

ROMANS Lesson 16

Scripture references for the BSF Romans study · NET Bible

FIRST DAY

Read the Lesson 15 Notes

SECOND DAY

Read Romans 9:1-5

Romans 9:1-5

^[1] I am telling the truth in Christ (I am not lying!), for my conscience assures me in the Holy Spirit—^[2] I have great sorrow and unceasing anguish in my heart. ^[3] For I could wish that I myself were accursed—cut off from Christ—for the sake of my people, my fellow countrymen, ^[4] who are Israelites. To them belong the adoption as sons, the glory, the covenants, the giving of the law, the temple worship, and the promises. ^[5] To them belong the patriarchs, and from them, by human descent, came the Christ, who is God over all, blessed forever! Amen. (NET)

QUESTION 3

Exodus 32:30-32

^[30] The next day Moses said to the people, “You have committed a very serious sin, but now I will go up to the Lord—perhaps I can make atonement on behalf of your sin.”

^[31] So Moses returned to the Lord and said, “Alas, this people has committed a very serious sin, and they have made for themselves gods of gold. ^[32] But now, if you will forgive their sin..., but if not, wipe me out from your book that you have written.” (NET)

Luke 19:41-44

^[41] Now when Jesus approached and saw the city, he wept over it, ^[42] saying, “If you had only known on this day, even you, the things that make for peace! But now they are hidden from your eyes. ^[43]

For the days will come upon you when your enemies will build an embankment against you and surround you and close in on you from every side. ^[44] They will demolish you—you and your children within your walls—and they will not leave within you one stone on top of another because you did not recognize the time of your visitation from God.” (NET)

John 10:11

^[11] “I am the good shepherd. The good shepherd lays down his life for the sheep. (NET)

Romans 11:7-10

^[7] What then? Israel failed to obtain what it was diligently seeking, but the elect obtained it. The rest were hardened,

^[8] as it is written, “**God gave them a spirit of stupor, eyes that would not see and ears that would not hear, to this very day.**”

^[9] And David says, “**Let their table become a snare and trap, a stumbling block and a retribution for them;**

^[10] **let their eyes be darkened so that they may not see, and make their backs bend continually.**” (NET)

QUESTION 5

Luke 22:20

^[20] And in the same way he took the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. (NET)

John 1:14

^[14] Now the Word became flesh and took up residence among us. We saw his glory—the glory of the one and only, full of grace and truth, who came from the Father. (NET)

Romans 8:15

^[15] For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, “Abba, Father.” (NET)

2 Corinthians 1:20

^[20] For every one of God’s promises are “Yes” in him; therefore also through him the “Amen” is spoken, to the glory we give to God. (NET)

Galatians 4:4-5

^[4] But when the appropriate time had come, God sent out his Son, born of a woman, born under the law, ^[5] to redeem those who were under the law, so that we may be adopted as sons with full rights. (NET)

Hebrews 9:22-28

^[22] Indeed according to the law almost everything was purified with blood, and without the shedding of blood there is no forgiveness. ^[23] So it was necessary for the sketches of the things in heaven to be purified with these sacrifices, but the heavenly things themselves required better sacrifices than these. ^[24] For Christ did not enter a sanctuary made with hands—the representation of the true sanctuary—but into heaven itself, and he appears now in God’s presence for us. ^[25] And he did not enter to offer himself again and again, the way the high priest enters the sanctuary year after year with blood that is not his own, ^[26] for then he would have had to suffer again and again since the foundation of the world. But now he has appeared once for all at the consummation of the ages to put away sin by his sacrifice. ^[27] And just as people are appointed to die once, and then to face judgment, ^[28] so also, after Christ was offered once to bear the sins of many, to those who eagerly await him he will appear a second time, not to bear sin but to bring salvation. (NET)

THIRD DAY

Read Romans 9:6-13

Romans 9:6-13

^[6] It is not as though the word of God had failed. For not all those who are descended from Israel are truly Israel, ^[7] nor are all the children Abraham’s true descendants; rather **“through Isaac will your descendants be counted.”** ^[8] This means it is not the children of the flesh who are the children of God; rather, the children of promise are counted as descendants. ^[9] For this is what the promise declared: **“About a year from now I will return and Sarah will have a son.”** ^[10] Not only that, but when Rebekah had conceived children by one man, our ancestor Isaac— ^[11] even before they were born or had done anything good or bad (so that God’s purpose in election would stand, not by works but by his calling)— ^[12] it was said to her, **“The older will serve the younger,”** ^[13] just as it is written: **“Jacob I loved, but Esau I hated.”** (NET)

QUESTION 6A

Genesis 12:2-3

^[2] Then I will make you into a great nation, and I will bless you, and I will make your name great, so that you will exemplify divine blessing.

