

Study Guide on Romans

by

Manford George Gutzke

Table of Contents

Forward . . .	2
Introduction To Study Of Romans . . .	3
Outline . . .	5
Organization Of Studies . . .	5
Study Guide . . .	6
Notes On Specific Passages . . .	13

Foreword

Study Guide for Romans is designed to be especially helpful in connection with Dr. Gutzke's teaching on this subject on radio as well as on tapes which he has recorded for your home study use. (See last page of this booklet and coupon inside back cover in order to get more details concerning home study tapes.) However, it may also be profitably used for individual, group or class study.

Each division of this booklet is designed to help you. The *Introduction* acquaints you with the purpose and central thrust of Romans; the *Outline* shows the main divisions or organization of teaching in the epistle; the *Organization* enables you to keep track of the 70 messages by Dr. Gutzke in this series and follow more easily; the *Study Guide* itself provides questions to lead your thought and study of each passage or chapter either as Dr. Gutzke teaches or you work on your own; and the *Notes on Specific Passages* are intended to clarify or emphasize important truths for you.

The purpose of a study guide such as this is to reinforce your learning by getting you to summarize in your own words and write it down. This is a basic principle of effective teaching. If you will do it, you will know the material better, understand it more thoroughly, and fix it in your memory. It will become part of you. If you will take part in studying in this way you will also find yourself able to approach and study other scriptures with greater confidence.

We have no set of "correct answers" for you, but God will speak to you as you follow Dr. Gutzke's messages and use the questions to stimulate your thinking on the Scriptures. Approach each time of listening or study both prayerfully and expectantly. You will be blessed as you use this study guide . . . and in direct proportion to your activity.

Introduction To Study Of Romans

I The Apostle Paul wrote his epistle to the Romans without having been in Rome, or having preached to the Christians there. In this epistle we probably have an outline of Paul's teaching in any church as a means toward *establishing* that church. Certainly we have here an explanation of certain major features in the gospel. The subject might be stated as "The Salvation of God" and its treatment outlined as follows:

(Chapters 1-11) *SALVATION BEGINS WITH THE PROBLEM OF SIN*

Aims at providing righteousness

- by the Grace of God
- by justification
- by sanctification for people who do not deserve it.

Explains: "How does a soul become righteous?"

(Chapters 12-16) *SALVATION HAS PRACTICAL IMPLICATIONS*

for our personal living.

Exhorts: "How should a righteous soul act?"

There are two parentheses:

"The Nature of Sin" (Chapters 6-7)

"The Jews" (Chapters 9-10-11)

To appreciate *salvation* it is essential to understand *sin*.

<i>SIN</i>	<i>SALVATION</i>
Universal Aspect	Christ came for all men (Chapters 1-3)
Guilt Aspect	Salvation by Grace (Chapters 4-5)
Disabling Aspect	Salvation by Power (Chapters 6-8)
Defiling Aspect	Salvation by Holy Living (Chapters 12-16)

There is no idea of sin without an idea of God.

Sin defined:

1. "Any want of conformity unto or transgression of the law of God" (Westminster Shorter Catechism). Law of God – nature of God. What is natural to God?
2. Anything in you not like God.
3. Disobedience to God.
4. Transgression of revealed will of God.
5. "He that knoweth to do good and doeth it not."
6. Whatsoever is "not of faith." What is not motivated and guided by the revealed will of God. (Christ said: "I do nothing of myself." We need to study Scripture to relate our life to Him.)

II RIGHTEOUSNESS is the key word. It means "right", perpendicular, straight. It is to be distinguished from "innocence", "sinlessness", "holiness." Righteousness involves justification and sanctification.

Justification

When the government has no charge against a man; and therefore he stands clear and free before the judgment bar. "Nothing is against him on the books."

Sanctification

When a man *inwardly* really is what he ought to be . . . in thought, word and deed, in motives and in desires, "Nothing is wrong with the man inside."

How does a soul become "righteous"?

There are just two ways of acquiring anything:

1. "BY WORKS" . . . when a man achieves "righteousness" by his own efforts. He earns it. He gains it by his own strength, wisdom, etc. "As good or as poor as it is, it comes from me – I earn it."
2. "BY FAITH" . . . when a man receives *righteousness* as a gift. He takes it as it is offered to him. "As good or as poor as it is – it comes to me from outside of myself – I receive it as a gift."

