "our injustice" was the "cause of God's justice". In other words, our bad behavior caused or motivated the action of God to bring justice to the oppressed. This is what Paul e

1- How does God do justice? Eze. 18:4,9,20.

"Behold, all souls are mine; as the soul of the father, so the soul of the son is mine; the soul that sinneth shall die... walking in my statutes, and keeping my judgments, to do according to the truth, the such a righteous one will surely live, says the Lord Jehovah. The soul that sins shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" Ezekiel 18:4,9, 20.

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But this does not leave room for the perpetrator of injustice to try to justify himself with the excuse that his misconduct contributes to the existence of God and justice being done. The fact that God acts to correct evil will not excuse the one who caused it. He says: "the soul that sins, it will die... the wickedness of the wicked will fall upon him" Eze. 18:4, 20. And the prophet Jeremiah declared: "Ah Lord GOD... Your eyes are open to all the ways of the children of men, to give to each one according to his ways and according to the fruit of his works"

Jer. 32:17-19. Justice demands that each person receives proportionate to their works.

2- How does God's judgment occur? Jer. 32:17-19.

"Oh! Lord Jehovah! Behold, you made the heavens and the earth by your great power and by your outstretched arm; nothing is too wonderful for you. You show kindness to thousands and return the wickedness of the fathers to the children after them; you are the great and mighty God whose name is Lord of hosts, great in counsel and mighty in works; for your eyes are open to all things. ways of the children of men, to give to each one according to his ways and according to the fruit of his works"
Jeremiah 32:17-19.

In the time of the end, God will punish the wickedness of the inhabitants of the Earth with seven terrible plagues: "And I heard a great voice coming from the temple, saying to the seven angels, Go and pour out on the earth the seven bowls of the wrath of God" Rev. 16:1 Considering that humanity has immersed itself deeper and deeper into the practice of evil as time passes, it is safe to predict that when this happens, it will be seen as an act of true justice on God's part. For "evil and deceitful men will go from bad to worse" 2 Tim. 3:13. In the words of Romans, He will be righteous in "judging the world," "bringing His wrath" upon those among us who are unrepentant, rebellious, and wicked.

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3- Will God act justly when sending the seven plagues? Apoc. 16:1-2,4-6.

"And I heard a great voice coming from the temple, saying to the seven angels: Go and pour out the seven bowls of the wrath of God on the earth. And he went first and poured out his bowl on the earth, and there was an evil and malignant wound on the men who had the mark of the beast and who worshiped his image. And the third angel poured out his bowl into the rivers and springs of water, and they became blood. And I heard the angel of the waters saying: Righteous art thou, O Lord, who art, and who was, and who art holy, because thou hast judged these things. Because they shed the blood of the saints and prophets, you also gave them blood to drink, because they deserve it." Revelation 16:1-2,4-6.

In the text of Romans, Paul considers the reality of the last days observed from the perspective of the wicked. He lies and does evil. And the more perverse he is, the more he highlights the holiness of his righteous neighbor, and the commandments of the Bible which he obeys. Obviously, the wicked notices the contrast and has his conscience touched when he contemplates the righteous. In this situation, if he were tempted to reason that he could be cooperating with the enhancement of justice, and therefore with God's plan, by doing evil, he would receive the answer that this cannot be. Rather, it is fair that he be condemned for his wickedness. From this understanding the meaning of the words should sound clear: "But if through my lie the truth of God abounded more to His glory, why am I still judged as a sinner? And why do we not say: Let us do evil, so that goods come? Their condemnation is just."

The above words also find fulfillment on some occasions when we neglect to give help to someone or meet their need when it is within our power and we clearly see it as our duty to do so. Time passes and God acts through another instrument, bringing liberation. So we are tempted to think that, since God's action in deliverance has become manifest, our

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Negligence contributed to God's plan, giving Him the opportunity to act. This is a way of saying "let us do evil so that good may come". Doing harm, in the biblical sense, does not simply consist of acting purposefully to harm the cause of God or others.

"He who knows how to do good and does not do it, commits sin" James 4:17.

4- What does the Bible say about those who knowingly do evil? James 4:17.

"He who knows how to do good and does not do it, commits sin." James 4:17.

If our negligence gives rise to God manifesting Himself to deliver the sufferer in another way, we cannot therefore consider it a virtue. It is not. For those who think so, the following words are valid: "their condemnation is fair".

5- Is God unfair in visiting the injustices we commit? Rom. 3:5-6.

"And if our injustice is the cause of God's justice, what shall we say? Perhaps it will be Unrighteous God, bringing wrath upon us? (I speak as a man.) No way! Otherwise, how will God judge the world?" Romans 3:5,6.

All preachers of the gospel have been blasphemed by the wicked. According to the dictionary, *blasphemy* is the term that defines all actions that insult or offend someone worthy of respect. You can blaspheme by attributing to a person an action that they did not perform, or by applying a label to them that does not match their conduct or character. Paul and his brothers in faith, preachers of the gospel, were blasphemed. He said: "we are blasphemed, and as some say we say" "let us do evil, that good may come". Their enemies declared that they taught to consider themselves negligent and wicked

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as virtues. The truth was different. They preached the gospel of the kingdom to lead men to "true righteousness and holiness": "in Him you were taught, as the truth is in Jesus; that in regard to the past conversation you put off the old man, which is corrupted through the deceitful lusts and be renewed in the spirit of your mind, and put on the new man, which according to God is created in true righteousness and holiness" Ephesians 4:21-24.

6- What was the preaching of the apostles? Efé. 4:22-24. *"that ye put off the old man, which is corrupted by the deceitful lusts, concerning the past conversation, and be renewed in the spirit of your senses, and put on the new man, which according to God is created in true righteousness and holiness."* Ephesians 4:22-24.

Satan - whose name means *adversary* - seeing that he could not contradict the true gospel of God, used the strategy of employing human agents to defame His messengers. He hoped to create such a prejudice that people would not want to listen to him. "the god of this age has blinded the minds of the unbelievers, so that the light of the gospel of the glory of Christ does not shine to them" 2 Cor. 4:4.

7- Who cares about clouding people's minds so they don't hear the gospel? 2 Cor. 4:3-4.

"But if our gospel is still hidden, it is hidden to those who are lost, in whom the god of this age has blinded the minds of those who believe not, so that the light of the gospel of the glory of Christ, who is the image of Christ, does not shine to them. God." 2 Corinthians 4:3,4.

However, Scripture reveals that he will be frustrated in all his plans, because "this gospel of the kingdom will be preached in all the world,

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as a witness to all the nations” Matt. 24:14. Then “the earth will be filled with the knowledge of the Lord, as the waters cover the sea” Isa. 11:9.

"So what? Are we more excellent? Not at all, for we have already demonstrated that both Jews and Greeks are all under sin; as it is written: there is none righteous, not even one.

There is no one who understands; there is no one who seeks God.

They all went astray, and together they became useless. There is no one who does good, there is not even one. Their throat is an open tomb; with their tongues they deal deceitfully; the venom of asps is under their lips; whose mouth is full of curses and bitterness. His feet are quick to shed blood. In their ways there is destruction and misery; And they have not known the way of peace. There is no fear of God before their eyes” Rom. 3:9-18.

8- Does anyone in this world do good by nature? Do you comply with God's law? Rom. 3:10-12.

“as it is written: There is none righteous, not even one. There is no one who understands; there is no one who seeks God. They all went astray and together became useless. There is no one who does good, there is not even one.” Romans 3:10-12.

9- Does anyone have the fear of God before their eyes? Rom. 3:16-18.

“In their ways there is destruction and misery; and they have not known the way of peace. There is no fear of God before their eyes.” Romans 3:16-18.

John wrote: "Little children, let no one deceive you. He who practices righteousness is righteous" 1 John 3:7. And practicing righteousness is obeying the ten commandments of God, for "all His commandments are righteousness" Ps. 119:172. Except for Christ, no man has lived without ever committing sin. Paul states this: "Therefore, as through one man sin entered into the world, and death through sin, so also

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death spread to all men, therefore all sinned." Rom.

5:12. Since he sinned, Adam's nature was inclined towards evil, and he lacked the strength in himself to resist it. This legacy he passed on to all his descendants. Without Christ, we find ourselves in the situation described below: "I am carnal, sold under sin... the carnal mind is enmity against God, for it is not subject to the law of God, nor indeed can it be. Therefore, they that are in the flesh cannot please God" Rom. 7:14; 8:7, 8.

10- What is the condemnation of all Adam's descendants? Rom. 5:12.

"Wherefore, as through one man sin entered into the world, and death through sin, and so death spread to all men, therefore all have sinned." Romans 5:12.

Not being righteous by nature is a condition of all of Adam's descendants - of all humanity. Regardless of nationality - and even the religious privileges they may have had - everyone has the same nature. This truth is explored by Paul in the words written to the Romans. They describe everyone - Jews and Gentiles, knowledgeable and non-knowledgeable of the Bible, then and today : "so what? Are we more excellent? Not at all, for we have previously demonstrated that both Jews and Greeks are all under sin; as it is written: There is none righteous, not even one.

There is no one who understands; there is no one who seeks God.

11- Does theoretical knowledge of the Ten Commandments change my heart? Rom. 3:12.

"They all went astray and together they became useless. There is no one who does good, there is not even one." Romans 3:12.

They all went astray, and together they became useless. There is not

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whoever does good, there is not one. Their throat is an open tomb; with their tongues they deal deceitfully; the venom of asps is under their lips; whose mouth is full of curses and bitterness.

His feet are quick to shed blood. In their ways there is destruction and misery; and they have not known the way of peace. There is no fear of God before their eyes." Even the fact that we have knowledge of God's revealed will through the Bible does not change our nature. Theoretical knowledge of the Ten Commandments does not change a man's heart. Only the "power of God" can bring about change and, consequently, salvation from sin (Rom. 1:16).

12- What alone can save us? Rom. 1:16.

"For I am not ashamed of the gospel of Christ, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." Romans 3:19.

"Now we know that whatever the law says, it says to those under the law, so that every mouth may be closed and the whole world may be condemned before God. Therefore no flesh will be justified before Him by the works of the law. law, for by the law comes the knowledge of sin" Rom. 3:19, 20.

In the words above, Paul declares the reality: God's commandments inform what conduct pleases Him; and they lead us to the conclusion that it is beyond our own strength to live according to this standard. Therefore, the letter of the law serves the purpose of convincing us that we are sinners, and that our condemnation for our disobedience is just. "Sin is the transgression of the law" 1 John 3:4. And "the wages of sin is death" Rom. 6:23.

Before knowing the law, man has an intuition of his mistakes. But when you know the ten commandments your conscience is awakened clearly. There is no doubt about what his duty is, and that it is not fulfilled by him. "through the law comes the knowledge of sin." That's why,

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"whatever the law says, it says to those under the law", that is, it says to the subjects of God's government - which consist of all His creatures, including men - "so that every mouth be closed and the whole world will be condemned before God."

Only those who feel sick feel the need to go to the doctor. It is also like this in spiritual life . Man needs to see himself as the sinner he is to feel a true need for the Savior - to feel "hunger and thirst for righteousness", for the righteousness he does not possess (Matt. 5:6). For this reason Paul dedicated a good portion of his letter, from Romans 1:18 to 3:20, to present the diagnosis of this disease that we have all been affected by. In short, in these verses he explains that all men, in their natural condition, without Christ, are doing evil. And this is the reality even of those who know the Ten Commandments, because knowledge does not change man's nature nor does it give him power to overcome his inclination to evil. Therefore, in the face of knowledge of God's revealed will, whether it be given by the works of nature or by the letter of the Ten Commandments, everyone finds themselves condemned to death for their sins.

Appeal: Knowing that we are all sinners, do you accept Christ as the remedy God offers for sin?

Yes No ()

Golden Verse: "But now the righteousness of God apart from the law has been revealed, having the testimony of the Law and the Prophets, that is, the righteousness of God through faith in Jesus Christ for all and for all who believe; because there is no difference. For all have sinned and fallen short of the glory of God." Romans 3:21-23.

After framing all men as sick and convincing them

Therefore, Paul presents the cure to them:

"But now the righteousness of God apart from the law has been manifested, having the testimony of the law and the prophets; that is, the righteousness of God through faith in Jesus Christ to all and upon all who believe; for there is no difference. For all have sinned and fallen short of the glory of G
Rom. 3:21-23

1- Where to find the cure for sin? Rom. 3:22. *"that is, the righteousness of God through faith in Jesus Christ to all and upon all them that believe: for there is no difference."* Romans 3:22.

Paul says that the righteousness of God was manifested "without the law." This term is understood from the previous verses. From the beginning of chapter 3 he focuses on the situation of the Jews, Israelites, known as the people of the law. Going on to verse 19, he argues that they cannot, by nature, reach the standard proposed by God, as knowledge of the law does not change their nature; it does not make them stronger than pagans who know nothing. Without divine assistance, the use that the law has for them is only to show, clearly, how transgressors they are. By it they see that their past presents a list of transgressions that cannot be changed, and even in the present

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they continue to be disobedient.

For man to be able to practice God's justice, it would be necessary for him to receive something more than just the letter of the law.

It would take an action from God. It is at this point that the narrative of verse 21 begins : "But now the righteousness of God has been revealed without the law , having the testimony of the law and the prophets." Something beyond the letter of the law is announced by these words. Paul announces the coming of Christ, the Son of God, to Earth.

At that time, the available Holy Scriptures were the books of the Old Testament. And they were called the set of "the law and the prophets". Jesus, when saying that he did not come to change them, said: "Do not think that I came to destroy the law or the prophets: I did not come to abolish, but to fulfill" Matt. 5:17. And he stated: "You search the Scriptures, because you think you have in them eternal life, and it is they who testify of Me" John 5:39. Therefore, the "law and the prophets" - the Scriptures - testify of Christ. The "righteousness of God" which is witnessed by the law and the prophets, mentioned in Romans is Christ. Since man could not, through mere knowledge of the law, become obedient to it, God sent the Savior, Christ Jesus. He is our Justice. Paul says that everyone can receive the righteousness of God by believing in Christ, through the words: "the righteousness of God through faith in Jesus Christ for all and upon all who believe; for there is no difference. For all have sinned and fallen short of the glory of God".

"Being justified freely by His grace, through the redemption that is in Christ Jesus. Whom God set forth to be a propitiation through faith in His blood, to demonstrate His righteousness by the remission of sins which are past, under the patience of God; to demonstrate His righteousness in this present time, that He may be just and the justifier of him who has faith in Jesus." Rom. 3:24-26.

Here a work is mentioned in which we have no active participation. The condition of all men was: disobedient, transgressors. Then God took the initiative to save everyone.

