

# Leader's Guide

# *Mindset*

## Learning and Living the Will of God

An Inductive Study of Romans 8

by

pam gillaspie

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### **Mindset: Learning and Living the Will of God**

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*Sweeter than Chocolate*

An Inductive Study of Hebrews 11

## Leader notes

# Mindset

## Learning and Living the Will of God

### *An Inductive Study of Romans 8*

Let me sum up *Sweeter than Chocolate!* Bible studies for you—flexible and joyful!

This Bible study series is designed to flex to the student and it is my hope that this leader guide will flex to you as you teach, giving you enough direction if you’re unsure of where to go, yet providing ample space for those who need room to grow in developing their own lesson plans and teaching direction.

Writing a leader guide poses many of the same dilemmas as prepping for a class. When everything is said and done, no matter how much you prepare, no matter how much I include in this leader material, there will always be questions that lie beyond. Don’t let this discourage you. Soak yourself in the Word, prep to the best of your ability, and don’t be afraid to say, “That’s a great question, we need to look into that a little further because right now I’m just not sure.”

Instead of being overwhelmed by the amount of material God has given us in His Word, let’s rejoice that we will never, ever run out!

**Enjoy!**

# Class pages

## Inductive Focus: Key Words

One of the basic tools in the inductive toolbox is identifying and marking **key words** in the text. It's a relatively simple concept but it can be hard to teach in passages where **key words** aren't obvious. In Romans 8 Paul not only gives us the heart of biblical theology, he also offers up a classic text for inductive study.

If you have students new to inductive study, be sure to take time to read through the text with them and help them identify and mark the **key words** *flesh* and *Spirit*. A simple way to do this is read the text aloud and have them say the **key word** with you as they mark it. It may sound a little "elementary school" but it's an effective way to make sure everyone is hanging together.

Once your class identifies the **key words**, show them how they can compile a list of information about each by questioning the text wherever a **key word** appears.

This chapter is also a perfect place to help them hone their skills of looking for contrasting elements in the text. *Spirit* and *flesh* are the main contrasts but there are others that are closely related including (among others) *life* and *death*, as well as *sin* and *righteousness*.

## Leader notes

# Week One

## Living on Purpose

### BEFORE CLASS

#### Hot Topics: Presuppositions and Creation

Does the Bible really have answers for life's big questions? Can it be trusted? What if I'm not sure; do I have to blindly trust or can God stand up to the questions I struggle with? What about the beginning of the earth? What does the Bible teach about when everything started? How do belief and unbelief in a Creator affect belief systems? What do setting the mind on the things of the Spirit and walking by the Spirit versus the flesh mean?

This week we'll look at several foundational issues of life and faith to help students see that presuppositions about God and His Word affect every area of our thinking.

#### Class-at-a-Glance

Segments	2 Hour Class	1 Hour Class	Topic
Segment 1:	30 min.	10 min.	Class Basics <ul style="list-style-type: none"><li>• Introductions</li><li>• Ground Rules</li><li>• How to Use this Study</li></ul>
Segment 2:	20 min.	10 min.	Get Them Talking
Segment 3:	10 min.	10 min.	Inductive Study Basics
Optional Break	15 min.	OMIT	
Segment 4:	15 min.	10 min.	Background Information
Segment 5:	15 min.	10 min.	Inductive Focus: Key Words
Segment 6:	15 min.	10 min.	Overview of Romans 8 Creation: Genesis 1-2, Romans 1:20

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Living and Learning the Will of God

An Inductive Study of Romans 8

## **BEFORE YOU START**

### **HOW TO LEAD THIS STUDY:**

#### **The Basics**

Well here you are! You've either been called, appointed, or dragged into leading a Bible study. Regardless, here is some good news – *Sweeter than Chocolate!* is designed to be flexible to both students and teachers alike, to give newer teachers the help they need, and to give more seasoned teachers wings to grow their gifting. With this in mind, please use the Leader's Guide to help you to prepare to lead a *Sweeter than Chocolate!* group. Always remember that it's a guide, not a strict set of step-by-step rules and edicts.

Although presented as a 6-week study with weekly homework, *Sweeter than Chocolate!* can be used over a longer duration of time with "homework" sections done either at home or during class time. If class time is limited, as is often the case for Sunday School, leaders may choose to work through smaller portions of a lesson together. Thus, it is possible for this 6-week Bible study to flex and expand to fill a 12-week session or even more depending on how deep you and your students decide to go.

For those who have ample time and are running a 6-week study, consider adding an additional week or two for a technology day or a guest speaker on a topic of interest. That person can be a pastor, local Bible professor, or someone well-versed on a particular topic in the text. With the advance of technology, it's now possible to bring in people from other parts of the country or the world to talk to your class via tools like Skype. This is a way to mix things up and keep the class on their toes by bringing in additional material. It also gives you the flexibility to match the class length to the needs of things like, say, the church calendar. Hey, it's reality!

Some of you who are reading this Leader Guide are thrilled to be leading, because you have the spiritual gift of teaching. You may find that you don't even use this guide – that's fine! If God has gifted you to teach and you like doing your own research and prep, that is great!! Praise God! Go entrust to the faithful who will be able to teach others also! Others of you, undoubtedly, have been dragged in kicking and screaming. (That was me for a few years while I was still resisting my gifting!) Somebody had to lead and you were drafted. It is my deep hope that you will find help in this guide to make your leading experience not only less traumatic but also filled with great joy!

Small groups or Sunday School classes may decide to simply talk through the questions that are in the lesson, but study groups will benefit by bringing in some additional talk points and material.

\* Skype is a free service that allows you use the internet to video conference in guest speakers or those who just want to listen in to class. Learn more at [www.skype.com](http://www.skype.com).

## *Leader notes*

### **About the Leader Guide**

This leader guide is a basic outline, a road map of one way to go in a class discussion. Just like there are many ways from Chicago to Chattanooga, there are different ways to run a class.

Student pages on the left will orient you to where you are in the lesson. Each week we'll suggest a time frame for running the class one or two hours. You'll find additional background information and some suggested class discussion questions as well as application material worked in along the way. Occasionally there will be sample illustrations. While you may choose to use some of the sample illustrations remember that the best illustrations for your class will come from you! Watch for the key points in the illustrations, and see how you can weave in first-hand truth for your students.

For the sake of space, typically only suggested discussion questions are listed. Occasionally we'll fill in an answer if it's not self-evident. Also, when possible we'll leave space for you to fill in your own thoughts so you don't have to go flipping back and forth between the student book and the leader guide. Finally, you may look at the material and think, "There is no way I can cover all this in the allotted time!" If that's the case, you can pick and choose from the elements to craft your lesson.

### **Inductive Focus**

Each week we'll focus on a specific inductive study tool to help your students hone their skills and grow their confidence week by week.

### **Additional Teaching Segments**

If you have the spiritual gift of teaching, keep honing your gift but do remember that your class will *learn* more when they are given the opportunity to *discuss* more. So if you weave in additional teaching segments, the more you draw them into reasoning through the Scriptures with you the better off everyone will be! One other caution. Given the amount of time most classes need, you will probably want to weave in just one or at the most two additional teaching segments per class. You'll get the feel of it, but never lose sight of the need to engage your class and get *them* talking about what they're learning!

One more thought. This is also an area where you can start bringing potential leaders along. Give them the chance to work on the supplemental teaching from time to time or set them loose to share with the class what they've learned in a **Digging Deeper** section. Always be looking for tomorrow's teachers among today's students!

## CROWD BREAKER:

Although you may want to jump in with both feet, in most cases you'll need to take some time at the beginning of class to get to know one another. I'm not big on crowd-breaker games so I usually tell a quick fact about myself and ask people to pick a question to answer about themselves. Here's a typical choice selection that I give:

1. What's your favorite book of the Bible and why?
2. Tell me about a significant spiritual friendship.

OR

3. Cubs or Sox?

Some people don't like to talk. I like to give the person who isn't comfortable a simple way out of talking. I'm a big Cub fan. If a person doesn't want to talk, I can put a fun spin on an answer of either Cub or Sox and everyone still feels comfortable.

## *Leader notes*

### Starting on Time

One way to start on time every week is to read through Romans 8 at the beginning of class. It will take between 5 and 10 minutes. In doing this you will reinforce the importance of continually being in the text of Scripture itself. As odd as it may sound, when we study deeply, the temptation to stray away from the text and toward commentaries can be intense. By reading the text every week and starting promptly (even if it is just you and your most prompt student!), you will reinforce the importance of the text and gain the added bonus of training stragglers to arrive on time.

This week you'll be reading the text later in class during your **Inductive Focus** section, so for today start with introductions and making your students feel loved and welcomed.

## START CLASS HERE

### SEGMENT #1: CLASS BASICS

#### Introductions and Ground Rules

- **Introduce yourself**
- **Have class introduce themselves**
- **Set boundaries**

Be sure to allocate adequate time the first week of class for general introductions and ground rules. If you're teaching men or a mixed group, estimate based on the size of your class. If you're teaching women, take the time you think this will require and double it. Asking everyone to share their name and respond to a specific question will help keep things moving. If you ask for "a little bit about yourself," you're sure to get more than a little bit! Start out by introducing yourself in a concise manner to set the tone. Feel free to use an icebreaker game or other ideas you have to help people connect.

You'll also want to establish ground rules during Week One. Psychologists say the time to set boundaries in any relationship is the first meeting. A boundary can always be relaxed but it is very difficult to establish or strengthen one if you do not set it properly at the start. This applies to both how you lead your class discussions and how you allow your class to interact with you throughout the week. Depending on your situation, you may ask them to contact you primarily by e-mail and make certain times of the day off-limits. My classes know I rarely answer the phone when my kids are home from school. That is my boundary. When they are home, my primary job is being their mom. Your class will respect this and perhaps even learn the importance of proper boundaries in their own lives from your example.

Let your class know that it is your job as the teacher/facilitator to keep the discussion on track and that you may from time to time have to reel a person in, stop a rabbit trail, or discontinue until after class an interesting, but off-topic discussion. Also let them know that you do not have all the answers. No one has all the answers,

*Leader notes*

not even those who have studied a lifetime. While acknowledging your limitations may seem uncomfortable at first, you'll find it is freeing for everyone! If someone asks a question you can't answer, either look into it further yourself or (preferably) assign it to the questioner for further study. This will draw out future teachers. They are the ones who'll come back with it answered and prepared to share. Assigning questions also helps people begin discerning what makes a germane question.

Encouraging your class to ask questions and helping them to learn how to ask right questions is a huge part of your job as a teacher. Still, as important as questions are, more questions can be asked than we have biblical answers for. Sometimes you will simply have to answer with an honest, "I don't know."

**HOW TO USE THIS STUDY**

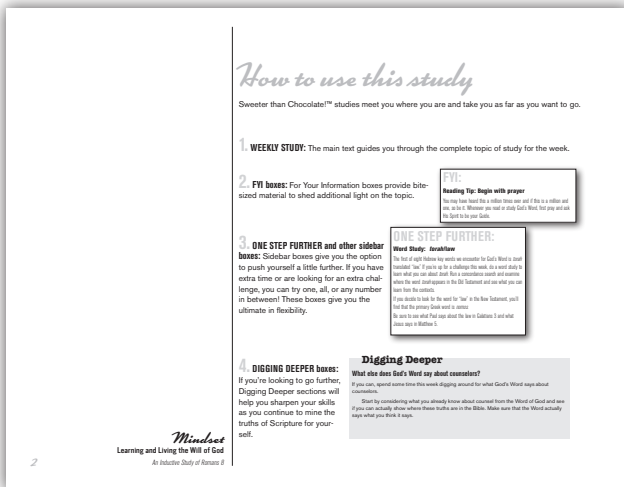
[page 2]

**Basics of the *Chocolate* study guide and philosophy**

- **WEEKLY STUDY** material
- **FYI** boxes
- **ONE STEP FURTHER** and other sidebar boxes
- **DIGGING DEEPER** boxes

While the study is self-explanatory, reinforce its flexibility with your students. Direct them to the "How to use this study" page of their books and encourage them to find a level of study that brings joy and not guilt. They can do more one week, less the next; they can mix and match and find the fit that is right. You may have students who are overburdened and overbooked. Piling on and guiltning them with a ton of homework will not fix the problem. Rather, help them find the joy and sweetness of God's Word and ask His Spirit to begin healing through the power of the Word. Take some time to review student page 2 with them and let them know you believe in them and their ability to use this material.

Take special care in stressing the flexibility to long-time Precept-Upon-Precept students as many have a finish-every-question-at-all-cost mentality. Such discipline in studying God's Word is beautiful. The every-last-question mindset, however, can throw people off with the *Chocolate* series. Because the material is designed to flex to very advanced students, the volume of material can overwhelm people who force themselves through every question and sidebar. Assure your class that most students won't finish every question every week by design. Some weeks they will but probably not every week. If every student finished every week, the study would not be flexing to meet the needs of the most advanced. The goal in letting the material flex is not to have people study less; it is to have each person take the next appropriate step to study and apply more as they are continually drawn into deeper relationship with Jesus.



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# Week One: Living on Purpose

## Class pages

**Week One**  
**Living on Purpose**

... in all these things we overwhelmingly conquer through Him who loved us.  
—Romans 8:37

It is the best seller every year as far back as they've been keeping score. No piece of literature, ancient or modern, rivals the Bible—God's very words recorded for men and women to learn not only about Him, but also about themselves and how to practically live, not only well, but above the pack as more than conquerors! But questions abound—How do I start? How does it all fit together? How do I go about understanding such a big Book? And while we're at it, how can I find all those life answers people tell me are in there?

Romans 8, which sits smack dab in the middle of the book of Romans, gives us a one-chapter look at the heart of biblical theology. Don't choke on those words! Biblical theology is simply a way of describing how we understand the main teachings in the Bible—teachings that inform us how to survive and thrive on the planet while eagerly awaiting the mind-blowing future God has in store for us! Understanding creation (how God made the world), sin and the broken condition we find ourselves in, salvation and how God is bringing it about, and then glimpsing into the future He has prepared all work together to help us live purposefully and victoriously today.

The ironic thing about theology is that while the categories and phrases often used to talk about it—soteriology, eschatology, -ology, -ology, -ology—cause a spontaneous eye glaze in many people, the issues theology addresses can walk the dead. How did we get here? Is there a purpose to life? Am I broken beyond repair or is there hope for me? Are good and evil equal leveling powers? Is anyone in control? How can I live as more than a conqueror? and those, my friend are just the start.

So what are we waiting for? Let's get started!

**FVI:**  
If you're in a class...  
Complete **Week One** together on your first day of class. This will be a great way to start getting to know one another and will help those who are newer to Bible study get their bearings.

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Week One: Living on Purpose  
**Notes**

**CONSIDER the WAY you THINK**  
What life questions do you hope the Bible answers?

**FVI:**  
**There's No Question Too Big for God**  
I have a degree in biblical studies and I learned much in college that laid a solid foundation for what has become a lifetime of studying the Bible. Probably the most significant truth came in the first semester of my freshman year in a theology class required of all students. The professor told us there is no question too big for God. We don't have to fear asking the one question that will somehow "offend" Him. He is the sovereign God. He is big enough to stand up to all of our doubts, to all of our questions. That doesn't mean we'll find answers to absolutely every question. The hardest things belong to God. He's revealed all we need to know (Deuteronomy 29:29). There will always be some mystery because we are limited in our ability to understand. But we can press into Him with confidence that He is big enough to stand up to whatever questions we have. Nothing catches Him by surprise. Nothing catches Him at a loss of power. Nothing catches Him with an inability to respond. This doesn't mean He always turns up cobwebs and butterflies. The Book tells us it won't. Yet even in the midst of terrible and painful questions, we can choose to remember—as hard as it may be at times—the truths of both the sovereignty and goodness of God.

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## Leader notes

### SEGMENT #2: GET THEM TALKING

[pages 3-4]

#### Discussion Question:

What questions do you hope the Bible has answers for?

What has been your experience with the Bible in the past? Helpful? Hard? Boring? Amazing? Something else? Why?

What are your expectations for this study?

Do you have any fears or concerns? If so, what are they?

### SEGMENT #3: INDUCTIVE STUDY BASICS

#### Observation | Interpretation | Application

If your students are unfamiliar with inductive Bible study, be sure to take some time and give them the basics. They will catch up and catch on as we go but giving them an overview will help put them in context! You'll want to impress on your students that inductive Bible study simply means the Bible is our main source of truth. Before looking for insights from people and commentaries about the Bible, we get into the Word of God itself. We go to the primary source and learn to discover truth for ourselves. Inductive Bible study involves three basic components: observation, interpretation, and application.

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## *Leader notes*

### **1 Observation**

This is a very interactive process, well worth the time because the truths you discover for yourself will be accurate and profound. It begins by asking the five W and H questions.

*Who is speaking? Who is this about? Who are the main characters? Who is the author speaking to?*

*What subjects and/or events are covered in the chapter? What do you learn about*

*the people, the events, and the teachings from the text? What instructions are given?*

*When did or will the events recorded occur?*

*Where did or will this happen? Where was it said?*

*Why is something said? Why will an event occur? Why this time, person, and/or place?*

*How will it happen? How will it be done? How is it illustrated?*

Careful observation leads to interpretation – discovering what the text means.

One important part of observing the text that is very easily seen in Romans 8 involves identifying **key words**. A **key word** helps to “unlock” the meaning of the text. It is vital to understanding the text and is often repeated. In Romans 8 we see the **key words** *spirit* and *flesh* throughout the chapter as well as other word groupings that cluster in paragraphs with the chapter. We’ll look at this more in a little bit as we practice identifying **key words**. For now, just realize this is a very easy passage for teaching the concept of **key word** identification.

### **2 Interpretation**

The more you observe, the greater you’ll understand God’s Word. Since Scripture is the best interpreter of Scripture we’ll be looking at contexts and cross-references to help us understand the meaning of God’s message – what was communicated to the original audience. Observation and interpretation lead to application.

We’ll be doing copious amounts of context checking and cross-referencing in this study. Romans 8 points to truths that weave throughout the biblical text so we will follow those threads as we seek to interpret and finally apply the truths of Romans 8.

### **3 Application**

After we’ve observed the text and discovered the meaning, we need to think and live accordingly. Although the text of Scripture will have one interpretation – what the author meant when he wrote to his original hearers – there are numerous applications. The result is a transformed life – the more you and I are in the Word of God and adjusting our thinking and behavior to its precepts for life, the more we are changed into the likeness of Jesus Christ! He is the living Word of God who became flesh, the Savior of the world, our coming King of kings!

**Digging Deeper**  
**Examining the Context for Yourself**

In the next section, I'm going to give you basic background information on the book of Romans. Before I flip my hand, though, if you have time it would be great for you to read it and consider general questions on your own.

If you choose to dig information out for yourself, you'll want to pay attention and look for answers to specific questions. I've given you some direction below. In the parentheses you'll find terms commentators attach to these basic questions we want to address to any book in the Bible we're studying.

Who wrote the book of Romans? Is this clear or questionable? Explain. (Author)

Who was it written to? Where were these people located? Was it a homogeneous or mixed group of people? (Recipient/Destination)

When was it written? What facts lead you to this date or date range? (Date)

What historical context clues does the text give about the culture at the time of writing?

Why was Romans written? (Occasion/Purpose)

Where was the author when he wrote it? Why do you think this? What facts support your answer? (Place of Origin)

What are some key words that you've noticed? What are some significant themes?

*Notes*  
 Week One: Living on Purpose

**FVI:**  
**Overviewing the Text**  
 Pastor John Piper talks about how we should "prey and miss" the Bible as we look for truth. I see this covered. We don't just casually read over the words; we fully engage and seek to plumb the riches of the Word and find every last morsel God has for us. As we overview the text, we begin the respectful reasoning process of asking questions, hearing new voices, and looking for treasures in the Word.  
 You can check out the full article at this address: [http://www.desiringgod.org/resources/sermons/by/cantor/1998/1025\\_Mindset%2C\\_Therapy...from\\_The\\_Word/](http://www.desiringgod.org/resources/sermons/by/cantor/1998/1025_Mindset%2C_Therapy...from_The_Word/)

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*Notes*  
 Week One: Living on Purpose

**FVI:**  
**Why the Background Matters**  
 Whenever we study Scripture, it's critical to pay attention to context. While we're focusing our attention on Romans 8, we need to keep in mind that it is part of a greater whole. Knowing the background is part of staying attentive to context.

**FVI:**  
**"God said it" settles it for me . . .**  
 Since you're doing this study my best guess is that "God said it" settles matters for you, too. So when the text of Scripture says Paul wrote Romans, we're satisfied. There is, though, not everyone takes God at His Word. If you encounter someone with doubts about the Bible, Romans is a great place to direct them because even liberal scholars accept its authority. Does this mean we call into question every book of the Bible? Absolutely not! I take what God says at face value and trust it, but I also want to know enough about how other people think so I can best engage them where they are and hopefully encourage them on their path toward God.

**BACKGROUND INFORMATION ON ROMANS**

While our focus in this study is Romans 8, we need to examine the context and gain an understanding of the basics of the letter to the Romans. What are the basics? We're looking in the text for who wrote the letter and to whom. We want to know as closely as possible when and where the letter was written. We also want to know what the occasion was—why the author penned the letter. To help set these context questions in your head, we'll look at them individually below. They're not always easy to answer and sometimes we have to settle for "God knows, but I don't." Who authored the book of Hebrews, for instance, remains a mystery. For Romans, however, internal evidences are reasonably clear.

**Authorship**  
 Nearly all scholars liberal and conservative agree that Paul wrote the book of Romans. The book bears his name and even critical scholars accept Romans as Paul's work. The closing chapter indicates that Tertius scribed the letter (Romans 16:22), but the content is certainly Pauline.

**Recipients**  
 Paul wrote to the "beloved of God in Rome," obviously a reference to the church. A difficult follow-up question is, "What was the makeup of the church?" The letter itself suggests the church was comprised of both Jewish and Gentile believers in Jesus Christ.

**Occasion**  
 On a very basic level Paul writes that he is planning to visit Rome (Romans 1:10-11). Romans is not a follow-up letter to a church Paul has either established or visited. Rather, it is a greeting sent prior to his coming.

**Place of Origin**  
 Paul probably wrote to the Romans from Corinth toward the end of his third missionary journey, but some scholars also suggest Ephesus as the place of origin.