In Romans two kinds of righteousness in man are recognized:

1. *Their own righteousness*

- gained by man's own efforts to come up to the standards.
- source is in man himself, and, therefore, will be only as good as man can produce in his own strength.
- bound to be imperfect, inadequate for eternity, because of man's own weakness and imperfections.

2. *The righteousness of God*

- received as a gift from God through Jesus Christ by faith.
- source is in God, and, therefore, will be altogether as good as God can produce in His strength.
- bound to be perfect, adequate for eternity, because of God's power, wisdom and holiness.

The *righteousness of God* is received as a gift by any man who will appropriate it by his faith in the gospel of Jesus Christ, being part of the redemption which Jesus Christ died to provide, without charge, for all men.

The *righteousness of God* provides a man with a "standing" in the sight of the Government, without a single charge against him that has not been adequately taken away, and with a "state" in his living that more than fulfills the requirements of the laws by the working in him of the Holy Spirit, which reproduces in him the fruit of "holiness."

III TENSES OF SALVATION:

Past – "While we were yet sinners, Christ died for us" Romans 5:8.

Present – "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" Romans 5:1

Future – ". . . rejoice in hope of the glory of God" Romans 5:2.

Romans emphasizes the *present* tense of salvation. The "old man" is still present. Believers are justified, but now being saved unto the glory of God.

Outline of Romans

- I Salutation, Chapter 1:1-17
- II Need for righteousness, Chapters 1:18 - 3:20
- III Justification is by faith, Chapters 3:21 - 5:21
- IV Sanctification is by faith, Chapters 6 - 8
- V The Jews missed this despite their zeal, Chapters 9 - 11
- VI Glorification is by faith, Chapters 12 - 16

Organization of Studies

70 studies are planned by Dr. Gutzke in this series. Use this chart to keep track of your place in the epistle and for reading ahead. From this you should turn to the appropriate section of the study guide questions.

1:1-7	2:1-11	3:20-26	5:1-2
: 8-12	:12-16	:27-31	:3-8
:13-17	:17-24	4:1- 8	: 9-11
:18-20	:25-29	:9-16	:12-18
:21-32	3:1-19	:17-25	:19-21
<hr/>			
6:1-7	7:1-6	8:3-8	8:29-30
: 8-11	:7-13	:9-14	9:1-8
:12-16	:14-21	:15-18	:9-18
:17-21	:22-25	:19-27	:19-25
:22-23	8:1-2	:28	:26-33
<hr/>			
10:1-4	11:1-6	12:1-2	13:8-14
:5-10	:7-15	:3-8	14:1-4
:11-13	:16-25	:9-16	:5-12
:14-21	:26-36	:17-21	:13-15
"The Righteousness of God"	"The Election of God"	13:1-7	:16-19
<hr/>			
14:20-23	16:1-7		
15:1-3	:8-16		
:4-13	:17-20		
:14-24	:21-27		
:25-33	"The Mystery of God"		

Study Guide To Romans

(This guide is divided into 20 sections or passages. Because many do use our *Study Guide* for individual, group or class study and to encourage that, we felt it wise to limit the number of sections. Each section of this guide will correspond to several studies by Dr. Gutzke. With the Scripture references and the *Organization* you should have no problem in keeping your place as Dr. Gutzke teaches.

There is no set of correct answers available. The questions are to stimulate your attention to and understanding of the passages. Whether you use this guide as you listen to Dr. Gutzke or with other study, you are urged to read and think through each passage prayerfully – Ed.)

I 1:1-17 "PAUL THE APOSTLE"

1. Compile the personal references to himself by Paul in this section.
2. Make a concise statement of "the gospel of God" as implied in verses 1-5.
3. Analyze Paul's attitude toward other believers as indicated in this section.
4. Interpret 1:11.

II 1:18-32 "THE WRATH OF GOD"

1. What does this passage say about the revelation of God in nature?
2. What does it not say?
3. How does the spiritual deterioration of man move from step to step? List the steps.
4. Trace the successive stages of the wrath of God in relation to the personal degeneration of man.

III Chapter 2 "THE JUDGMENT OF GOD"

1. Why does judging another person render one inexcusable before God?

2. What is the significance of the conscience?
3. Compile Paul's description of "a Jew" in 2:17-24.

IV Chapter 3 "THE WORK OF THE LAW"

1. What advantage have we in knowing the Law?
2. Interpret 3:21.
3. Analyze what Paul says about "justification" in 3 :22-31.