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"God was in Christ reconciling the world to Himself, not counting their sins against them... He made Him who knew no sin to be sin for us, so that in Him we might become the righteousness of God" 2 Cor.

5:20, 21. Christ "bore our sins in His body on the tree (the cross)" 1

Pet. 2:24. Thus, we are forgiven.

2- What is our active participation in the work of saving ourselves? 2 Cor 5:19-21.

"that is, God was in Christ reconciling the world to himself, not imputing their sins to them, and he put in us the word of reconciliation. So we are ambassadors for Christ, as if God were praying for us. We therefore beseech you from Christ to be reconciled with God. He made him who knew no sin to be sin for us, so that we might become the righteousness of God in him." 2 Cor 5:19-21.

All the sins committed by men in all ages were paid for by Christ on the cross. And all who believe in the free forgiveness given in Christ Jesus take ownership of this reality. The "wages of sin is death, but the gift of God is eternal life in Christ Jesus" Rom. 6:23. This is the grace, or unmerited favor of God - the giving of the life of His Son, both on the cross and after His resurrection, by the holy spirit, so that we were redeemed from the condemnation of death and through Him we could live forever in obedience. This will be better explained later.

"God proposed" This expression shows that the initiative was His. As, among all men, "there is no one who seeks God" on his own initiative, He came to us to propose the salvation that He designed and created (Rom. 3:11). This salvation consists of "propitiation through faith in His blood", the blood of Christ. The Bible teaches that "the life of the flesh is in the blood" (Lev. 17:11). Therefore, anyone who believes that Christ gave His life as payment for their sins has faith in His blood. God has forgiven us in Christ (Eph. 4:32). By believing in sacrifice, we seize the blessing of forgiveness.

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This forgiveness is assured through a work carried out by Christ, called "propitiation". It is explained in the book of Exodus, in the experience of the people of Israel. When Moses went up to Mount Sinai, he remained there for forty days, receiving special instructions to communicate to the people. Meanwhile, the people, at the foot of the mountain, considering that perhaps he would not return due to his delay, induced Aaron to build an idol - the golden calf - and they began to worship it. "Then said the Lord to Moses: Go, go down; for your people, whom you brought up out of Egypt, have corrupted themselves, and have quickly turned aside from the way that I commanded them; they have made themselves a molten calf, and have bowed down to it, and they offered sacrifices to him, and said, This is your god, O Israel, who brought you out of the land of Egypt... And it came to pass, when Moses came into the camp, and saw the calf and the dancing, that his wrath was kindled. , and threw the tables out of his hands, and broke them at the foot of the mountain... And it came to pass that the next day Moses said to the people: You have committed a great sin. But now I will ascend to the Lord; perhaps I will make atonement for you. So Moses turned to the Lord and said: Now this people has committed a great sin by making gods of gold for themselves. Now therefore forgive their sin; if not, blot me out, I pray thee, from thy book which thou hast written." Ex. 32:7, 8, 19, 30-32.

3- What did the propitiation made by Moses for the people consist of? Exodus. 32:30-32.

"And it came to pass the next day that Moses said unto the people, Ye have sinned a great sin: but now I will ascend unto the Lord: perhaps I will make an atonement for your sin. So Moses returned to the Lord and said: Now this people has sinned a great sin in making gods of gold for themselves. Now therefore forgive their sin; if not, blot me out, I pray thee, from thy book which thou hast written." Exodus 32:30-32.

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4- Who is the only mediator between God and men? 1 Tim. 2:5.

"For there is one God and one mediator between God and men, the man Jesus Christ" 1 Timothy 2:5.

It is noted that the propitiation carried out by Moses consisted of him interceding for the people with the Lord, asking him to forgive their sins. In the great plan of redemption "there is... only one Mediator between God and men, Jesus Christ" 1 Tim. 2:5. He intercedes and asks God to grant the definitive forgiveness of our sins, based on the giving of His life - His blood - as payment for our debt. And God always answers Christ's requests on our behalf, as He Himself said: "And whatever you ask in My name, I will do, that the Father may be glorified in the Son" John 14:13.

5- Does God answer Christ's request on our behalf? John 14:13.

"And whatever you ask in my name, I will do, so that the Father may be glorified in the Son." John 14:13.

Thus, through faith in Christ's sacrifice and the propitiation that He performs, God shows Himself to be patient with us, redeeming, or forgiving, the sins we have committed in the past. In the language of Romans: "to demonstrate His righteousness by the remission of sins that have been committed before, under the patience of God."

But the work of intercession, or propitiation, which Christ performs, obtains for us not only the forgiveness of past sins. For her

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we also received a blessing in the present tense, the moment we surrendered to Him. This was explained in the sanctuary ritual given to the Hebrews. When performing the propitiation, the priest dipped his finger in the blood of the sin offering and sprinkled it “before the Lord, before the veil”, which was the curtain that divided the two interior compartments of the temple of God, called “holy” and “most holy” Lev. 4:16, 17, 20. As blood represents life (Lev. 17:11), we know that this ceremony represented the giving of Christ's life in the temple. But we are the “temple of God” (1 Cor. 3:17). Consequently, the teaching contained in the ritual was that Christ would communicate His life to believers while interceding for them, acting as a Priest, in the sanctuary. Paul makes the connection between the blood-sprinkling rite performed in the sanctuary and this divine work by the words: “For if the blood of bulls and goats, and the ashes of a heifer sprinkled on the unclean, sanctifies them, as to the purification of the flesh, how much more will the blood of Christ, who through the eternal spirit offered Himself without blemish to God, purify your consciences from dead works to serve the living God?” Heb. 9:13, 14. Christ would give His life, in the present time, to believers, communicating the holy spirit, as we can see from John's account: “Jesus then said to them again, Peace be with you; just as the Father sent Me, I also send you. And when he had said this, he breathed on them and said to them, Receive the holy spirit” John 20:21, 22.

6- What does the act of sprinkling the blood of the offering before the temple of God represent? Lev. 4:17; Heb. 9:13-14.

“And the priest shall dip his finger in that blood and sprinkle it seven times before the Lord, before the veil.” Leviticus 4:17. “For if the blood of bulls and goats and the ashes of a heifer sprinkled on the unclean sanctify them, as to the purification of the flesh, how much more does the blood of Christ, who through the eternal Spirit offered himself without blemish? God, will he purify your conscience from dead works to serve the living God?” Hebrews 9:13-14.

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7- Who is the temple of God? 1 Cor. 3:17.

"If anyone destroys the temple of God, God will destroy him; for the temple of God, which you are, is holy." 1 Corinthians 3:17.

8- What is blood and what is it equivalent to? Lev. 17:11.

"For the life of the flesh is in the blood; therefore I have given it to you on the altar to make atonement for your soul, because it is the blood that makes atonement for the soul." Leviticus 17:11.

9- How did Adam become a living soul? Gen. 2:7.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

By breathing, Christ communicated spiritual life to his disciples. This was the same as what happened in creation. "And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" Gen. 2:7. God made a clay doll, which was lifeless. Then He breathed His spirit into the doll and it became a living man. In the same way we, before we were "dead in trespasses and sins" Eph. 2:1. But when we believed in Christ, He sent His spirit to us, and by him we have been cleansed. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins; and you will receive the gift of the holy spirit" Acts 2:38. "God has sent the spirit of His Son into your hearts" Gal. 4:6. The power of the spirit works against our sinful desires and implants desires toward holiness.

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"For the flesh wars against the spirit, and the spirit against the flesh, because they are opposed to each other; so that you do not do what you want." Gal. 5:17. Furthermore, the spirit strengthens us to perform the works of obedience to the Ten Commandments of God. Thus, we are taken by him from the condition of slaves to sin and set free. Therefore, "where is the spirit of the Lord, there is freedom" 2 Cor. 3:17.

Since the spirit of God converts the believing man, he effectively stops practicing injustice and starts practicing justice, which is obedience to God's commandments. For the commandments of God are righteousness (Ps. 119:172). Paul said: "But if you are led by the spirit, you are not under the law" Gal. 5:18. He who practices it is not under the law, or is not condemned by it. The Bible calls the holy spirit "the holy spirit." of righteousness" (Isa. 4:4). Thus, when Christ pours out His spirit upon the believer's heart, He is literally pouring obedience into his heart. To put it another way, He is transforming man's heart - mine and yours - in a pure and obedient way. Hence it is seen that our obedience to the commandments comes entirely from God. Giving up the spirit he received from God, Christ performs the work in our hearts by faith. As a consequence we have that, in the "present tense", that is, the moment we believe, God's righteousness is demonstrated in our lives.

"so that He may be just and the justifier of him who has faith in Jesus". God would not be fair if he declared as "righteous" an ungodly man, with a heart determined to do evil, just because he claims to believe in Jesus. Regarding this, the apostle James clearly states: "you believe that there is one God; you do well. The demons also believe and tremble. But, O vain man, do you want to know that faith without works is dead?" Aunt. 2:19, 20. But when God renews a man's heart and he turns from sin to righteousness, God's declaration of Himself that He is righteous is proved true. It's like John said: "Little children, let no one deceive you. He who does righteousness is righteous,

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just as He is righteous. Whoever commits sin is of the devil, because the devil sins from the beginning. For this purpose the Son of God manifested himself: to undo the works of the devil. Whoever is born of God does not commit sin, because His seed remains in him, and he cannot sin, because he is born of God." 1 John 3:7-9. "You then see that a man is justified (before other men and God's creatures) by works, and not by faith alone" James 2:24. God is just in justifying, or declaring "righteous", the man whom He converted, whose heart He changed from sin to righteousness, by the power of His spirit. And we give Him permission to perform this work by believing in Christ as our Savior; in His sacrifice and intercession on our behalf. By Paul stated to the Romans that God does this work in those who "have faith in Jesus".

"Where is boasting? It is excluded. By what law? Of works? No, but by the law of faith. We therefore conclude that a man is justified by faith without the works of the law." Rom. 3:27, 28.

Since it is God who does the work in our hearts and makes us obey, there is no room for us to glory in any good we do. Man is forgiven and has his heart transformed - or made righteous - by God. It is as the prophets said: "Convert us to You, Lord, and we will be converted" Lam. 5:21. "Lord, You will give us peace, for You are the one who has done all our works in us" Isa. 26:12. Therefore, man is justified, that is, forgiven and made righteous, obedient to the Ten Commandments, by faith alone. Your own strength or abilities do not contribute in the slightest to this work.

So that the previous paragraph is not misunderstood, a clarification is in order here. We are justified, or made righteous, by faith. But faith is the result of a choice we make.

When someone tells us a story, we decide to believe it or not. The same is true with regard to the gospel account. Do we believe in this truth? We believe that Christ died for our sins and

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Today, resurrected, do you intercede for us? When we hear it, the spirit of God invites us to believe it, for he is the “spirit of faith” Gal. 5:5. If we do not resist this conviction, we will believe. We will have the faith that saves. To be saved we must choose not to resist this conviction. God calls on us to make the right choice, but does not force us to m It is within the citadel of our free will.

Appeal: Wishes you to accept and believe; exercise faith in Jesus, who died to free you from sin and give you a life of obedience?

Yes No ()

Golden Verse: "And Jesus said unto him, If thou canst believe; everything is possible to whoever believes.

And immediately the boy's father, crying out with tears, said: I believe, Lord! Help my unbelief." Mark 9:23,24.

Still considering this situation, it may happen that the enemy of our souls tries to give us thoughts like: "I don't know if I believe; I don't think I believe". Or: "I can't believe; there is no salvation for me."

If this has happened to you, remember that Christ solves this problem with the greatest ease. Cry out to God for Christ to give you faith and it will appear instantly. The next thing you know, you will be a firm believer. This is clearly taught in the Bible. She reports that a certain father came to Christ and said: "Master, I have brought you my son, who has a mute spirit; and wherever he catches him, he tears him in pieces, and he foams and gnashes his teeth, and he is wasting away; and I told your disciples to cast him out, but they were unable... And he asked his father: How long has this been happening to him? And he said to him: Since he was a child... if you can do anything, have mercy us, and help us. And Jesus said to him: If you can believe, all things are possible to him who believes. And immediately the boy's father, crying out with tears, said: I believe, Lord! help my unbelief. And Jesus, seeing that the multitude was running, rebuked the unclean spirit, saying unto him, Spirit, mute and deaf, I command thee, Come out of him, and enter no more into him: And he cried out, and shook him violently, and went out; and the child remained as if dead, so that many said he was dead. But Jesus, taking him by the hand, lifted him up." Mar. 9:17-27.

1- How can I have my faith developed? Rom. 10:17.

"So then faith comes from hearing, and hearing from the word of God." Romans 10:17.

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2- Can the law annul faith? Rom. 3:30-31.

"If God is one, who justifies circumcision through faith and uncircumcision through faith, do we then nullify the law by faith? In no way! Rather, we establish the law."
Romans 3:30-31.

"Is he God only of the Jews? And is he not also of the Gentiles? Of the Gentiles also, indeed, since God is one, who justifies circumcision by faith, and uncircumcision through faith. Therefore we nullify the law by faith? By no means, but we have established the law" Rom. 3:29-31.

Paul stated that all men are in the same condition: "all have sinned and come short of the glory of God" Rom. 3:23. Your nationality does not change your inner nature. Therefore, the way in which they can be forgiven by God is the same: through faith in Jesus Christ.

Both the Jew, who was circumcised according to the law of Moses, and the uncircumcised Gentile are forgiven by faith. And until today, since we have the same nature as our human ancestors, we can only be justified by faith. There never has been nor will there be a people who can be forgiven and saved by God by any other means.

Evidence of this we have in the fact that God determined that the same gospel be preached, in the last days, at the time of the Apocalypse, to all people on Earth: "I saw another angel flying in the midst of heaven, and he had the everlasting gospel, for the proclaim to those who dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. No distinction is made of nationality, philosophy, party or religious creed. The gospel is the same for everyone. Jesus said: "I am the door; if anyone enters through Me, he will be saved" John 10:9.

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3- Is there any other way to be made righteous other than faith?

Him. 2:8-10.

"For by grace you have been saved through faith; and that not of yourselves; it is the gift of God. It does not come from works, so that no one can boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared in advance for us to do."
Ephesians 2:8-10.

We recently noted that believers in Christ receive the holy spirit and by this power are converted and made righteous, obedient to the law of God (Gal. 4:5; 5:17, 18). Consequently, it is seen that the law is established in the heart of the believing man. And this is the promise of the covenant made by God with man: "For this is the covenant that after those days I will make with the house of Israel, says the Lord; I will put My laws in their understanding, and I will write them in their hearts." Heb. 8:10.