**Date**  
 Paul may have written the book of Romans as early as 54 AD, but the strongest evidence suggests a time frame of AD 57 to 59. Acts and extra-biblical records for officials and rulers confirm Paul first visited Rome about AD 60. This implies Romans was written prior to that, probably before his imprisonment in Caesarea, so AD 57 to 59 has solid foundation.

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**SEGMENT #4: BACKGROUND INFORMATION**

*[pages 5-6]*

- General structure
- Authorship and date

Review the basic background information on Romans covered on student page 6. While scholars tussle over the authorship of some biblical books, Romans is not one of them. Paul is almost universally acknowledged in conservative and liberal communities as the author of this letter which is commonly dated anywhere from 54 to 59 AD (probably 57 or 58 AD). Romans 16:22 indicates that Tertius actually scribed the piece. Commentaries may refer to him as the "amanuensis" which simply means Paul dictated and Tertius wrote down what Paul said.

Paul wrote to the church at Rome (Romans 1:7) which was most likely made up of Jewish and Gentile believers. Internal evidence points to Corinth as the place Paul wrote during his third missionary journey.

**Discussion Question:**

*Does background matter? Why?*

*What are your presuppositions? How do they come into play?*

*What genre is the book of Romans?*

*What's the simple word for "epistle"?*

*Who wrote this one and when?*

# Class pages

## Week One: Living on Purpose

**Week One: Living on Purpose**  
*Notes*

**OBSERVE THE TEXT OF SCRIPTURE**  
READ Romans 8. CIRCLE every reference to the Spirit; UNDERLINE every reference to the flesh; and WATCH for other key words.

**Romans 8**

- 1 Therefore there is now no condemnation for those who are in Christ Jesus.
- 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.
- 3 For what the law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in sinful flesh,
- 4 so that the requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.
- 5 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, the things of the Spirit.
- 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,
- 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,
- 8 and those who are in the flesh cannot please God.
- 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.
- 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.
- 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.
- 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—
- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.
- 14 For all who are being led by the Spirit of God, these are sons of God.
- 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"
- 16 The Spirit Himself testifies with our spirit that we are children of God,

**INDUCTIVE FOCUS:**  
**What is a Key Word?**  
A key word unlocks the meaning of a text. Key words are sometimes repeated and are critical to the message of the passage. As you read through Romans 8, several repeated key words will probably pop out at you. Watch for words that cluster within a few verses and are key to the basis of the text. If you don't see them right away, don't worry. It'll help by pointing some out as we go. Identifying key words is a skill that develops over time, but you practice by observing carefully. So keep your eyes open! You will get it. Just keep praying and keep looking.

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**Week One: Living on Purpose**  
*Notes*

**INDUCTIVE FOCUS:**  
**Key Words: Spirit and Flesh**  
You'll quickly notice spirit and flesh appearing throughout Romans 8. Other important words appear clustered in sections. As you identify clusters, it will help you remember the flow of the text. Here are a few to keep an eye on and consider marking. Some of the references range below do overlap—It's intentional!

1-4	law, condemn/condemnation
5-8	mind, set/let their minds
9-13	dwells, alive/live, die
14-25	adoption, children, sons, heirs
26-29	creation, hope, glory/glorified, waits eagerly, suffer/sufferings, groans
30-34	intercedes
35-38	separate, love, negative conjunctions

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- 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.
- 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.
- 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.
- 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope
- 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.
- 22 For we know that the whole creation groans and suffers the pains of childbirth together until now.
- 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.
- 24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?
- 25 But if we hope for what we do not see, with perseverance we wait eagerly for it.
- 26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;
- 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.
- 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.
- 29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;
- 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.
- 31 What then shall we say to these things? If God is for us, who is against us?
- 32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?
- 33 Who will bring a charge against God's elect? God is the one who justifies;
- 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

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## Leader notes

What was the occasion (reason) for writing?

Who did Paul write to and from where?

## SEGMENT #5: INDUCTIVE STUDY FOCUS: Key Words

[pages 7-10]

I highly recommend you read Romans 8 aloud with your class each week. Take turns letting people read as they feel comfortable. If you're nervous about leading, this will also give you a little chance to catch your breath and refocus everyone's attention off you and directly on the Word of God. As you read the first time, direct them to pages 7-9 in the workbook and encourage them to mark *Spirit* and *flesh* as they are read in the text. One of the easiest ways to do this is to ask everyone to say the words aloud together whenever they appear in the text. It just helps make sure everyone is tracking. Explain that they can then go back to every occurrence, ask questions, and make a list of everything they learn about each of these words in the chapter.

See what other key words they may have noticed in the reading and explain that we want to be aware of synonyms as well as words that come from the same Greek word. The chart on page 8 will help but encourage your class to look for the words first. Don't press the Greek roots of words if you have a newer class. The last thing we want to do is blow them out of the water on the first week. With more experienced students, though, encourage them to use their concordances regularly to identify Greek roots and see where and how the words in the text are used in other parts of Romans and the New Testament. A Greek resource I've just discovered that you can pass along is [www.greattreasures.org](http://www.greattreasures.org). While it will not help with Hebrew, this resource will provide your more advanced students with a shiny new tool for their study boxes that will help them access not only New Testament Greek but also the text of the *Septuagint (LXX)*, the Greek translation of the Old Testament.

# Week One: Living on Purpose

## Class pages

35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 Just as it is written,  
 "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;  
 WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."  
 But in all these things we overwhelmingly conquer through Him who loved us.  
 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,  
 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

**DISCUSS with your GROUP or PONDER on your own . . .**  
 What are your initial observations on the text?

What important word opens up Romans 8? What does it refer back to?

What is the earliest biblical event alluded to in Romans 8?

*Notes* Week One: Living on Purpose

**FYI:**  
**Marking the Text**  
 Marking the text is a tool that can help you draw the meaning out of the text, particularly if you are a visual learner. If you're uncomfortable marking the text of your Bible, placing on the text in your workbook is a great way to try the tool.  
 There is nothing magical about the process. Doing it doesn't make you a better student, just as not doing it doesn't make you a worse student. There are excellent Bible students who don't use colored pencils to mark the text just like there are others who use colored pencils and don't handle the Word well.  
 Marking shows repetition and an author's emphasis—what's important in his message—and leads to understanding subjects and flow of thought.

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What other broad time periods does Paul refer to? (This is a general question, don't overanalyze—think broadly!)

**FYI:**  
**What is the therefore there for?**  
 Whenever we find a *therefore* in text, we need to ask the question: "What is the *therefore* there for?" Because it denotes there is in Romans 8:1, we need to look in the chapter(s) preceding it to answer this important question.

**INDUCTIVE TIP:**  
**Think Color Schemes**  
 As you start becoming comfortable with marking key words, consider other markings to help you identify things such as patterns or groups within the text.  
 In Romans 8, for instance, there is a huge contrast between two ways of living and the resulting outcome. Spirit (the grace and gift) flows out of one side of the scale while death, damnation, and law are juxtaposed on the other. If you're using colored pencils, you may want to highlight the good/the words and results with one color and the law/death words and results in another.  
 This is just another way you can mark the text. You can still mark individual key words and then re-visit word groups with a common color. Again, if you hate marking either I mentioned this or better yet, try this as a simple first step in marking the text. You may be pleasantly surprised by the result! Marking doesn't make the text any something different, but it can help make what it does say stand out more clearly.  
 By the way, any idea what the key word in this sidebar is?

**SPIRIT** **FLESH**

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## Leader notes

### SEGMENT #6: OVERVIEW of ROMANS 8 (plus Genesis 1-2, Romans 1:20)

[pages 9-17]

**Key Talk Points** God created and it was good.

The Bible never seeks to prove creation.

Differences between walking in the flesh and walking in the spirit.

**Context/Comments:** As we make our way through Romans 8 we're going to follow the text, ask the questions that present themselves, look at appropriate cross-references throughout Scripture and watch the basics of biblical theology unfold. Romans 8 is one power-packed chapter in the middle of the the book of Romans. Obviously Paul didn't set out to write a one-chapter theology. This one chapter, though, contains the essence of so much biblical theology that by learning it well we can use it as a structure to get a grip on biblical theology as a whole.

One chapter is never the full word on anything, but some chapters of the Bible pack harder whollops than others. Hebrews 11 gives us the basics of biblical history, Romans 8 the basics of biblical theology. From the current vantage point of walking in the Spirit, Romans 8 at once gives us a glance back to the condemnation that came as a result of the fall (v. 20) while pointing us forward to the future glory to come (v. 21).

As you discuss with your class, help them reason from the text to application by getting them to ask the right questions. Romans 8's opening statement about "no condemnation" invites us to ask, "So where did the condemnation come from in the first place?"

### Discussion Questions:

What time span does Paul cover in Romans 8? What is the earliest event Paul alludes to?

Where can we look for more background?

# Week One: Living on Purpose

## Class pages

Week One: Living on Purpose  
*Notes*

**ONE STEP FURTHER:**  
**Word Study: Creation**

If you have some time this week, look closely at the usage of the word *creation* in Romans 8 and compare that with its usage in the rest of Romans. Do the other writings of Paul, and the rest of the Bible. What you have done your own study, consult word study resources including Bible dictionaries and commentaries. Record your findings below.

**FLASH BACK, FLASH FORWARD, FLASH SIDWAYS . . .**  
Now that we've established an overall look at Romans 8, it's time to buckle in. As we've seen, Paul flashes back to creation, flashes forward to the glory to come and also talks about this present life. He's candid about not only the extreme benefit of being in Christ but also of the present suffering that goes with it as well.

In order to understand how the past and the future impact how we live today, we're going to examine the biblical time periods and concepts he refers to for ourselves. We'll flash back with him to the creation story in Genesis, we'll flash forward with him to the future hope and we'll look at how all of it affects the here and now—how we can live lives of God-focused purpose and influence in a fallen world.

As we move on this week, let's take our first flashback. Romans 8 talks quite a bit about creation, which presupposes a Creator. While we'll flash back even further a little later in the study when we consider God's foreknowledge, for today we'll start in Genesis.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** Genesis 1–2 in your Bible paying close attention to repeated words and phrases that describe God's activity in and His estimation of creation. Record your observations below, then I'll ask a few questions. As always, I'm hoping you'll be asking questions of the text independently (before you find them in this study guide).

**DISCUSS with your GROUP or PONDER on your own . . .**

What does the Genesis account assume about the beginning of the world?

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*Notes*

Does Genesis try in any way to explain creation beyond attributing it to God?

What do we do with this in a world that assumes evolution? What options do we have as we engage our culture and teach the next generation?

What phrase does God repeatedly use to describe what He created? How does He describe His creation of man?

What is significantly different in man as opposed to the rest of creation? What characteristic sets man apart from the rest of creation?

Does this fit the evolutionary worldview? Why or why not?

**FVI:**  
**Start with Prayer**

Here we probably have it before and if we study together in the future, you've want to hear it again. Whenever you read or study God's Word, first pray and ask His Spirit to be your Guide. It's one way to personally set your mind on the things of the Spirit.

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## Leader notes

### FLASHBACK: Genesis 1–2

Without letting yourself be pulled into creation-evolution debate, help your class observe the emphasis on God and His activity in these opening chapters of the Bible. You may want to have them count the number of times *God* (including pronouns) occurs. In Genesis 1 alone they should find well over 30 instances. Also important are the number and scope of actions attributed to God (*created, was moving, said, saw, separated, called, made, placed, blessed, completed, rested, formed, planted caused, took, put, commanded, fashioned, brought*).

While we're not given scientific explanation of creation we are given a high level of detail about God's work. The Genesis account gives the world's creation far more than a passing nod. We're presented with a God who is not only involved but also center-staged. We're also told that everything God made was *good (tov)*. Before the introduction of the tree of the knowledge of good and evil, we see the use of the word *tov (good)* eight times in connection with what God has made. It is a world, as Paul tells us in Romans 1:20, in which God's "invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made."

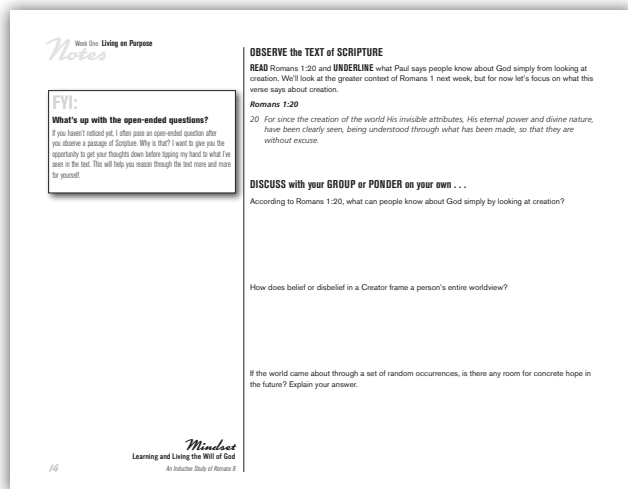
Genesis 1 and 2 clearly teach us that God created and that what He created was good. The text assumes these truths and does not argue them.

### Discussion Questions:

*How does the Genesis account square with your view of the origin of life? With other views held in your culture?*

*Does the author of Genesis "prove" creation?*

*How does the fact that creation is accepted on the basis of faith (as Hebrews tells us) inform the way we should interact with those who believe in evolution? If we can't argue a person to belief on the basis of fact, how can we best enter a productive dialogue?*



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*Leader notes*

*What does the text tell us about what God did? How many times is God mentioned? What actions are attributed to Him?*

*How is creation described? What condition was the world in when God gave it to Adam and Eve to tend?*

**Romans 1:18:32**

Although the workbook directed your students to read only Romans 1:20, you may find it helpful to read or talk through this entire passage. If you have a large group, you may want to divide people into smaller discussion groups. This is a perfect passage to help teach students some key inductive principles, as well. It also preps them for next week's lesson where we'll look more closely at sin's entrance into the world.

If your class is new to inductive study, help them identify the key phrases *[they] exchanged* and *God gave them over*. Also help them reason through the connection between them. God gave people over as a result of their own chosen behavior.

**Discussion Questions:**

*According to verse 18, what situation is man in? Why?*

*How long have people been able to recognize God? What have they been able to see?*

*Leader notes*

*How have people responded to what has been revealed?*

*Do they understand their situation? Explain.*

*What have they exchanged?*

*What did God do in response?*

*What happened to the minds of the people who chose a lie over God's truth?*

*What consequences did that cause?*

*How do belief and disbelief in a Creator frame entire worldviews?*

*Where is hope if there is no God of creation? What implications does this have or "carry with it"? For people without hope? For how we relate to them?*

**Digging Deeper**

**What does it mean to "set the mind"?**

In the text of Romans 8:5-7, we see a form of the phrase "set the mind" or "the mind that is set" appearing four times over the span of just three verses. The mind set one way is death, while the mind set the other way is life. If you have some extra time this week, examine the Greek phrases involved more closely to see where else they are used in Romans and in the rest of the Word of God.

What Greek words are used in these key phrases in Romans 8?

Where do they occur and how are they used?

Where else do these word appear together in Paul's writings?

Do they appear in the Gospels? If so, where and under what circumstances?

**Notes** Week One: Living on Purpose

**INDUCTIVE FOCUS:**  
**Questioning the Text**  
The key to exegesis (the fancy word meaning to draw meaning out of Scripture) is questioning the text. The basic investigative questions: Who? What? When? Where? Why? and How? can your homework. Not every question can be addressed to every verse, and most verses require several variations on the same question. As we study God's Word together, realize that not every question that can be asked will be asked, but don't let that stop you from asking other questions and exploring further on your own. We will never run out of questions to ask and answers to glean from God's Word!  
If you're at a loss for what questions to ask, pay attention to the words that you've marked. Go to your key words and start there with your questions. Marking not only helps you see the main idea, it always helps in asking questions.

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**Notes** Week One: Living on Purpose

Does this word group show up elsewhere in the New Testament?

Do we see this concept in the Old Testament?

From your study, what does setting one's mind on the Spirit mean?

What, if any, additional insights have you gained from word study books and commentaries?

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Leader notes

**Romans 8**

Before you bring your class to a close, talk through what you've learned by marking *Spirit* and *flesh*. Stick with simply observing the text at this point and encourage them to continue to focus on this contrast as they study each week.

**Discussion Questions:**

*What marks a life lived according to the flesh?*

*A life lived according to the Spirit?*

**DIGGING DEEPER:**

The Greek words for *set the mind* and *mind set* in Romans 8 are *phroneo* (a verb) and *phronema* (a noun). Your students should be able to find other places where they're used in the New Testament by running a concordance search starting with *phroneo* and *phronema* in this chapter. Some may also find the adjectival form of the word, *phronimos*, which is translated in the New Testament variously as *shrewd*, *prudent*, *sensible*, and *wise*. The noun *phren* (mind) and the adverb *phronimos* (shrewdly) are also in this word group.

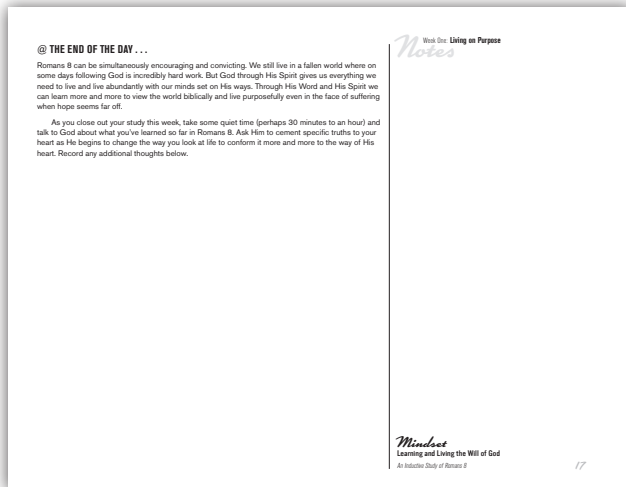
The Old Testament is a bit trickier. The noun *phronema* doesn't appear in the Greek translation of the Old Testament. The verb *phroneo*, however, appears six times as the translation of a number of different Hebrew words including *chakam* (to be wise), *bin* (to understand), *sakal* (to be wise), *yada* (to know), and in one instance it translates a word (*raah*) sometimes used to describe a wise shepherd.

Remember that the Hebrew Old Testament was written and compiled first. The *Septuagint* (LXX) came later.



# Week One: Living on Purpose

## Class pages



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## Leader notes

### Live It:

- Consider how we think and act differently depending on whether we believe or don't believe there is a Creator.
- Consider how believing and understanding the goodness of God affects how you relate to Him.
- Consider what affect truth and error have on the way you and others think.

### Summing Up and Looking Ahead

[page 17]

*What is the most significant truth you learned this week?*

*How can you live purposefully this week?*

**Next week:** Romans 8:1-4 and more!

### Inductive Focus: Context

Context is the setting in which something dwells. We make sense of words – and many other things – by understanding what is around them. The word *bank*, for instance, can have several meanings but we can't know which is correct until we have context. Bank means something very different when I say, "I deposited money in the bank," than it does when I add, "On the way, I got my car stuck in a snow bank." Just like context helps us understand the meaning of a word in a sentence, it also helps us make sense of a sentence within a paragraph; a chapter within a book; etc. This week we'll look at how important the context of the entire book of Romans is to understanding Romans 8. As we do this we'll also start seeing how Scripture interprets Scripture as we do more cross-referencing of the text.

Around Precept you'll often hear the phrase "Context is king" in matters of interpretation. It may sound a little corny but if you let the Spirit lead and let context rule you'll have good footing in handling the text of Scripture. If the 5Ws and H are about getting the specific facts, context is about getting the whole story and not just the sound bytes!

*Leader notes*

# Week Two

## "Indeed, has God said?"

### BEFORE CLASS

#### Hot Topics:

While our lesson this week focuses on the fall of man and the entrance of sin into the world, we see overlapping questions of theology. We're faced with the doctrine of sin (hamartology), the character of God, and the condition of man. That sin has consequences sometimes calls people to ask questions like: *Is God really good? If God loves us and is all-powerful then why do we have sin in the world?* The answers to our questions about the nature of God, the nature of man, and the consequences of sin aren't sterile facts. These answers fuel our behavior. Sometimes we realize it and sometimes we don't. Sometimes we think we believe one thing, but our behavior betrays what's really in our heads and hearts.

#### Class-at-a-Glance

Segments	2 Hour Class	1 Hour Class	Topic
Segment 1:	10 min. 20 min.	OMIT 10 min.	<ul style="list-style-type: none"> <li>• Read Romans 8</li> <li>• Review basic concepts</li> <li>• Overview</li> </ul>
Segment 2:	15 min.	10 min.	Inductive Focus: Context Romans Overview: Sinners, Saved, Sanctified, Sovereignty, Service
Segment 3:	20 min.	15 min.	The Fall and the Condition of Man: Romans 8:1-4; Genesis 3:1-6; John 2:23-25; Matthew 10:16-18
Optional Break	15 min.	OMIT	
Segment 4:	20 min.	15 min.	Reasoning through the Implications: Genesis 2:2-9, 15-17; Romans 5:12-21; Romans 8:18-25
Segment 5:	20 min.	10 min.	Summing Up and Looking Ahead

# Class pages

## Week Two: "Indeed, has God said?"

*Week Two*  
"Indeed, has God said?"

*Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said . . . ?"*  
—Genesis 3:14

We sit in the middle of a clearly damaged world. Just a passing glance at the evening news confirms the reach of the damage—from earthquakes and natural disasters to inhabitants who maim and kill. Our world teems with sorrow and tears, death and injustice. If you haven't experienced it yet, unfortunately you will. It's only a matter of time.

This week we're going to examine how we landed here in the first place and how this affects everything after it. It all started with a question that caused Eve to reject what God had revealed to her. This was an attack on the revelation and nature of God. Satan's question ("Indeed, has God said?") and lie ("You will not die!") permeate our society today.

Remember, what God created was good but in a moment in a garden everything changed. Sin and death entered when mankind lusted after the knowledge of good and evil. As Paul says in Romans, man "exchanged the truth of God for a lie" (Romans 1:25).

Looking at how sin entered the world and changed the condition of man may sound like a score. I know. But how we think about this based on a knowledge of the truth or the seduction of a lie will profoundly impact how we live. If you're looking for practical truth that matters, it starts here.

**FVI:**  
**What You Think Determines How You Live**  
If you think what you think doesn't matter, think again! Jesus tells us that what is on the inside comes out in our behavior. "The mouth speaks out of that which fills the heart" (Matthew 12:34). We're not talking "the power of positive thinking" stuff here. We're talking the transformation of minds, the alignment of our minds with God's.