V Chapter 4 "JUSTIFICATION BY FAITH"

1. What do you think Romans 4:3 means in the context of Romans 4:1-8?
2. What is Paul's argument that circumcision has no bearing upon justification by faith?
3. Why is Abraham's faith a good example?

VI Chapter 5:1-11 "RESULTS OF JUSTIFICATION"

1. Outline the consequences of justification by faith as set out in 5:1-11.
2. What is the present meaning of 5:9-10?

VII Chapter 5:12-21 "THE OPERATION OF GRACE"

1. Briefly state 5:12-19 in your own words.

2. How does Paul argue that it is as easy for a Christian to be righteous as it is for a natural man to be a sinner?

VIII Chapter 6 "BEING MADE FREE FROM SIN"

1. How does Paul meet the argument that free justification will foster sinning?
2. What action of faith must a justified person constantly exercise to be delivered from sin?
3. Interpret 6:14.
4. Explain 6:22.

IX Chapter 7 "THE POWER OF SIN"

1. What is Paul pointing out by the illustration of the woman and her marriage bond in his argument?
2. Interpret 7:6.
3. In what sense is the Law "holy"?
4. Describe the constitutional handicap any human being has when he tries to obey God.

X Chapter 8:1-17 "THE WORK OF THE HOLY SPIRIT"

1. How is the Holy Spirit received?
2. Indicate from this section at least 3 things the spirit performs in believers.
3. What do you understand by 8:6?

4. Who are the sons of God?

5. What are the prospects for God's children in this world? in God's realm?

XI Chapter 8:18-39 "THE PLAN OF GOD IN SALVATION"

1. What role do "sufferings" have in the experience of a Christian (as implied in this section)?

2. Interpret 8:21.

3. What part does the Holy Spirit perform in prayer?

4. State in your own words the meaning of 8:28.

XII Chapter 9 "THE ELECT OF GOD"

1. Who is "Israel" to whom the promises of God apply?

2. What use does Paul make of the case of Jacob and Esau?

3. Was God responsible for Pharaoh's conduct?

4. Interpret 9:30-31.

XII Chapter 10 "THE OPERATION OF FAITH"

1. Interpret 10:3.

2. What function does Christ have in regard to the Law?

3. What is the relation between "the word of God" and "faith"?

4. Explain the practical relation of "preaching" to faith.

XIV Chapter 11 "THE STATUS OF ISRAEL"

1. How is the "remnant" involved in the fulfillment of the promises of God?

2. In what sense has there been a "fall of Israel"?

3. What seems to be in store for Israel?

XV Chapter 12 "A LIVING SACRIFICE"

1. What does 12:1 mean?

2. How would the instruction of 12:2 be done?

3. What principle should prevail in all self-esteem of believers?

4. Interpret 12:18.

XVI Chapter 13 "SUBJECTING THE SELF"

1. How shall a Christian conceive the significance of civil government?

2. Explain 13:10.

3. What does 13:12 mean?

4. How is the Christian to be delivered from temptations?

XVII Chapter 14 "ATTITUDES TOWARD OTHERS"

1. What does Paul mean by "weak in the faith"?
2. Explain 14:6.
3. What is Paul's argument against believers judging the conduct of other believers?
4. Interpret 14:23.

XVIII Chapter 15 "PAUL'S MINISTRY TO THE GENTILES"

1. Explain 15:2 in its context.
2. How does Paul emphasize God's purpose toward the Gentiles?
3. Comment on Paul's attitude toward his own missionary career.
4. Reconstruct Paul's affairs at the time of writing this epistle.

XIX Chapter 16 "PERSONAL GREETINGS"

1. Compile the several qualifying traits of those to whom Paul refers.
2. Outline the lessons you can find in 16:17-20.
3. Explain the "mystery" referred to in 16:25-26.

XX Review "THE EPISTLE TO THE ROMANS"

1. What is the burden of this epistle?
2. Pin-point the line of thought in this epistle in simple statements (not more than 7).
3. What new truth especially impressed you?
4. What former idea was corrected or altered?
5. What old truth was strengthened?