4- How are we made righteous? Rom. 8:30.

"And those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified." Romans 8:30.

5- What happens when we receive the holy spirit? Gal. 5:17-18.

"For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are opposed to one another, so that you do not do what you want. But if you are led by the Spirit, you are not under the law." Galatians 5:17,18.

Therefore "do we make void the law by faith? By no means do we establish the law." When a man is justified, he is made obedient. If his works show that he has not been converted, this is evidence that he has not been justified. . And if he, in this situation, thinks or says he is justified, his hope is vain and he is deceiving himself. Lest anyone fall

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In this error, Jesus warned: "Not everyone who says to Me, Lord, Lord! will enter the kingdom of heaven, but he who does the will of My Father who is in heaven. Many will say to Me on that day: Lord, Lord, no have we prophesied in Your name? And in Your name cast out devils? And in Your name did we not do many wonders? And then will I say unto them openly, I never knew you: depart from Me, ye that work iniquity." Matt.

7:21-23

6- What was God's promise made to man? Heb 8:10.

"For this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds and write them on their hearts; and I will be their God, and they will be my people. " Hebrews 8:9,10.

7- What evidence do we have that God's law is written in our minds and hearts? Matt. 7:20-21.

"Therefore by their fruits ye shall know them. Not everyone who says to me: Lord, Lord! will enter the kingdom of heaven, but he who does the will of my Father who is in heaven." Matthew 7:20-21.

"What then shall we say, that we have reached Abraham, our father according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. So what does the Scripture say? Abraham believed in God, and it was counted to him as righteousness. Now to him who does any work, the reward is not counted according to grace, but according to debt.

But to him who does not practice, but believes in Him who justifies the ungodly, his faith is counted as righteousness. So also David declares blessed the man to whom God imputes righteousness without works, saying: blessed are those whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord does not impute sin." Rom. 4:1-8.

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8- When and how are we justified? Rom. 4:3.

"So what does the Scripture say? Abraham believed God, and it was counted to him as righteousness." Romans 4:3.

9- How does King David describe this experience? Ps. 32:1-2.

"Blessed is he whose transgression is forgiven, and whose sin is covered. Blessed is the man to whom the Lord imputes no evil, and in whose spirit there is no deceit." Psalms 32:1,2.

The word "father" is used in the Bible to refer to the ancestor, or ascendant. The Israelites were descendants of Abraham - that is why they considered him as their father. Later in the chapter, Paul explains that he is considered "the father of faith" (Rom. 4:12), and mentions him as "Abraham, who is the father of us all", Jews and non-Jews. (Rom. 4:16). For this reason we understand that the story of Abraham is presented here as an instructive example not only for the Israelites, but for all people who have faith. Your experience is an example of true faith.

10- What does the experience of our father Abraham confirm for us? Rom. 4:9.

"Does this blessedness then come upon the circumcision only, or upon the uncircumcision also? For we say that faith was counted as righteousness to Abraham." Romans 4:9,10.

The argument presented is that, by his own strength or "according to the flesh", Abraham achieved nothing before God. Here is his story, told in Genesis: "And Abram (to the Lord) said, Behold, you have not me

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given children, and behold, one born in my house will be my heir. And behold, the word of the Lord came to him, saying, This shall not be thy heir: but he that cometh out of thy womb, he shall be thy heir. Then he took him outside, and said, Look now into the heavens, and count the stars, if you can number them. And he said unto him, So shall thy seed be. And he believed in the Lord, and counted it unto him for righteousness" Gen. 15:3-6. Abraham had no children. Yet God promised him that an entire nation of millions of people would descend from him. He had, of himself, no strength or power to generate them. His wife, "Sarai was barren, she had no children" Gen. 11:30.

Nothing he did would change this reality. But he believed that God would fulfill His promise. Then, God considered his faith and honored it, carrying out the work for him. Gave him a son. The story tells that "he believed in the Lord, and counted it to Him as righteousness." Justice corresponds to practicing God's will, because "all His commandments are righteousness" (Ps.

119:172). Abraham's faith was counted as righteousness, because through it God operated with His power and accomplished the work.

11- How was Abraham justified by God? Gen. 15:4-6.

"And behold, the word of the Lord came to him, saying, This shall not be thy heir: but he that shall be begotten of thee shall be thy heir. Then he took him outside and said: Now look at the heavens and count the stars, if you can count them. And he said unto him, So shall thy seed be. And he believed in the Lord, and it was counted to him for righteousness." Genesis 15:4-6.

Abraham's experience illustrates how God forgives our sins. It also shows that forgiveness is a package containing two blessings: (1) the replacement of the record of our past sins and (2) the granting of power, in the present time, to obey God, as we will see below. (1) the replacement of the record

of our past sins.

Considering our past life, we see that we have transgressed the Ten Commandments many times - thus we do not possess righteousness, obedience

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that the law requires. We are completely powerless to change our past. But God still forgave us in Christ (Eph. 4:32). Therefore we are justified, or forgiven, believing that God has forgiven us in Christ. God counts our faith as righteousness, as He did with Abraham.

As a result, believers are seen by Him as people who have never sinned. We explain this better below.

12- How has God forgiven us of our sins? Efé. 4:32.

"But be kind to one another, merciful, forgiving one another , just as God in Christ forgave you." Ephesians 4:32.

Divine forgiveness involves an exchange. God replaces our past with the life of Christ, and the death that would fall to us as a reward for our sins with that of Christ. The record of His perfect life, sinless from beginning to end, from the manger to the cross, replaces that of our past transgressions. And His death replaces the death we deserve for our sins (Rom. 6:23). Through this exchange we remain clean before God. God sees us as perfect as His Son. This is represented, in the Bible, by the figure of Christ exchanging the priest Joshua's dirty clothes for clean ones. "Then he answered those who were before him, saying: take off these dirty clothes from him. And he said unto Joshua, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with fine garments" Zech. 3:4. Clean garments correspond to Christ's life of perfect obedience, or His righteousness. Abraham believed God and this was counted as righteousness - as the fulfillment of the promise - the son. And he received it. So we also believe in God and this is told to us as

justice - as the fulfillment of the divine promise to pay our debt and exchange our past for Christ's.

13- Divine forgiveness involves an exchange. What is she? Rom. 6:23.

"For the wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord." Romans 6:23.

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14- How was this exchange of our life of sin for the perfect life of obedience to Christ Jesus exemplified ? Zec 3:4.

"Then he spoke and commanded those who stood before him, saying, "Take off these filthy garments from him." And he said to him: Behold, I have caused your iniquity to pass from you, and I will clothe you with new garments." Zechariah 3:4.

(2) the granting of power, in the present tense, to obey God. The example of Abraham cited by Paul in Romans shows that, although the exchange represented above is something wonderful for us , it does not encompass everything that God's forgiveness grants us. As a result of faith, God did a work within Abraham and Sarah, giving them strength and enabling them to have a child. At the time the promise was fulfilled, neither of them had the physical conditions to generate. Abraham's "body was dead, for he was almost a hundred years old", and Sarah, in addition to being sterile, had a "womb dead" Rom. 4:19. The Bible says that "Sarah had already ceased the custom of women" Gen. 18:11. In other words, she no longer menstruated. Yet Abraham "in hope believed against hope, so much so that he became the father of many nations, according to what was said to him: So shall your descendants be. And not weakening in faith, he did not consider his own body anymore deadened... nor for the deadening of Sarah's womb. And he did not doubt the promise of God... and being fully convinced that what He had promised He was also able to do. So it was also counted to Him as righteousness." Rom 4:18-22.

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15- What was the change that God wrought in the bodies of Abraham and Sarah so that the promise of their son was fulfilled? Rom. 4:17-21. *“(as it is written: I have made you a father of many nations), before him in whom he believed, even God, who gives life to the dead and calls the things that are not as though they were. Who in hope believed against hope that he would become the father of many nations, according to what was said to him: So shall your descendants be. And he did not weaken in faith, nor did he pay attention to his own already dead body (for he was almost a hundred years old), nor to the deadness of Sarah's womb. And he did not doubt the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully persuaded that he was able to do what he had promised.” Romans 4:17- 21.*

Abram believed that God would give him his son. This work depended entirely on the operation of divine power. Therefore, when Isaac was born, he gave all the glory to God - to whom it really belonged - and none to himself. So it is with us too. We believe in Christ, and as a result, “God has sent the spirit of his Son into your hearts,” the holy spirit, as the power that causes us to obey the Ten Commandments (Gal. 4:6). , our flesh, so that we do not do our sinful will (Gal. 5:17). Thus, when we are “led by the spirit” we are not “under the law” (Gal. 5:18). We are not condemned by it because we obey it. As in the case of Abraham, the work of the holy spirit in us is entirely from God.

From the above, we see that the immediate blessings embedded in the package of forgiveness of sins that God gives us are His work and His alone. Both exchanging Christ's death for what we deserve and His perfect life for our dirty past, as well as carrying out conversion in us

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by the holy spirit, they are the works of God. So the glory for them all is His alone - all His and none of ours. Satan sometimes uses people, even well-intentioned ones, to praise us for the change seen in our lives after giving ourselves to Christ. But in the light of what we study, we must be careful not to accept praise and take for ourselves the glory that belongs to Him.

If we had any active participation in the work of divine forgiveness, then we might judge ourselves worthy of forgiveness. But it is given to us as a grace, that is, a favor granted by God, which we do not deserve. And it is for this reason that David declared, as Paul mentions: "Blessed is the man to whom God imputes righteousness without works, saying: Blessed are those whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord does not impute sin" (Ps. 32:1, 2).

Appeal: Knowing that the devil, our enemy, wants to make us doubt the faith that God gives us, do you want to cry out to Him for faith at every step of your experience?

Yes No ()

Golden Verse: "For the promise that he should be heir of the world was not made to Abraham or to his posterity through the law, but through the righteousness of faith. For if those who are of the law are heirs, then faith is vain and the promise is destroyed." Romans 4:13,14.

"Does this blessedness come upon the circumcision only, or upon the uncircumcision also? For we say that faith was counted as righteousness to Abraham. How then was it counted to him? Whether he was in the circumcision or in the uncircumcision? Not in the circumcision, but in uncircumcision. And he received the sign of circumcision, the seal of the righteousness of faith when he was uncircumcised, so that he might be the father of all who believe while they are also uncircumcised, so that righteousness also might be imputed to them; and he might be the father of the circumcised, of those who are not only of the circumcision, but who also walk in the steps of that faith which our father Abraham had, which he had in the uncircumcision" Rom. 4:9-12.

1- What is Abraham's blessing that should reach the Gentiles? How does it arrive? Gal. 3:14. *"that the blessing of Abraham might come to the Gentiles through Jesus Christ, and that through faith we might receive the promise of the Spirit."* Galatians 3:14.

God gave Abraham the promise that he would be the father of many nations before offering him the sign of circumcision. First, as reported in Genesis 15, "he took him outside, and said, Look now toward the heavens, and count the stars, if you are able to number them. And he said to him, So shall your descendants be." Gen 15:5. Later, as recorded in chapter 17, He gave Him circumcision as a sign to remind Him that He would fulfill His promise. "Then Abram fell on his face, and God spoke to him, saying, As for Me, here is My covenant with you: You will be the father of many

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nations... And God said to Abraham: But you shall keep My covenant, you, and your descendants after you throughout their generations. This is My covenant, which you shall keep between Me and you, and your descendants after you: That every male among you shall be circumcised. And you shall circumcise the flesh of your foreskin; and this shall be a sign of the covenant between Me and you." Gen. 17:3, 4, 9-11. It is seen, therefore, that Abraham received the promise when he was not circumcised. What's more, when he received it, he didn't even know that one day God would ask him to circumcise his flesh. Therefore, the promise was independent of circumcision. The act of cutting the meat had no virtue capable of fulfilling the promise, or even making Abraham worthy of it. For the patriarch it was nothing more than a sign that constantly reminded him of God's promise. In Paul's words: the seal of righteousness that comes by faith.

2- What led Abraham to obey? Heb. 11:9-10.

"By faith he dwelt in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he was waiting for the city that has foundations, whose builder and builder is God." Hebrews 11:9,10.

Abraham therefore became an example of true faith for all people. He is considered an example for circumcised Jews, as he was their ancestor and as such received the sign of circumcision. But he is also an example for those who are not circumcised, since he received the promise and believed in it when he was not circumcised. It is in

this sense that he is considered the "father of faith" - he is an example of true faith for all who believe, whether or not they are circumcised. In this same line of reasoning, Paul argues that Abraham is the "father of circumcision". Here he refers to true circumcision - that of the spirit - commented on in Romans 2:28, 29. We have already discussed it in the commentary on these verses. The spirit is granted to whoever believes in Jesus Christ as Savior - therefore it is received by faith (Gal. 3:14).

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Thus, saying that Abraham is the “father of circumcision” is the equivalent of saying that he is the father of faith - not only of the Jewish believers in ^{they are} Christ - those who are circumcised” but also of those who “walk in the footsteps of that faith that our father Abraham had” when he was not yet circumcised.

“For the promise that he should be heir of the world was not made to Abraham or to his posterity through the law, but through the righteousness of faith. For if those who are of the law are heirs, then faith is vain and the promise is annihilated” Rom. 4:13, 14.

3- What promise does the text refer to? 2 Pet. 3:13.

“But we, according to his promise, look for new heavens and a new earth, in which righteousness dwells.” 2 Peter 3:12, 13.

The promise referred to is the new earth, renewed, without sin. “We, according to His promise, await new heavens and a new earth, in which righteousness dwells” 2 Pet. 3:13. God promised Abraham that he would grant him a land - that of Canaan. At a certain time in his life, Abraham lived in that place. However, the Bible reports that “Abraham... by faith dwelt in the land of promise, as in a foreign land, living in booths... Because he was waiting for the city that has foundations, whose builder and builder is God” Heb. 11 :8-10. Abraham believed that he would inherit the new Earth, renewed, after the coming of Jesus. Paul explains to the Romans that it is only possible to take possession of this inheritance promised by God through faith in the Lord Jesus Christ. “For as many promises as there are God, they are in Him yes, and through Him the Amen.” 2 Cor. 1:20. Amen means “so be it”. In other words, God's promises are only fulfilled through Christ. Whoever believes in Him receives them.

4- How can we take possession of this blessing (inheritance)? 2 Cor. 1:20.

“For all the promises of God are in Him; and through Him the Amen, to the glory of God, through us.” 2 Corinthians 1:20.