**FVI:**  
**Genesis 1:27 and Mankind**  
Genesis 1:27 tells us:  
"God created man in His own image, in the image of God He created him; male and female He created them."  
The reference to "man" in this verse is a generic reference to people in general. In contrast, "Adam and Eve" in the three books before the general word "man." Since God's Word, both in the Old Testament Hebrew and New Testament Greek, unambiguously uses the general "man" to refer to all people, we're going to go with that. Yes, it's biblical and leaves the writing tighter. Really, you can't beat that combination!

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## Leader notes

### START CLASS HERE

## SEGMENT #1: Review

### Read Romans 8

### Review Basic Concepts

Although review is sometimes bothersome, a little bit each week will cement the basics and give your class the framework for a lifetime of study. Although we will focus on specific inductive tools each week, keeping the basic components of OBSERVATION, INTERPRETATION, and APPLICATION in front of your class will equip them for a lifetime of handling God's Word. And always, always remind them that the goal is transformation! We don't learn for the sake of learning; we learn because God uses His Word to transform us and conform us more and more into the image of His Son. Familiarity with the basics will give your students confidence as they work through their homework and begin applying and living the texts.

### Review Questions:

What are the components of inductive Bible study?

What is **observation** and why is it important? What question will this answer?

How is **interpretation** different from observation?

What do we need for proper **application**?

*Leader notes*

Application needs to be grounded in what the text said to its original hearers. Moving from what the text meant to the first audience to how the text applies today is sometimes referred to as making a hermeneutical leap. Hermeneutics is simply the art and science of interpreting Scripture, of getting from what original writers intended to how we apply it today.

Be aware that at this point, you can run into two distinct problems:

1. Some people do not want to apply. They seek head knowledge and bristle at application as though it were opinion.
2. Others want "What this means to me . . ." without dealing first with what the original writer intended.

It is important for you to continually guide your class toward application grounded in the text. If your class veers toward speculation or conversation that will not issue in life-change, gently redirect the discussion.

For those who gravitate toward opinion-based comments and ungrounded applications, direct them with such questions as, "Where do you see that in the text?" Continually point them toward the text and application. It may take some repetitions but they will learn.

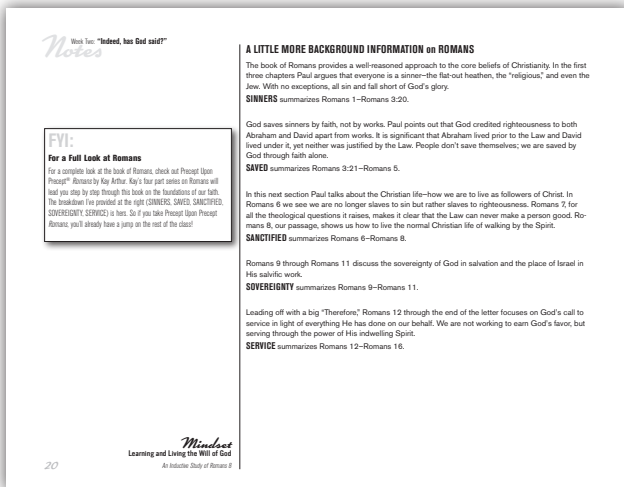
*What genre is the book of Romans?*

*Who wrote it?*

*Who did he write to? Explain.*

*Approximately when did he write it? Do you know where he was at the time?*

*What has been your most significant application so far?*



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## Leader notes

### Review Texts/Application Points from Week One

Take just a few minutes to review the truths we covered last week and remind your students how truths play out in life. Remind them that we need to know what the Bible says, reason through its truths, and apply them in our lives as the Spirit guides.

### Discussion Questions:

*What did we learn last week about creation? How was everything God made described?*

*What did we learn last week about man's condition at creation?*

*How can these truths affect thinking and behavior?*

### SEGMENT #2: Inductive Focus: Context

Understanding Romans 8 involves understanding its context – the entire book of Romans. Today, we're going to consider the general flow of the book to do this.

### ROMANS: Sinners, Saved, Sanctified, Sovereignty, Service

[page 20]

**Key Talk Point:** Present "Five-S" overview of Romans.

Discuss how context impacts our understanding of Romans 8.

### *Leader notes*

**Context/Comments:** It's critical that your students understand Romans 8 in the greater context of the book of Romans. Kay Arthur's "Five-S" approach to remembering the content and flow of the book is very helpful and I'd recommend you present it again to your students even though they've read the material in their workbooks. If you use some hand motions with each section, you'll probably remember it even better. I know it's hokey, but hokey has an odd knack for sticking in the brain. I'm sure there's some scientific research to that end but right now I'm up to my elbows in a leader guide and I'm thinking it best that you just trust me on this one. I'll include the hand motions at the end of each section. If you do make use of them, try to get people involved but make it fun.

#### **Sinners (Romans 1-3:20)**

While Paul opens his letter to the church at Rome with some introductory greetings, the bulk of the first section of the book charges all mankind as sinners. Paul begins by arguing that the reality of God can be seen through creation (general revelation) but that people suppress (literally "hold down") that knowledge and exchange truth for lie. He then moves to those who could be termed more cultured or "religious" and finally directly to the Jewish people themselves, concluding that all people sin, without exception, and fall short of God's glory.

Hand motion: Make your arm into an "S" shape like the serpent who tempted Eve to sin.

#### **Saved (Romans 3:21-5)**

Beginning in Romans 3:21 Paul argues salvation by faith that God credits to people as righteousness. It's significant that Paul's two prime examples stand in different relationship to the Law. Abraham believed God and it was credited to him as righteousness *before* the giving of the Law. David, on the other hand, lived under the Law and still was made righteous by faith. Works have never saved because sinners who try to behave are still sinners separated from God.

Hand motion: Extend your arms out making your body into the shape of a cross.

#### **Sanctified (Romans 6-8)**

Romans 6-8 cover the topic of sanctification. Sanctified (from the Greek root *hagios*; Hebrew root *qodesh*) means to *set apart* or *make holy*. In these chapters Paul talks about the Christian's baptism into the death of Christ and the freedom that Christ brings so His people can live lives pleasing to God. In teaching about freedom from sin, Paul uses illustrations of being set free from slavery and being released from marriage by death.

In one of the more difficult passages in the New Testament, Paul talks about the struggle with sin in Romans 7. Views differ dramatically on who Paul is talking about and what condition that person is in. Does it reflect mankind in an unregenerate state? Is it an immature Christian? Is it the normal life of the Christian while in this

*Leader notes*

world? Instead of being drawn into this debate, point your students to the truth we can know from this section: The Law can never make a person holy. It is the Spirit who powers obedience.

Hand motion: Form a halo over your head.

**Sovereignty (Romans 9-11)**

God saves and sanctifies by His sovereignty. In another tough section we see the sovereignty of God on full display as Paul talks about Israel's place in salvation history and God's sovereignty over all. This section has the potential to unnerve students because it contains much mystery. After all, how can God be sovereign and man be responsible all at the same time? We don't know. What we do know is that the Bible tells us both are true. If this topic comes up it may help to explain to your class that Romans 9 helps us see the God-ward side of salvation while Romans 10 gives more of a man-ward perspective. At the end of the day, though, this is a section where we do best to bow the knee and affirm two truths that we have a hard time accepting at the same time: God is sovereign and man is responsible.

Hand motion: Cross your arms in a kingly posture.

**Service (Romans 12-16)**

While the first eleven chapters of Romans lay out teaching and doctrine, Romans 12 opens with a compelling "Therefore" that begins a five-chapter course in practical Christian living. Romans 12-16 answer the "So what now?" question and give instruction and exhortation for life based on the truths in Romans 1-11. We were saved and sanctified by God's sovereignty for God's service.

Hand motion: Throw your imaginary tennis ball into the air and serve it with an imaginary racket.

**Discussion Questions:**

*What is the basic flow of the book of Romans?*

*How does Romans 8 fit in with the overall structure of the book?*

*What are some specifics in this book that compel a change in thinking and behavior?*

**OBSERVE the TEXT of SCRIPTURE**  
**READ** Romans 8:1-4. **CIRCLE** references to sin and **UNDERLINE** references to condemnation.

**Romans 8:1-4**

- 1 Therefore there is now no condemnation for those who are in Christ Jesus.
- 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.
- 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,
- 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

**DISCUSS with your GROUP or PONDER on your own . . .**  
 What are your initial observations on the text?

What questions do you think we need to ask? Are there words you'd like to explore? Why?

If there is now no condemnation, is there anything we can learn from this text about why condemnation came about in the first place or do we need to look elsewhere?

*Notes* Week Two "Indeed, has God said?"

**ONE STEP FURTHER:**  
**Requirement**  
 A man-made requirement is not necessarily just simply by being enacted into law. God's law, however, is different. The requirement we see in Romans 8:4 is not only a requirement but a righteous requirement. If you have some extra time this week, find the Greek work for requirement in this verse and explain the additional shade of meaning the Greek brings to this particular word. Record your findings below.

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*Notes* Week Two "Indeed, has God said?"

**ONE STEP FURTHER:**  
**Romans 1**  
 If you have some extra time this week, hang out in Romans 1:18-32. Consider what people can clearly see in creation and how they respond to what they clearly see. Also watch for how they view themselves. What do they think they are? What does the text say they are and why? How does what you respond to text? Record your findings below.

If you found some cross-references on your own, how do you identify them?

Paul has clearly explained sin's origin and judgment in the earlier chapters of Romans, but to see the original scene for ourselves we need to go to Genesis 3 where the account of the fall is recorded.

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**SEGMENT #3: The Fall and the Condition of Man**  
**(Romans 8:1-4, Genesis 3:1-6, John 2:23-25, Matthew 10:16-18)**  
*[pages 21-28]*

**Key Talk Points:** The sinful condition of man.  
 How we live in response.

**Context/Comments:**

Romans 8 opens with a joyous statement about the condition of believers that stands in stark contrast to everyone else. It tells us how we have been freed from condemnation but not where the condemnation came from in the first place. Help your students see how the opening "Therefore" points them back to earlier sections of Romans 8 and helps them consider where else they can find information about how man came to be condemned. Those with any biblical background at all should be able to point back to Genesis which is where we will be going. The remaining verses in this section look at proper responses in light of current conditions. How did Jesus interact with sinful people? How should we?

**Romans 8:1-4** The big "Therefore" opening Romans 8 tells us there is no longer condemnation for those who are in Christ Jesus. The statement implies that condemnation used to be a problem and that it came from somewhere. Simply by word frequency your students should observe that condemnation is clearly associated with both *the flesh* and *sin*. We saw last week that God created good things. We'll return to the Genesis account to find out first-hand how condemnation entered this "good" creation.

Although man himself stood condemned, God condemned sin in the flesh vicariously by sending Jesus to die on man's behalf. Note that *nomos* (law) is used in differing ways in this section – as a principle of life (i.e. *law of the Spirit of life in Christ Jesus vs. law of sin and of death*) and for the Old Testament Law.

Your students should notice the strong contrast here between the weakness of the Law and the power of the Spirit. You may want to point this out as an example of "Terms of Contrast" in the text. Paul tells us that it is only by walking in the Spirit that we can fulfill the righteous requirement (*dikaïoma*) of the Law. While the NASB translates *dikaïoma* "requirement," the root produces the family that includes *righteous, righteousness* and *justify* and so infers that the requirement is righteous (internal) and just (external).

**Genesis 3:1-6** Up until Genesis 3, Adam and Eve only knew "good." Help your students reason to this point by considering God's assessment ("it was good") of everything He made. The word *good (tov)* appears throughout the opening two chapters of Genesis while the only reference to *evil (ra)* first occurs in the context of the tree of the knowledge of good and evil, the single tree God put out of bounds for the pair. Everything else, everything good, was theirs.



# Class pages

## Week Two: "Indeed, has God said?"

**Notes**  
Week Two: "Indeed, has God said?"

**OBSERVE the TEXT of SCRIPTURE**  
**READ** all of Genesis 3 in your Bible. Pay close attention to the tactics of the serpent and **UNDERLINE** everything he says in Genesis 3:1-4 which is included below.

**Genesis 3:1-4**

- 1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'"
- 2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"
- 3 The serpent said to the woman, "You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."
- 4 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate, and she gave also to her husband with her, and he ate.

**DISCUSS with your GROUP or PONDER on your own . . .**  
What did the serpent say to the woman?

What was his tactic? What was he trying to get her to think about God? What was he trying to get her to doubt and then reject?

**ONE STEP FURTHER:**  
**Where can we find wisdom?**  
The serpent offered a strategy to wisdom that backfired in one generation. What does the Word of God say about how we can go about acquiring wisdom? If you have some time this week, start off with your observations and see what you can find. Record what you learn below.

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**Notes**  
Week Two: "Indeed, has God said?"

**THINKING IT THROUGH:**  
**If . . . then . . .**  
If you have some extra time this week, think through some of the specific ramifications of these theological truths on different areas of your life and how you might need to alter your expectations. Bottom line is that we can't expect fellow people who don't know Jesus to act or think like us. One way I zero in on these off-base expectations is by paying attention to what irritates me and then asking whether this is a situation I can change or one where I simply need to alter my expectations and/or pray for increased compassion. Think and pray through this and record your thoughts below.

If we think people are basically good or even morally neutral our interactions will be influenced by these false promises. One possible outcome, for example, is that we will expect more than they're capable of thinking or doing and our expectations will consistently be dashed. When we don't have truth as our basis of operations, we become quickly tangled.

Let's think through some of the basic ramifications of this thinking on how we view the world and operate in it by looking at some examples from the life of Jesus.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** John 2:23-25. **CIRCLE** every reference to Jesus including pronouns and **UNDERLINE** every occurrence of know.

**John 2:23-25**

- 23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing.
- 24 But Jesus, on His part, was not entrusting Himself to them, for He knew all men,
- 25 and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

**DISCUSS with your GROUP or PONDER on your own . . .**  
What did you learn about Jesus?

How were the people responding to Him?

How did His knowledge of men affect His response to them?

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As you discuss, also help your students reason through the method of the serpent's temptation and the progression of Eve's deception and eventual sin. While the sideways "Indeed, has God said?" may seem neutrally inquisitive, don't miss the fact that this question is a direct attack on the character of God. The serpent implies that God is holding something back from Adam and Eve and, therefore, is not good. He plays similar cards with us today when he calls into question the truth of Psalm 119:68 that God is good and does good.

Make no mistake, there are questions that seek true answers and questions designed to lead people to lies and destruction. Eve did not discern the difference. Instead she entertained the question and instead of looking to God for her answer she turned her eyes toward the temptation. In a pattern that looks very similar to the one in James 1, Eve listened to the tempter and then looked to the temptation. She saw "good for food," "delight to eyes," "desirable to make one wise"; then she took, ate, and gave. She did not fall off a ledge. She progressed step by step toward sin. Help your students identify Eve's progression toward sin and consider if they have faced similar situations. How can knowing this help us stand firm?

## Discussion Questions:

*How did man end up condemned?*

*How can true knowledge of God help us stand in the face of temptation?*

*How did the serpent attack Eve? What can we learn from this about temptation in our lives?*

*How does our moral condition affect the way we live? Explain.*

**John 2:23-25** In John 2 we find Jesus in Jerusalem performing signs and some people "believ[ing] in his name." In the NASB we're told that in spite of this Jesus "was not entrusting Himself to them." We lose the word play in English as both words are from the Greek word *pisteuo*. The people "believed" (*episteusan*) in Him, but He "was not entrusting" (*episteuev*) Himself to them. Why? Because He *knew* (*ginoskein*) the hearts of men and acted appropriately in wisdom.

# Week Two: "Indeed, has God said?"

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There's an interesting play on words in verses 23 and 24: although the people believed (epistestauan from the root pistauo) in His name, He did not entrust (epistestuen, also from the root pistauo) Himself to them. How would you describe Jesus' behavior?

Is it surprising to you that Jesus did not entrust Himself to these people? Why/why not? How quick are you to entrust yourself to people? What can you learn from Jesus' example that you can apply in your life?

**Notes** Week Two: "Indeed, has God said?"

**ONE STEP FURTHER:**  
**Word Study: Shrewd**  
 If you have some extra time this week, look for the Greek word translated shrewd in Matthew 10:16 and see what you can find out about what it means to be as shrewd as a serpent. If you need help on how to do a word study, see the Resources section at the end of the book. Record your findings below.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** Matthew 10:16-18, words Jesus spoke when He sent His disciples out to do ministry among the people. **UNDERLINE** what He tells them to be and do.  
**Matthew 10:16-18**  
 16 "Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.  
 17 "But beware of men, for they will hand you over to the courts and scourge you in their synagogues.  
 18 and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

**DISCUSS** with your **GROUP** or **PONDER** on your own . . .  
 How does Jesus describe the situation His disciples will encounter? What dangers does He picture?

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**Notes** Week Two: "Indeed, has God said?"

How do you think Jesus' world view plays in our politically correct environment today? Is His view of man different from yours?

What does He tell His disciples to be and do?

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### Leader notes

**Matthew 10:16-18** *Phronimos* (from the same word group as *mind set* in Romans 8) is translated *shrewd* in this verse. Jesus warns His disciples that they will be like sheep in the middle of wolves but they are to be shrewd (*phronimos*) as serpents and innocent as doves. The phrasing brings to mind Genesis 3:1's description of the serpent. The NASB translates the Hebrew term "crafty," but the *LXX* picks *phronimos*. Christ-followers must live lives of wisdom that guard against wolves and yet behave with innocence and integrity. The serpent in the garden was shrewd, but he was in no way innocent. In fact, he was a stealer of innocence. Our shrewdness should match that of the shrewdest, but our innocence should be that of the dove as Jesus cautioned (Matthew 10:16). As Paul says in Romans 16:19 we are to be "wise in what is good and innocent in what is evil."

Who else in the Gospels is called *phronimos*? The wise man who builds on the Rock (Matthew 7:24), the faithful and wise servant who is doing what he is supposed to (Matthew 24:25, Luke 12:42), and the five wise virgins (Matthew 25:2). Jesus also uses the adverb to describe the dishonest manager who was more shrewd in dealing with his own kind than were the children of light (Luke 16:8). Therein lies the challenge: to deal shrewdly with Jesus' innocence.

Paul, I think, provides us with a very fitting example of this shrewdness. When in Roman custody, he didn't simply roll over and let them beat him. He was a Roman citizen and played the "Roman" trump card several times.

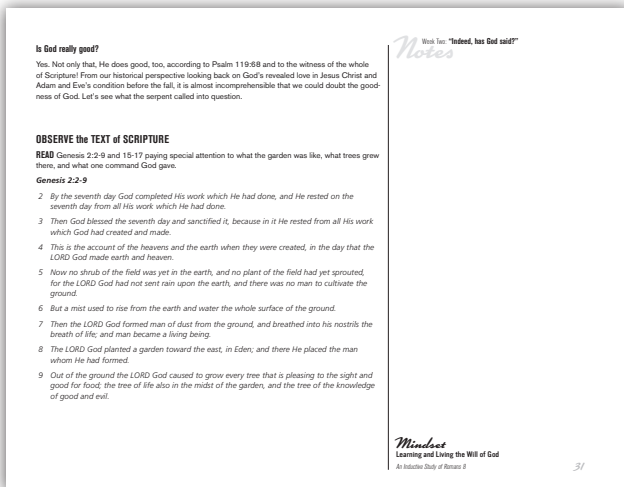
### Discussion Questions:

*What example did Jesus give in dealing with people in Matthew? How should the moral condition of people affect the way we interact with them?*

*How clear is the popular question, "What would Jesus do?" Do we answer it thoughtfully or dismiss it too flippantly?*

*How did Jesus interact with fallen people?*

*Do you follow His lead? What are some examples?*



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## Leader notes

*How can we be wise with respect to good and innocent with respect to evil?*

### Live It:

- Stand firm by knowing God and keeping your eyes fixed on Him instead of on temptations.
- Don't become disappointed or bitter by expecting good behavior from fallen people.
- Live shrewdly but innocently.
- Love deeply but don't trust blindly.
- Ask God to grow compassion in your heart for our fallen world.

## OPTIONAL BREAK

### SEGMENT #4: Reasoning through the Implications (Genesis 2:2-9, 15-17; Romans 5:12-21; Romans 8:18-25)

[pages 31-38]

**Key Talk Points:** Death is the supernatural judgment on disobedience, not part of a natural circle of life.

But God's goodness is clearly seen in His redemptive work to undo this consequence we brought on ourselves.

### Context/Comments:

Death is God's judgment on disobedience; it is a result of man rebelling against God's command. The passages we'll look at in this section show us the contrast between God's original "good" creation and man's defilement of it. Because of sin we experience death and the creation itself, through no fault of its own, suffers consequences as it eagerly awaits God's redemption in the future. "Going green" will not save the planet; we need to "go red" . . . to the blood of Christ. Creation does not eagerly await new legislation (although God tasked man with stewarding it); creation eagerly awaits the revealing of the sons of God.

# Week Two: "Indeed, has God said?"

## Class pages

Notes

Was I'm: "Indeed, has God said?"

**Genesis 2:15-17**

15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

16 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

**DISCUSS with your GROUP or PONDER on your own . . .**

What did the trees in the garden have in common?

What two trees were specifically named? What rule was associated with one of them?

What was the punishment for breaking the rule? Was God clear?

Could they have eaten from the tree of life? (Just askin' . . .)

How did God's truth about the consequence of eating from the tree of the knowledge of good and evil differ from Satan's lie?

**ONE STEP FURTHER:**

**Memorizing**

So, how would you really *own* it if we memorized some (or all) of Romans 8 while we're studying. Memorizing is a perfect way to keep the Word of God in front of you continually even when life is busy. I often use a recorder to help me memorize longer passages. I use heavy erasers to give the passage reader and then read and record it several times so I can learn and practice it while I'm doing stuff around the house, driving, etc. Memorizing is hard work, but I've never had anyone who wanted to memorize Scripture say they regretted doing it.

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Notes

Was I'm: "Indeed, has God said?"

What are some of the ways we shun the clear Word of God in favor of a shiny lie? How can we identify the serpent's lies today so we don't fall for the same bait?

**There are always consequences**

If the sin of Adam and Eve only affected Adam and Eve, we wouldn't be as interested in their story today. But it didn't stop with them. Their sin brought death not only to them but also to their descendants, everyone since. Let's look at Romans 5:12-21 to learn more about this.