^[3] I will bless those who bless you, but the one who treats you lightly I must curse, so that all the families of the earth may receive blessing through you.” (NET)

Genesis 15:4-21

^[4] But look, the Lord’s message came to him: “This man will not be your heir, but instead a son who comes from your own body will be your heir.” ^[5] The Lord took him outside and said, “Gaze into the sky and count the stars—if you are able to count them!” Then he said to him, “So will your descendants be.”

^[6] Abram believed the Lord, and the Lord credited it as righteousness to him.

^[7] The Lord said to him, “I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess.” ^[8] But Abram said, “O Sovereign Lord, by what can I know that I am to possess it?”

^[9] The Lord said to him, “Take for me a heifer, a goat, and a ram, each three years old, along with a dove and a young pigeon.” ^[10] So Abram took all these for him and then cut them in two and placed each half opposite the other, but he did not cut the birds in half. ^[11] When birds of prey came down on the carcasses, Abram drove them away.

^[12] When the sun went down, Abram fell sound asleep, and great terror overwhelmed him. ^[13] Then the Lord said to Abram, “Know for certain that your descendants will be strangers in a foreign country. They will be enslaved and oppressed for 400 years. ^[14] But I will execute judgment on the nation that they will serve. Afterward they will come out with many possessions. ^[15] But as for you, you will go to your ancestors in peace and be buried at a good old age. ^[16] In the fourth generation your descendants will return here, for the sin of the Amorites has not yet reached its limit.”

^[17] When the sun had gone down and it was dark, a smoking firepot with a flaming torch passed between the animal parts. ^[18] That day the Lord made a covenant with Abram: “To your descendants I give this land, from the river of Egypt to the great river, the Euphrates River— ^[19] the land of the Kenites, Kenizzites, Kadmonites, ^[20] Hittites, Perizzites, Rephaites, ^[21] Amorites, Canaanites, Girgashites, and Jebusites.” (NET)

Genesis 17:1-22

^[1] When Abram was ninety-nine years old, the Lord appeared to him and said, “I am the Sovereign God. Walk before me and be blameless. ^[2] Then I will confirm my covenant between me and you, and I will give you a multitude of descendants.”

^[3] Abram bowed down with his face to the ground, and God said to him, ^[4] “As for me, this is my covenant with you: You will be the father of a multitude of nations. ^[5] No longer will your name be Abram. Instead, your name will be Abraham because I will make you the father of a multitude of nations. ^[6] I will make you extremely fruitful. I will make nations of you, and kings will descend from you. ^[7] I will confirm my covenant as a perpetual

covenant between me and you. It will extend to your descendants after you throughout their generations. I will be your God and the God of your descendants after you. ^[8] I will give the whole land of Canaan—the land where you are now residing—to you and your descendants after you as a permanent possession. I will be their God.”

^[9] Then God said to Abraham, “As for you, you must keep the covenantal requirement I am imposing on you and your descendants after you throughout their generations. ^[10] This is my requirement that you and your descendants after you must keep: Every male among you must be circumcised. ^[11] You must circumcise the flesh of your foreskins. This will be a reminder of the covenant between me and you. ^[12] Throughout your generations every male among you who is eight days old must be circumcised, whether born in your house or bought with money from any foreigner who is not one of your descendants. ^[13] They must indeed be circumcised, whether born in your house or bought with money. The sign of my covenant will be visible in your flesh as a permanent reminder. ^[14] Any uncircumcised male who has not been circumcised in the flesh of his foreskin will be cut off from his people—he has failed to carry out my requirement.”

^[15] Then God said to Abraham, “As for your wife, you must no longer call her Sarai; Sarah will be her name. ^[16] I will bless her and will give you a son through her. I will bless her and she will become a mother of nations. Kings of countries will come from her!”

^[17] Then Abraham bowed down with his face to the ground and laughed as he said to himself, “Can a son be born to a man who is a hundred years old? Can Sarah bear a child at the age of ninety?” ^[18] Abraham said to God, “O that Ishmael might live before you!”