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Abraham's works were the result of the action of the holy spirit sent in response to his faith. By this power he obeyed the law. But his obedience was not and could not be a bargaining chip with God. For it he could not buy even a single inch of the new land to possess. Human obedience is the fruit, or result, of faith. But it does not bring him any merit towards God. If it were man's works, or even his obedience, that gave him a place in the future inheritance, whoever obeyed the law would find himself entitled to ask God for a place in the new earth. And then it would not be inherited by faith. And it wouldn't make sense for God to promise to give it by faith. The promise would be null or void. This is the meaning of Paul's words: "For if those who are of the law are heirs, then faith is vain and the promise is destroyed."

"For the law works wrath. For where there is no law there is no transgression. Therefore it is by faith, that it may be according to grace, so that the promise may be sure to all posterity, not only to those who are of the law, but also the faith of Abraham, who is the father of us all, (as it is written: I have made you the father of many nations) before him in whom he believed, even God, who gives life to the dead, and calls things that are not as if they already were." Rom. 4:13-17 The second phrase

of the verse shows that it is through the law that we come to know that we are transgressors. "Sin is the transgression of the law" I John 3:4 (New American King James Version). Therefore, if there is no law, there will be no knowledge of transgression of it, or of sin.

5- Fill in the blank according to 1 John 3:4.

"Whoever practices sin also transgresses the law, for sin is the transgression of the law." 1 John 3:4. (Revised and Updated Almeida Version Bible)

God's law shows us that we are _____.

The law convinces us that we do not have righteousness in ourselves. For "all His commandments are righteousness," and we do not obey them (Ps. 119:172). Therefore, it shows the reason why we are unable to inherit the new earth on our own: "righteousness dwells" in it; and we do not

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we are righteous (2 Pet. 3:13). Therefore, the inheritance can be given to us only "by faith" in Jesus Christ, in His righteousness, "that it may be according to the grace" of God. This promise made by Him is "firm for all posterity", that is, for all spiritual descendants of Abraham.

As Abraham is the "father of faith" (Rom. 4:12), his spiritual children are those who believe in Jesus Christ. These can be those "of the law", that is, Jews to whom the law was given on Sinai, as well as those of all other nationalities, as long as they have the "faith that Abraham had". Thus, in this spiritual sense, Abraham is "father of us all", that is, an example of the true faith that all believers, regardless of their nationality, will have.

Verse 17 concludes the reasoning by introducing the concept that Abraham believed in the resurrection, when speaking of his faith in "God, who quickens the dead, and calls the things that are not as though they were." This point will become clearer later. starting from reading and explaining the next verses.

6- Did Abraham believe in the resurrection? Rom.

4:17. *"(as it is written, I have made you a father of many nations), before him in whom he believed, even God, who gives life to the dead and calls the things that are not as though they were." Romans 4:17.*

"Who in hope believed against hope, so that he became the father of many nations, according to what was said to him: So shall your descendants be. And not weakening in faith, he did not consider his own body anymore He was deadened, for he was nearly a hundred years old, nor for the deadening of Sarah's womb. And he did not doubt the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised was also able to do it. So it was also counted to him as righteousness" Rom. 4:18-22.

Abraham believed that God would fulfill His promise, that he would have a

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son and by him numerous descendants. But at a certain point in his life this belief was already contrary to human hope. As Abraham grew older, "his own body became dead." And his wife also had her "womb deadened". In other words, Sarah, in addition to being sterile, no longer menstruated; and Abraham was not even able to have a relationship with her. In human eyes, it was completely impossible for this couple to have children. The situation was in itself a severe test of the patriarch's faith. Could God enable both of them to have children? But Abraham "did not doubt the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to do. So it was also counted to him as righteousness." In this context, the realization of "justice" was equivalent to the fulfillment of the divine promise - the birth of Isaac. Once Abraham's faith was tested and approved, God carried it out.

The fact that neither Abraham nor Sarah had any conditions to generate themselves is explored by the apostle Paul to represent how we are justified. We have no righteousness in our lives. Our past contains a record of many sins. And it is impossible for us to remake the past. But if we believe in the divine promise that we are justified by faith in Jesus Christ (Rom. 3:22), if we believe that Jesus is our Savior and the only hope for forgiveness of our sins, we are forgiven. In human eyes, nothing we did to ourselves could erase our past sins - we seemed like a lost cause. But by the teaching of Romans, we are encouraged to believe like Abraham: "in hope against hope." We wait for God to fulfill His promise - and we hope only in Him - not in ourselves. With our complete trust in God, He counts our faith as "righteousness" and does for us what we could not accomplish - He gives Christ's perfect life in exchange for our past sins. As a result, we are forgiven. copper.

By the same process, and by the same faith, we are transformed - from

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rebels disobedient to God's commandments into loyal subjects. We have of ourselves no strength or virtue by which we can change our naturally evil-inclined hearts . But once we place all our trust in God's promise that He will give us righteousness through faith in Jesus, He accepts our faith and does the work in us - pouring His spirit into our hearts and transforming us. Jesus said, "You must be born again" John 3:7.

7- What does God accomplish through our faith? John 3:7.

"Do not marvel that I said to you: You must be born again." John 3:7.

This work is God who works in us. And in the same vein as previously explained regarding the forgiveness of sins, to practice righteousness we believe "in hope against hope". When we consider how many times we have fallen prey to temptation, fallen into addiction, how many promises of change we have broken, we are tempted to doubt our sincerity. To human eyes there seems to be no hope. But then faith breaks these chains of mental prison. Following the example of Abraham, we believe that God will fulfill His promise in us - because He said He will fulfill it - and therefore fulfilling it depends on Him, not on us. And then He takes our faith as righteousness and performs the miracle, through Jesus. "Therefore if the Son sets you free, you will be free indeed" John 8:36. He frees us from the chains of sin and makes us obey the Ten Commandments.

8- Who performs the miracle in us? John 8:36.

"If therefore the Son sets you free, you will be free indeed." John 8:36.

We discover in ourselves that not only is it possible to obey them, but also that "His commandments are not burdensome. With the strength of God we carry out any work. We declare together with Paul: "I can do all things through Christ who strengthens me" Phil 4:13.

"For everyone who is born of God overcomes the world; and this is the victory that overcomes the world, our faith. Who can overcome the world but he who

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who believes that Jesus is the Son of God?" 1 John 5:3-5.

9- What will be our confession after receiving the power of God? Fil. 4:13.

"I can do all things through Christ who strengthens me." Philipians 4:13.

10- Will we overcome the world? 1 John 5:3-5.

"For this is the love of God, that we keep his commandments; and his commandments are not burdensome. For everyone born of God overcomes the world; and this is the victory that overcomes the world: our faith. Who can overcome the world if not he who believes that Jesus is the Son of God?" 1 John 5:3-5.

Obedience is the fruit of "tried and approved" faith. When for the first time Abram received the promise that he would be the father of many nations, he "believed in God and it was counted to him as righteousness". But history shows that he did not continue to believe. As the fulfillment of the promise was delayed, Sarah proposed him to unite with his servant so that they would have descendants. In an evident demonstration of lack of faith in God's promise, the patriarch agreed with his wife's advice. He had a son with Hagar. But after that God reiterated that His promise would be fulfilled by a son who would come from Sarah, his legitimate wife. God then waited years until, due to aging, neither Abraham nor Sarah were fit. So, when, even in the face of this total impossibility and lack of hope from a human point of view, Abraham maintained firm faith, "being fully convinced that what He had promised He was also able to do", God "also imputed his faith as righteousness" and kept his promise. The biblical expression relating to this occasion "it was also counted to him as righteousness" suggests that not only the faith that Abraham initially demonstrated when he received the promise for the first time was counted, but also that which he

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expressed during and at the end of his test of faith. In other words, the promise was fulfilled after his faith was “tested and approved”. “Proved” by more than 20 years of delay, at the end of which, in the most unfavorable circumstances; and “approved” - it remained firm until the promise was fulfilled.

11- Why were so many examples and testimonies of faith left in the Bible?
Heb 12:1.

“Therefore let us also, who are surrounded by so great a cloud of witnesses, lay aside every weight and the sin that so easily clings around us, and let us run with patience the race that is set before us” Hebrews 12:1.

Since the case of Abraham is used as an example of how we obey God by faith, we conclude that, in order to practice justice - obey the Ten Commandments, we must remain believing, from beginning to end. From when we hear the word that informs us of God's will, until the end of the test in which we are tempted to deviate from obedience to it. Obedience is manifested by “tested and approved” faith. How is it possible to have such faith? Through Jesus Christ. For He is the “Author and Finisher of faith.” Heb. 12:2. He generates and maintains our faith. Let us therefore remain firmly united to Him; let us turn to Him in prayer throughout the time we are tested, and we will certainly emerge victorious. For "no temptation has overtaken you except such as is common to man; but God is faithful, who will not let you be tempted beyond what you are able, but with the temptation will also make the way of escape

12- What does the faith that Jesus gives us do in us? 1 John 5:4.

“For everyone born of God overcomes the world, and this is the victory that overcomes the world: our faith.” 1 John 5:4.

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Based on the considerations presented above, we arrive at the same conclusion expressed by the apostle Paul at the end of the chapter:

"Now it is written not only for his sake (Abraham) that it should be taken into account, but also for us, to whom it will be taken into account, who believe in Him who raised up Jesus our Lord from the dead; who through He was delivered of our sins, and was raised again for our justification." Rom. 4:23-25.

The story of Abraham teaches us that justice is the fulfillment of a divine promise, through man's faith. In his case, justice materialized in the birth of his son. In our case, it is fulfilled when we take possession of God's forgiveness and He makes us obedient. This parallel establishes the truth that our obedience happens when God fulfills promises in our lives. And a close look at God's commandments shows us that they are, in fact, promises of what He will do in our lives, if we believe in Jesus.

When pronouncing the commandments on Sinai, the first words He spoke were: "I am the Lord your God, who brought you out of the land of Egypt, from the house of bondage" Ex. 20:2. In the spiritual sense, liberation from bondage corresponds to freedom from sin. Even before uttering the first commandment, God declares us free from sin. And we are free, because Christ died for us and paid our debt. Then he adds: "You shall have no other gods before Me" Ex. 20:3. This is the first commandment. Note the tense of the verb used: "terás". It's future tense. If He spoke in the present tense, for example: "have no other gods", we would understand His words as an obligation imposed on us. We would see ourselves with full responsibility for carrying out, through our own efforts, what was determined. But when we read it as it is - in the future tense - we realize that it is a promise. "You will not have..." God is promising that, from now on, we will no longer have other gods. He approaches us, like a father, and gives us the guarantee of future victory, saying: "you will have no other gods before Me." It is He who will be responsible for fulfilling this promise and keeping us from being idolaters. Our part is to believe in Jesus Christ, for it is only through Him that we

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God fulfills His promises to us: "the Son of God, Jesus Christ... all the promises of God are in Him, yes, and through Him, Amen."

2 Cor. 1:19, 20. The same is true of the other commandments. These are promises from God that He will transform all who believe in Christ and make them conform to His will. In other words, God will make us people who are not idolaters (1st commandment), not image worshipers (2nd), not blasphemers (3rd), Sabbath keepers (4th), obedient to father and mother (5th)... and free from covetousness (10o) according to all the promises contained in the Ten Commandments (note the future tense): "you shall not make for yourself a carved image... you shall not bow down to them"; "you shall not take the name of the Lord your God in vain"; "six days you shall labor and do all your work; but the seventh day is the Sabbath of the LORD your God; you shall not do any work in Him"; "you shall not covet" (Exodus 20:3-17).

Since our obedience occurs because God fulfills His promise and fulfills it in our lives, and considering that all of God's works are perfect (Deut. 32:3, 4), we have that He makes us obey perfectly. We conclude, therefore, that the perfection of obedience occurs already at the beginning of the Christian life. Put another way, since it is "God who works in you to will and to do" (Phil. 2:13), and His works are perfect, our obedience to the Ten Commandments is perfect from the beginning when we believe. This is in proportion to what we know about their application in practical life. For God guides us through conscience. For this reason, obedience is not expected from us to what we do not yet know. "But in what we have already achieved, let us walk according to the same rule" Phil. 3:16. God proposes to each of us a blessed, sublime, of victory and total liberation from disobedience to His law, and progressive knowledge of His will. Through it, He makes us similar to the angels who do not sin in heaven, and prepares us to be His companions in the heavenly mansions. And we will be, soon, when Jesus returns to Earth, to seek His faithful and obedient people. Amen!

Appeal: Do you want God to fulfill His promise to make you obedient to all His commandments in Christ Jesus?

Yes No ()

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Golden Verse: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; whereby also we have entrance by faith into this grace, wherein we stand; and we glory in hope of the glory of God." Romans 5:1,2.

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have entry by faith into this grace, in which we stand, and rejoice in hope of the glory of God."
Rom. 5:1, 2

Throughout the exposition of the gospel in Romans, starting from chapter 3, the declaration of two gifts that God gives us in Christ is always present: (1) the forgiveness of past sins and (2) the power that transforms us and makes us obey His commandments in the present. At this point the letter presents them in a more summarized and clear way. It begins with the first: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." Then he adds the second: "whereby we also have access by faith into this grace in which we stand". Then he ends by saying: "and we glory in hope of the glory of God". This expression refers to the hope of eternal salvation, at the second coming of Christ. Being at peace with God and in obedience to His commandments, we await with hope the day of His second coming, when we will be glorified. Then, " we will all be changed; in a moment, in the twinkling of an eye...the dead will be raised incorruptible, and we will be changed" 1 Cor. 15:51, 52. glorious" Phil. 3:21. When Christ returns, we who believe will be clothed with the vigor of eternal youth.

Lesson 10

1- Fill in the gaps according to Rom. 5:1-2.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; whereby also we have entrance by faith into this grace, wherein we stand; and we we glory in hope of the glory of God.” Romans 5:1,2.

We went _____ for _____ and we have _____
with God for our _____ and for Him
also, through _____ we live in this _____ in which we are
_____ it is us _____ already _____ and
God's glory.

2- In what does the hope of the glory of God consist? 1 Cor. 15:51-52; Fil. 3:21.

“Behold, I tell you a mystery: We will not all sleep, but we will all be transformed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we will be transformed” 1 Corinthians 15:51-52. “who will transform our dejected bodies, to be conformed to his glorious body, according to his effective power to subdue himself also all things.” Philippians 3:21.

“And not only this, but we also glory in tribulations; knowing that tribulation produces patience, and patience produces experience, and experience is hope.” Rom. 5:3, 4.

According to the dictionary, tribulation is the name given to a boring, unpleasant situation, an affliction, torment or adversity. Tribulations come to all people, whether righteous or wicked. Jesus said to His disciples: “in the world you will have tribulation” John 16:33. For another hand, Paul said, “tribulation and anguish come upon every soul of the man who does evil, first of all to the Jew and also to the Greek” Rom. 2:9.