**OBSERVE the TEXT of SCRIPTURE**

**READ** Romans 5:12-21 and **UNDERLINE** every reference to death. **CIRCLE** every reference to sin. While this passage is packed with redemption we're going to focus on how we got into the mess we're in and what ramifications this has for us.

**Romans 5:12-21**

12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

13 for until the Law sin was in the world, but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

16 The gift is not like that which came through the one who sinned, for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

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## Leader notes

**Genesis 2:2-9, 15-17** The main point to help your students see in this section is the benevolent action of God. Genesis 2:2-9 shows God's good actions toward creation over and over. God completed, blessed, made, formed, planted, placed, and caused fruit-bearing trees to grow. Man had everything good with only one restriction: in Genesis 2:16 he's told that of all the trees there is one he cannot eat from and if he does, he will die. All along God has been exposing Adam and Eve to "good." The forbidden fruit is from the tree of the knowledge of good *and* evil. The command was clear, the consequence was clear, and those commanded lacked no good thing.

**Romans 5:12-21** The main point in this section of Romans is the pervasiveness of sin through Adam contrasted with the free gift that comes through Jesus Christ. Sin brought the condemnation that Paul tells us in Romans 8 those in the Spirit are no longer under. Help your students understand that if we think of people as basically good we ignore the clear teaching of Scripture. A world view that sees people as fundamentally good is flawed and leads to everything from mild disappointment to unthinkable tragedy.

The main theological difficulty in this section is: *How did sin spread to all men?* Am I condemned and punished because I freely sin or because somebody else did at the dawn of human history? Although the different viewpoints do not fundamentally change the application, as a leader you need to be aware of them because commentaries address this main issue. Here's a summary of the basic views:

1. Every person freely sins and freely incurs the penalty of death, merely repeating what Adam did, though not precisely (Romans 5:14) or necessarily.
2. Every person has inherit Adam's sin *nature*; which causes *specific sins*.
3. Every person was "in Adam" seminally when he sinned and somehow (mysteriously) sinned "in Him." (See Hebrews 7:9-10 for an example of this.)
4. Every person was represented Adam; he was the "federal head" of the human race.

There is no need to go here unless someone takes you, but it is *the* theological debate of the section so if you have students reading commentaries, you'll want to at least know the basics. Be aware that the above views are not all mutually exclusive.

The bottom line in this section, though, is this: regardless of "how" sin spread to all men. We need to take this into account in how we view people and interact with them.

**Romans 8:18-25** While there's more in this section to examine, our main focus is how sin affected creation. Many believe *ktisis* (*creation*) in this section is limited to non-human creation that has been cursed as a result of the fall of man. Direct your students to Genesis 3:17-19 and Revelation 22:3 to see when the curse came into being and when it will be lifted.

# Class pages

Week Two: "Indeed, has God said?"

**OBSERVE the TEXT of SCRIPTURE**  
**READ** Romans 8:18-25 and **CIRCLE** every reference to creation. **UNDERLINE** every reference to waiting eagerly.

**Romans 8:18-25**

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope

21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?

25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

**DISCUSS with your GROUP or PONDER on your own . . .**  
 Look at every reference to creation and record what you learned about the condition of creation.

Do the same for waiting eagerly: Who is waiting eagerly and for what? Why?

*Notes*  
 Was I... "Indeed, has God said?"

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**FVI:**  
**What It Means differs from How It Applies . . .**  
 Every passage of Scripture has one correct interpretation. Let's face it, the author meant to say what he meant to say. So whenever I hear a person say, "This verse means this and so to me," I cringe a little. Okay, I cringe a LITTLE, because the verse has intrinsic meaning.  
 Application is different. Knowing the correct meaning of one verse, two believers may apply it differently and even multiple ways.  
 When I consider man's spiritual condition, I admit more patience and compassion in everyday life. I can't say this holds true on greater offenses. It's not an application that can be easily pushed to someone, at least not for me. But knowing the truth and being in the light of it has changed the way I think and act pretty much every day.  
 Doesn't God do all kind provide God to anger? Yes, sin offends God. We can never forget, though, that as offensive as sin is to God, He reached out to us while we were still His enemies (Romans 5:6-10). He so loved the world that He sent His one and only Son to die on our behalf (John 3:16) and His Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23).

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## Leader notes

### Genesis 3:17-19

Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; **Cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you will eat the plants of the field; by the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.**"

### Revelation 22:1-4

Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. **There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads.**

### Discussion Questions:

What did God provide man with? Was it flawed in any way?

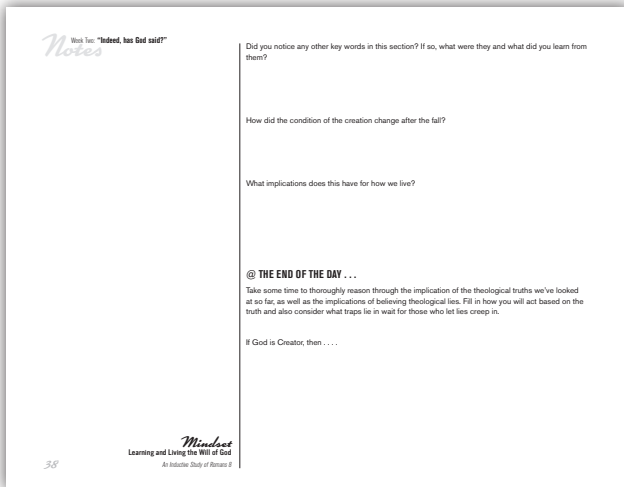
How clear was He about consequences?

What's the collateral damage of our sin on creation?

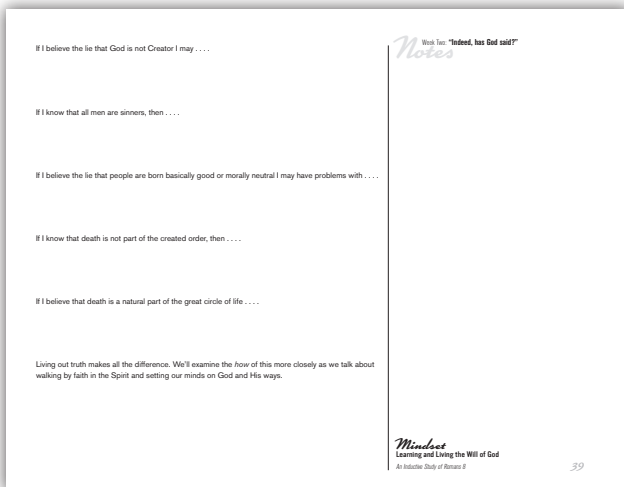
How will the problems of creation be solved?

Will environmentalism solve the problem?

Week Two: **“Indeed, has God said?”**  
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**Live It:**

- Realize that even today sin has consequences and spreads. Even forgiven sin has consequences.
- Live with the hope that God will lift the curse.

**SEGMENT #5: Summing Up and Looking Ahead**

*[pages 38–39]*

As you close this week you may want to choose a few “If–Then” statements to reason through with your class. These will help them apply the truths they’re learning.

What potential consequences can the following lies bring?

- People are morally good or at least morally neutral.
- Death has always been a part of the great circle of life.

What difference will the following biblical truths make in how you live this week?

- God is Creator.
- People are sinners.

**Next week:**

Finding the power to live! Romans 8:1-11 and more!

### Inductive Focus: Cross-Referencing

Cross-referencing is simply reading what the Bible says about similar topics in different locations. There was a day when finding cross-references in the Scriptures depended on your flat-out knowing the Book backward and forward or your relying on someone else to point you where you needed to go. Over the years, scholars have written books full of cross-references, others have compiled concordances, and slowly but surely we have had more and more tools to use. The once cumbersome task of cross-referencing is easier than ever with computer technology at our fingertips today.

Cross-referencing is part of understanding the larger context of Scripture.

Often we still rely on other people to tell us where to look for cross-references. This is okay if we have reliable people telling us where to dig but it still keeps us depending on others to, well, cut the steak for us.

We'll look at more of the specifics of cross-referencing for yourself later in the lesson plan!

*Leader notes*

# Week Three

## Relax! Its Not Yours to Fix

### BEFORE CLASS

#### Hot Topics:

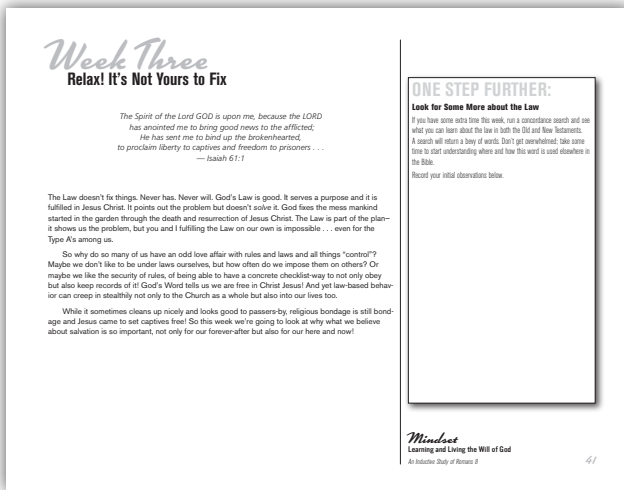
How do people come into a relationship with God? Can anyone work hard enough to fix the sin problem that separates us from him? Does it even matter? What if all road leads to Him eventually? If they don't, what are we doing about it? This week we'll look at the related topics of salvation and sanctification—how God solves our sin problem and then empowers us to follow Him day by day. That we're saved by grace through faith is one thing to believe but how many in the Church wear themselves out trying to obey on their own power? What a balm to know that His power not only saves but sanctifies!

#### Class-at-a-Glance

Segments	2 Hour Class	1 Hour Class	Topic
Segment 1:	10 min. 5 min.	OMIT 10 min.	• Romans 8 • Review
Segment 2:	15 min.	10 min.	Inductive Focus: Cross-Referencing
Segment 3:	15 min.	10 min.	Overview: Romans 8:1-11
Optional Break	15 min.	OMIT	
Segment 4:	30 min.	10 min.	Salvation: John 3:1-21; John 8:31-36
Segment 5:	15 min.	10 min.	Sanctification: Romans 6; Galatians 3:1-3, 5:1-16; Hebrews 10:1-14
Segment 6:	15 min.	10 min.	Summing Up and Looking Ahead

# Week Three: Relax! Its Not Yours to Fix

## Class pages



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## Leader notes

### START HERE

## SEGMENT #1: Review

### Read Romans 8

### Review Basic Concepts

### Review Questions:

*What are the components of inductive Bible study?*

*How do they function together?*

*What risks do we run if we don't correctly observe the text? (We will misapply.)*

*What risk do we run if we don't apply? (We will become puffed up.)*



*Leader notes*

## SEGMENT #2: Inductive Focus on Cross-Referencing

In this week's lesson students have already jumped into the waters of cross-referencing and they will find still more in upcoming weeks. While this study and most other studies take care of much of the cross-referencing for students, it is imperative to equip your class to find cross-references on their own.

Before we jump into the *how* of cross-referencing, we need to talk about the *why*. Two basic assumptions underlie the reason we pay such close attention to cross-referencing Scripture. First is the belief that the entire Bible is true. Paul tells us in 2 Timothy 3:16-17 that "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work." The related presupposition is that because the whole Bible is true, then Scripture can and will interpret Scripture. We don't need to go to external sources although they can be helpful at times. The best commentary on Scripture is Scripture itself.

So how do we go about cross-referencing? Just as you can take more than one route between cities, there are different ways to go about cross-referencing. I'm going to describe three basic ones I use and compare them to travel so hopefully you'll get a better feel for the differences between them.

**Get them from someone else.** Most Bible studies and many study Bibles give cross-references. This is like letting someone give you a car ride. You trust that the driver will take you to the right place. If you have a sense of where you're going, you can usually sniff out a mistake but you are largely at the mercy of whoever has the information, just as a passenger is at the mercy of whoever has the keys. Is this a bad thing? No. It is one way we learn.

The better the source, the better off you'll be. Also, the more you do this, the more familiar you'll become with the biblical material and the better able you'll be to handle the text yourself as time goes on. It's easy to get stuck here, though, so be careful that you don't find yourself forever needing someone else to tell you where to look. The risk here, obviously, is that the driver takes you way off course. So if you're taking a ride in this car, choose your driver carefully.

**Use books/technology.** While I welcome cross-referencing help from teachers and commentators, I often use concordance searches with Logos Bible Software to locate references in Scripture. Searching "Moses" in a concordance will bring up every mention of it in the Word of God. I compare this to driving in a new town with a GPS. You arrive where you want to be but you're not always sure of the surroundings. When you cross-reference this way it is very important to pay attention to the context and textual surroundings so you'll handle the text appropriately.

There are online concordances you can use for free on web sites such as [www.blueletterbible.org](http://www.blueletterbible.org), [www.studylight.com](http://www.studylight.com), and [www.crosswalk.com](http://www.crosswalk.com). While technology is pretty reliable for returning accurate results, you still need to stay awake because programs are programmed by fallible human beings. Ever tried to get to a Dairy Queen with your GPS and end up in the middle of a field? The same thing happens from time to time with electronic concordances. Enough said?

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**FYI:**  
**A Schoolmaster to Lead us to Christ**  
 23 In the Law there came to the promise of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.  
 24 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.  
 25 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.  
 26 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.  
 27 But now that faith has come, we are no longer under a tutor.  
 —Galatians 3:21-25

**Turning back the clock . . .**  
 We're going to flashback in the text again today to look at where God set us free and how. Before we do that, however, let's start back in Romans 8 to establish our footing and see just how powerless the Law is to fix our situation.

**OBSERVE THE TEXT OF SCRIPTURE**  
**READ** Romans 8:1-11 and **DISCIPLE** every reference to law/Law. Reread the section and color in every instance of Law referring to the Law of Moses.  
**Romans 8:1-11**  
 1 Therefore there is now no condemnation for those who are in Christ Jesus.  
 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.  
 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,  
 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.  
 5 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, the things of the Spirit.  
 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,  
 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,  
 8 and those who are in the flesh cannot please God.  
 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.  
 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.  
 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

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**DISCUSS with your GROUP or PONDER on your own . . .**  
 What was the Law of Moses powerless to do?

How did God set us free from the law of sin and of death?

If the law brings sin and death, is it bad? Defend your answer. Don't overlook the word dikaioma (translated requirement by the NASB) in verse 4 as your response.

How is the requirement of the Law fulfilled in us? If we are free from the law of sin and death, how do we subject ourselves to God today? What "law" do we operate under and how is it different from the other laws?

Paul tells us that "what the Law could not do . . . God did" by sending Jesus. We're going to pick up our next text from the Gospel of John where we see Jesus talking with Nicodemus, a Jewish ruler, about the need to be born again. Remember, we've already seen that sin has brought death to mankind, but Jesus explains a new birth to Nicodemus. The world was broken at the fall, but God will not leave it that way forever.

**ONE STEP FURTHER:**  
**Could not, cannot, not even able . . .**  
 If you have some extra time this week, see what you can unearth about the common root in the following italicized phrases:  
 Romans 8:3 - For what the Law could not do . . .  
 Romans 8:7 - . . . the mind set on the flesh . . . is not even able . . .  
 Romans 8:8 - . . . those who are in the flesh cannot please God.  
 Record your observations below.

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**Reading with synthesis in mind.** The final way I find cross-references is by consistently reading the Bible with the big picture in mind. Obviously this doesn't happen over night. Over time, however, as you start understanding how God's story of redemption fits together, you start paying attention to places where one author of Scripture quotes or alludes to another and you begin picking up on common themes in the text. This is when the fun really starts!

Again, it takes some time but reading with the big picture in mind is the most hands-on approach to cross-referencing you'll find. It is like strapping on a backpack and walking to your destination with only a compass in hand. Hard work? Yes. But when you arrive you'll find unimaginable satisfaction and the confidence that comes with discovering truth for yourself!

**SEGMENT #3: Romans 8:1-11**

*[pages 42-43]*

**Key Talk Points:** The Law can't bring obedience.

If we don't have the Spirit, we don't belong to Christ.

The mind set on the Spirit is life and peace.

**Context/Comments:** While Romans 8:1-11 takes pages to fully unpack, we're focusing our attention here on the Law's inability to bring obedience. The *dikaioma* (literally *righteous requirement*) of the Law could only be satisfied by direct intervention of God through Jesus Christ. The Law showed where mankind had fallen short of God's standard but it was and is powerless to remove the objective guilt, destroy sinful flesh, and cause obedience.

Romans 8:1-11 is loaded with key words showing the contrast between the *flesh* and the *Spirit*. Because of sin, the flesh stands condemned. The mind set on the flesh is death. It can't please God and it doesn't even want to because it is hostile toward God. We see this same truth in Hebrews 11:6: "And without faith it is impossible to please Him [God], for he who comes to God must believe that He is and that He is a rewarder of those who seek Him." People can only please God when the Holy Spirit dwells in them by faith. Walking by the Spirit, though, is not passive. It involves setting the mind on the Spirit. The mind set on the Spirit isn't focused on "obedience" or behavior per se; it is *set on the Spirit* who brings the behavior. In it there is both life and peace.

A key question your class may bring up is whether this passage deals with justification or sanctification. The answer is "Yes!" The reformer John Calvin warned of pulling justification and sanctification apart. A person truly justified will be sanctified (Romans 8:30: sanctification is between justification and glorification). Clearly the

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passage does not teach that people who have the Spirit are perfect. The general direction of their lives, however, points toward life and peace and hope. Those who do not have the Spirit cannot please God because they live under the power of sin and death.

Depending on the composition of your class, you may also want to prepare by reading through 1 John. It provides a clear description of the characteristics of those who belong to Christ.

**Discussion Questions:**

*What characterizes life in the flesh? How hard can you work toward obedience? What will it get you?*

*How does obedience by the Spirit work? What does it bring?*

*Are people today looking for peace?*

*What does 1 John say about those who belong to Christ?*

*How can you please God?*

**Live It:**

- Set your mind on the Spirit to empower your behavior.
- Share with someone why your life exhibits peace.

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**ONE STEP FURTHER:**  
**Word Study: Born Again**  
 Where else does the phrase *born again* appear in the Bible? Use your annotation to list six. What do their contexts tell you? Which writer uses the phrase? What is the lesson from the other occurrence? Record your findings below.

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**FVI:**  
 Never lose sight of the Gospel . . .  
 Those who don't know Christ as our judgment, separated from God, and facing an eternity apart from Him. We need to know the truth and share it. It's not a holy Bible, but a Holy Bible. God is interested in rescuing you, not just a religion. God is always available with His rescue mission. Jesus called us to go into all the world and make disciples (Acts 1).

**Recapping the situation . . .**  
 Since the fall, mankind has been in bad, bad shape—separated from God, under condemnation, and held in bondage to sin and death. Everyone starts out mixed in this condition, but Jesus came to set us free! Let's look at some more of His words regarding this freedom.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** John 8:31-36 and **CIRCLE** every occurrence of free. **UNDERLINE** every reference to slavery (slave, enslaved, etc.). **BOX** every reference to truth.

**John 8:31-36**  
 31 So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine;  
 32 and you will know the truth, and the truth will make you free."  
 33 They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free?'"  
 34 Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.  
 35 'The slave does not remain in the house forever; the son does remain forever.  
 36 'So if the Son makes you free, you will be free indeed.

**DISCUSS with your GROUP or PONDER on your own . . .**  
 Make a simple list of everything you learned from marking free. What was your most interesting finding?

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**OPTIONAL BREAK**

**SEGMENT #4: Salvation: John 3:1-21; John 8:31-36**

[pages 44-51]

**Key Talk Points:** Decisions and consequences.  
 Sovereignty and the redemptive acts of God.

**Context/Comments:** In these passages from John's Gospel we see different angles of what it means to believe in Jesus. John 3 pairs passive *born again* verbs with active *believe* verbs. In John 8 we see that true disciples *continue (abide/meno)* in the words of Jesus.

**John 3:1-21** If you've been marking the text, you'll see clustering of a number of key word groups: *born again, able, believe, spirit, condemn*. The *born again* grouping (*gennao*) appears eight times prior to verse 9 and the *believe* grouping (*pisteuo*) seven times between verses 12 and 18. The verb *dunamai (able)* translates into the helping verb *can* or *cannot*. In Greek, though, this verb of ability (or inability) stands out. It is only by the Spirit that a person can be born again. The birth verbs are understandably passive.

Lest we think that there is no human involvement, we see the tie to judgment in verses 17 and 18. People are condemned but Jesus did not come to judge. People are already under judgment. As we've seen in Romans 1 they already stand condemned.

The God-ward side is in the first verses and the man-ward side shows in the verses of belief. God initiated, God sent His Son who willingly died and He regenerates but we actively believe. The heavy use of passive verbs shows that this is a Spirit-empowered response to the call of God.

Although not at the center of this lesson, the Trinity is on display in John 3.

**John 8:31-36** While we're picking up in verse 31, John 8:30 tells us that *many (polloi)* came to believe in Jesus. Based on the context and knowing that Jesus has taught that few find life (Matthew 7), it is probable that He is speaking to a group of people who have professed faith but are not all following fully. The difference between a true disciple and a mere professor is *continuing*. Those who continue (*meno*), who abide (see John 15, 1 John), will know the truth and the truth will set them free. They will live the reality of Romans 8, not a lawless freedom but a freedom to follow and obey God apart from bondage to sin. Help your students see that some people think they have a corner on Jesus just as the Pharisees thought they were the sole possessors of God's truth. Bondage is bondage whether it is to Jewish laws or to Christian traditions. Truth leads to freedom not bondage to rules. If this occurs we need to ask *Where is the lie? What is the truth?*

Now make a simple list of everything you learned from marking slave/enslaved.

Who is a slave?

How does a person become free?

Are you living today as a slave to sin or in the freedom Jesus has provided? Why?

What role does truth (the Word) play in freedom?

What application can you make from this passage to your life this week?

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#### **Discussion Questions:**

*Where do you see God's sovereignty and man's responsibility in John 3?*

*Given how our culture thinks, how important is it that God did not send Jesus to judge the world when He lived among us?*

*What practical application can we make in our lives and others with the truth that sin causes people to hate the light and not come to it? What response did Adam and Eve have when they sinned? (See Genesis 2)*

*How did you come to Jesus? Is there anything you can learn from your conversion experience?*

*How do free people differ from slaves?*

*Do truth and bondage ever work together? Why? What implications does this have?*

#### **Live It:**

- Reach out in compassion to those rejecting Christ because of sin. Ask God to change condemnation in your heart to compassion.
- Embrace a life of freedom in Christ. Frisk your thoughts for lies that enslave and replace them with truth that frees.

