



**PCM D-Groups 201: The Gospel from Cover to Cover**  
**SESSION 14 ADDITION**  
**By Chip Bugnar**

**PCM Discipleship Group Details:**

- To get into a small group, sign up on your tables tonight!
- Text questions to [pcmdgroups@gmail.com](mailto:pcmdgroups@gmail.com)
- Schedule: Little D is NEXT WEEK (APRIL 13<sup>th</sup>) and our **last BIG D is April 20th**

**Two issues faced the early church and much of the writing of the NT:**

- Theological: Israel's unbelief called into question God's faithfulness to keep his promise to bless them.
- Practical: When Gentiles and Jews are combined into one body (the church), disunity could easily disrupt God's design for the church to live as one. (Staying together)

How is Paul going to unify the church and remove this stumbling block of Israel's unbelief?

Romans: Paul addresses both of these issues with great clarity by expounding the glories of the gospel.

**1:18-3:20: God's wrath upon all humanity is completely justified.**

- We are all sinners who deserve God's just judgment upon us.
  - Unrighteous Gentiles are deserving
  - "Righteous" Jews are deserving
  - How does this level the playing field? How does this effect unity?
    - Disunity is usually the result of pride
- 3:19-20 should produce despair
- All the world is accountable to God.
- Conclusion: No one should be saved.

Not so fast: What about his oath to Israel (and to bless the world through them)?

- **Dilemma 1: If God doesn't condemn sinners, he would be unrighteous for condoning sin. Is God a just judge?**
- **Dilemma 2: If God condemns the world, he would be unrighteous for not fulfilling his promise to Israel (and through them to the world). Is God a loyal husband to his people?**
  - **Don't misunderstand:** Both dilemmas for God are dilemmas that are created by his own character. Humanity didn't create this problem for God, Humanity didn't corner God into this dilemma. God's committed himself to a guilty people and God Himself must hold the guilty accountable. He must uphold his gracious promise and punish the guilty. God would be righteous to condemn all of humanity to judgment had he not obligated himself to be merciful to those who were his own. Both dilemmas are created by God's commitment to be righteous.

**3:21-4:25: God's righteousness to justify all types of sinners through belief in Jesus Christ.**



- **Husband: Christ confirms God's gracious promise (21-22). This is what he promised to do.**
- **Judge: Christ absorbs God's just punishment for sinners (23-26).**
  - It is right for God to be gracious.
- God righteousness is for all sinners in the same way: through faith in Jesus Christ: 3:27-4:25
  - Illustration of justification by faith: David and Abraham
  - Not based on works (therefore not based on law)
  - God is one (3:30)
  - Who is your daddy? Is Abraham your father?
- God's righteousness is GREAT NEWS:
  - He does not betray his word. He is a loyal husband.
  - He does not ignore sin.
    - Imagine a god without the restraint of righteousness and you would be worshipping Allah, the Islamic false god.
  - **God's righteousness clears the guilty in such a way that doesn't condone of their evil or compromise his integrity.**

### **5:1-8:39: Hope Against Hope (see Submission)**

### **9:1-11:36: Does Israel's exclusion prove that the word of God has failed?**

- Imaginary Jewish Objector: Paul, if we are the chosen people who have been promised so much by God, why is your gospel turning Jews away?
- Paul's answer: no, God is faithful to his word.
  - 9:6
  - 11:1
- Answer:
  - Yes, Israel had many advantages (9:3-5)
  - All of physical Israel was never included in the promise in the first place. (9:6-29)
  - Israel stumbled over the law and its purpose. (9:30-10:21)
  - God has chosen a remnant within Israel who believes in Jesus. (11:1-10)
  - There is a future ingathering of Jews that will usher in the restoration of all things (11:11-36). God isn't finished with his redemptive plan.
  - This is when we live – the fullness of the Gentiles are pouring in through the preaching of the gospel, and we are waiting for God to stir up jealousy among Israel that would lead to repentance and salvation.
    - See Isaiah 53. Isaiah 53 is not merely predicting the Messiah's coming, but it is Israel's prayer of confession when the partial hardening is removed.

### **12:1-15: Living as one people of God in this age, the church.**

- Unity in 12:4-5
- Unity in 15:3-7

## **Standing Under Scripture:**

### **From now until the end, we should:**

- **Hope against hope:** we are waiting for the restoration of all things and the judgment that is to come. In the meantime, suffering (5:1-11), death (5:12-21), remaining sin (6-7), and Israel's unbelief (9-11) will challenge our hope, but we must keep hoping. Just like Abraham



(4:18-25), we are to consider the “deadness” around us and not “waver in unbelief.” We are to live by the promise even if we see no evidence of the Promiser’s faithfulness.