Notes on Specific Passages

Chapters 1 - 8 Salvation Provided in Christ

- 1:1 These three things true of Paul. A true minister of the gospel is "separated." This is important to the gospel idea of separation. The quarrying of a stone is not only *from* the rock strata but also *to* the wall of the building.
- 1:2 The "gospel of God" had been *promised* "BY his prophets IN the holy scriptures." The gospel was not some new idea that originated *after* the Old Testament was written.
- 1:3-4 Two essential truths about Jesus Christ
– made of the seed of David "according to flesh."
– declared to be the Son of God "according to the spirit of holiness."
- 1:14-16 Three features of Paul's frame of mind:
"I am debtor" – a sense of obligation;
"I am ready" – a sense of preparedness;
"I am not ashamed" – a sense of assurance.
- 1:17 Martin Luther's verse:
"The just (justified man) shall LIVE by faith." Not merely to be saved from death (wrath), but actually to "LIVE" – positively – by means of his faith in God.
- 1:18 "The wrath of God" – is not arbitrary. It is the natural and logical result of ungodliness and unrighteousness. Compare "blessing." The extent and increase of bad consequences is "the wrath of God."
- Note verses 23, 26 and 28.
- 1:18 "HOLD the truth" – "to hold back – to detain." Literally, "*holding down* the truth" . . . after the fashion of holding down vines in the soil so that they do not bear fruit. So do men by "ungodliness and unrighteousness" hold down or suppress the truth they know, so that it bears no fruit in them. God has revealed some truth, but these men so lived that it did not yield fruit.
- 1:19 "That which may be known of God"
Not everything – but enough for man's need.
Revealed – through nature (1:20)
– through judgment and conscience (2:1, 15)
– through the law of Moses and the covenants (2:17, 28).
- 1:20 The function of nature in man's apprehension of God
– to enable man to *understand* the invisible things of God
– read Psalm 19 (Nature and Scripture)
– note our Lord's use of parables. In all His teaching He based His argument upon SCRIPTURE, upon COMMON SENSE, upon CONSCIENCE, upon NATURE.

Cf. Paul's preaching of the gospel in Lystra (Acts 14:15-17); in Athens (Acts 17:22-31); in Antioch in Pisidia (Acts 13:14-41). Note the variation within these areas.

1:21-25 The apostasy of the natural man Note the seven steps in which man's concept of God deteriorated.

1:23-32 Progressive deterioration of character and personality

- | | |
|---|--|
| 1. They changed the glory of God into an image made . . . | 1. God gave them up to uncleanness. |
| 2. They changed the truth of God into a lie. | 2. God gave them up to perversion. |
| 3. They did not like to retain God in their knowledge. | 3. God gave them over to a reprobate mind. |

2:1-3 The significance of our appraisal of the conduct of others

We condemn the other man for not doing *as he should*, revealing that *we know how* he should!
This shows that we know the significance of our conduct and feel man's responsibility.

2:13-15 The function of conscience

Same function as the law . . . "an appraisal of one's own conduct before God."
A sense of equilibrium.

2:17-3:8 The advantage of the Jew.

The law of Moses was a "railing" along a precipice. It was a "sign-post" of warning. (Cf. traffic laws, or regulations of any sort.)

e.g. Teacher's "law" against stone throwing . . . to save windows.

e.g. Mother's prohibition against going off the porch (designed to keep the boy out of the mud, etc.)

3:19-20 The function of the Law

- to make sin appear sinful
- ostensibly it was a guide – like a *railing* but never a ROAD-BED
- to do more clearly for those who knew it what conscience does for all men.

3:21-31 God's method of justification

:21 "without the law" – apart from the law.

:21 "Of God" – out from God (as its origin).

:21 "Witnessed" in the Old Testament Scriptures.

:22 "By faith of Jesus Christ."

:22-23 "To all who believe."

:24 Originated in grace (undeserved favor of God).

:24-25a Through the redemptive work of Christ.

:25-26 Demonstrates His righteousness as to the past.

:26b Vindicates God's character as to the present.

:27 Excludes boasting.

:29-30 Equally for Gentiles and Jews.

:31 Establishes the law.

Why should this procedure need such careful description? Because God is known to be *righteous* and yet in this procedure He is set forth as accepting *as righteous* a man who really has sinned. This raises the natural question; "How can He do it?"

Paul is anxious that his readers shall not underestimate the validity of his presentation of the doctrine thus set forth. Hence he proceeds to show this is the Scriptural doctrine from the first.

4:1-25 This method of justification is illustrated in Abraham

1. Abraham was justified by faith apart from works.

If he were justified by works, he would have ground for boasting (4:1-2).

2. David declares that God reckons righteousness to a man apart from his works (4:6-8).

3. Abraham was justified by faith before he was circumcised (4:9-12). So it does not depend upon ceremonial, ritual, works.