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**FWI:**  
**Shall we continue in sin to get more grace?**  
 Paul begins Romans 6 directly in a hurry that has been reading. Church historians named it **Antinomianism** because it was against (anti-) law (nomos). The idea is that you throw the law out the window and sin your way to heaven more grace, more righteousness. Clearly this runs counter to Paul's teaching. We don't sin in order to get more grace. Rather, through the Spirit—not the Law—God empowers us to live as instruments of righteousness.

**Where is the power?**  
 Although it runs counter to everything in us that wants to work and achieve and save ourselves, Scripture is clear that God saves us. In Romans 6 we see that the power to live God's way comes not from intestinal fortitude but from being united with Christ.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** Romans 6 and consider how God has freed us from sin through the death and resurrection of Jesus Christ. **CIRCLE** every reference to death (death, died, dead, crucified), **UNDERLINE** slavery and **BOX** sin.

**Romans 6**

- 1 What shall we say then? Are we to continue in sin so that grace may increase?
- 2 May it never be! How shall we who died to sin still live in it?
- 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?
- 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.
- 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection.
- 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;
- 7 for he who has died is freed from sin.
- 8 Now if we have died with Christ, we believe that we shall also live with Him,
- 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.
- 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.
- 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.
- 12 Therefore do not let sin reign in your mortal body so that you obey its lust,
- 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

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- 14 For sin shall not be master over you, for you are not under law but under grace.
- 15 What then? Shall we sin because we are not under law but under grace? May it never be!
- 16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?
- 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,
- 18 and having been freed from sin, you became slaves of righteousness.
- 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.
- 20 For when you were slaves of sin, you were free in regard to righteousness.
- 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.
- 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.
- 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**DISCUSS with your GROUP or PONDER on your own . . .**  
 We marked death, slavery, and sin. Do you see another set of contrasting words in the text you can mark?

**ONE STEP FURTHER:**  
**Antinomianism Related**  
 People drawn to the antinomian heresy need only read the words of Jesus in the Sermon on the Mount. If you have spare time this week, read what Jesus has to say in Matthew 5:13-20 and then record your observations below.

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**SEGMENT #5: Romans 6; Galatians 3:1-3; 5:1-16; Hebrews 10:1-14**

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**Key Talk Points:** Our identification with Christ frees us to obey.  
 The Law never empowers righteousness.  
 Everyone bears fruit of one kind or another.

**Context/Comments:** The texts in this section deal with the contrast between the flesh and the Spirit. Romans 6 focuses on the Christian's identification with Christ, Galatians looks at the differences in what the flesh and the Spirit produce, and Hebrews show the complete inability of the Law to solve the guilt and slavery of sin. We'll look at each section but scan across all the passages for how Christians are to walk, what kind of fruit they produce, and what completion or outcome God is bringing them to.

**Romans 6** Romans 6 is packed so you have a lot of latitude and material to work with if you have a teaching gift. Paul's overarching point in this section is that Christians have been united with Christ—they have been crucified with Him and buried with Him. *Death* and *dead* are found throughout this passage (both *thanatos* and *nekros*)—by dying with Christ, we have died to sin. Because of this identification, those united in the likeness of His death will also be in the likeness of His resurrection. In Romans 6 we have four compound words that show this state of identification:

- sunthapto* – buried with (v. 4)
- sumphutos* – united with (v. 5)
- sustauroo* – crucified with (v. 6)
- suzao* – live with (v. 8)

In this union *with* Christ, the penalty of sin is done away with and the power of sin broken. Sin is no longer master over those who have died with Christ.

Since we'll be looking at the fruit of the Spirit in our next reference, point out Paul's use of fruit in this passage. The NASB translates *karpos* (*fruit*) as *benefit* in Romans 6:21-22. I prefer the ESV rendering of these verses which I think is more in line with the New Testament usage of this word:

*“But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.”*

Freedom from the penalty and power of sin changes us. We bear different fruits because we have been identified with Christ, His Spirit lives in us, and He will bring the outcome (*telos*) of eternal life.

# Week Three: Relax! Its Not Yours to Fix

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What does Jesus' death on the cross have to do with us?

According to verse 14, what is true of all those not under the law but under grace?

What characterizes the life "under grace"?

**OBSERVE THE TEXT OF SCRIPTURE**  
 In the book of Galatians, Paul confronts leaders who teach that believers must keep Jewish laws, including circumcision, in order to be saved.  
**READ** Galatians 3:1-3 and **MARK** the key words.

**Galatians 3:1-3**

- 1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?
- 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?
- 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

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**OBSERVE THE TEXT OF SCRIPTURE**  
**READ** Hebrews 10:1-14 and **MARK** every reference to sacrifices and offerings (including pronouns). Also **WATCH** for what the Law can and cannot do.

**Hebrews 10:1-14**

- 1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.
- 2 Otherwise, would they not have ceased to be offered, because the worshippers, having once been cleansed, would no longer have had consciousness of sins?
- 3 But in those sacrifices there is a reminder of sins year by year.
- 4 For it is impossible for the blood of bulls and goats to take away sins.
- 5 Therefore, when He comes into the world, He says,  
 "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,  
 BUT A BODY YOU HAVE PREPARED FOR ME;  
 IN WHOLE BURNT OFFERINGS AND SACRIFICES FOR SIN YOU HAVE TAKEN NO PLEASURE.  
 THEN I SAID, 'BEHOLD, I HAVE COME  
 (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)  
 TO DO YOUR WILL, O GOD.'"  
 After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND SACRIFICES FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE IN THEM" (which are offered according to the Law),  
 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.  
 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.  
 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;  
 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,  
 waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.  
 For by one offering He has perfected for all time those who are sanctified.

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**Galatians 3:1-3; 5:1-16** The first verses of Galatians 3 show the peril of trying to obey by sheer willpower. Salvation by grace through faith is mystery enough but the Bible teaches us that sanctification is a work of the Spirit. Don't gloss over this section as something your students already know. It is a truth easily parroted but often misunderstood. Results-driven people easily fall prey to methods that try to perfect themselves and others by the flesh. Although law-keeping behavior can produce short-term smoke and mirrors results—as evidenced by the Pharisees who knew how to "behave on "Sundays [their Saturdays]"—only the Spirit produces *true* fruit.

Galatians 5 makes the clear point that the inside comes out, whether good or evil. A key word in this section is *freedom* (*eleutheria*). Christ has freed us from the Law to live in freedom, walk by the Spirit, and bear fruit. Help your students see that the inside shows up outside sooner or later. Paul tells us that the deeds of the flesh are *evident* (*phaneros*)—they shine, they are obvious. The fruit of the Spirit stands in contrast.

Will Christians still sin? Yes, but it will not be the general direction of their lives. Galatians 5:16 is very instructive. Paul says, "But I say, walk by the Spirit, and you will not carry out the desire of the flesh." *Carry out* translates the Greek verb *teleo* which here means "Complete!" The more we walk by the Spirit the more we will not carry out to completion the desires of the flesh because God is working another outcome in us.

**Hebrews 10:1-14** This section of Hebrews should solidify the fact that the good Law is powerless to perfect (complete) holy character. All it does is remind people of sin every single year (Hebrews 10:3) and sanctify the flesh (Hebrews 9:13). Animal blood can never take away sins. It only points to the One who can and does. Again we see the *telios* word group. Hebrews 10:1's the Law can never make perfect (*teleioo*) those who draw near contrasts with Hebrews 10:14's one offering by Jesus that has perfected (*teleioo*) for all time those who are sanctified.

### Discussion Questions:

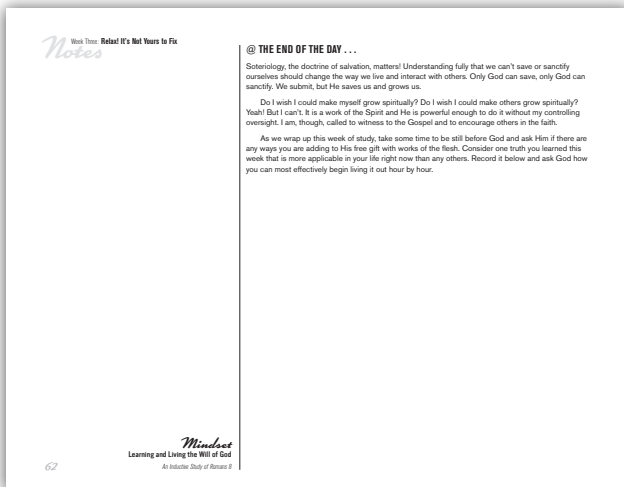
*What truths did you see repeated in Romans 6, Galatians 3 and 5, and Hebrews 10? Did you notice any key words that repeated in the different passages?*

*How does our outside relate to our inside?*

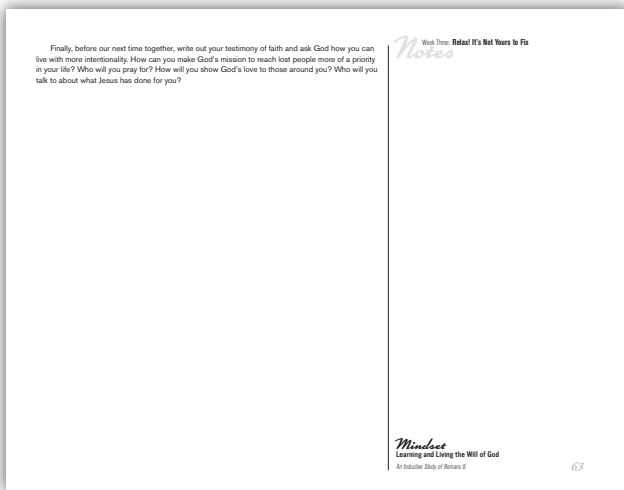
*Can you work your own sanctification? Why/why not?*

# Week Three: **Relax! Its Not Yours to Fix**

## Class pages



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## Leader notes

Based on these texts, how can you submit to God's work in your own sanctification?

Why does it matter who does the sanctifying?

### Live It:

- Remember who your Master is.
- Walk humbly with your God.

## SEGMENT #6: Summing Up and Looking Ahead

[pages 62-63]

How do you testify to your faith?

Who can you talk with this week about what Jesus has done for you?

### Next week:

Peace in knowing the perfect Father – Romans 8:12-17 and more!



### Inductive Focus: Asking Questions

*Who? What? When? Where? Why? and How?* At the heart of inductive study sit these six questions. Indeed, these questions are the heart of biblical exegesis, drawing the meaning out of the text of Scripture. The questions help us focus on the author’s message to his original hearers.

Once you begin the question-asking process, it becomes clear that not every question can be asked of every verse while other verses demand you ask the same kind of question more than once. We’ll hone in on this more closely in the lesson plan.

For now, help your students grasp that asking questions is a fluid process where one question often leads to several follow-ups.

It’s like a conversation. You don’t ask canned questions that don’t work in context. Rather you ask questions appropriate to the conversation that will yield as much information as possible.

Although it takes some time to begin thinking in terms of questions, assure your students that they will be reading with this in mind before they know it.

*Leader notes*

# Week Four

## The Perfect Father and the End of Dysfunction

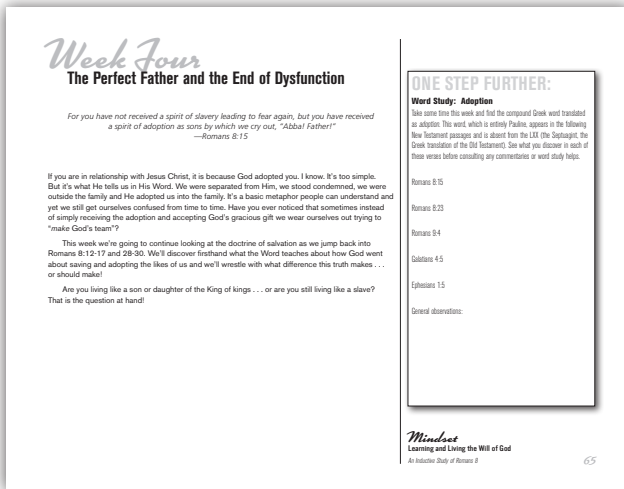
### BEFORE CLASS

#### Hot Topics:

Is God trustworthy? Although the simple and true answer is “Yes,” our chronic human inability to put even a period behind this truth that calls for an exclamation point costs us in peace and rest. Paul pictures our relationship to God in terms of both adoption and choice – God has adopted sons. Since no human being has ever known a perfect father, our brokenness often impacts our view of Him. So what do God’s adopting us and choosing us mean? What do these tell us about God? Do they tell us anything about ourselves? What about others who do not follow Him? Finally, what if no matter how much we study we’re still left with questions – how do we live with mystery and cope with truth we don’t fully understand?

#### Class-at-a-Glance

Segments	2 Hour Class	1 Hour Class	Topic
Segment 1:	15 min. 15 min.	OMIT 10 min.	• Read Romans 8 • Review
Segment 2:	15 min.	10 min.	Inductive Focus: Asking questions of the text–5Ws and H
Segment 3:	20 min.	15 min.	Salvation (Adopted): Romans 8:12-17; Galatians 4:1-9
Optional Break	15 min.	OMIT	
Segment 4:	20 min.	15 min.	Salvation (Chosen): Ephesians 1:3-14; Romans 8:26-34
Segment 5:	20 min.	10 min.	The Character of God: John 3:16-17; 2 Peter 3:3-9



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*Leader notes*

**START CLASS HERE**

**SEGMENT #1: Review**

**Romans 8**

**Review Basic Concepts**

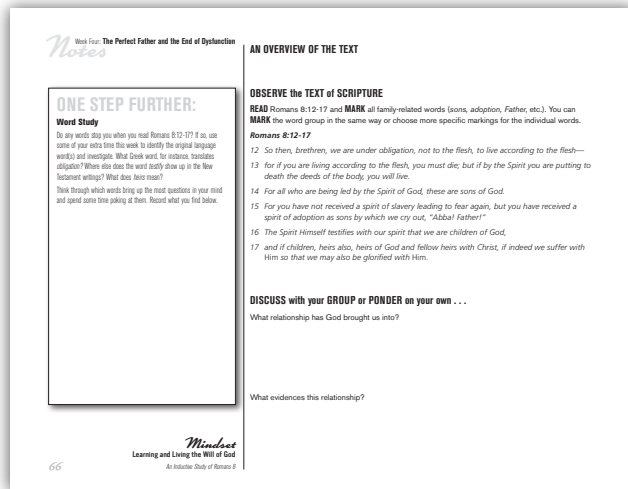
**Review Questions:**

*What are the components of inductive Bible study?*

*How does what you know about creation affect how you're thinking and living?*

*How has your understanding of the fall and the condition of man impacted how you thought and lived this week?*

*How would you explain the relationship of faith and works to someone who thinks they can work their way to God?*



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*Leader notes*

**SEGMENT #2: Inductive Focus: Asking Questions – 5 Ws and H**

*[pages 66-67]*

**Key Talk Points:** Ask the 5 Ws and H (*Who? What? When? Where? Why? and How?*).

Ask logical questions and follow-ups.

Relax!

**Context/Comments and Practice:**

Take some time to lead your class in questioning Romans 8:12-17. I've included some questions to get you started. You'll notice that most of the questions I'm asking can be answered from Romans 8:12-17 while others may require additional cross-referencing to fully answer. Again, these questions are just a starting point. Encourage your students to help you compile a thorough list of questions for the text and talk through answers as you go.

**Romans 8:12-17**

- 12 *So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—*
- 13 *for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.*
- 14 *For all who are being led by the Spirit of God, these are sons of God.*
- 15 *For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"*
- 16 *The Spirit Himself testifies with our spirit that we are children of God,*
- 17 *and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*

**Questions for the Text . . .**

*What statement is the "So then" wrapping up?*

*Who is the speaker?*

*Who are the "brethren"?*

*What kind of "obligation" are we under?*

What does the spirit of slavery lead to?

What benefits come with sonship?

What else comes with being a fellow heir?

Let's get practical here: do you earn adoption? Can you work for sonship? Explain.

If you know you are accepted, how does that change your outlook? How does it change your behavior?

*Notes*

Week Four: **The Perfect Father and the End of Dysfunction**

**FVI:**

**The Peace that Comes with a Done Deal**

There is something about a done deal that brings peace. Until this past summer, I had lived a lifetime in a state of unfulfilled baseball expectation. Year in and year out I attended major league baseball games with the hope of one day bringing home a much coveted ball. (Yes, the coveted is another story.)

Whenever possible I'd arrive early to ballpark in the hope of snagging even a batting practice cut-off. Year after year, though, I snagged nothing but disappointment. Every moment in a ball park, regardless of how much fun I was having, was filled with a bit of angst as I kept glancing on the ground for a ball. As hard as I was trying, I never knew if I'd end up in the club. Last summer everything changed when I caught my first ball at Soldier Field in Seattle. Strangely enough, within the next 24 hours I had two more and about a month later we got another at Miller Park in Milwaukee.

Stuck with me here. Something changed after the first ball was in my hand and then in my purse. I had what I was after and I relaxed. I still love chasing baseballs, but now it is angst free. I'm "in the club" ... I'm in the family of people who already have a baseball. ... I no longer need to get them.

This may not make sense to you, but the change in my outlook made me think of the difference between resting and striving in my life with Christ. Getting the ball didn't change my aim to chase baseballs. It just made me lay by my means. Knowing I have one, though, has changed my heart. Now I can relax and enjoy the game! How often over the years have I got around with angst in my spiritual life, in a sense trying to get what God has already so graciously given to me in Christ!

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What is “the flesh” referring to?

How do you put the deeds of the body to death?

How do the spirit of slavery and spirit of adoption differ?

Where does the spirit of slavery lead to?

Who are children of God? How can they know?

When will we be glorified?

**Add your questions here . . .**

**ILLUSTRATION:** Certain days in school stick with you. For me, one of those was the first day of Greek Exegesis. I took the class as a college senior and was one of just two women and a handful of undergrads in a room full of graduate students. Dr. Elwell assigned us to read the first few verses of the book of Galatians in Greek and come up with 20 questions related to the text. That is where exegesis and inductive study start – looking at the text closely enough to be able to ask informed questions about what the author was saying to his original audience.

Did we all come up with the same questions? Of course not. Some were the same but many differed. Some were more important and germane to the text, others less important. As we continued to study we learned how to answer our own questions and how to ask better questions in the first place. Bottom line: Don't fret about not having all the “right” questions. Asking questions is a skill that you will develop along with learning how to answer them.

**Live It:**

- Start incorporating 5W and H thinking into your Bible reading.
- Think “conversation” and “follow-up” as you question the text.

Notes

Week Four: The Perfect Father and the End of Dysfunction

**FVI:**  
**Abba**  
 In Romans 8, Galatians 4 and Mark 14:36 we see the use of Abba in reference to God. This is a very intimate term, essentially known for Daddy. Aramaic, like Hebrew, is a Semitic language and is probably the one Jesus and his disciples used in their everyday interactions.

**FVI:**  
**Assuming You are Accepted**  
 I have a friend who explains that every time she enters a room she assumes people like her and she goes to work for people's approval. Thinking you're already accepted versus trying to work for people's approval changes the whole way you go about things. We may know that we're saved by faith and that being the Holy Spirit within us is a result of His saving us, but if we don't fully grasp that acceptance and the completed work of Jesus, we will fall back into striving behavior—behavior that acts as if a need for acceptance, or approval, is having a passionate life of acceptance. We can confidently live like we're accepted by God, because through Jesus, we are!

**DISCUSS with your GROUP or PONDER on your own . . .**  
 What did you learn by marking references to sonship?

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*Leader notes*

**SEGMENT #3: SALVATION – We're Adopted**  
**(Romans 8:12-17; Galatians 4:1-9)**

*[pages 66-70]*

**Key Talk Points:** It's adoption, not try-outs.

Live like a child and not like a slave.

Internal and external evidences show if we belong to Him.

**Context/Comments:** The terminology of salvation shifts to “sonship” in Romans 8:12-17 and Galatians 4:1-9. We'll also see it repeated in Ephesians 1:5. This very Pauline word, *huiothesia* (*adopted as sons*), provides a solid anchor for broken people. Unlike our English word for adopted that can be coupled with almost anything (as in “I adopted a new dog,” “The Cubs are his adopted baseball team,” etc.), *huiothesia* refers specifically to adopting a son. You can see the word *son* (*huios*) in the first portion of the compounded word. The second half of the word means *to set place, position*. The spirit of adoption as sons shows our intimacy with and acceptance by God (we cry out “Abba! Father!”) whereas the spirit of slavery leads to fear. The picture is family and the condition is accepted. In place of fear, we have a Father.

**Romans 8:12-17** Don't miss the irony that living brings death to those who “live according to the flesh.” The way to life is living by the Spirit. Obviously no one lives perfectly by the Spirit but when the Spirit lives in us, our characteristic pattern of life is one that pleases God by faith as His sons and daughters. Graciously, God tells us that we know we belong to Him when we are true sons, when we walk by His Spirit. There is external proof (*Are we living by the flesh or putting to death the deeds of the body?*) and there is internal proof (*Are you “living in fear again” or does the Spirit “testify with your spirit” that you are a child of God?*).

**Galatians 4:1-9** As Christians we can't live a “both-and” life. Prior to the coming of Jesus in “the fullness of the time” people were “under the Law.” God sent His Son to move us from slavery to sonship. In this theologically packed section help your students see that God sent Jesus in His time. Jesus is both God's Son (divine) and “born of a woman, born under the Law” (human). He came to redeem people who were “under the Law” and adopt them as sons. If we are redeemed from the Law, we are no longer to live under the Law. We will follow God in obedience not as slaves but as sons and heirs, not in weakness but by the power of His Spirit.

**Discussion Questions:**

*How do slaves and sons differ?*

# Week Four: The Perfect Father

## Class pages

According to verse 6, what has God sent forth into our hearts? What difference does this make?

What did you learn about God?

What other word or words in this section will you look at more closely? Why?

**READ** through Galatians 4:1-10 again and **MARK** references to time or time phrases. Then record what you learn from marking them. What was our condition before Christ? What is the condition now of those who have been redeemed?

What was Paul's concern in this passage? How were the Galatians behaving?

What characterizes slavery? Be sure to include references for your answers and feel free to include answers from other parts of Scripture.