^[19] God said, “No, Sarah your wife is going to bear you a son, and you will name him Isaac. I will confirm my covenant with him as a perpetual covenant for his descendants after him. ^[20] As for Ishmael, I have heard you. I will indeed bless him, make him fruitful, and give him a multitude of

descendants. He will become the father of twelve princes; I will make him into a great nation. ^[21] But I will establish my covenant with Isaac, whom Sarah will bear to you at this set time next year.” ^[22] When he finished speaking with Abraham, God went up from him. (NET)

Genesis 28:10-15

^[10] Meanwhile Jacob left Beer Sheba and set out for Haran. ^[11] He reached a certain place where he decided to camp because the sun had gone down. He took one of the stones and placed it near his head. Then he fell asleep in that place ^[12] and had a dream. He saw a stairway erected on the earth with its top reaching to the heavens. The angels of God were going up and coming down it ^[13] and the Lord stood at its top. He said, “I am the Lord, the God of your grandfather Abraham and the God of your father Isaac. I will give you and your descendants the ground you are lying on. ^[14] Your descendants will be like the dust of the earth, and you will spread out to the west, east, north, and south. And so all the families of the earth may receive blessings through you and through your descendants. ^[15] I am with you! I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I promised you!” (NET)

QUESTION 6B

Exodus 2:24

^[24] God heard their groaning; God remembered his covenant with Abraham, with Isaac, and with Jacob. (NET)

Exodus 6:2-8

^[2] God spoke to Moses and said to him, “I am the Lord. ^[3] I appeared to Abraham, to Isaac, and to Jacob as God Almighty, but by my name ‘the Lord’ I was not known to them. ^[4] I also established my covenant with them to give them the land of Canaan, where they were living as resident foreigners. ^[5] I have also heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant. ^[6] Therefore, tell the Israelites, ‘I am the Lord. I will bring you out from your enslavement to the Egyptians, I will

rescue you from the hard labor they impose, and I will redeem you with an outstretched arm and with great judgments. ^[7] I will take you to myself for a people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from your enslavement to the Egyptians. ^[8] I will bring you to the land I swore to give to Abraham, to Isaac, and to Jacob—and I will give it to you as a possession. I am the Lord.” (NET)

2 Samuel 7:8-16

^[8] “So now, say this to my servant David, ‘This is what the Lord of Heaven’s Armies has said: I took you from the pasture and from your work as a shepherd to make you leader of my people Israel. ^[9] I was with you wherever you went, and I defeated all your enemies before you. Now I will make you as famous as the great men of the earth. ^[10] I will establish a place for my people Israel and settle them there; they will live there and not be disturbed anymore. Violent men will not oppress them again, as they did in the beginning ^[11] and during the time when I appointed judges to lead my people Israel. Instead, I will give you relief from all your enemies. The Lord declares to you that he himself will build a dynastic house for you. ^[12] When the time comes for you to die, I will raise up your descendant, one of your own sons, to succeed you, and I will establish his kingdom. ^[13] He will build a house for my name, and I will make his dynasty permanent. ^[14] I will become his father and he will become my son. When he sins, I will correct him with the rod of men and with wounds inflicted by human beings. ^[15] But my loyal love will not be removed from him as I removed it from Saul, whom I removed from before you. ^[16] Your house and your kingdom will stand before me permanently; your dynasty will be permanent.” (NET)

Matthew 1:1-16

^[1] This is the record of the genealogy of Jesus Christ, the son of David, the son of Abraham.

^[2] Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, ^[3] Judah the father of Perez and Zerah (by Tamar), Perez the father of Hezron, Hezron the

father of Ram, ^[4] Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, ^[5] Salmon the father of Boaz (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse,

^[6] and Jesse the father of David the king. David was the father of Solomon (by the wife of Uriah), ^[7] Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, ^[8] Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, ^[9] Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, ^[10] Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, ^[11] and Josiah the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

^[12] After the deportation to Babylon, Jeconiah became the father of Shealtiel, Shealtiel the father of Zerubbabel, ^[13] Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, ^[14] Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, ^[15] Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, ^[16] and Jacob the father of Joseph, the husband of Mary, by whom Jesus was born, who is called Christ. (NET)

QUESTION 7A

Genesis 16:15

^[15] So Hagar gave birth to Abram's son, whom Abram named Ishmael. (NET)

Genesis 25:1-2

^[1] Abraham had taken another wife, named Keturah. ^[2] She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. (NET)