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3- Why are we troubled? John 16:33; Rom 2:9.

"This I have told you, that in me you may have peace; in the world you will have tribulation, but be of good courage; I have overcome the world." John 16:33. "tribulation and anguish befall every soul of man that doeth evil, of the Jew first and also of the Greek" Romans 2:9.

Tribulation can come as a consequence of our mistakes or as a test of faith. In the second case, it occurs when we did nothing to provoke it. Whatever your motivation, there is grace in God available to enable us to bear it patiently. God is "the Father of mercies and the God of all comfort who comforts us in all our trouble" 2. Cor. 1:3, 4. The prophet exclaimed: "Lord, have mercy on us, for we have waited for You; May You be our arm every morning, as well as our salvation in the time of trouble" Isa. 33:2.

4- Who consoles us in tribulations? 2 Cor. 1:3-4; Isa. 33:2.

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforts us in all our trouble, so that we can comfort those who are in any trouble with the comfort with which we ourselves are comforted by God." 2 Corinthians 1:3,4. "Lord, have mercy on us! We have waited for you; be you our arm every morning, as well as our salvation in times of trouble." Isaiah 33:2.

"tribulation produces patience." When, in the midst of tribulation, we seek God by trusting in Christ, we are enabled to exercise patience until the time comes when the Lord removes it from our path: "but God is faithful, who will not let you be tempted beyond what you are able, before with the temptation he will also provide the way of escape, so that you can endure it" 1 Cor. 10:13. The test of faith endured with patience

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develops. "The testing of your faith works patience" James 1:3. Therefore, after we overcome the first, it is easier to wait on Him and overcome the second. It's like someone starting to practice physical exercise. Running a kilometer is much easier for those who have been training for a long time than for those who do it for the first time.

5- What comfort and certainty does God give us when we are tested? 1 Cor. 10:13; James 1:3.

"No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able; but with the temptation he will also make the way of escape, that you may be able to endure it." 1 Corinthians 10:13. "knowing that the testing of your faith produces patience." James 1:3.

At this point, a reflection on the experience of an athlete can make us better understand the advancement in the Christian journey. For a runner to obtain the desired physical condition to participate in races, he must make an effort and complete the training sessions. Those who don't train properly don't get good results. This is also the case in the journey of faith. The apostle James warns: "But let patience have its perfect work, that you may be perfect and complete, lacking in nothing" James 1:3, 4. The experience of a test overcome by maintaining patience in its entire duration is the experience that enables the believer to successfully face the next trials. It is considering this that the apostle Paul writes, in Romans 5: "patience produces experience". It refers to experiences of victory. Whoever is patient in trials, he collects experiences of faith. It can be said about him that he has "experience with God".

And experience produces "hope". The Christian's greatest hope is the salvation of his soul. The apostle Peter states that the end of your faith" is "the salvation of your souls" 1 Pet. 1:9. Since it is the end of faith,

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it can only be cherished in the heart by faith. Paul stated: "in hope we were saved. Now the hope that is seen is not hope; for what does anyone see how can he hope?" Rom. 8:24. The hope of being saved consists in the hope of what we do not see today. And faith is precisely that, "the conviction of facts that are not seen" Heb. 11: 1.

Therefore, the hope of salvation is maintained by faith. Therefore, the greater a person's faith, the greater their hope of salvation.

6- What is the ultimate goal of our faith? 1 Peter 1:9.

"reaching the end of your faith, the salvation of the soul." 1 Peter 1:9.

The apostle's words present us with a virtuous circle.

The more our faith is perfected through trials, the more our patience is developed, the firmer our hope of salvation becomes, and the more prepared we are for more difficult trials. In other words, the greater our experience with God, the greater our certainty that Christ will return and save us. The deliverances He has given us in the small trials strengthen our conviction that He will soon come to Earth and give us final deliverance from the corruption of sin for the glory of God's children. With each new successful experience of faith our conviction grows; and we can echo the words of the apostle Paul: "Who shall separate us from the love of Christ? Tribulation, or anguish, or persecution, or hunger, or nakedness, or danger, or the sword?... I am convinced that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord" Rom. 8:35-39.

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7- Can anything or anyone separate us from the love of God in Christ Jesus? Rom. 8:38-39.

“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!” Romans 8:38,39.

"And hope does not bring confusion, because the love of God has been shed abroad in our hearts through the Holy Spirit who has been given to us. For Christ, while we were still weak, died in due time for the ungodly. For only one will die for a righteous person; for perhaps someone will dare to die for a good person. But God proves His love toward us, in that while we were still sinners, Christ died for us. Much more soon now, having been justified by His blood, we will be saved from wrath by Him. For if we, being enemies, were reconciled to God by the death of His Son, much more, having been reconciled, we shall be saved by His life." Rom. 5:5-10.

8- What is the greatest proof of God's love for us? Rom. 5:8.

“But God demonstrates his love toward us in that while we were still sinners, Christ died for us.” Romans 5:8.

We have seen that the hope of salvation is maintained by faith. But faith, in turn, is generated in the heart when we contemplate God's love. This was especially manifest in the sacrifice of His Son to save us. "God so loved the world that He gave His only begotten Son to

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that whoever believes in Him should not perish, but have eternal life" John 3:16. By contemplating this love we receive the holy spirit, which fills us with faith. Paul told the Galatians that "Jesus Christ was revealed, crucified, among you", and as a result "you received the spirit". And he added that this is the "spirit of faith" (Gal. 3:1, 2; 5:5). To explain it in a simpler way: when we contemplate Christ's sacrifice on the cross and realize that it was out of love for us, to save us and give us eternal life, that He did it, we begin to believe that He really cares about us, and trust him. This is the awakening of faith. And when we consider that He made this tremendous sacrifice when we openly rejected Him, we realize that His love is much deeper than human. Men love their friends, "but God demonstrates His love toward us, in that while we were still sinners Christ died for us." As we become aware of the depth of His love for us, our admiration, our belief in Him, our trust and love for Him grow, thus our faith is strengthened and deepened.

By demonstrating His love for us, God, by His spirit, touches our minds and invites us to believe in Him. If we do not resist, by the same spirit He fills us with love towards Him. This is the experience described by Paul in the words: "the love of God is shed abroad in our hearts through the holy spirit given to us".

9- What certainty does this proof of love give us? Rom. 5:9-10.

"So much more now, being justified by his blood, we will be saved from wrath through him. For if we, being enemies, were reconciled to God by the death of his Son, much more, being reconciled, we will be saved by his life." Romans 5:9, 10.

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"Much more now, having been justified by His blood, we will be saved from wrath through Him. For if we, being enemies, were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved by His life ". After having our faith awakened and strengthened by the contemplation of God's love, we consider that, If He worked so hard for our salvation when we were still rebels against Him, to the point of giving the life of His Son to save us, now that He has already put us on the path of life, will do whatever is necessary to keep us on it until the end. Put another way, if He did so much to rescue us when we were rebellious and as far from Him as possible, now that He has brought us to the halfway point - we have been reconciled - will certainly do everything necessary to complete the work of saving us. As a fruit of this certainty, Paul declared, in another place: "being confident of this very thing, that He who began good things in you work will perfect it until the day of Jesus Christ" Phil. 1:6. As a consequence of this certainty, we hand over the care of our soul to God. He knows how to save her and is Almighty to carry out this work.

10- What certainty does this love give us? Fil. 1:6.

"Being confident of this, that He who began a good work in you will complete it until the day of Jesus Christ." Philippians 1:6.

"And not only this, but we also glory in God through our Lord Jesus Christ, through whom we have now reached reconciliation." Rom. 5:11.

Not only God, but Christ also worked and works to save us from eternal death. "God so loved the world that He gave His Son" (John 3:16); and the Son, in turn, "loved us and gave Himself for us" Eph. 5:2. "The love of God is in Christ Jesus" (Rom. 8:39). The Father grants us the holy spirit, the power that enables us to

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overcome, but he does so through Christ. The Son said He would send the "spirit of truth, which proceedeth from the Father" unto us (John 15:26). Therefore, we can and should boast, equally, in both the Father and the Son, for working our salvation. "For just as the Father raises the dead and gives them life, so the Son also gives life to those he wishes... so that everyone may honor the Son, just as they honor the Father.

11- Who actively participated in our salvation for our sake? Efé. 5:2.

"and walk in love, just as Christ also loved you and gave himself for us, an offering and sacrifice to God for a sweet-smelling aroma." Ephesians 5:2.

12- Through whom does God send the holy spirit that enables us to win? John 15:26.

"But when the Helper comes, whom I will send to you from the Father, that Spirit of truth, who proceeds from the Father, will testify about me." John 15:26.

Whoever does not honor the Son does not honor the Father who sent him" John 5:23. Therefore "to him who sits on the throne, and to the Lamb, be given thanksgiving, and honor, and glory, and power forever and ever." (Rev. 5:13). Amen!

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13- To whom do we owe honor, glory and worship? Apoc. 5:13.

"And hear unto every creature that is in heaven, and on earth, and under the earth, and that is in the sea, and to all things that are in them, say, To him that sitteth on the throne, and to the Lamb, be given works. of grace, and honor, and glory, and power forever and ever."
Revelation 5:13.

Appeal: Do you accept the covenant of peace and joy that God offers you?

Yes No ()

Golden Verse: "Wherefore, as through one man sin entered into the world, and death through sin, and so death spread to all men, therefore all have sinned." Romans 5:12.

"Therefore, as through one man sin entered the world, and death through sin, and so death spread to all men because they all sinned" Rom. 5:12.

Adam, the first man to live on this Earth, was created perfect. Being in this state, he received the commandment: "you shall not eat of the tree of the knowledge of good and evil" (Gen. 2:17). But he transgressed it; and God, on the same day visited him and asked: "did you eat from the tree from which I commanded you not to eat?" And he replied: "I ate" (Gen. 3:11, 12). Adam committed sin, which is the "transgression of the law" of God (1 John 3:4). Then, as a sinner, he fathered his children. The Bible reports that on the same day he sinned, he was cast out of the garden of Eden: "the Lord God said, Behold, the man is like one of us, knowing good and evil; pray, lest he spread your hand, and take also from the tree of life, and eat and live forever, the Lord God therefore cast him out of the garden of Eden" Gen. 3:22, 23. The next account she gives is the birth of her first son: "And Adam knew Eve his wife, and she conceived and bore Cain." Gen 4:1. Therefore, all descendants of Adam are children of sinners.

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1- How and when did sin enter man's experience? Gen. 2:17; 3:11-12.

"but of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you will surely die." Genesis 2:17. "And God said: Who showed you that you were naked? Have you eaten from the tree from which I commanded you not to eat? Then Adam said, The woman whom you gave me to be with me, she gave me from the tree, and I ate." Genesis 2:11-12.

2- Under what circumstances were Adam's children generated, before or after their parents' sin? Gen. 3:23-24; 4:1. *"The Lord God therefore cast him out of the garden of Eden, to work the land from which he was taken. And when he had cast out the man, he placed cherubim on the east of the garden of Eden, and a flaming sword to walk round about, to guard the way to the tree of life." Genesis 3:23,24. "And Adam knew Eve his wife, and she conceived, and bore Cain, and said, I have obtained a man from the LORD." Genesis 4:1.*

In his initial state Adam had, on his own, the strength to resist temptation. God created him with a perfect nature, therefore inclined towards holiness and obedience. But after falling for the first time, he no longer had the power in himself to overcome temptation. The first sin was like the beginning of addiction. Because of him his nature changed and he became a slave to his passions. And this was the nature that, through genetic inheritance, handed down to all its descendants. Speaking about it, Paul says: "I am carnal, sold under sin... those who are according to the flesh set their minds on the things of the flesh... the carnal mind is enmity against God, for it is not subject to the law of God, nor, verily, can it be" Rom. 7:14; 8:5, 7. As all human beings are descendants of Adam and Eve, they were all born with this inclination. And, being guided by it, all

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they sinned and brought upon themselves the condemnation of death “for the wages of sin is death” (Rom. 6:23). Paul declared this truth, elsewhere, through the expression: “in Adam all die” 1 Cor. 15:22.

3- What became the nature of human beings after sin? Rom. 7:14; 8:5-8.

“For we know that the law is spiritual, but I am carnal, sold under sin.” Romans 7:14. “For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit set their minds on the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace. For the carnal mind is enmity against God, for it is not subject to the law of God, nor indeed can it be. Therefore those who are in the flesh cannot please God.” Romans 8:5-8.

At this point, it is important to emphasize that the Bible clearly states that the reason men died is because “all sinned”. Sin is an act of disobedience to God, not a nature of man. As Paul explains, “the carnal mind is enmity against God, for it is not subject to the law of God” Rom. 8:7. But it in itself is not sin. “Sin is the transgression of the law” 1 John 3:4. By nature, we are inclined to commit transgressions, but this does not make our nature, in itself, a sin. Therefore, according to the Bible there is no such thing as “original sin”. Every sin is and will always be an act of disobedience to the ten commandments, whether committed internally, in thought, in the recesses of the mind, or externalized in visible actions. What kills us is not our nature, but the acts we commit guided by it. We will be judged “by our works” (Apoc 20:12), not by our nature. When Jesus resurrects men, at the appointed time “those who have done good will come out to the resurrection of life, and those who have done evil to the resurrection of damnation” John 5:29. Death is the wages of sin, not of nature sinful. For this reason, Jesus came to rescue us from disobedience to lead us to obey. He did not come to rescue us from our nature. Rather, He Himself lived in it. He lived as a man “in the likeness of sinful flesh” Rom. 8: 3.

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4- What is the inclination of the flesh? Rom. 8:7.

"For the carnal mind is enmity against God, for it is not subject to the law of God, nor indeed can it be." Romans 8:7.

"For until the law sin was in the world, but sin is not imputed, there being no law. Yet death reigned from Adam to Moses, even over those who had no sin in the likeness of Adam's transgression, which is the figure of Him who was to come" Rom. 5:13, 14. "until the law". This expression refers

to the event of the giving of the law of the Ten Commandments to Moses, on Mount Sinai. About 2500 years have passed since the Adam's first sin until this moment. During this entire period, men did not have the law of God recorded in written form. But this does not mean that they did not know it. The Lord said that Abraham, Moses' ancestor, "obeyed My voice, and kept My commandment, My precepts, My statutes, and My laws."

Gen. 26:5. Knowledge of God's commandments was preserved and transmitted orally.

5- How was God's will known before the Ten Commandments were given to Moses? Gen. 26:5. *"because Abraham obeyed my voice*

and kept my charge, my commandments, my statutes and my laws." Genesis 26:5.