- **Romans 5:5:** “hope does not disappoint, because the love of God has been poured within our hearts through the Holy Spirit who was given to us.”
- **Romans 10:11:** For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”
- **Romans 15:13:** Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

▪ **Humbly preserve the unity of the church:**

- Enemies of unity in Romans: misunderstanding and applying of God’s grace in the gospel, self-righteousness, pride, judging others who are feel less free in their conscience, souring the freedoms of those who are more free in their conscience
- **Romans 15:1-3** Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. 2 Each of us is to please his neighbor for his good, to his edification. 3 For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.”
- **Romans 15:5-7:** Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, 6 so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Therefore, accept one another, just as Christ also accepted us to the glory of God.

▪ **Groan our way to glory:**

- The Spirit prays for us but also enables us to pray during our time of waiting. We don’t give in to pessimism and unbelief, but we pray in hope and are patient in tribulation.
- “In Romans 8 Paul indicates that prayer is a key, central anticipation of the eventual redeemed world order. The new life of the Spirit, to which Christians are called in the present age, is not a matter of sitting back and enjoying spiritual comforts in a private, relaxed, easygoing spirituality, but consists rather of the unending struggle in the mystery of prayer, the struggle to bring God’s wise, healing order into the world now, in implementation of the victory of the cross and anticipation of the final redemption...Prayer thus lies at the heart of the task of God’s people, their glorious, strange, puzzling and ennobling vocation.” Tom Wright, *Evil and the Justice of God*, 119-120.

▪ **Engage in the forward progress of the gospel among the Jews and the unreached peoples**

- Our prayers should include God’s saving purposes for Israel (Romans 10:1). The inclusion of Israel into the Messiah (the removal of the partial hardening) will mean the death of death and the restoration of all things (11:15). Even Paul, the apostle to the Gentiles, feels the necessity to Jerusalem(15:26). The gospel is to the “Jew first, and also to the Greek.” We should not repeat Israel’s mistake of making God’s favor into a cul de sac for us, versus a conduit of blessing for others (Piper, *Let The Nations Be Glad*).
  - Arousing Jealousy? How will we keep our Jewish rootedness if we don’t know and are sensitive toward the Old Testament, their “Bible”?



- Romans is a support letter for Paul's mission trip to an unreached people group who lived in Spain.
- **Romans 15:20-25** And thus I aspired to preach the gospel, not where Christ was already named, so that I would not build on another man's foundation; 21 but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND." 22 For this reason I have often been prevented from coming to you; 23 but now, with no further place for me in these regions, and since I have had for many years a longing to come to you 24 whenever I go to Spain-- for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while-- 25 but now, I am going to Jerusalem serving the saints.
  - Going like Paul, risking your own neck like Prisca and Aquila (16:3), supporting like Phoebe (16:2), working hard for Christ like the other co-laborers in chapter 16



## Romans 1:18-28

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. 21 For even though they knew God, **they did not honor Him as God** or give thanks, but they became futile in their speculations, and their foolish heart was darkened. 22 Professing to be wise, they became fools, 23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. 24 **Therefore God gave them over** in the lusts of their hearts to impurity, so that their bodies would be **dishonored** among them. 25 For **they exchanged the truth of God for a lie**, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 26 **For this reason God gave them over** to degrading passions; for their women **exchanged** the natural function for that which is unnatural, 27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the **due penalty** of their error. 28 And just as **they did not see fit to acknowledge God** any longer, **God gave them over to a depraved mind**, to do those things which are not proper,

21/24: They dishonor God → Therefore, God gave them over → Dishonor

25/26: They exchange → For this reason, God gave them over → Exchanged

28: They “disacknowledge → God gave them over → Disacknowledged mind

Paul's case: God's wrath is just. We deserve it and it is appropriately applied.



## **Romans 2:1-5**

Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God rightly falls upon those who practice such things. 3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? 4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,



## Romans 3:19-31

19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28 For we maintain that a man is justified by faith apart from works of the Law. 29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. 31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.



## **Romans 9:6-15**

But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. 9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON." 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 11 for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls, 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? There is no injustice with God, is there? May it never be! 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."



### **Romans 11:1-5**

I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel? 3 "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE." 4 But what is the divine response to him? "I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL." 5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

### **Romans 11:11-15**

I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. 12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

### **Romans 11:25-29**

For I do not want you, brethren, to be uninformed of this mystery-- so that you will not be wise in your own estimation-- that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." 27 "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS." 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.



## **Romans 15:1-13**

Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. 2 Each of us is to please his neighbor for his good, to his edification. 3 For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME." 4 For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. 5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, 6 so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Therefore, accept one another, just as Christ also accepted us to the glory of God. 8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, 9 and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME." 10 Again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE." 11 And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM." 12 Again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE." 13 Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