4. Abraham became heir of the world by faith apart from the law (4:13-17). So it does not depend upon legalistic observances, etc.

5. The faith required by the gospel is the same as Abraham's faith (4:17-25). This chapter is the classic description of Christian "faith."

5:1-11 This method of justification affects spiritual growth and experience

To be freely forgiven works a profound reaction throughout the heart attitudes of the believer. The removal of guilt is a dynamic means to engendering holy desires.

(A fugitive from justice, as a man under indictment, cannot be a *good* citizen, since the psychological reaction to guilt or accusation is enmity – hostility.)

Since "God is love," and the new life in Christ is the life of God in man, it is a life marked predominantly with the characteristic of love. The Holy Spirit generates love, augmenting and arousing inner dispositions by "spreading abroad the love of God in our hearts" (by keeping Christ's death for us before our eyes).

The present ministry of Christ activates this love, making it effectual in the shaping of our conduct, and in our own experiences.

5:12-21 The grace of God operates like the sin of man only more powerfully

– it is universal "without respect of persons"

– it is imputed

– it is real.

Anyone who understands Romans 5 knows the gospel!

Chapter 6 The spiritual formula for deliverance from sin:

"reckon yourselves dead."

Note the faith required:

"calling those things which be not as though they were."

Chapter 7 The classic description of the dilemma of an aroused man who wants to do good.

Chapter 8 The secret of spiritual victory.

Contrast the "I" in Chapter 7 with the "Spirit" in Chapter 8. Note verse 2: like a magnet attracting metal to overcome gravitation.

8:1-8 Those that are motivated by the flesh cannot please God. (For that matter, they don't want to.)

8:9-30 Those that are motivated by the Holy Spirit want to please God.

(Because the Holy Spirit works in them to reproduce the likeness of Christ.)

1. The Holy Spirit dwells in the believer (8:9).
2. The Holy Spirit quickens our mortal bodies (8:11).
3. The Holy Spirit leads the believer (8:14).
4. The Holy Spirit convinces the believer (8:16).
5. The Holy Spirit helps the believer (8:26).
6. The Holy Spirit prays for the believer (8:26).
7. The Holy Spirit conforms the believer to the image of His Son (8:29).

8:31-39 So we see the redemption that is in Christ Jesus gives the believer a righteousness from God that is complete in every way: there is no further charge against him before the judgment bar of God (he was justified when he received Christ by faith); there is an actual change in his heart so that now he is right in the sight of God in his own heart and mind (he is sanctified as he yields to the Holy Spirit given to him).

This redemption is provided for us in Christ Jesus our Lord, by the love of God toward us, and we can rest assured that nothing can possibly separate us from this.

Cast this whole section into parallel construction of question and answer.

By the end of Chapter 8 Paul completes the description of the salvation provided in Christ Jesus – the remainder of the epistle discusses the implications of this truth.

Chapters 9 - 11 The Place of the Jews

Paul argues that the promises of God given to Abraham, Isaac and Jacob are spiritually inherited.

Abraham did have flesh descendants, and they were blessed. BUT – the "promise" was to the "seed" of Abraham

- not the "flesh descendants,
- but the "spiritual" descendants.

For a length of time such spiritual descendants were found mainly among flesh descendants, though others could and did join.

Since the rejection of Christ "blindness in part" has come over Israel after the flesh, and the "fulness of the Gentiles" is coming in, *but* they come as the *seed* of Abraham, and so the promises remain constant.

9:6-8 Here is the basis for discrimination in the use of terms, such as "the children of God."

9:10-24 The doctrine of election is scriptural, but it tempts a willful man to complain against God. This is not justified.

9:30-33 Israel missed a good thing by seeking it in the wrong way.

Chapter 10 It is not enough to be zealous, or in earnest. One must *know* and follow *the right way*, which is simple enough and is readily discovered from the Word of God, which any willing hearer can grasp.

11:1-6 Believing Jews are "the remnant" today. This whole discussion is of import only to such persons as believe the Scriptures to be the Word of God. The apparent thwarting, or changing of God's plan, is an issue only to those who accept the Scripture as being inspired.

11:7-25 The fan of the Jews from a place of favour in God's plan opens a rich opportunity to the Gentiles. It ought not to make any of them proud, but rather grateful and appreciative of the privilege and responsibility which is now theirs.