*Notes*

Week Four: The Perfect Father and the End of Dysfunction

**INDUCTIVE FOCUS:**

**The Importance of Time Phrases**

Observing and marking time phrases in the text is an important part of the inductive process. You can draw a circle by the word or phrase, pick a specific color to use consistently for time, or something else. Just choose a method and stick with it.

Paying attention to time phrases helps us interpret the text because these words and phrases give us loads of information on when things happened (or will happen) and their sequence.

Some of the words and phrases you'll catch in Galatians 4:3-6 are when, as long as, until, no longer, and now.

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## Leader notes

Can you know you're a son of God? Why/Why not?

How is sonship evidenced both internally and externally?

Are you living like a son or a slave? Explain.

Can you talk faith only and be part of God's family? Why/why not? Back it up with text.

### Additional Teaching:

If you have a teaching gift you may want to unpack the truth about our adoption in Christ or the difference between walking in a spirit of slavery versus a spirit of adoption as sons.

### Live It:

- Live in freedom from fear and empowered by the Spirit.
- Understand suffering in the context of future glory.
- Believe the truth that sons are not obligated to the flesh to live according to the flesh.

**Notes** Week Four: The Perfect Father and the God of Omnipotence

**FVI:**  
**We All Bring Our Stuff**  
No one is impartial. No one brings a clean slate to any argument or discussion. We see all products of our upbringing, culture, etc. etc. As we teach on theologically charged topics, it's important to identify presuppositions so we can think as clearly as possible.  
We need to ask ourselves questions like: *What do I already believe? Why? Is it a well-thought-through position or a blind one? How reliable are my sources?*  
We won't be able to rid ourselves of presuppositions but being aware of them will help us study.  
Take a couple of minutes and jot some of your presuppositions. If you can't think of any, you probably will as we go along, so come on back and get them later.

**Observe your life carefully. What behaviors characterize you? Do you live as a son or a slave? What specific behaviors or ways of thinking support your view?**

**OBSERVE the TEXT of SCRIPTURE**  
As we look at another passage dealing with sonship, we'll pick up a touchy topic associated with it in Romans 8, predestination. Chances are you already have an opinion. Remember, we're looking to God's Word not to preconceived ideas we have. So as we proceed let's continue to trust God and let Him speak for Himself through His Word.  
**READ** Ephesians 1:3-14 and **UNDERLINE** every time the phrase in Christ (or a synonym) appears. **MARK** every reference to God's purpose and/or intention. Don't forget to keep your eyes open for time phrases. There are some whoppers in this passage.  
**Ephesians 1:3-14**  
3 *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,*  
4 *just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love*  
5 *He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,*  
6 *to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.*  
7 *In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace*  
8 *which He lavished on us. In all wisdom and insight*  
9 *He made known to us the mystery of His will, according to His kind intention which He purposed in Him.*  
10 *with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him*  
11 *also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,*

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**Notes** Week Four: The Perfect Father and the God of Omnipotence

12 *to the end that we who were the first to hope in Christ would be to the praise of His glory,*  
13 *in Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,*  
14 *who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*

**DISCUSS with your GROUP or PONDER on your own . . .**  
How many times does the phrase in Christ (or in Him) appear in this section? How is it related to everything else?  
  
According to verse 5, what did God predestine us to? Why?  
  
When did He choose us? Given the timing, is there anything we could have done to earn this "draft pick" to "make the team"?  
  
What actions did God take toward us? Let me start you off . . . He blessed us (verse 3), He chose us (verse 4) . . .

**ONE STEP FURTHER:**  
If you have some time, see what you can discover about the key words in Romans 8:29-30. See what you can find out about the sense of the words in this passage and see how the words are used elsewhere.

Forbids  
Predestined  
Called  
Justified  
Justified

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**Leader notes**

**OPTIONAL BREAK**

**A Note on Predestination, Election, Sovereignty, Responsibility, and the Rest!**

Present. Don't fight. Affirm truth but don't push to conclusions the Bible doesn't make. The Bible affirms both God's sovereignty and man's responsibility. Help your students see both truths and model for them how to discuss with grace, speaking truth in love.

**SEGMENT #4: Salvation – We're Chosen (Ephesians 1:3-14; Romans 8:26-34)**

[pages 70-78]

- Key Talk Points:** God's character.  
God's goodness.  
God's choice.

**Context/Comments:** In Ephesians 1:3-14 and Romans 8:26-34 we encounter thrilling, yet perplexing, information about the call of God and His choice of people. In both sections note the emphasis on the goodness and kindness of God.

**Ephesians 1:3-14** The NASB cuts Ephesians 1:3-14 into six sentences but in the Greek text, it's a one-sentence behemoth focused on what God gives believers "in Christ." Although words indicating God's choice and predestination often make people uneasy and defensive a careful observation of this section shows a tone of lavish goodness and love. *Blessed, blessed, and blessing* of v. 1, the *kind intentions* of vv. 5 and 9, and the *gospel* of v. 13 are all words of "goodness" in Greek. Each of these six words is a compound word beginning with the prefix *eu* which means *good* or *pleasing*. Add to that *love (agape)*, three references to *grace* (twice as a noun and once as a verb) and words of abundance (*riches, lavished*) and the picture painted is one of a trustworthy and benevolent God.

Ephesians also tells us about some aspects God's will in verses 5, 9, and 11. He talks about . . .

- "the kind intention (*eudokia*) of His will,"
- "the mystery (*musterion*) of His will," and
- "the counsel (*boule*) of His will."

# Week Four: The Perfect Father

## Class pages

**OBSERVE the TEXT of SCRIPTURE**

In this section we're going to focus on verses 28-30. We'll circle back to the others later when we talk about prayer and talk further about God's will (so don't worry, we're not skipping them!), but for now we will look at them as context for the other verses.

**READ** Romans 8:28-34. In Romans 8:28-30, **MARK** every reference to God (include pronouns—you can mark with a triangle or some other tag). **MARK** every reference to the Son (again, include pronouns and mark with a cross, a different color, or something else memorable). Finally, **CIRCLE** every reference to "those who love God" including pronouns.

**Romans 8:26-34**

26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;

27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;

30 and these whom He predestined, He also called, and these whom He called, He also justified, and these whom He justified, He also glorified.

31 What then shall we say to these things? If God is for us, who is against us?

32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

33 Who will bring a charge against God's elect? God is the one who justifies;

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

*Notes* Week Four: The Perfect Father and the God of Obedience

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**DISCUSS with your GROUP or PONDER on your own . . .**

What does God do in verses 28-30?

What series of actions are laid out in verses 29-30?

What are the tenses of the verbs?

Did those foreknown, predestined, called, etc. do something to merit these actions?

Consider verse 28 for a moment. Which came first, God's call or man's love? Reason from the text and support your answer with other scriptures.

What life-anchoring truth does Paul present in Romans 8:28?

*Notes* Week Four: The Perfect Father and the God of Obedience

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## Leader notes

**Romans 8:28-30** While it's hard for us to understand how God can choose and we can still be responsible, I'd like for us to focus on what we can readily grasp. We may never understand why God foreknows, predestines, calls, justifies, and glorifies those He does but He reveals to us what we need to know. The text tells us some fabulous truths we can and do know: God causes all things to work together for good to those who love Him and are called according to His purpose. This reveals much about who God is, what He does, and why we can trust Him even when circumstances tell us that isn't the best bet. Since we're talking about what we can know, don't miss that we trust a God who foreknows! We may be lacking in knowledge (and often are!) but He's never One to be caught by surprise—ever!

### Discussion Questions:

*What words set the kind tone of Ephesians 1:3-14?*

*What can we learn about the character of God from each of these passages?*

*What do you know about the character of God from other parts of Scripture?*

*What don't you know that causes you anxiety?*

*Can truth about God counteract this? If so, how?*

### Live It:

- Trust that what we *do know* and *can know*, trumps what we don't know and can't know.
- Rest in the truth that even when we don't understand some circumstances of life, we can know that God is good and does good.



Week Four: The Perfect Father and the End of Dysfunction  
*Notes*

**OBSERVE the TEXT of SCRIPTURE**  
We've looked at John 3 once already, but this time watch in particular the scope of God's love.  
**READ** John 3 and **CIRCLE** the word world.

**John 3:16-17**  
16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.  
17 "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

**DISCUSS with your GROUP or PONDER on your own . . .**  
According to the text, who will have eternal life?

What is God's disposition toward the world according to John 3:16?

Why did God send His Son into the world?

We've already considered the condition of man under sin. What else can we add to our worldview based on God's example in sending His Son? How should this impact how we live?

**ONE STEP FURTHER:**  
Check Out the Rest of the Story  
In John 3, Jesus alludes to the story of Moses and the children of Israel in the wilderness as he talks about Herod and the nations on earth. To get the rest of this story, check out Numbers (esp. Numbers) 21. Record your observations below.

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**ONE STEP FURTHER:**  
**Word Study: ἀπολείπει/ἀπολείπει**  
There's a word group in 2 Peter 3:3-9. See if you can find where apostasy and apostle occur and what they mean. Record your findings below.

**More things to think about . . .**  
In considering salvation we are faced with the character of a holy and compassionate God who gave His own Son to save a fallen world. We'll close out this week of study looking at the character of God in 2 Peter.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** 2 Peter 3:3-9 and **UNDERLINE** all time words or phrases that refer to time.  
**2 Peter 3:3-9**  
3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,  
4 and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation."  
5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water,  
6 through which the world at that time was destroyed, being flooded with water.  
7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.  
8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.  
9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

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*Leader notes*

**SEGMENT #5: The Character of God  
(John 3:16-17; 2 Peter 3:3-9)**

[pages 81-85]

**Key Talk Points:** God sent Jesus to save, not to judge, the world.  
God is not slow; He's patient.

**Context/Comments:** John 3:16-17 and 2 Peter 3:3-9 both correct misconceptions about God. John corrects the misconception that God sent Jesus to judge the world. God sent Jesus to save the world. Those who didn't believe stood judged already but the Jesus' mission was a rescue mission. He came in an ambulance, not a police car; as a doctor, not a cop.

Peter corrects another wrong view of God – the view that He is slow about his promise-keeping. God is not slow, He is patient – and there is a world of difference between the two.

**John 3:16-17** Although John tells us in 5:27 that the Son of Man has authority to execute judgment and 9:39 that Jesus came into the world *for* judgment, these judgments are not at odds with God's primary intent to save. God sent Jesus to save but men then and now condemn themselves when they reject "the only begotten Son of God according to John 3:18. All who do not believe stand condemned; there is no middle ground. You choose Jesus and life or you reject Jesus and die in your sins (John 8:24).

**2 Peter 3:3-9** Peter warns his readers to pay attention to God's actions. Mockers claim that God has never acted against sin. They don't believe a flood occurred. This fact of history is willingly hidden from them. God destroyed the world by water in the past. In the future he will judge and destroy the ungodly by fire. We're not to hide from our thinking (i.e. not think about) the fact that a day with the Lord is as a thousand years and a thousand years as a day. Peter is addressing a mixed people; some in the physical church as unbelievers. This meshes with the words of Paul in Romans where he reminds his readers that God's kindness is intended to lead us to repentance (Romans 2:4).

Peter's declaration in v. 9 that God is not slow but is patient (*makrothumé*) also calls to mind God's self-description to Moses in Exodus 34:6-7: "Then the LORD passed by in front of him and proclaimed, 'The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.'" The LXX uses *makrothumos* (the adjectival form of Peter's word for *patient*) to translate the Hebrew idiom *arek ap* (literally slow nose) that means "slow to anger."

# Week Four: The Perfect Father

## Class pages

**DISCUSS with your GROUP or PONDER on your own . . .**  
How did destruction come upon the world during the time of Noah?

What is yet to come according to Peter?

What does Peter tell us about God's desire for all people?

Does your heart match God's heart on this? If so, how do you exhibit this in your behavior and lifestyle? If not, spend some time asking God to align your heart more and more with His. If you'd like, you can write a prayer below.

*Notes*  
Week Four: The Perfect Father and the End of Obedience

**ONE STEP FURTHER:**  
**Read Noah's Story in Genesis 6-9**  
Most people are familiar with Noah and the ark but for the full story of the condition of the world leading to God's judgment on this creation, read through Genesis 6-9. Record your observations below, noting why judgment came, what things changed after the flood, and what promises God made.

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**@ THE END OF THE DAY . . .**  
You belong to God if the Spirit dwells in you. We have been adopted. We haven't "made the team," we've been brought into the family. As we close out our time of study this week, consider the peace that comes with acceptance into God's family and let this verse from John 10 minister to your soul.

*My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.*

*My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of the Father's hand.*

*I and the Father are one.*

—John 10:27-30

*Notes*  
Week Four: The Perfect Father and the End of Obedience

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## Leader notes

### Discussion Questions:

What two major misconceptions do these passages address?

What do mockers willingly suppress from their conscious minds?

What are Christ-followers' supposed to keep in their minds? What does this fact tell us about God?

How are you at minding truth God has revealed? Is there any way you can pay better attention? Explain.

### Live It:

- Ask God to give you His eyes of compassion for His world.
- Consider the character of God and ask Him to help you to reflect it.

### Next week:

*Living by the Spirit Today!*

## Inductive Focus: Word Studies

There are word studies and then there are word studies. Many people believe the way you do a word study on a Greek or Hebrew word is to look it up in a Bible dictionary and if you really want to go over the top, you look it up in two of them! While this is part of doing a thorough word study, it leaves out some critical steps for students who want to discover truth for themselves.

Studying a biblical word first involves identifying the word in the original language (Greek for the New Testament and Hebrew for the Old Testament\*) and looking at how the word is used throughout the rest of the Bible. As you search, you'll discover shades of meanings in different contexts, sometimes even in the same author's writings, and it's important to pick the most precise meaning in a given context. But you'll never discover contradictory meanings for the same term; for example "holy" will never mean "unholy" and "yes" will never mean "no," no matter what the context is. Contexts can't equivocate terms to the point of contradiction.

After investigating how the word root and others in its family are used then you can check Bible dictionaries and word study books to compare your findings.

Jumping to a word study book before doing your own concordance work is similar to reading a commentary before studying the text of Scripture for yourself.

We'll look at this more closely as we move through our lesson.

\*With the rare exception of a pinch of Aramaic (which is very close to Hebrews).

## Leader notes

# Week Five

## Living by the Spirit Today

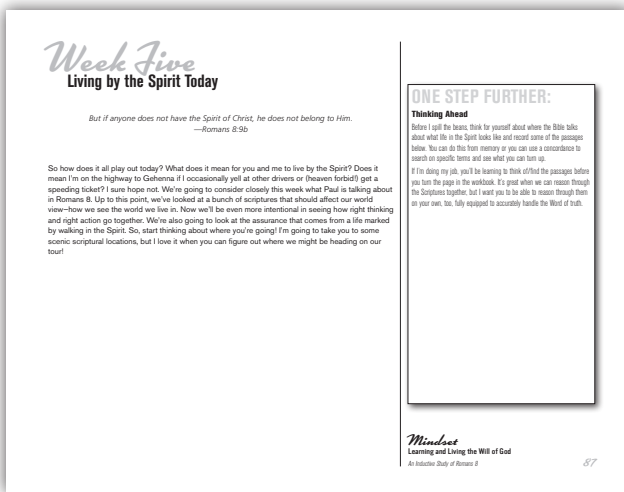
### BEFORE CLASS

#### Hot Topics:

The Bible is pretty clear that people who belong to Jesus have a certain look about them that comes from the inside. They all produce the same kind of fruit. So some big questions that loom are: What kind of fruit am I producing? How do I live out what I know to be right? What is the secret to avoiding the frustration and ineffectiveness of Romans 7 living? Can a person be "in the church" and not be "in Christ"? How can we know the difference in others and in ourselves? How is being "in Christ" different from just keeping up outward appearances as the Pharisees did? What is fruit and why does it matter?

#### Class-at-a-Glance

Segments	2 Hour Class	1 Hour Class	Topic
Segment 1:	15 min. 15 min.	OMIT 10 min.	<ul style="list-style-type: none"> <li>• Read Romans 8</li> <li>• Review basic concepts</li> <li>• Overview</li> </ul>
Segment 2:	15 min.	10 min.	Inductive Focus: Word Studies and Time Phrases
Segment 3:	15 min.	10 min.	Power in the Spirit: Romans 8:3-13
Optional Break	15 min.	OMIT	
Segment 4:	15 min.	10 min.	Fruit: Luke 6:39-45; Galatians 5:16, 19-23
Segment 5:	5 min.	5 min.	The Cross: Galatians 2:19-21
Segment 6:	25 min.	15 min.	More Fruit as We Walk by the Spirit: 1 John 3:1-3; Matthew 7:13-27; Colossians 1:9-12, 28-29, 3:1-17



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**START CLASS HERE**

**SEGMENT #1: Review**

**Read Romans 8**

**Review Basic Concepts**

**Review Questions:**

*What are the components of inductive Bible study?*

*What is **observation** and why is it important? What question does it answer?*

*How does Romans 8 challenge your thinking?*

*How are you applying what you've been learning so far?*

**SEGMENT #2: Inductive Focus: Word Studies**

Doing a word study from scratch involves identifying a word root in its original language and seeing how it and words derived from it are used throughout the Word of God. When studying usage, pay closest attention when the same word is used within the verse you're looking at, then move to the chapter, the book, the author, the testament, and finally the entire corpus of Scripture. Today we're going to use the "death" word group

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**ONE STEP FURTHER:**  
**Word Study: Under Obligation**  
If you have some extra time this week, check into the phrase under obligation and see what the Greek behind it is and what else you can discover. Consider what our former obligation was and how having a new and better obligation necessarily affects it. Our new reality involves obligations have a hold on you? Reason through the text and record what you find below.

**AN OVERVIEW OF THE TEXT**  
Our base text for today is Romans 8:3-13. If you are pressed for time this week, soak in this passage and meditate on it.

**OBSERVE THE TEXT OF SCRIPTURE**  
**READ** Romans 8:3-13. **UNDERLINE** every reference to flesh and **CIRCLE** every reference to Spirit.

**Romans 8:3-13**

- 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,
- 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.
- 5 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, the things of the Spirit.
- 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.
- 7 because the mind set on the flesh is hostile toward God, for it does not subject itself to the law of God, for it is not even able to do so,
- 8 and those who are in the flesh cannot please God.
- 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.
- 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.
- 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.
- 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—
- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

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to help students see the variety of usage in Greek for the topic of death just in Romans 8:30-13. Help your students see the various synonyms and their different Greek spellings depending on the part of speech they are.

Below I've listed all of the occurrences of the word group for *death* that appear in Romans 8:3-13.

### All Death Words in Romans 8:3-13

8:6	... mind set on the flesh is <i>death</i> . . .	Strong 2288 ( <i>thanatos</i> - noun)
8:10	... though the body is <i>dead</i> . . .	Strong 3490 ( <i>nekros</i> - adjective)
8:11	... Him who raised Jesus from the <i>dead</i> . . .	Strong 3490 ( <i>nekros</i> - adjective)
8:11	... He who raised Christ Jesus from the <i>dead</i> . . .	Strong 3490 ( <i>nekros</i> - adjective)
8:11	... will also give life to your <i>mortal</i> bodies . . .	Strong 2349 ( <i>thnetos</i> - adjective)
8:13	... living according to the flesh, you must <i>die</i> . . .	Strong 599 ( <i>apothnesko</i> - verb)
8:13	... <i>putting to death</i> the deeds of the body . . .	Strong 2289 ( <i>thanatoo</i> - verb)

### Death

8:6 ... mind set on the flesh is *death* . . . Strong 2288 (*thanatos* - noun)

### Dead

8:10 ... though the body is *dead* . . . Strong 3490 (*nekros* - adjective)

8:11 ... Him who raised Jesus from the *dead* . . . Strong 3490 (*nekros* - adjective)

8:11 ... He who raised Christ Jesus from the *dead* . . . Strong 3490 (*nekros* - adjective)

### Mortal (subject to death)

8:11 ... will also give life to your *mortal* bodies . . . Strong 2349 (*thnetos* - adjective)

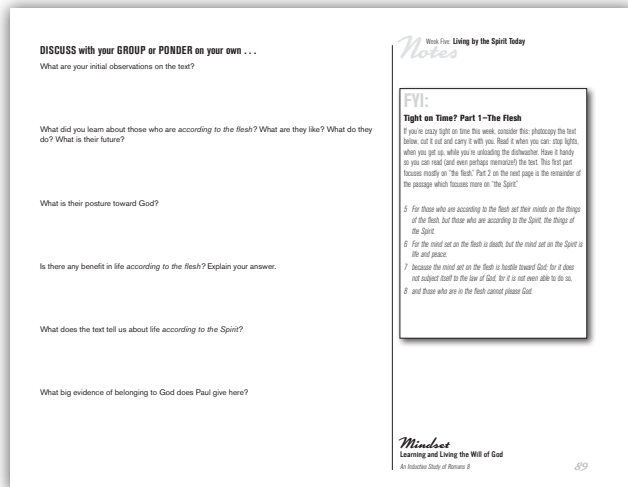
### Die

8:13 ... living according to the flesh, you must *die* . . . Strong 599 (*apothnesko*\* - verb)

\*You can see the common word for die (*thanatoo*) in the middle of this compounded word.

### Put to Death

8:13 ... *putting to death* the deeds of the body . . . Strong 2289 (*thanatoo* - verb)



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Once you've done your own research compare your findings with your word study reference books and commentaries. For a list of helpful word study tools, see the Appendix of the *Sweeter than Chocolate! Mindset* workbook.

**Note:** If you have access to a computer, Internet, and projection equipment, this is a great time to show your students how to use online concordances and other reference tools.

**SEGMENT #3: Power in the Spirit (Romans 8:3-13)**

[pages 88-90]

**Key Talk Points:** The Law and the flesh are powerless.

The Spirit empowers righteous living.

If a person doesn't have the Spirit, he doesn't belong to God.

**Context/Comments:** There is a fundamental irony in "living" according to the flesh because the flesh is a body of death (as you may have noted during your word study!). The term *mortal* in the phrase *mortal body* comes from the same root as *death*. Our bodies die. To "live" according to the flesh is to live in rebellion whose fruit is spiritual inability, powerlessness, and ultimate failure.

Even God's perfect Law can't fix sin because sinners can't keep it. This doesn't mean the Law is bad. The Law is weak because the flesh is powerless to obey. The flesh is incapable of pleasing God.