Romans 2:28-29

^[28] For a person is not a Jew who is one outwardly, nor is circumcision something that is outward in the flesh, ^[29] but someone is a Jew who is one inwardly, and circumcision is of the heart by the Spirit and

not by the letter. This person's praise is not from people but from God. (NET)

FOURTH DAY

Read Romans 9:14-21

Romans 9:14-21

^[14] What shall we say then? Is there injustice with God? Absolutely not! ^[15] For he says to Moses: "**I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.**" ^[16] So then, it does not depend on human desire or exertion, but on God who shows mercy. ^[17] For the scripture says to Pharaoh: "**For this very purpose I have raised you up, that I may demonstrate my power in you, and that my name may be proclaimed in all the earth.**" ^[18] So then, God has mercy on whom he chooses to have mercy, and he hardens whom he chooses to harden.

^[19] You will say to me then, "Why does he still find fault? For who has ever resisted his will?" ^[20] But who indeed are you—a mere human being—to talk back to God? **Does what is molded say to the molder, "Why have you made me like this?"**

^[21] Has the potter no right to make from the same lump of clay one vessel for special use and another for ordinary use? (NET)

QUESTION 9

Exodus 7:3, 13

^[3] But I will harden Pharaoh's heart, and although I will multiply my signs and my wonders in the land of Egypt, ^[13] Yet Pharaoh's heart became hard, and he did not listen to them, just as the Lord had predicted. (NET)

Exodus 8:32

^[32] But Pharaoh hardened his heart this time also and did not release the people. (NET)

Exodus 14:4

^[4] I will harden Pharaoh's heart, and he will chase after them. I will gain honor because of Pharaoh and

because of all his army, and the Egyptians will know that I am the Lord.” So this is what they did. (NET)

QUESTION 10A

Isaiah 29:16

^[16] Your thinking is perverse! Should the potter be regarded as clay? Should the thing made say about its maker, “He didn’t make me”? Or should the potter say about the potter, “He doesn’t understand”? (NET)

Isaiah 64:8

^[8] Yet, Lord, you are our father. We are the clay, and you are our potter; we are all the product of your labor. (NET)

Jeremiah 18:6

^[6] “I, the Lord, say: ‘O nation of Israel, can I not deal with you as this potter deals with the clay? In my hands, you, O nation of Israel, are just like the clay in this potter’s hand.’ (NET)

2 Timothy 2:20

^[20] Now in a wealthy home there are not only gold and silver vessels, but also ones made of wood and of clay, and some are for honorable use, but others for ignoble use. (NET)

FIFTH DAY

Read Romans 9:22-29

Romans 9:22-29

^[22] But what if God, willing to demonstrate his wrath and to make known his power, has endured with much patience the objects of wrath prepared for destruction? ^[23] And what if he is willing to make known the wealth of his glory on the objects of mercy that he has prepared beforehand for glory—^[24] even us, whom he has called, not only from the Jews but also from the Gentiles?

^[25] As he also says in Hosea: “**I will call those who were not my people, ‘My people,’ and I will call her who was unloved, ‘My beloved.’**”

^[26] “**And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’**”

^[27] And Isaiah cries out on behalf of Israel, “Though the number of the children of Israel are as the sand of the sea, only the remnant will be saved, ^[28] for the Lord will execute his sentence on the earth completely and quickly.”

^[29] Just as Isaiah predicted, “**If the Lord of Heaven’s Armies had not left us descendants, we would have become like Sodom, and we would have resembled Gomorrah.**” (NET)

QUESTION 13

Ephesians 1:7-8, 18-23

^[7] In him we have redemption through his blood, the forgiveness of our offenses, according to the riches of his grace ^[8] that he lavished on us in all wisdom and insight. ^[18]—since the eyes of your heart have been enlightened—so that you can know what is the hope of his calling, what is the wealth of his glorious inheritance in the saints, ^[19] and what is the incomparable greatness of his power toward us who believe, as displayed in the exercise of his immense strength. ^[20] This power he exercised in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms ^[21] far above every rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come. ^[22] And God put all things under Christ’s feet, and gave him to the church as head over all things. ^[23] Now the church is his body, the fullness of him who fills all in all. (NET)

Ephesians 2:1-10

^[1] And although you were dead in your offenses and sins, ^[2] in which you formerly lived according to this world’s present path, according to the ruler of the domain of the air, the ruler of the spirit that is now energizing the sons of disobedience, ^[3] among whom all of us also formerly lived out our lives in the cravings of our flesh, indulging the desires of the

flesh and the mind, and were by nature children of wrath even as the rest...