11:26-36 This fact of the judgment upon the Jews turning out to be a blessing upon the Gentiles is an illustration of the marvelous wisdom and knowledge of God. "How unsearchable are his judgments and his ways past finding out."

Note: The problem of God's dealing with Israel is a matter of His wisdom and knowledge (11:33-36).

The problem of our salvation in Christ is a matter of His love (8:39).

THE JEWS

1. They do not count as "the seed of Abraham" because of being the flesh descendants.
2. The prophets warned the nation of Israel that God's promises were for the believing remnant.
3. This remnant would be included with Gentiles who believed, together to receive the promises of God by faith.
4. Israel does exhibit a zeal for God, but it is not according to knowledge and does not avail.
5. God has not broken His word to Israel in setting the nation aside, because even now there is a remnant. Paul himself is an example.
6. Gentiles should not indulge in racial pride at this time when the Jews seem to be outside the focus of God's working.
7. The present blindness in part which has happened to Israel has been the occasion of much larger calling of Gentiles.

Chapters 12 - 16 The Effect of Yielding . . .

- 12:1-2 In the very nature of living in Christ
"not conformed" . . . like a block of wood,
"but transformed" . . . like a tree
This is Christian character building: not conforming to outside stimulation or pressure, but transformed from within by the life that is there.
Note the function of *environment* and the function of the *seed*.
- 12 :3-8 In all matters concerning each believer himself "Not to think of himself more highly than he ought to think." God has placed each believer in the body of Christ to perform some function. Each one ought to recognize that place and live on that level for that purpose.
- 12:9-21 In all matters concerning others
"Let love be [genuine]" . . . without pretending, let it be real. Naturally there will be others with whom each believer must live in daily contact: love ought to be the rule of procedure. Here is the classic pattern of conduct for the Christian. Arising out of our love, there is an appropriate response in every sort of situation as it exists. This is practical righteousness.
- 13:1-14 With special reference to others in authority over us
"Let every soul be subject unto the higher powers." Some will function to rule over others that the activity of the group may be coordinated and directed toward the common goal. Each one ought to be submissive to those whom God has placed higher in the group. (This may refer primarily to the body of believers.)
Here is the classic discussion of the nature of civil authority
1. To be recognized as in the will of God.
 2. Not to be resisted.
 3. Subjected as in the will of God.
 4. Faithful service and support is expected.
 5. All obligations to be fully kept in the spirit of love.
 6. Honest conduct is enjoined.
 7. Aim to grow in Christ Jesus while resolutely ignoring the desires of the flesh.
- 14:1-15:4 With special reference to others weaker than ourselves
"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."
Some will be immature, with imperfect understanding and therefore with weaker faith than others. The stronger, more mature, more un- standing believers ought not to "low-rate" in criticism these weaker brethren, but rather ought to criticize themselves to make sure that instead of hurting these weaker brethren and thus injuring their development, they might be building them up, cultivating them in Christ by tender, thoughtful, loving treatment designed to be pleasing.
"Even Christ pleased not himself." Thus why should believers?
- 14:1-13 In matters of interpretation
Receive your neighbor as he is
Do not criticize his opinions nor despise his conduct.

14:14-15:4 In matters of conduct

Be careful not to give offense.

Restrict your own liberties according to the scruples of the other Christian.

15:1-3 Here is our commission!

Remember 12:1. If we are yielded to God, why not this way?

These applications illustrate the principle: in any particular setting we may "serve" God by doing "likewise."

15:5-16:27 With special reference to fellow believers

"Likeminded one toward another according to Christ Jesus."

It will take grace from "the God of patience and consolation," but this is provided through Christ, so that, despite natural differences in the flesh among believers, it is possible for them to be of "one mind and one mouth" as they glorify God by receiving one another "as Christ also received us."

"To the glory of God" . . . not of any particular person or party.

The traditional separation between Jews and Gentiles does not hold within the fellowship of the Church.

God revealed His constant purpose toward the Gentiles in the Scriptures.

The Apostle Paul himself worked among the Gentiles and witnessed the work of God in them.

The Gentile Christians themselves manifested the grace of God in their charitable donations to the Jewish Christians.

Such loving fellowship is promoted in prayer, and in considerate courtesies toward worthy Christians who come into the congregation as strangers.

There are those who "cause divisions and offenses," by clever, plausible talk, deceiving the hearts of the simple. Such are to be avoided as a matter of obedience to the Lord. God will shortly overcome the working of Satan.