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6- What did God say to Abraham? Gen 12:2-3.

"And I will make you a great nation, and I will bless you, and I will make your name great, and you will be a blessing. And I will bless those who bless you, and I will curse those who curse you; and in you all the families of the earth will be blessed." Genesis 12:2-3.

The apostle goes on to argue that "sin is not imputed, there being no law". Since the commandments were taught by oral tradition, they could only be learned by people who had access to those who knew them. The Bible teaches that, before the flood, men like Seth and Noah were specially called by God to receive and transmit the knowledge of His will to men (Gen 4:26; 6:13-18). After the flood, Abraham received the same task of transmitting it to his descendants, so that they, in turn, could distribute it to the other inhabitants of the Earth. Thus the words would be fulfilled: "you will be a blessing... in you all the families of the earth will be blessed" Gen. 12:2, 3.

Therefore, at that time, knowledge of God's commandments would be restricted to the circle of influence of Abraham and his descendants.

As for the other inhabitants of the Earth, although they were all imbued with an intuition of what was right and wrong, through the touch of the spirit of Christ on their consciences, they were without access to formal knowledge of the will of God. Therefore, they could not be considered as guilty as Adam. The latter had full knowledge when he performed the act, as he had been instructed by God Himself regarding His will. Not so with them. "they had not sinned in the likeness of Adam's transgression ". However, they still could not be considered entirely innocent, as God gave them a notion of their errors, "testifying together with their conscience, and their thoughts, either accusing them, or defending them" (Rom. 2:15). Therefore, justly, death came to them as the result of their transgressions. In the words of Romans: "death reigned from Adam to Moses, even over those who had no

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sin in the likeness of Adam's transgression."

7- How were the other descendants of Adam convinced of their sins?

Rom. 2:14-15.

"For when the Gentiles, who do not have the law, naturally do the things which are the law, even though they do not have the law, they are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness and their thoughts, whether accusing them or defending them" Romans 2:14, 15.

"who is the figure of him who was to come." The one who was to come is Christ, whom God promised to send to Earth as the Savior of the world. At this point Paul presents Adam as a representative of Christ, a figure, preparing the reader to understand the argument you are about to introduce.

8- Of whom, does the Bible say, is Abraham a figure? Rom. 5:14-15.

"Nevertheless death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression, who is the type of Him who was to come. But the free gift is not like the offense; for if by the offense of one many died, much more the grace of God and the gift of grace, which is from one man, Jesus Christ, abounded to many" Romans 5:14-15.

"But the free gift is not like the offense. For if many died by the offense of one, much more the grace of God, and the gift of grace, which is from one man, Jesus Christ, abounded to many" Rom 5:15 .

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9- What is the inheritance we received from Adam? Rom. 5:12.

"Therefore, just as sin entered the world through one man, and death through sin, and so death spread to all men, because all sinned" Romans 5:12.

The apostle makes a comparison, by contrast, between Adam and Christ. It will highlight the benefit that Christ gave to all humanity in contrast to the evils that Adam, through his sin, handed over to him as a legacy. In greater proportion to the evils that humanity inherited through Adam's sin are the blessings that it also received, through the mercy and love of the Father and the Son. "By the offense of one man", Adam, "many died", that is, all his descendants inherited a sinful nature. Overcome by her, they committed sins and died. But God laid upon Jesus "the iniquity" that is, the sins "of us all" (Isa. 53:6). Christ died for all (2 Cor. 5:14). His life was given by the Father as a gift, a gift to all humanity. The "wages of sin is death" (Rom.

6:23). This Christ paid for everyone, so that no one needs to pay for themselves. This is the grace of God given to everyone. By one man misfortune came to all; but by one man also - our Lord Jesus Christ, grace came to all.

10- What inheritance do we receive in and from Christ Jesus? 2 Cor. 5:14,17; Isa. 53:4-5.

"For the love of Christ constrains us, judging us thus: that if one died for all, therefore all died. Therefore, if anyone is in Christ, he is a new creation: old things have passed away; behold, all things have become new" 2 Corinthians 5:14,17.
"Surely he hath borne our infirmities, and borne our sorrows: and we esteem him stricken, smitten of God, and oppressed. But he was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed" Isaiah 53:4-5.

The truth explained in the previous paragraph is extracted from the verse of Romans based on the analysis of the expressions used. Paul states that God's grace "abounded to many." Note that the Bible uses the term

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both to refer to sinners and to beneficiaries of God's grace. It says: "many died..." and after that grace "abounded upon many". From what we understand that, in both cases, it refers to the same group. But in the previous verse (14), Paul states that all have sinned. Therefore, the expression "many died" in verse 15 refers to all men. Therefore, the "many" beneficiaries of God's grace are all men. All who have lived, live and will live on Earth. The grace of God has abounded upon us and upon all men, in all generations, through the sacrifice of Christ that provides them with forgiveness.

Thus, Christ's "free gift" is not like Adam's offense in that the offense brought death, whereas he brought eternal life. "Just as in Adam all die, so in Christ all will be made alive" 1 Cor. 15:22.

"a lot more". This expression shows that God will restore sinful humanity to a condition superior to that in which it was before the fall. The verse says: "For if by one man's offense many died, much more did the grace of God... abound upon many". The Bible presents an objective lesson of this principle in the story of Job. From a prosperous man, a respected and happy family man, he was converted by Satan into a childless, poor, disrespected, blasphemed and sad man. However, at the end of his test "the Lord blessed Job's last estate more than his first", and he received twice as much as he had (Job 42:12). Adam, when created, lived in the garden of Eden. The redeemed will inherit the magnificent New Jerusalem, a city made entirely of pure gold, with twelve gates of gigantic pearls, containing in each of its foundations precious stones of fabulous dimensions (Rev. 21:18, 19-21). The first parents had the Earth as their home, while God lived in heaven. However, on the restored Earth, the redeemed will live in the immediate presence of God and Christ. "God will dwell with them", within the city; and "in it will be the throne of God and of the Lamb" (Apoc. 21: 3; 22:3). These two examples are but small glimpses of future glory, which will far exceed the first. Paul contemplated her in vision, but he was not allowed to present everything he knew in detail to us: "I know a man in Christ who for fourteen years (whether in the body I do not know, whether outside the body I do not know; God knows) was caught up to the third heaven. And I know that this

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man (whether in the body or out of the body, I do not know; God knows) was caught up into paradise; and he heard ineffable words, which it is not lawful for man to speak." 2 Cor. 12:2-4. In His providence, God determined that today we contemplate by faith, through what was revealed to us, the promised inheritance. And from this revelation He expects us to trust that He "is able to do exceeding abundantly above all that we ask or think," and also that "eye has not seen, ear has not heard, and has not entered into the heavens." heart of man, are what God has prepared for those who love Him" (Eph. 3:20; 1 Cor. 2:9).

11- How will the condition of many who accepted Christ and were partakers of His grace be restored?

Lar:

a) From Adam (Gen. 2:8) – *"And the Lord God planted a garden in Eden,*

from the east, and there he placed the man whom he had formed" Genesis 2:8.

b) Of the redeemed (Apoc. 21:10-23; 22:2-3) – *"And he carried me in the spirit to a great and high mountain and showed me the great city, the holy Jerusalem, which came down from God from the sky. And he had the glory of God. Its light was like a most precious stone, like a jasper stone, like a shining crystal. And there was a great and high wall with twelve gates, and in the gates twelve angels, and names written upon them, which were the names of the twelve tribes of Israel. On the east side it had three gates; on the north side it had three gates; on the south side it had three gates; on the west side it had three gates. And the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. And he that spoke with me had a golden reed to measure the city, and its gates, and its wall. And the city was situated in a square, and its length was as great as its breadth. And he measured the city with the reed twelve thousand furlongs: and its length, breadth, and height were equal. And he measured its wall, one hundred and forty-four cubits, according to the measure of a man, which is the measure of a man. And the factory of its wall was of jasper, and the city of pure gold, like pure glass. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. And the twelve gates were twelve pearls: every one of the gates was a pearl: and the street of the city was of pure gold, as clear glass. And I saw no temple in it, because its*

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temple is the Lord, God Almighty, and the Lamb. And the city does not need the sun or the moon to shine in it, because the glory of God has given it light, and the Lamb is its lamp" Revelation 21:10-23. "In the middle of its square and on either side of the river, there was the tree of life, which bears twelve fruits, yielding its fruit from month to month, and the leaves of the tree are for the health of the nations. And there will no longer be a curse against anyone; and there will be the throne of God and of the Lamb, and his servants will serve him" Revelation 22:2-3.

Presence of God:

a) In Eden (Gen. 3:8) – *"And they heard the voice of the Lord God, walking in the garden in the cool of the day" Genesis 3:8.*

b) With the redeemed (Rev. 21:3) – *"And I heard a great voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and the same God will be with them and will be their God" Revelation 21:3.*

The expression: "much more" also contains a spiritual blessing for the present time. Adam was made in the image of God. However, he had an undeveloped character, which would be formed from acquired habits. Through his sin he deformed the image morality of God itself.

However, by His grace, through Christ, God will bring His people - His church - to moral perfection: "Christ loved the church, and gave Himself for her, to sanctify her, purifying her with the washing of water, by the word, to present it to Himself a glorious church, without spot or wrinkle or any such thing, but holy and blameless" Ephesians 5:25-27. John beheld the church of the last days, and heard the declaration to his respect: "they follow the Lamb wherever he goes... no deceit was found in their mouth; for they are blameless before the throne of God" Apoc. 14:4, 5. For this experience to become a reality, the power given to us by God's grace to keep us from sin must be greater than the opposing forces combined: our tendencies, the strength of addiction, the pressure of society and the power of demons. And so it is, as Paul explains in the next verses.

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12- What will the church of Christ be like? Efé. 5:27; Apoc. 14:4-5. "to present it to himself as a glorious church, not having spot or wrinkle or any such thing, but holy and blameless" Ephesians 5:27. "These are they who are not defiled with women, because they are virgins. These are the ones who follow the Lamb wherever he goes. These are they who were bought from among men as firstfruits for God and for the Lamb. And no deceit was found in their mouths: for they are blameless before the throne of God" Revelation 14:4-5.

Appeal: Is it your desire to live on the restored earth, the renewed Eden, in the presence of God?

Yes No ()

Golden Verse: "For if by the offense of one man death reigned through him, much more will those who receive abundance of grace and the gift of righteousness reign in life through one, Jesus Christ. For just as by one offense judgment came upon all men to condemnation, so also by one act of righteousness grace came upon all men to justification of life." Romans 5:17,18.

"And the gift was not the same as the offense, by one who sinned. For the judgment came from one offense, indeed, for condemnation, but the free gift came from many offenses, for justification. For if by the offense of one man death reigned through him, much more will those who receive the abundance of grace and the gift of righteousness reign in life through one, Jesus Christ. For just as by one offense judgment came upon all men to condemnation, so also by one act of righteousness grace came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" Rom. 5:16, 19.

Adam had his first son after sinning. Thus he bequeathed his sinful nature to him. Since then, all descendants have received the same nature and, following their inclination, have sinned. In this way, the number of sins committed by men quickly multiplied, as more children were born and generated others. Making a comparison to illustrate the spread of sin through Adam's act, we can say that he "went to the top of the mountain, and opened a pillow of feathers; and they then scattered down the mountain, casting a curse where they rested. And Christ collected all the penalties again, removing the curse from all the places where they fell." , in the words of the verse: "judgment came from one offense... to condemnation". But the sacrifice of Christ paid for the sins of all

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world. Thus "the free gift" of God "came from many offenses unto justification." All sins, the "feathers of the mountain", were collected and placed on Christ on the cross of Calvary. "God was in Christ reconciling the world to Himself, not imputing their sins to them" 2 Cor. 5:19. Thus, no one needs to carry the blame for their errors on their conscience. We were born into a world of sin and were overcome by our nature, so that we sin. However, we must still remember that Christ died for us and paid for our sins so that we would be justified. "He who believes in Him is not condemned" John 3:18. Let us yield ourselves to Him by faith and we will be saved.

1- Why did God send Jesus to this world? John 3:17.

"For God sent his Son into the world, not that he should condemn the world, but that the world might be saved through him." John 3:17.

From the above it is also understood that there is no class of people who are excluded from the grace of God. All have been purchased by the blood of Christ and are equally elected to salvation in Christ Jesus. "God sent His Son into the world, not to condemn the world, but that the world might be saved through Him" John 3:17. Christ is "the Savior of the world" John 4:42. Therefore, the gospel of Christ must be proclaimed to all who dwell on the Earth, to "every nation, tribe, tongue, and people" Rev. 14:6.

2- How are we saved and believe? John 4:41-42.

"And many more believed in him because of his word. And they said to the woman: It is no longer because of what you said that we believe, because we ourselves have heard him and know that this is truly the Christ, the Savior of the world." John 4:41,42.

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In the next verse (17), Paul continues developing the argument that Christ collected from the Earth all the curse that Adam's sin caused on humanity, adding the concept that redemption takes us to an even more glorious state than the original: "For if by the offense of one man death reigned through him, much more will those who receive abundance of grace and the gift of righteousness reign in life through one, Jesus Christ." As we have already explained this concept in previous paragraphs, we move on to the next verse:

"For just as by one offense judgment came upon all men to condemnation, even so by one act of righteousness grace came upon all men to justification of life." Here Paul directs the eyes of the readers' faith to the Christ's sacrifice on the cross. Christ did many good works while He was on Earth; but it was especially through His last one that we received salvation. The last "act of righteousness" in His life was to give it up for us, taking our sins upon Himself. Said: "it is finished" John 19:30. The sentence of the law has been paid and the men can go free. A life of struggle and perfect victory over sin was completed and accepted as a substitute for the life of sin of all men by the heavenly Father. Thus, every person who believes in Christ can declare, today: "my soul will rejoice in my God; because he has clothed me with the garments of salvation, he has covered me with the robe of righteousness" Isa. 61:10. The perfect life of Christ is the mantle of righteousness that covers us, and by faith in Him we are seen by God as if we had never sinned.

3- Given what Christ did for us, what can we declare? Isa. 61:10.

"I will greatly rejoice in the Lord, my soul rejoices in my God, because he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, like a bridegroom adorning himself with finery, like a bride adorning herself with your jewelry." Isaiah 61:10.

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Furthermore, through our faith Christ grants us the holy spirit He received from the Father. In this way, He imparts His own spiritual life to us as the power to overcome sin and obey the Ten Commandments. Therefore the forgiveness, or justification, granted to us is not limited to God's work replacing our past. Rather, it also encompasses changing our hearts, working in us "both to will and to do according to His good pleasure" Phil. 2:13.