^[4] But God, being rich in mercy because of his great love with which he loved us, ^[5] even though we were dead in offenses, made us alive together with Christ—by grace you are saved!—^[6] and he raised us up together with him and seated us together with him in the heavenly realms in Christ Jesus, ^[7] to demonstrate in the coming ages the surpassing wealth of his grace in kindness toward us in Christ Jesus. ^[8] For by grace you are saved through faith, and this is not from yourselves, it is the gift of God; ^[9] it is not from works, so that no one can boast. ^[10] For we are his creative work, having been created in Christ Jesus for good works that God prepared beforehand so we can do them. (NET)

QUESTION 14

Romans 11:3-6, 25-27

^[3] “Lord, **they have killed your prophets; they have demolished your altars; I alone am left, and they are seeking my life!**” ^[4] But what was the divine response to him? “**I have kept for myself 7,000 people who have not bent the knee to Baal.**”

^[5] So in the same way at the present time there is a remnant chosen by grace. ^[6] And if it is by grace, it is no longer by works, otherwise grace would no longer be grace.

^[25] For I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: A partial hardening has happened to Israel until the full number of the Gentiles has come in.

^[26] And so all Israel will be saved, as it is written: “**The Deliverer will come out of Zion; he will remove ungodliness from Jacob.**”

^[27] **And this is my covenant with them, when I take away their sins.**” (NET)

SIXTH DAY

Review Romans 9:1-29

Romans 9:1-29

^[1] I am telling the truth in Christ (I am not lying!), for my conscience assures me in the Holy Spirit—^[2] I have great sorrow and unceasing anguish in my heart. ^[3] For I could wish that I myself were accursed—cut off from Christ—for the sake of my people, my fellow countrymen, ^[4] who are Israelites. To them belong the adoption as sons, the glory, the covenants, the giving of the law, the temple worship, and the promises. ^[5] To them belong the patriarchs, and from them, by human descent, came the Christ, who is God over all, blessed forever! Amen.

^[6] It is not as though the word of God had failed. For not all those who are descended from Israel are truly Israel, ^[7] nor are all the children Abraham’s true descendants; rather “**through Isaac will your descendants be counted.**” ^[8] This means it is not the children of the flesh who are the children of God; rather, the children of promise are counted as descendants. ^[9] For this is what the promise declared: “**About a year from now I will return and Sarah will have a son.**” ^[10] Not only that, but when Rebekah had conceived children by one man, our ancestor Isaac—^[11] even before they were born or had done anything good or bad (so that God’s purpose in election would stand, not by works but by his calling)—^[12] it was said to her, “**The older will serve the younger,**” ^[13] just as it is written: “**Jacob I loved, but Esau I hated.**”

^[14] What shall we say then? Is there injustice with God? Absolutely not! ^[15] For he says to Moses: “**I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.**” ^[16] So then, it does not depend on human desire or exertion, but on God who shows mercy. ^[17] For the scripture says to Pharaoh: “**For this very purpose I have raised you up, that I may demonstrate my power in you, and that my name may be proclaimed in all the earth.**” ^[18] So then, God has mercy on whom he

chooses to have mercy, and he hardens whom he chooses to harden.

[19] You will say to me then, “Why does he still find fault? For who has ever resisted his will?” [20] But who indeed are you—a mere human being—to talk back to God? **Does what is molded say to the molder, “Why have you made me like this?”**

[21] Has the potter no right to make from the same lump of clay one vessel for special use and another for ordinary use? [22] But what if God, willing to demonstrate his wrath and to make known his power, has endured with much patience the objects of wrath prepared for destruction? [23] And what if he is willing to make known the wealth of his glory on the objects of mercy that he has prepared beforehand for glory— [24] even us, whom he has called, not only from the Jews but also from the Gentiles?

[25] As he also says in Hosea: **“I will call those who were not my people, ‘My people,’ and I will call her who was unloved, ‘My beloved.’”**

[26] **“And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”**

[27] And Isaiah cries out on behalf of Israel, “Though the number of the children of Israel are as the sand of the sea, only the remnant will be saved, [28] for the Lord will execute his sentence on the earth completely and quickly.”

[29] Just as Isaiah predicted, **“If the Lord of Heaven’s Armies had not left us descendants, we would have become like Sodom, and we would have resembled Gomorrah.”** (NET)

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