While Christ followers are still physically in the body they no longer live according to the flesh. The Spirit empowers them to put the deeds of the body to death. True life only comes when people live by the Spirit who indwells and gives His life.

When we scan to the bottom line, the two ways of Romans 8 are pretty obvious: one leads to death – as our word study helped us to see – the other to life and peace. The batch of "inability" words here are similar to those we observed in John 3. Here are the powerless words we see in this section of Romans 8:

The Law could not (*adunaton*) fulfil the righteous requirement of the Law in us (v. 3-4)

The mind set on the flesh is not even able (*oude duantai*) to subject itself to the law of God (v. 7)

Those who are in the flesh cannot (*ou dunatai*) please God (v. 8)

Power comes from the righteousness in us – the righteousness of the Spirit of Him who raised Jesus from the dead. He is the engine under the hood of our lives. As a car without an engine is powerless, a person without the Spirit lacks the basics of what is needed to obey.

*Notes* Week Five: Living by the Spirit Today

**FVI:**  
**Tight on Time? Part 2—The Spirit**  
 Read it the next if you're trying to memorize, marking the text's key words can be very helpful. Any time you see repetition or patterns, they are candidates for sticky Memory fill.

8. However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

9. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

10. But the Spirit of Him who raised Jesus from the dead dwells in you. We who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

11. So then, brothers, we are under obligation, not to the flesh, to live according to the flesh—

12. for if you are living according to the flesh, you must die, but if by the Spirit you are putting to death the deeds of the body, you will live.

Let's take a step back for a second as we reason through this: Who is Paul's audience?

Is everyone in the visible church "in Christ"? Explain your thinking.

How will this message be received differently for one who is "in Christ" versus one who is in the visible church but also "in the flesh"?

What is the big "if" in this section?

Before we jump into application, let's consider some other texts and see what else we can find to bring some more light to Romans 8.

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**Digging Deeper** Week Five: Living by the Spirit Today

**1 John: So that you may know that you have eternal life . . .**

If you have time this week, read through 1 John. John tells us he wrote this letter so that his readers can know that they have eternal life. He outlines basic characteristics present in people who are children of God. As you read, watch for these qualities and examine your own life.

What characterizes those who belong to God? (List the verses.)

How does your life line up with these truths in 1 John? Based on this, do you know that you have eternal life?

**FVI:**  
**You can know Him today!**  
 If you read through 1 John and came to the conclusion that you have a religion without a relationship, you don't have to stay there. You don't have to remain separated; you can enter a relationship with Jesus today. The Bible tells us that we are all sinners—"for all have sinned and fall short of the glory of God" (Romans 3:23)—and death is coming to us because of this: "For the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). As we've seen in our study, God didn't leave us in that situation, but sent Jesus to die in our place: "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8). We accept that gift and enter into relationship with Him by faith: "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them" (Ephesians 2:8-10).

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**Discussion Questions:**

*What life options does Paul present in Romans 8?*

*Can you have a foot in both worlds? Explain.*

*What is the power issue? Where does the power come from?*

*What does this tell us about the possibility (or impossibility) of works righteousness?*

**Live It:**

- Live by the engine that's in you.
- Keep your feet in the right world.

**OPTIONAL BREAK**

Week Five: Living by the Spirit Today  
Notes

**Two Trees . . .**

Since we all find ourselves living in the world, it can be easy to think of walking by the flesh and walking by the Spirit as two ways of life that fundamentally coexist, perhaps like a hybrid car which runs sometimes on gas and other times on battery. But while we know from experience that none of us walks perfectly by the Spirit, Scripture teaches that we are fundamentally either *of and in the Spirit* or *of and in the flesh*.

Let's look at a few texts from Jesus and Paul that will help us understand the two natures a little better. Jesus talks about two kinds of trees—one good, one bad. We'll also look at more from Paul. But Jesus goes first!

**SYNOPTIC GOSPELS**

Matthew, Mark, and Luke are often referred to as the Synoptic Gospels. Synoptic means "see together" so they all picture Jesus' life and ministry, but each through a different view. Matthew shows Jesus as the Son of David, the fulfillment of the promises of the Old Testament. He writes from a very Jewish perspective. Mark was likely written in Rome to Gentiles since it does not assume the knowledge of Jewish ways as Matthew does. Luke's Gospel is part one of a two-part work written to a Greek man named Theophilus to "complete an account of the things accomplished among us." His work is similar to Matthew and Mark's yet distinct. The Gospel of John uniquely highlights the deity of Christ and enters Jesus' life several times rather than merely his performance.

**OBSERVE THE TEXT OF SCRIPTURE**

Jesus' teaching in this passage contains material that is also included in the Sermon on the Mount found in Matthew 6:7.

**READ Luke 6:39-45. CIRCLE every reference to good. BOX every reference to bad or evil.**

**Luke 6:39-45**

39 And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit?"

40 "A pupil is not above his teacher, but everyone, after he has been fully trained, will be like his teacher.

41 "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

42 "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

43 "For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit.

44 "For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.

45 "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.

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**DISCUSS with your GROUP or PONDER on your own . . .**

What are your initial observations on the text?

When is a pupil like his teacher? How does this help explain gaps between actual and godly behavior?

How is a tree known?

How are people like trees?

What does the mouth reveal about the heart?

How can we explain people (ourselves included) who claim to know Christ but consistently produce bad fruit? Defend your answer.

**FYI:**

**When will we be like Him?**

We won't fully be like Him until we see Him as He is. . . .

2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

—1 John 3:2-3

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SEGMENT #4: Fruit (Luke 6:39-45, Galatians 5:16, 19-23)

[pages 92-95]

Key Talk Points: You can tell a tree by its fruit.

Pay attention to the fruit your life produces.

Context/Comments: Both passages in this section show that fruit is visible. While only God looks on the heart, each of these texts tell us that actions indicate what is going on inside. In each of these, help your students consider how this applies to their own lives, not the lives of their neighbors.

**Luke 6:39-45** There's an interesting tie between Luke 6:42 and Romans 8 that jumps off the page when you look at the Greek text. Paul clearly says in Romans 8:1 that for those who are in Christ Jesus "there is now no condemnation" (*katákrima*). Prior to Jesus' death, though, judgment was always looming because the people lived under the Law. In Luke 6:42 Jesus called out speck-pickers as hypocrites (*hypokrites*) because they feigned goodness in judging their brothers while concealing far greater sins. You can see the judgment stem in the boldfaced portion of the words. Jesus instruction to the speck-picker was to take care of his own eye first. One of the easiest ways to examine our own lives is to pay attention to the heart-mouth connection because the mouth speaks from that which fills the heart. Paying attention to our words gives us a good indication of what's going on in our hearts. What's on the inside eventually comes out.

**Galatians 5:16, 19-23** After affirming that walking by the Spirit will stop us from carrying out the desire of the flesh, Paul tells us in Galatians 5:19 that we can see the deeds of the flesh. They are evident (*phaneros*), outward, and obvious. The good news is that those who walk by the Spirit won't carry out or literally bring to completion (*teleo*) the deeds of the flesh. Paul wants us complete in Christ, not complete in the flesh and in sin.

The flesh clearly has an agenda, it has desires and longings, but the Spirit empowers us to stand against it. The deeds the flesh produce stand in stark contrast to the fruit of the Spirit. Both show their colors! Help your students realize that it's easy to start reading about the deeds of the flesh – immorality, impurity, sensuality, idolatry, and sorcery – and tune out before the ones that hit closer to home are mentioned. Enmities, strife, jealousy, anger, disputes, dissensions, factions, and envying are just as much deeds of the flesh as are drunkenness and carousing.

Set against the deeds of the flesh is the fruit of the Spirit which characterizes those indwelt by the Spirit. Fruit shows, be it good fruit or bad fruit.



Notes

Week Five: Living by the Spirit Today

**ONE STEP FURTHER:**

**Word Study: Practice**  
 Galatians 5:21 is accidentally clear when it says, "those who practice such things will not inherit the kingdom of God." This is clear enough to make anyone who so "practices" even part-time take a second look. Take some time this week and explore the word practice. Find out what Greek word translates it and what significance the term of the word has on the meaning of this text. Record your findings below.

**More About Fruit . . .**  
 Jesus talked about good trees bearing good fruit and bad trees bearing bad fruit. Paul gets a little more specific in Galatians where he attributes specific behavior to the Spirit and other specific behavior to the flesh. Let's take a look.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** Colossians 3:18, 19-23 and **UNDERLINE** what the flesh produces; **CIRCLE** the fruit of the Spirit.  
**Galatians 5:16, 19-23**  
 16: *But I say, walk by the Spirit, and you will not carry out the desire of the flesh.*  
 19: *Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,  
 20: idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,  
 21: envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.  
 22: *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,  
 23: gentleness, self-control; against such things there is no law.**

**DISCUSS with your GROUP or PONDER on your own . . .**  
 What are your initial observations on the text?

What deeds come from the flesh?

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How do these compare with the fruit of the Spirit?

Can these coexist continually in a person's life? Explain.

Consider your own life for a moment: do some deeds of the flesh trip you up more than others?

How can we keep from carrying out the desires and deeds of the flesh?

Sure, God commands us to walk by the Spirit, but that again begs the questions *What exactly does this mean?* and *How exactly do I do it?* That's next on our agenda . . .

**FYI:**  
**Think Oranges!**  
 In verse 22, note that fruit is singular not plural. The picture is not of a tree with various kinds of fruit on it, but a tree that produces a fruit made up of these various qualities. Don't think apple, pear, banana, mango . . . think of a segmented orange. Then examine them underlying unity by considering one part of them. For example, is peace a form of self-control, kindness a type of goodness, gentleness a kind of love? etc. The related segments are one fruit!

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**Discussion Questions:**

*What do you make of truth spoken from a heart of hate?*

*Does having factual "truth" give people the right to all delivery methods? Explain.*

*How would you respond to a person who thinks these passages promote works righteousness? Explain.*

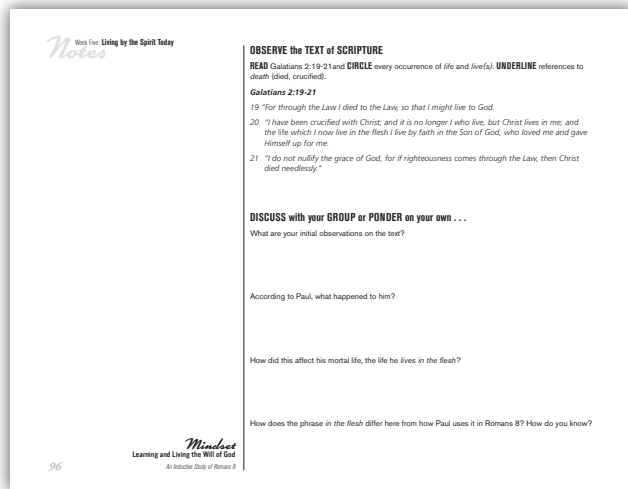
*Do you listen to yourself when you talk? How would you characterize what you hear? What kind of fruit comes out of the mouths of those you spend time with?*

*Given what you've seen in these passages, what is a prerequisite for guiding others?*

**ILLUSTRATION:** Recently while at my parents' house my Mom spilled a gallon pitcher of lemonade all over the inside of the refrigerator and onto the floor. I heard the crash and ran into the kitchen just in time to hear my Mom say, "Hmmmph. That's all I can say." I thought to myself, "If that happened to me I could think of A LOT of other things to say!" But that really was all she could say. She wasn't happy about the spill but what was in the inside came out . . . "Hmmmph" was as bad as it got. We laughed about the mess and ended the day with a freshly cleaned refrigerator. How do you respond to stressful situations? "Hmmmph" or something else? I have a dear friend who often says people are like coffee cups. When you bump them, what's inside spills out. Sometimes it's good and sometimes it's not.

**Live It:**

- Listen to yourself to gauge the condition of your heart.
- Focus on God who changes hearts instead of fixating on outward behavior changes.



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## Leader notes

### SEGMENT #5: The Cross (Galatians 2:19-21)

[pages 96-97]

**Key Talk Points:** We died with Christ.

Christ now lives in us.

**Context/Comments:** First and foremost Galatians 2:19-21 talks about life in Christ. Paul uses the verb *zao* (*live*) five times in these three short verses as he shows that Christ-followers' crucifixion with (*sunestauromai*) Christ results in death to the Law, life to God, and the Spirit of Christ living in and empowering them. Perhaps the most powerful phrase in the whole Bible about God's grace is embedded in Galatians 2:21: "if righteousness comes through the Law, then Christ died needlessly." So much for works righteousness!

#### Discussion Questions:

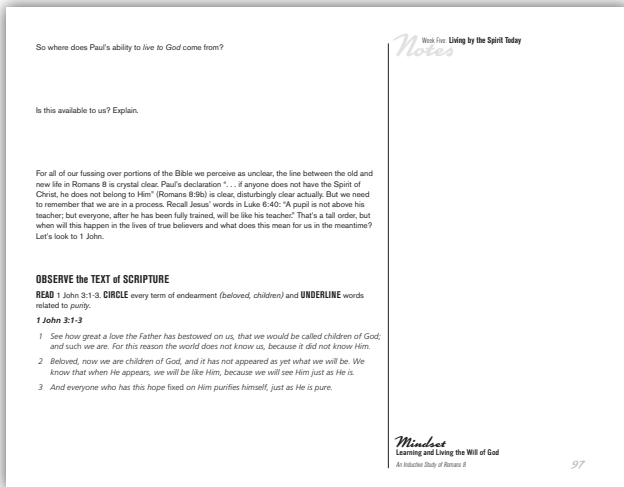
What does "in the flesh" mean in Galatians 2:20? How does this differ from Paul's usage in Romans 8?

How different should people "alive from the dead" be from the rest of the population (which is dead)? Does your life reflect this?

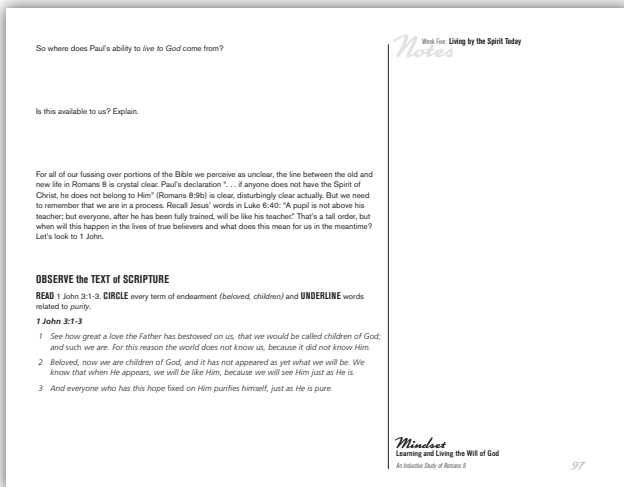
What does Galatians 2:21 tell us about works righteousness?

#### Live It:

- Rest in the truth "Christ lives in you."
- Live boldly because Christ now empowers your life.



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Leader notes

**SEGMENT #6: More Fruit as We Walk by the Spirit**  
**(1 John 3:1-3, Matthew 7:13-27; Colossians 1:9-12, 28-29; Colossians 3:1-17)**

[pages 97-107]

**Key Talk Points:** The fruit you bear depends on the tree you are.  
Even good trees need to submit in obedience.

**Context/Comments:** While the kind of fruit a person bears depends on the kind of tree he is, we see that Paul labored over people and encouraged them to obey.

**1 John 3:1-3** Although we saw in Galatians 5:19 that the deeds of the flesh are evident (*phanerós*—adjective), John tells us it is not yet evident (*phaneróo*—verb) what we will be like when Christ appears (*phaneróo*). What we do know, though, is that we have been *called* children of God (*tekna theou*), we are children of God, and when Christ does appear (*phaneróo*) we will be like Him. This hope is a purifying hope for those who hope in Him – it produces an evident fruit now that secures a future reality not yet evident.

**Matthew 7:13-27** While we noted in a parallel passage from Luke 6:49 that the mouth speaks out of that which fills the heart, eventually revealing what is inside, we see in Matthew 7:13ff that the mouth can also conceal on a short-term basis what is within. Not everyone who claims Christ belongs to Christ. Some knowingly deceive (7:15) and some who will cry “Lord, Lord” (7:22-23) are deceived themselves. In the end the fruit identifies the tree. Jesus twice repeats the phrase: “you will know them by their fruits.” It is critical that we pay attention to the fruit that is growing in our own lives.

**Colossians 1:9-12, 28-29** In this section we see what Paul prays for the Colossians – that they will know God’s will, walk in a worthy manner, bear fruit, increase in the knowledge of God, attain all steadfastness and patience – and what he wants to see accomplished in their lives (every man complete in Christ). Although trees bear fruit after their kind, Paul labors and struggles on behalf of these people.

**Colossians 3:1-17** While we see Paul praying and struggling on behalf of the Colossians in the first chapter, here we see instructions (most of them in the imperative voice) for the Colossians on how to be who they are in Christ. As in Romans 8 we see the verb *phroneo* (*set the mind*). Paul tells them to keep seeking and set their minds on things above. This involves putting aside evil (3:8) and putting on a heart of compassion (3:12) and love (3:14).

**Discussion Questions:**

What role does obedience play in walking by the Spirit? Explain from these texts or others.

# Class pages

## Week Five: Living by the Spirit Today

Because we're "works in progress" on earth, we need to consider how to submit to God's purifying work in our lives. Let's spend some time in Colossians to help us understand what Paul means when he speaks of walking by the Spirit.

**Notes**  
**Week Five: Living by the Spirit Today**

**EVY:**  
**Learning to Pray**  
 When Jesus disciples asked Him to teach them to pray, He did just that. We can learn from His example, but we can also learn by observing other prayers in Scripture. I'll never forget the card I received from my Bible study teacher and mentor who had me also see praying Colossians 1:9-12 for me. I have often re-read that card over the years and been reminded of her prayers and God's faithfulness in answering. Is there someone in your life you can be praying Colossians 1:9-12 for today?

**ONE STEP FURTHER:**  
**Word Study**  
 Okay, there are so many options for word studies in this dense section that I had to pick just one. Identify one or more that you'd like to interact with and go to it. Record your findings below and don't forget to consider the implications, if any, of how this informs our desire to walk in the Spirit.

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After telling the Colossians what he is praying for them, Paul sets out to give them both a "What Is" and a "How To" section in Colossians 3:1-17.

**Notes**  
**Week Five: Living by the Spirit Today**

**EVY:**  
**The Imperative Mood**  
 The Greek imperative mood communicates a command. It's neither a question, request, or suggestion. I don't call it a request to think but to choose and do (obey). If you take some time to check out the Greek verbs, you'll notice this section of Colossians is full of imperatives.

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How can you submit to the Spirit's work in your life? How can you encourage others in this?

Who can you pray the words of Colossians 1:9ff for?

### Live It:

- Put off any wrong behavior that has been hanging around.
- Be who you are in Christ.

### Next week:

Present Help, Future Hope!

### Inductive Focus: Application

Application is always grounded in accurate observation and interpretation of the Scripture. It always comes out of what the author intended to convey to his original readers and never contradicts other scriptures within the full counsel of God's Word. Sometimes application is obeying a clear command of Scripture. Other times it is learning to imitate a good example or to avoid the heart and behaviors of a bad one.

Application is not an add-on to study. It is the heart of why we study so that God can use it to transform us more and more into the image of His Son.

This study in particular has been very application-focused since we have been examining throughout how knowing biblical truth affects behavior. Still, we need to continue to talk application because the temptation to talk "theory" can grow big very quickly the more we study.

There are two pitfalls to guard against in application. One is common to those who fail to study; the other plagues those who love to study.

To apply scripture without grounding the application in what the author intended to communicate to his original audience severs application from foundation and authority. What the text "means to me" is irrelevant if it is not based on the author's meaning.

Equally disastrous is determining a text's original meaning but failing to apply it . . . which renders the text useless.

God transforms lives through His Word when it is handled accurately and applied in obedience.

### *Leader notes*

# Week Six

## Present Help, Future Hope

### BEFORE CLASS

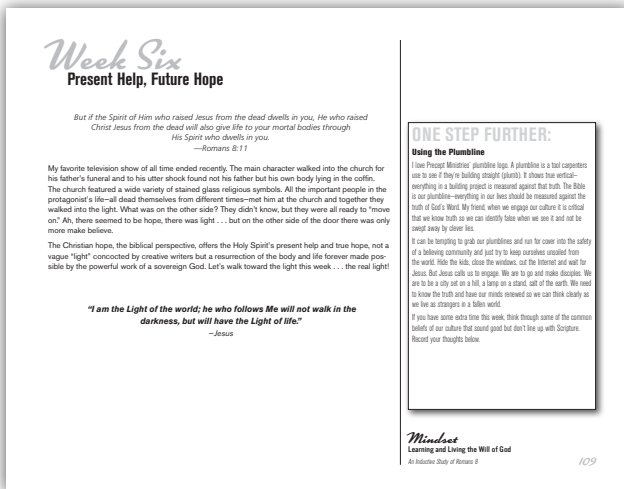
#### Hot Topics:

As we close our study we'll look at two truths: our present help and future hope. Although we've seen the ramifications of living in a fallen world, we have the Spirit who not only helps us live for God but intercedes for us. Does prayer work? What if I don't know what to pray for? What kind of prayers get answered? Can anything separate me from God? Where is God when terrible times come? How can I know He will help me?

We can know because we are in relationship with Him through Jesus Christ!

#### Class-at-a-Glance

<i>Segments</i>	<i>2 Hour Class</i>	<i>1 Hour Class</i>	<i>Topic</i>
Segment 1:	15 min. 15 min.	OMIT 10 min.	• Read Romans 8 • Review
Segment 2:	25 min.	15 min.	Prayer: A Present Help—Romans 8:26-27; 1 John 5:13-15; Matthew 6:5-15
Optional Break	10 min.	OMIT	
Segment 3:	25 min.	15 min.	Inductive Focus: Application
Segment 4:	30 min.	20 min.	Eschatology: A Future Hope— Romans 8:31-39; 1 Corinthians 15:15-26; Revelation 21:1-8, 22:1-5



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START CLASS HERE

SEGMENT #1: Review

Romans 8

Review Basic Concepts

Review Questions:

What are the components of inductive Bible study?