4- In addition to the forgiveness of past sins, what else does God do for us? Fil. 3:13. *"For it is God who works in you both to will and to act according to his good pleasure."* Philipians 2:13.

Thus, "as through the disobedience of one man" - Adam - "many were made sinners, so through the obedience of one" - Christ - "many will be made righteous". Just as, as a result of Adam's act, many men became sinners, through the offering of Christ on the cross, many - all who believe in Christ - will become obedient to the ten commandments. And it will be in this way that God will fulfill the promise of His covenant in the lives of those who believe: "I will put My laws in their hearts, and I will write them in their minds... and I will remember their sins no more" Heb. 10:16, 17.

5- What did God promise those who believed in Jesus? Jer. 31:31-33.

"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out. from the land of Egypt, because they have broken my covenant, even though I have married them, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them and write it on their hearts; and I will be their God, and they will be my people." Jeremiah 31:31-33.

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"But the law came so that trespass might abound; but where sin abounded, grace abounded all the more; so that just as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Sir." Rom. 5:20, 21.

We saw previously that, until the event of the delivery of the law to Moses, on Sinai, there was no record of God's ten commandments and the knowledge of His will was restricted to the radius of influence of those who chose to walk with Him and received instructions from Him. The giving of the ten commandments changed this situation. They were recorded in the pages of the written books of Moses - Exodus and Deuteronomy (see Ex. 20:3-17 and Deut. 5:6-21). Since then, they have gradually become known, firstly through the teaching of the law carried out by the priests and Levites within the limits of Israel (see Mal. 2:7) and, later, by the people of Israel themselves, to the nations with which they had contact, to which they migrated or were taken captive. As formal knowledge of the law reached men, they could no longer plead ignorance.

By them his disobedience was emphasized and was clearly exposed. This is the meaning of the expression "but the law came so that the offense might abound". The term "abound" used here does not mean that the act of sin becomes greater through knowledge of the law. Whoever stole one telephone does not become guilty of stealing two by discovering the commandment. But through his knowledge his conscience is quickened and he realizes your guilt more clearly .

6- How did God's law become known? Mal. 2:7.

"For the lips of the priest shall keep knowledge, and from his mouth they shall seek the law, for he is the angel of the Lord of hosts." Malachi 2:7.

In the same sense, but in the opposite direction, is man's experience of God's grace. If, on the one hand, knowledge of the law exposes the terrible evil of the sins committed, the contemplation of Christ giving His life and taking them upon Himself shows a love

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superior, which all the malignancy of sin could not overcome. In His heart Christ absorbed all the offenses of men and yet delivered abundant love and forgiveness to all offenders. It can be said that from the wounded Rock a source of abundant water of salvation sprang up for all of us. Thus, "where sin abounded, grace abounded all the more". "the love of God is in Christ Jesus", and "the kindness of God" leads us to repentance (Rom. 8:39; 2:4).

7- What does Christ's sacrifice show us? Rom. 8:39.

"Neither height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:39.

Let us reflect a little more on this fact: "where sin abounded, grace abounded all the more". Sin abounded in the sense that it multiplied throughout the Earth, spreading evil everywhere. Then Christ took all sins, and their evil, and took them upon Himself on the cross. It was to be expected that He would react to all the evil He received, with threats of revenge, in the same way as all other men. But, on the contrary, He "did not open His mouth; as a Lamb was led to the slaughter, and as a sheep before its shearers is silent, so He did not open His mouth" Isa. 53:7. Rather, He prayed: " Father, forgive them, because they do not know what they are doing" Luc. 23:34. The extent and malignancy of sin caused astonishment and admiration to many. But Christ's love, so deep that it did not change in the slightest in the face of so much evil that He received, but rather led Him to intercede for the offenders, caused infinitely greater admiration. The winner is always more admired than the loser. He is always remembered, while the loser is forgotten. Sin will soon cease to exist; but "at the name of Jesus every knee will bow, in heaven and on earth and under the earth" Phil. 2:10. Where sin abounded, or was emphasized, grace

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manifested in the love of Christ, which overcame him, surpassed him. It became infinitely more emphasized. She was seen as the great conqueror of sin, in a total victory - broad, complete, magnificent, to the point that Christ emerged completely immaculate from all the evil that surrounded Him.

8- What does Christ's attitude do to us? 2 Cor. 5:14-15.

"For the love of Christ constrains us, judging us thus: that if one died for all, therefore all died. And he died for all, so that those who live should no longer live for themselves, but for him who died for them and rose again." 2 Corinthians 5:14-15.

When we contemplate this magnificent and powerful grace, the desire to live a new life awakens in us and absorbs our interests. New spiritual life springs up in our hearts. New thoughts, new motivations. Believing in Christ, we pray for strength to overcome temptations, and we gradually overcome them. We then discover, in our lives, what Paul mentioned at the end of the verse: "just as sin reigned in death, so grace would reign through righteousness". Just as before being with Christ "we walked in the desires of our flesh, doing the desires of the flesh and of the mind", being, in the eyes of God, "dead in trespasses and sins" (Eph. 2:3, 1), now we walk "in newness of life" Rom. 6:4. "So if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" 2 Cor. 5:17. It can be said that we are new people, or, in biblical language, that we have been clothed with the "new man, which according to God is created in true righteousness and holiness" Eph. 4:24.

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9- What is the change that takes place in our lives after hearing what Christ did and is doing for us? Efé. 2:1,3. 2 Cor 5:17.

“And he quickened you, even though you were dead in trespasses and sins, among whom we all once lived in the desires of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, just as others also .” Ephesians 2:1,3. “So then, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” 2 Corinthians 5:17.

Our new life is created and maintained by the power of God as we behold His grace manifested in the love and sacrifice of Christ.

“When the kindness and love of God our Savior toward men appeared, not by works of righteousness which we had done, but according to His mercy, He saved us by the washing of regeneration and renewing of the holy spirit, which He poured out abundantly upon us by Jesus Christ our Savior; that, being justified by His grace, we might be made heirs according to the hope of eternal life” Titus 3:3-7. Contemplating His love expressed in Christ’s sacrifice, we commit the care of our soul to Him. Then, the grace of God reigns in our lives, through the righteousness of Christ, for obedience to His commandments and, ultimately, eternal life.

10- How will we be clothed with Christ? Efé. 4:22-24. *“that ye put*

off the old man, which is corrupted by the deceitful lusts, concerning the past conversation, and be renewed in the spirit of your senses, and put on the new man, which according to God is created in true righteousness and holiness ” Ephesians 4:22-24.

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"What shall we say then? Shall we continue in sin, that grace may abound? Not at all. How shall we who are dead to sin still live in it? Or do you not know that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore we were buried with Him by baptism into death, so that just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. Rom. 6:1-4

We saw, in chapter 5, that, in proportion as sin expanded, or "abounded", and caused astonishment, the grace of God and Christ overcame and overcame it, arousing even greater admiration. Following this reasoning, Paul presents a question whose answer is implicit: "shall we continue in sin, that grace may abound?" In other words, since, insofar as sin was greater, the grace that redeemed it proved stronger and more glorious, let us contribute to the increase in sin, practicing it ourselves, so that the grace of forgiveness may be revealed. even more glorious? No, because it was not manifested with the purpose of being exalted. She was there to eliminate sin. "you know that He appeared to take away our sins" 1 John 3:5. We bring an example that illustrates the point. Consider a situation in which many people are walking in a park located in the center of the city, in the middle of which a river runs strong current. Suddenly, a child falls into the river and begins to be quickly swept away by the waters. The crowd runs to the river bank, when they see that the father ran along the bank, threw himself into the rushing waters, swam to the child, collected her and brought her to shore, saving her life. Then the crowd watching the scene, moved by the father's love and bravery in promptly risking his life to save the child, applauded, amidst laughter and tears. In this story, the father threw himself into the river with the sole purpose of saving his son. She didn't even think about "showing off her courage." But her action ended up demonstrating her nobility of character, which was contemplated and recognized by everyone.

The same happened with God. The sacrifice of the cross was not designed for the primary purpose of showing His goodness. If so, this would be a selfish motivation. But God is love; and love "does not seek

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your interests" 1 Cor. 13:5. In the plan of salvation, God acted as a Father, in the sole interest of saving His human children. But when he did so, it became clear that "he so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world... so that the world would be saved through Him" John 3:16, 17. This action of the Father and the Son exposed His love and grace to everyone in a way that could not be hidden.

As a consequence, we are attracted to the love of both. About this, God said to Jeremiah: "I have loved you with an everlasting love, therefore with kindness I have drawn you" Jer. 31:3. And Christ said: "And I, when I am lifted up from the earth, will draw all people to Me" John 12: 32.

11- What does Christ's sacrifice demonstrate about his character and that of His Father? John 3:16-17.

"For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life. For God sent his Son into the world, not to condemn the world, but that the world might be saved through him" John 3:16-17.

Therefore, at the time of the sacrifice of the cross, God's interest was focused on us, not on Himself. He sought our benefit - not the improvement of His reputation. But He knew that He would eventually make Himself known to all His creatures by His act of sacrifice to save man. And this knowledge would show the justice of His government and would result in greater loyalty from everyone, resulting in its full and perpetual stability throughout the universe. Therefore, when he announced the coming of Christ to Isaiah, he declared: "the government is on His shoulders" Isa. 9:6. Christ, acting to save man, would justify God's government.

Having made these considerations, let us return to our reflection on Romans 6. Since God's objective with the sacrifice of the cross was to eliminate sin, the result of appreciating His offering will not be that we continue

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sinning. On the contrary - by the grace of God we are led to stop sinning. The contemplation of Christ's selfless love and perfect submission to the Father's commandments leads us to a situation equivalent to death for the old life. Faced with the sublimity of the knowledge of Christ, the world and sin lose their attractiveness. We don't want them anymore. Rather, we desire to follow our Savior. And it is for this reason that we are baptized, following in His footsteps. At the beginning of His ministry Jesus was baptized (Matt. 3:16). He did not need to, but He did it "to fulfill all righteousness" (Matt. 3:15). And he added later: "For I have given you an example, so that, as I have done to you, you should do the same" John 13:15.

12- What happens when we are baptized? What does that mean? Rom. 6:3-4.

"Or do you not know that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life." Romans 6:3-4.

Paul explains the meaning of baptism in the words: "Or do you not know that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore we were buried with Him through baptism into death; so that just as Christ was raised from the dead, by the glory of the Father, so let us also walk in newness of life." Christ died bearing the sins of the world. "He who knew no sin" God "made him to be sin for us" 2 Cor. 5:21. sin, and "will appear a second time, without sin, to those who wait for Him for salvation" Heb. 9:28. This is also the case with us. When we are baptized, we bear witness that in our hearts sin and its attractiveness have died. In the likeness of Christ we are buried, not in the tomb as He was, but in water, as baptism is a symbol that we live His experience. And just as Christ was buried in the "lowest parts of the earth" Eph. 4:9, we are immersed, full body, in water when we are baptized. And we rise up out of the water like a

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resurrection of Christ, without sin.

13- What does baptism represent? Rom. 6:4; 1 Pet. 3:21.

“So then we were buried with him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.” Romans 6:4. “which also, as a true figure, now saves you, baptism, not from the putting off of the filth of the flesh, but from the drawing of a good conscience toward God, through the resurrection of Jesus Christ;” 1 Peter 3:21.

Christ was resurrected by the glory of the Father. And we, when raised from the waters of baptism, come to know the divine power acting in our lives, which is “the virtue of His resurrection” Phil. 3:10. This is the power of the holy spirit, given by Christ to believers. In this regard it is written: “repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins; and you will receive the gift of the Holy Spirit” Acts 2:38. The same power that God exercised to raise Christ from the dead is used to raise us from the former life, from death in trespasses and sins, to the new, spiritual life, in obedience to the ten commandments. For “His commandment is eternal life” John 12:50.

14- Why are we baptized? Acts 2:38.

“And Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2:38.

Appeal: Do you want to follow Christ's example and die to sin, rising to a life of obedience to all of God's Ten Commandments through baptism?

Yes No ()

Golden Verse: "For if we have been planted together with him in the likeness of his death, we will also be planted together in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that we might no longer serve sin. For he who is dead is justified from sin." Romans 6:5-7.

"For if we have been planted together with Him in the likeness of His death, we will also be planted together in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer serve to sin: for he that is dead is justified from sin" Rom. 6:5-7.

Jesus tells us: "Follow Me". Matt. 8:22. His experience was: He died with sins (taking them upon Himself) and rose again without sin. Peter stated that He "bore our sins in His body on the tree" of the cross (1 Pet. 2:24). Thus, it can be said that He died identified as the worst of sinners. This had already been represented in the time of Moses, when God ordered him to hang a bronze serpent on the tree. It was commonly used in the Bible as a symbol of Satan, the originator of sin. But at that moment he represented Christ, the bearer of the sins that Satan led men to commit. Jesus confirmed the meaning of the symbol in the words: "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" John 3:14.

1- How did Jesus identify with the sinner? 1 Peter 2:24. *"He himself bore our sins in his body on the tree, so that we, having died to sins, might live to righteousness; and by his wounds you were healed."* 1 Peter 2:24.

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2- Which ceremony performed by Moses contained this teaching? Numbers 21:9; John 3:14.

“So Moses made a metal serpent and fixed it on a pole. When someone was bitten by a snake, he looked at the metal serpent and was cured.” Numbers 21:9. “And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up” John 3:14.

In the likeness of Christ we are baptized. We were full of sins (Col. 2:13), so we were symbolically dead to them and buried - which is represented by being submerged in water at baptism. Paul declares this by the words: “our old self was crucified with Him.”

3- How do we identify with Jesus in the baptism ceremony? Rom. 6:5-6.

“For if we have been planted together in the likeness of His death, we will also be planted together in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away with, so that we might not let us serve sin more . For he who is dead is justified from sin.” Romans 6:5-6.

The condemnation of sin is death (Rom. 6:23). If we submit to water baptism with true faith in Christ as our Savior, through this rite we appropriate His death on our behalf. Our debt is paid in heaven. Our condemnation, He took it for us, and we went free. But we experience this experience only when we make the decision to abandon our way of sin - the old life.

It's not about whether we don't see ourselves as having the strength to overcome the temptations that will certainly befall us, but rather our decision. This only we can take. A profession of faith unaccompanied by the decision to

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changing our lives is not worth it to us. We need to be planted with Christ in the likeness of His death. He died definitively for the sins he bore, and rose again to never bear them again. And if we "were planted together with Him in the likeness of His death, we will also be planted together in the likeness of His resurrection." Jesus' death is ours, it replaced ours, and we are no longer indebted to the law. "He who is dead is justified from sin."

An expression used by Paul in these verses, which is usually more difficult to understand, is "the body of sin be done away with". Let's consider it now. The apostle is dealing with baptism. Then he states that, through him, "the body of sin" will be "undone". Undone means destroyed, dismantled. Now, when a person is baptized, their physical body is not dismantled or destroyed. From what we understand that the expression has a symbolic sense, not literal. We can understand it when we consider the previous situation of the candidate for baptism. He was a sinner; committing sins was a habit in his life. And habits form character. Hence we understand that he had been forming, during his previous life, a sinful character. Paul calls this character the "body of sin". It was being built, growing, until the moment of his surrender to Christ. Then, a change occurred. Bad habits are broken by the power of the Savior, and a new life begins. New habits of obedience are formed. Character is formed and molded by the habits cultivated. Thus, during the new Christian life, after baptism, that previously formed model of character gradually falls apart. In Paul's words, the "body of sin is destroyed." Through the new good habits built, the character becomes similar to that of Christ.

The other symbolism - this extremely significant one - addressed by Paul in the verses of Romans, above, is that the rising of the waters of baptism represents the experience of resurrection. Only God can resurrect the dead. He exercised His power by raising up Christ. He who is baptized with faith in the Lord Jesus receives the conviction that God will raise him up to a new life of obedience: "For if we have been planted together with Him in the likeness of His death, we will also be in the likeness of His resurrection." Thus, he will no longer serve sin. As long as he continues to believe in Christ he will be free from it. Paul continues presenting this

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experience in the next verses.

4- What does rising from the water represent? Rom. 6:6.

"Knowing this, that our old self was crucified with Him, that the body of sin might be destroyed, that we should no longer serve sin." Romans 6:6.

"Now if we have died with Christ, we believe that we will also live with Him; knowing that, since Christ was raised from the dead, He dies no more; death no longer has dominion over Him. For as for having died, at once He died to sin, but as to life, he lives to God" Rom. 6:8-10.

The words above describe the magnitude of God's power that works in the believer's life. After being resurrected, Jesus was never again under the control of death. He was totally, and forever, free from sin. This is also the life of the believer. God works in her with such power that he makes her completely free from disobedience. Put another way, God makes her perfectly obedient to every known duty, to every light she has received from the commandments. And in proportion as the knowledge of His law is increased, He makes it more obedient. Victory once and for all over sin - this is the believer's experience. But to maintain it, there are conditions. These are presented in the following verses.

5- What is the certainty that guarantees us the power of God? Rom. 6:8-10.

"Therefore if we have died with Christ, we believe that we will also live with him; knowing that, since Christ was raised from the dead, he dies no more; death no longer has dominion over him. For as to his death, he died to sin at once; but as to his life, he lives to God." Romans 6:8-10.

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"In the same way, you also consider yourselves to be dead to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, so that you obey it in its lusts; neither do you present your members to sin as instruments of iniquity, but present yourselves to God as living from the dead, and your members to God as instruments of righteousness: for sin shall not have dominion over you, for you are not under the law, but under grace. Why? Shall we sin because we are not under the law, but under grace? Not at all. Know ye not that to whom ye present yourselves servants to obey, ye are servants of him whom ye obey, either of sin unto death, or of obedience unto righteousness? But thanks be to God, that, having been the servants of sin, ye obeyed from the heart the form of doctrine to which ye were delivered" Rom. 6:11-17.

6- How can this experience be real and progressive in us? Rom. 6:12-13.

"Therefore let not sin reign in your mortal bodies, that you may obey it in its lusts; neither present your members to sin as instruments of iniquity; but present yourselves to God as those alive from the dead, and your members to God, as instruments of justice." Romans 6:12-13.

7- What will be the result of this continuous experience? Rom. 6:14.

"For sin shall not have dominion over you, for you are not under the law, but under grace." Romans 6:14.

In this excerpt Paul presents some actions that are key in the Christian life: "consider", "present", "obey from the heart". They are all related to our personal choice. It is up to us to decide "to consider that we are no longer practicing the sins we used to commit"; "to present ourselves to God, in prayer, asking for guidance as to what His will is and the power to execute it" and

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“obey His Word from the heart”, that is, receive it sincerely; and submit our will to it. The apostle reports the result of this procedure, giving us the certainty that our prayers will be heard: “sin will not have dominion over you”. It is a promise of complete liberation, conditioned on our choice. Whoever wants will receive the power of the spirit given by Christ and will be free.

Noteworthy is the expression: “sin will not have dominion over you, for you are not under the law, but under grace”. It ensures that the experience of those who have received God's grace in His life is victory over sin, that is, obedience to the ten commandments. If someone calls himself a Christian but does not live this experience, he is deceiving himself and his hope for heaven is vain. The apostle John stated this clearly: “And by this we know that we know Him: if keep His commandments. He who says, I know Him, and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, the love of God is truly perfected in him; hereby we know that we are in Him. He who says he abides in Him must also walk as He walked” 1 John 2:3-6. The theory that the grace of God exempts man from keeping the law, so widely circulated in the professed Christian world, is as far from the truth as heaven is from earth. “Little children, let no one deceive you. He who does righteousness is righteous, just as he is righteous. He who commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God manifested himself: to undo the works of the devil . Whoever is born of God does not commit sin, because his seed remains in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whoever does not do righteousness, and he does not love his brother, he is not of God.”

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8- What assures us that we have really known God? 1 John 2:3-6.

“And by this we know that we know him, if we keep his commandments. He who says, I know him, and does not keep his commandments, is a liar, and the truth is not in him. But whoever keeps his word, the love of God is truly perfected in him; by this we know that we are in him. He who says he abides in him must also walk as he walked.” 1 John 2:3-6.

9- What is the biblical rule for us to know if we are born of God? 1 John 3:8-10.

“Whoever practices sin belongs to the devil, because the devil has been sinning since the beginning. For this purpose the Son of God manifested himself: to undo the works of the devil. Whoever is born of God does not live in the practice of sin, because his seed remains in him, and he cannot live in sin, because he is born of God. In this the children of God and the children of the devil are manifest: whoever does not practice righteousness and does not love his brother is not of God.” 1 John 3:8-10.

“And having been freed from sin, you became servants of righteousness. I speak as a man, because of the weakness of your flesh; for as ye presented your members to serve filthiness and wickedness for wickedness, so now present your members to serve righteousness for sanctification . For when you were servants of sin, you were free from righteousness. And what fruit did you then have from the things of which you are now ashamed? Because their end is death. But now, freed from sins and made servants of God, you have your fruit for sanctification, and ultimately eternal life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord” Rom. 6:18-23.

Lesson 13

10- What does a Christian's decision need to be after knowing and relating to God? Rom. 6:17-18.

"But thanks be to God that, having been the servants of sin, you obeyed from your heart the form of doctrine to which you were delivered. And having been freed from sin, you became servants of righteousness."
Romans 6:17, 18.

Being a servant of righteousness is different from being a servant of sin. Before being with Christ, we served "filthiness and wickedness" as slaves. "Everyone who commits sin is a servant (slave) of sin) John 8:34. We were not masters of our will, but dominated by it. However, once freed and strengthened by the spirit of Christ, we become masters of our own will and can dominate it. We choose to obey God even though it is against our natural inclination, and we are effectively able to carry out His works. We practice justice, obedience to the Ten Commandments (Ps. 119:172). And so we walk in holiness in the presence of God.

"When you were servants of sin, you were free from righteousness." This expression in the text presents inverted reasoning. We normally associate the word "free" as being the opposite of a slave.

But in this case the apostle uses it differently. He argues that anyone who is a slave is "free from justice". The meaning of the expression is to be exempt, or without. Whoever serves sin does not have any righteousness (obedience) in himself, because he does not practice it. Being in this condition, your end will be death, as "the wages of sin is death". "But now, being freed from sins and made servants of God, you have your fruit unto sanctification, and ultimately eternal life. For the wages of sin is death, but the gift of God is eternal life, Jesus Christ, our Lord."

Lesson - The Gospel according to Paul to the Romans

11- What appeal does Paul make to new Christians? Rom. 6:19,23.

"I speak as a man, because of the weakness of your flesh; for just as you presented your members to serve filthiness and wickedness for wickedness, so now present your members to serve righteousness for sanctification. For the wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord." Romans 6:19,23.

"Do you not know, brothers (for I speak to those who know the law), that the law rules over a man as long as he lives? For a woman who is subject to her husband as long as he lives is bound to him by the law; but when her husband dies, she is free from the law of her husband. Therefore, if her husband lives, she will be called an adulteress if she belongs to another husband; but when her husband dies, she is free from the law, and so she will not be an adulteress if she belongs to another husband. So, my brothers, you also are dead to the law through the body of Christ, so that you belong to Another, to Him who was raised from the dead, so that we may bear fruit for God." Rom. 7:1-3.

Paul here introduces an argument which can be understood by one who knows the law of the ten commandments. That is why he says: "I speak to those who know the law". His seventh commandment has to do with marriage: "you shall not commit adultery" (Ex. 20:14). At the end of the wedding ceremony, it was common to hear: "I pronounce you husband and wife until death do you part". In this sentence we express God's intention through the commandment. With the exception of adultery, nothing should dissolve the marriage vow.

Lesson 13

12- What does God's law say about marriage? Exodus. 20:14.

"Thou shalt not commit adultery." Exodus 20:14.

It can be said that the law "binds" the groom and the bride by vows of fidelity as long as they both live. From the text: "a woman who is subject to her husband, while he lives, is bound by the law; but when her husband dies, she is free from her husband's law. Therefore, if her husband lives, she will be called an adulteress if she belongs to another husband; but when her husband dies, she is free from the law and therefore she will not be an adulteress if she belongs to another husband." The same applies to our spiritual lives. Paul's brothers and we, the believers, were linked, by the law of marriage, to a husband, not mentioned until verse 3. Later on the text clarifies that this husband is the flesh or our "selfishness", which gives us led to sin against God. We will see this later.

13- What alone frees a woman or her husband from the law of marriage? Rom. 7:2-3.

"For the woman who is subject to her husband is bound by the law as long as he lives, but when her husband dies she is free from the law of her husband. Therefore, if her husband lives, she will be called an adulteress if she belongs to another husband; but when her husband dies, she is free from the law and so she will not be an adulteress if she belongs to another husband." Romans 7:2,3.

As marriage only dissolves when one of the spouses dies, we had to die in order to break this first union and form a new one. "For he who is dead is justified from sin" (Rom.

6:7). "So, my brethren, you also are dead to the law through the body of Christ, so that you may be part of Him who was raised from the dead, so that we may bear fruit for God." Rom. 7:4 We became another husband's, "from Him who was raised from the dead" - Jesus Christ. In the next verse, Paul reveals who her first husband was, and details the

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which he wants to explain: “For when we were in the flesh, the passions of sin, which are through the law, worked in our members to bring forth fruit unto death.” Rom. 7:5

14- Who was her former husband? Rom. 7:5.

“For when we were in the flesh, the passions of sin, which are through the law, worked in our members to bring forth fruit unto death.” Romans 7:5.

15- Who do we belong to now? Who is this new husband? Rom. 7:4.

“So, my brothers, you also are dead to the law through the body of Christ, so that you may be believers in Him who was raised from the dead, so that we may bear fruit for God.” Romans 7:4.

The former husband was the “meat”. Look at your arms, belly and legs: they are made of flesh. It represents our “selfishness”. Paul describes the attitude of pleasing “self” in the words “doing the works of the flesh.” He wrote to the Galatians: “the works of the flesh are... fornication, impurity, lasciviousness, idolatry, sorcery, enmity, strife, emulation, wrath, fighting, dissension, heresy, envy, murder, drunkenness, gluttony (Gal. 5:20, 21). The wife of this marriage is our mind, as appears in some verses later: “according to the inner man, I delight in the law of God. But I see in my members another law that wars against the law of my mind and binds me under the law of sin that is in my members.” Rom. 7:22, 23. Before we came to know the truth, our minds were attached to “self,” enslaved by our selfishness. Paul illustrates this by the term – “the passions of sins.”

Passion - that burning but irrational feeling - is what drives many to the wedding altar. Paul says that the existence of passion is evidence that there was a kind of marriage between us and our selfishness. And marriage is governed by the law in its commandment: “not

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you will commit adultery.” He refers to the law to show that it was not possible for us to separate ourselves from our selfishness. But we didn't know that. There was no internal conflict. Day by day we tried to do our will as if this were the ideal of life and happiness. Our mind and our “self”

They were like a couple who had the same bad feelings - they were companions.

The marriage that existed within us did not lead to a happy ending, but there was still harmony in it, as we both liked what was wrong. Thus, day by day we multiplied our evil deeds, our sins, and followed the path of death, because “sin is the transgression of the law” and “the wages of sin is death ” (1 John 3 :4; Rom. 6:23). Paul portrays all this in the words: “the passions of sin, which are by the law, worked in our members to bring forth fruit unto death.”

“But now we are free from the law, for we have died to that in which we were held, that we may serve in newness of spirit, and not in old age of letter.” Romans 7:6.


According to God's law, with the exception of cases of adultery (which are not explored in the argument of Romans 7) the union between husband and wife can only be broken with the death of one of the spouses. Making use of this concept, Paul shows that it is possible to break our union with the “self”, just by dying to it. Then the mind, which until then was captive of its own selfish will, becomes subject to Christ, the new husband, starting to serve God. And whoever serves God keeps the law of the Ten Commandments.


“Sin is the transgression of the law”; “but now having been freed from sin and made servants of God, you have your fruit unto sanctification, and ultimately eternal life” (1 John 3:4; Rom. 6:22). Whoever is freed from sin and made a servant of God becomes obedient. Another way of saying this is to say that the person now demonstrates “another spirit”. This is an expression we often use when we notice a marked difference in someone's behavior. We say: “See so-and-so? He was nervous, violent... now he is so different, calm, lucid... he has a different spirit!” This is what the term “let us serve in newness of spirit” means. This transformation is a miracle from God in our hearts. We cannot explain how it happens. But every believer knows that it happens,



MINISTÉRIO QUARTO ANJO
ADVERTÊNCIA FINAL

 [youtube.com/tvadvertenciafinal](https://www.youtube.com/tvadvertenciafinal)

 +55 (41) 99509-8425

 [facebook.com/ministerioadvertenciafinal](https://www.facebook.com/ministerioadvertenciafinal)

 contato@advertenciafinal.com

 www.advertenciafinal.com

 [instagram.com/ministerioadvertenciafinal](https://www.instagram.com/ministerioadvertenciafinal)