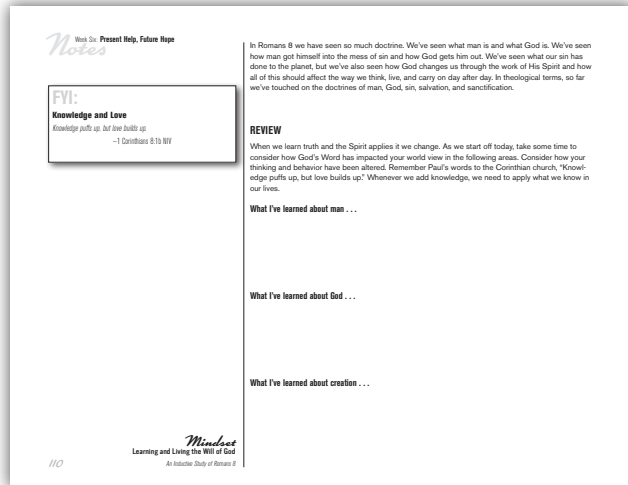
What is **observation** and why is it important? What question does this answer?

How is **interpretation** different from observation?

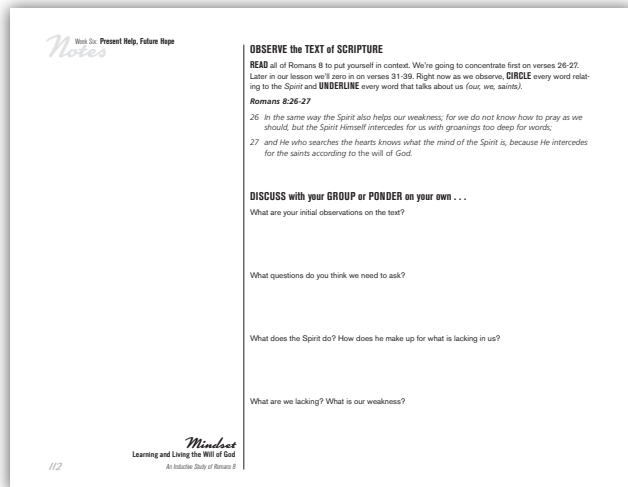
What do we need for proper **application**?

What genre is the book of Romans?

Who wrote the book of Romans?



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Who did he write to? Explain.

What clues do we have regarding the date of writing?

What kind of life questions does Romans 8 address?

Has looking at Romans 8 so far changed your thinking? If so, how?

**SEGMENT #2: Prayer (Romans 8:26-27, 1 John 5:13-15, Matthew 6:5-15)**

[pages 112-121]

**Key Talk Points:**

We are instructed to pray even when we don't know what to pray for.

God answers prayers according to His will.

The Spirit intercedes according to the will of the Father.

**Context/Comments:** These texts on prayer help us understand the basics of how to pray. The bottom line is that while we don't always know the will of God, we do know that the Spirit intercedes for us according to His will.

**Romans 8:26-27** Be aware that some of your students may suggest that "groanings too deep for words" are an instance of speaking in tongues. While there are many reasons this is probably not the case, the easiest to explain and most commonly held view is that Romans 8 speaks of prayers all believers experience while speaking in tongues is a specific gift. Tongues is another discussion for another day.

While there are a number of repeated words in this section, we're going to focus on the *oida* (*know*) word group. Since we've been considering how our thinking impacts how we live, it's important to look at what we

Notes

Week Six: Present Help, Future Hope

In verse 27, we have two pronouns with unclear antecedents. Who is the "He" of the first part of verse 27? Who is the "He" of the second? List the possibilities below, then we'll think through it together.

In order to help us lock in on who's who, let's list everyone clearly mentioned in verses 26 and 27.

Is verse 26 clear about who intercedes for us? Who is that?

Does anyone else intercede for us according to Romans 8? Who and in what context?

What do you learn about Jesus' intercession in Romans 8:34 and Hebrews 7:25?

Based on the text, do you think the "He" of "He intercedes for the saints according to the will of God" is the Holy Spirit or Jesus? Why?

**ONE STEP FURTHER:**  
**Word Study: Intercedes**  
What are the different Greek words for intercede in Romans 8 and elsewhere in the New Testament? Take some time this week to investigate and record your findings below.

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There is so much application waiting in Romans 8:28-29, but before we go there, let's examine a couple of other passages on prayer that will shed more light on what we have learned so far.

**OBSERVE the TEXT of SCRIPTURE**  
**READ** 1 John 5:13-15. **UNDERLINE** every occurrence of *know* and **CIRCLE** every *if*.  
**1 John 5:13-15**

13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.

15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

**DISCUSS with your GROUP or PONDER on your own . . .**  
What can we know?

What do we learn from the *ifs* in the text? How is God's will involved?

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can and cannot know. Paul tells us in these verses that while we do not *know (oida)* how to pray we do *know (oida)* that God causes all things to work together for good (Romans 8:28) and that the Spirit intercedes for us according to the will of God.

### Discussion Questions:

Who "knows" what according to Romans 8:26-27 and why does it matter?

Does our ignorance of specifics undermine our ability to pray? Why/why not?

**1 John 5:13-15** We don't always know *what* the will of God is to pray but according to Romans 8 the Spirit does it on our behalf. Still we can *know (oida)* that we have eternal life and we can know that God hears and gives us the requests that are in accord with His will. And we know that when we pray what is in His Word, we're on the right track.

While it can be tempting to sluff off prayer with a cavalier "the-Spirit-already-knows" attitude, the repetition of *ask (aiteo)* in 1 John 5 reinforces a common Scriptural teaching – we're commanded to pray. Even though God knows our hearts He wants us to ask.

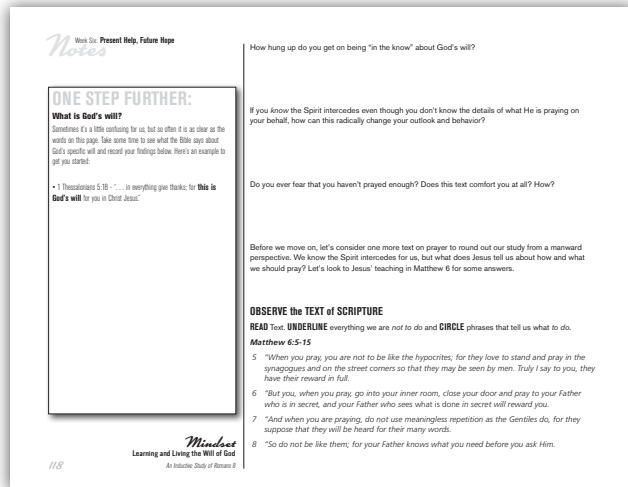
### Discussion Questions:

What are some prayers you know are in accordance with God's will? Do you pray them?

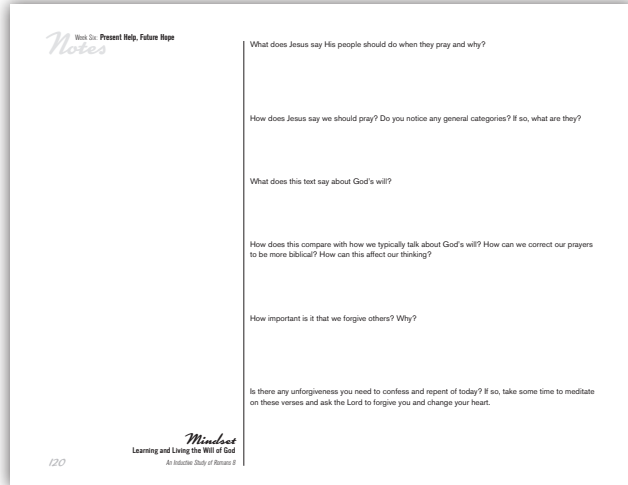
What can we learn about God from the way He answers prayer? What response should that bring out in us?

**Matthew 6:5-15** Although we've already seen that the Spirit intercedes when we don't know how to pray as we should, we're still called to pray. We see a similar idea when Jesus tells the disciples not to use "meaningless repetition" because "your Father knows what you need before you ask Him," and yet, we are to pray. Prayer is not about bringing information to God, about filling Him in on what is going on but about submitting to His will in our lives. We acknowledge who He is and we put ourselves in a proper position in relationship to





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Him. We ask Him because He meets our needs. We forgive because He has forgiven, we seek His will and pray for it to be done even when we are not sure what the specific outcomes will be. Because He knows us, we are free to trust Him with our needs and pray with assurance. Unlike the prophets of Baal in the days of Elijah who called on their god and were not heard, we know He hears us even when we don't see immediate results or the results we expect.

**Discussion Questions:**

*How did Jesus' prayers differ from the standard practices of the day?*

*What did Jesus tell his disciples to pray for?*

*What did he expect from their hearts?*

*How important is forgiveness to a follower of Christ? More pointedly, can a believer continue to hold grudge? Why/why not?*

**Live It:**

- Pray for what you know God's will is – a desire for His Word and His ways is a good place to start.
- Live a life of forgiveness even when you don't feel like it.

*Leader notes*

**OPTIONAL BREAK**

**SEGMENT #3: Inductive Focus: Application**

**Key Talk Points:** We apply from direct commands.

We apply based on good examples.

We avoid based on bad examples.

We reason from known truth.

**Context/Comments:** There are few Christians who have sat in a “Bible study” and not been asked by a well-meaning leader, “What does this passage mean to you?” While how the Word applies in life is of paramount importance, “What does it mean to you?” is not the way to get there. “What does it mean to you?” is a question that is ungrounded and entirely relative. When we set out to apply Scripture, we do so having carefully observed the text to see what the author meant to say to his original readers. What the text means and how we apply it in our world has to have footing in what the original author intended his original readers to know and understand. Sometimes this is clear and easily applied in all times and cultures: Do not steal. Clear. Don’t do it. Love the Lord your God with all your heart, soul, strength, and might. Clear. Obey. The jump to application is not hard to make.

Other times when we read Scripture, especially in the historical accounts of the Old Testament, we are not always given direct commands of what to do and what not to do. People often ask me “How do I know what to do when I’m just reading stories?” Paul tells us in 1 Corinthians 10:11-12 that we are to learn from those who have gone before us (in this case grumbling Israelites), saying, “Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed that he does not fall!” Similarly, in the book of Hebrews the author calls his readers in 6:12 to be “imitators of those who through faith and patience inherit the promises.”

As we study Romans 8 we’re faced less with examples of specific people (although we have some in our cross-references) and more with thinking through implications of truth. Paul actually talks through a lot of implications of the truths of Romans 8:31-39. Here are some truths from Romans 8:31-39 that have implications:

- God is for us.
- God loves so deeply that He gave His Son to save us.
- God justifies.
- Christ intercedes for us.

Take a walk and reflect on the gift of His forgiveness. Are you living fully in the light of the finished work of Christ? How does your life reflect His forgiveness? Record your thoughts below.

As we circle for our final approach it's time to focus on the last verses of Romans 8, some of the most encouraging and heartening words ever written. I'm half inclined not to ask any questions but to just beg you to memorize this. But alas, since Paul fills his final section with questions, how can we do anything less?

**OBSERVE THE TEXT OF SCRIPTURE**  
**READ** Romans 8:31-39 and **MARK** every reference to God. Then **MARK** every reference to Jesus Christ. Don't forget to include pronouns. Finally, **CIRCLE** every reference to the people of God.  
**Romans 8:31-39**

31 What then shall we say to these things? If God is for us, who is against us?  
 32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?  
 33 Who will bring a charge against God's elect? God is the one who justifies;  
 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.  
 35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?  
 36 Just as it is written,  
 "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;  
 WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."  
 37 But in all these things we overwhelmingly conquer through Him who loved us.  
 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,  
 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

**Notes**  
 Week Six: Present Help, Future Hope

**FYI:**  
**Big WIN!**  
 The famous "Swatch" logo on shoes and sports apparel everywhere alludes back to Nike, the Greek goddess of victory. The Swatch is a graphic representation of her wing and the name is taken directly from the Greek word for victory, Nike. It's a great name for a company willing competitive edge.  
 Christians have a better word... Agape! Translated overwhelmingly conquer in Romans 8:37 "agape-conquer" trumps the single Swatch.  
 Followers of Christ not only win they also win big. We have (have) conquer (have) through Him who loved us. We slightly prefer "Agape" to "win" that "win" just because it translates better but also because it's a figurative degree of conquering whereas "win" implies something better than (above) conquering and we're not told what that is. The NAS's (1995 NASB) "overwhelmingly conquer" is a great translation. How true I see the Swatch, I'm setting my mind on this truth!

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- We overwhelmingly conquer through Him who loved us.
- Nothing can separate us from the love of God.

**Discussion Questions:**

*What implications do these truths lead to?*

*Based on these how can you apply Romans 8:31-39?*

**Live It:**

- Always, always, always study with a mind and heart toward application.

**SEGMENT #4: Eschatology**  
**(Romans 8:31-39; 1 Corinthians 15:16-26; Revelation 21:1-8, 22:1-5)**

*[pages 121-130]*

**Key Talk Points:** If Christ is in us, God is for us.

The sting of death is gone.

The hope of heaven is real.

**Context/Comments:** In this section help your students see the hope woven through each of the following passages. In Romans 8 we see that God is for us now; in 1 Corinthians 15 we see that even death holds no threat, and in Revelation 21 and 22 we see a picture of what awaits followers of Jesus Christ in the future.

**Romans 8:31-39** One of the great lies the adversary spins is that God is fundamentally against us. "Eve, He's not giving you the good fruit," "Job, He just killed your wife and family;" you get the picture. The overwhelming message of Romans 8:31-39 is this: **GOD IS FOR YOU!** If we can get this, though all hell break loose around us, we will stand because if God is for us nothing can effectively stand against us. Based on this text alone we see a myriad of ways God is for us:

Notes

Week Six: Present Help, Future Hope

**DISCUSS with your GROUP or PONDER on your own . . .**  
What does Paul tell us about God the Father in this passage? Who is He for? What has He done for us?

**ONE STEP FURTHER:**  
**Word Study: Separate**  
If you have time this week, find the Greek word for separate and see when and how else it is used in the New Testament. Record your findings below.

What do we learn about Jesus? What did He do for us? What does He continue to do for us?

Have you identified any key words in this passage? What were they and why do you see them as key?

How specifically do we know that God is for us? What evidence does Paul give in the text?

In spite of all the threats posed by circumstances and events in life and death, what will never happen to God's elect?

Does this mean everything will always be smooth sailing? Explain your answer from this text and any others you know that are relevant.

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**OBSERVE the TEXT OF SCRIPTURE**  
**READ** 1 Corinthians 15:16-26 and **MARK** every reference to Christ, **CIRCLE** every reference to death, including synonyms.  
**1 Corinthians 15:16-26**  
16 For if the dead are not raised, not even Christ has been raised.  
17 and if Christ has not been raised, your faith is worthless; you are still in your sins.  
18 Then those also who have fallen asleep in Christ have perished.  
19 If we have hoped in Christ in this life only, we are of all men most to be pitied.  
20 But now Christ has been raised from the dead, the first fruits of those who are asleep.  
21 For since by a man came death, by a man also came the resurrection of the dead.  
22 For as in Adam all die, so also in Christ all will be made alive.  
23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.  
24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.  
25 For He must reign until He has put all His enemies under His feet.  
26 The last enemy that will be abolished is death.

**DISCUSS with your GROUP or PONDER on your own . . .**  
What is Paul's line of reasoning here with reference to the resurrection of Jesus? Have you ever thought about the importance of the resurrection in these terms before?

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He did not spare His own Son (v. 32)

He delivered [His Son] over for us all (v. 32)

He choose us, we are "God's elect" (v. 33)

He justified us (v. 33)

Here are some ways the text specifically tells us that Jesus is for us:

He died for us (v. 34)

He was raised for us (v. 34)

He intercedes for us (v. 34)

He loves us (vv. 35, 37, 39)

In the garden, sin separated us from God. Now that we are united with Christ nothing can separate us; not death itself and certainly nothing short of it.

On a side note, there's some interesting word play in the Greek when Paul asks "Who will bring a charge against God's elect?" The word translated *charge* (*egkaléo*—a compound of *en* + *kaleo*) is a compound of the root *kaleo* which we see three times in Romans 8:28-30. When God calls us there is no one who can effectively "call [us] in" to account (or haul us in).

**1 Corinthians 15:16-26** The stream of orthodoxy is probably wider than we think. We'll be spending eternity with people who've held different opinions from us on matters such as baptism, the Lord's Supper, women's roles in the church, and what color the carpeting in the church should be. What we'll all agree on, though, is Jesus Christ – His person and work. He is the hill to die on.

Paul goes so far as to say that if Jesus is still in the tomb we have worthless (*mátaios*) faith and pitiful (*eleeinós*) lives. These are strong words even for Paul, who was always a straight shooter! The life, death, burial and resurrection of Jesus make all the difference. Jesus as a good man or great moral teacher who is still in a Middle Eastern grave is not enough to base a life and eternity upon.

One of the great Easter hymns proclaims "Up from the grave He arose" in accordance with Jesus words in John 10:18 "I have authority to lay [my life] down, and I have authority to take it up again." Jesus also referred in John 2:19 to raising up the temple of His body. Aside from these instances, though, the biblical writers overwhelmingly tell us that God raised Jesus. From our human perspective, the consistently passive voice used of the resurrection is significant . . . Christ was raised and so also we will be raised. Because God raised Christ, we have hope!

Although we've seen a number of words associated with *death* and *dying* (the *thanatos* and *nekros* groups), Paul introduces another word in 1 Corinthians 15, (*sleep: koimao*) that points to the difference between the believer and unbeliever after death. In Jesus' resurrected body we see the first fruits, what we will be like when we, too, are raised. In the raised Jesus we also have firm hope that death, the last enemy, will die.

In Revelation, John describes a vision of the future that the risen Christ has revealed to him. Read this text carefully.

**Notes** Week Six: Present Help, Future Hope

**Observe the Text of Scripture**  
**Read** Revelation 21:1-8. **Circle** every occurrence of new, **Mark** every reference to God.

**Revelation 21:1-4**

- 1 Then I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and there is no longer any sea.
- 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.
- 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,
- 4 and He will wipe away every tear from their eyes, and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."
- 5 And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true."
- 6 Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.
- 7 "He who overcomes will inherit these things, and I will be his God and he will be My son,
- 8 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

**Discuss with your Group or Ponder on your own . . .**  
 Does this text challenge preconceived ideas you have about eternity with God? What lines up? Do you need to correct anything?

**FVI:**  
**The Book with a Blessing**  
 Revelation is the one book in the Bible that promises a blessing to those who read, hear, and heed its words. The Greek word behind *hear* is *shroo* which means to keep or obey. *Heed* isn't common word in our language today, but I think it's worth keeping around if for no other reason than to remind ourselves that when it comes to God's revelation, both with respect to Revelation and in the rest of His Book, we need to both read AND heed! Studying and making should never be ends in themselves. They are but steps along the path of obedience. Read it and heed it!

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**Notes** Week Six: Present Help, Future Hope

**FVI:**  
**The Twist at the End of the Story**  
 I'll never forget the first time I read through the book of Revelation for myself. I was blessed by Jesus' words to the churches about wisdom to the end. I loved the glimpse into heaven's courts, and I was plain lost for most of the middle chapters of the book. The key of those chapters stood in each book contrast to the clarity I saw in the final chapters of the book. What shock me, though, was while the last was clear it wasn't what I expected. Maybe you'll relate to this too.  
 I had always thought of heaven as a place "out there" where we live with Jesus forever. Looking back it's not that I had been taught incorrectly, I guess I just never had the whole story. Jesus told His disciples that He was going to prepare a place for them. I just never realized that "the place" eventually opens down to earth.  
 It makes sense, though, doesn't it? As Paul tells us, "The creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God" (Romans 8:21).

What will fundamentally change? What things "will no longer be?"

What has been undone? Think back to what was lost in the Garden of Eden and compare this picture with the picture we had in Genesis 3.

The future picture continues in Revelation 22 where a familiar tree reappears on the scene . . .

**Observe the Text of Scripture**  
**Read** Revelation 22:1-5. **Mark** every reference to God. **Underline** words referring to His people.

**Revelation 22:1-5**

- 1 Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb;
- 2 in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month, and the leaves of the tree were for the healing of the nations.
- 3 There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him;
- 4 they will see His face, and His name will be on their foreheads.
- 5 And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

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Leader notes

**Revelation 21:1-8, 22:1-5** When we started our study six weeks ago we learned that man marred God's good creation. The first earth with the first garden came under God's curse because of man's sin. In Revelation we see John setting up a contrast between the first (*protos*) heaven and earth and the new (*kainos*) heaven and earth. The new is not just more current; rather, it is qualitatively better as the first was soiled by sin. In Revelation we see restoration – what was broken has been made new.

The scene is marked both by Who and what *will* be there and by what *will not*.

Most notably, God will be there (21:3) with His people. In Revelation 22 we also see:

the river of the water of life (22:1)

the throne of God and of the Lamb (22:1)

the tree of life (22:2)

Absent from the scene

the first heaven and first earth which have passed away (21:1)

the sea (21:1)

death (21:4)

mourning (21:4)

crying (21:4)

pain (21:4)

cowardly, unbelieving, abominable, murderers, immoral persons, sorcerers, idolaters, liars (21:8)

any curse (22:3)

night (22:5)

In the garden of Eden mankind chose to disobey. God removed them from His presence and from dominion over the earth and its other creatures. When all the old passes away, however, God's bond-servants will serve Him (22:3), see His face (22:4), and reign forever and ever (22:5).

Discussion Questions:

*How does the truth that God is for you impact the way you live?*

# Week Six: Present Help, Future Hope

## Class pages

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Week Six: Present Help, Future Hope

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**The Twist at the End of the Story**

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**@ THE END OF THE DAY . . .**

As we bring this study to a close, take some time to quietly read Romans 8. Then take a walk and think about what you've read and what you have studied in these past weeks. Think through what we've learned from God's Word about God, creation, man, sin, salvation, sanctification, and our future hope in Jesus. Ask God to cement in your heart one or two specific truths from His Word that have affected you the most. Record them below.

For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? But if we hope for what we do not see, with perseverance we wait eagerly for it.  
—Romans 8:24-25

He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.  
—Revelation 22:20

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## Leader notes

Why is the resurrection such a big deal? What are some implications if Jesus was just a good man who died and is buried in a tomb somewhere?

What future do Christians have to look forward to?

What is your biggest takeaway from this study? How are you different in the way you think and act from the way you were six weeks ago?

### Live It:

- Know truth and live it!

### Next week:

LIVE IT!!