

# Romans Chapters 9-16

## Study 5-1 A Summary of Romans 1-8: A Righteousness from God

(This Study is meant to help review. However most Groups will likely want to use Study 5-2 instead of going through a whole study of review). Before the Summer we looked at the first eight chapters of the letter to the Romans. Over the next few months we will cover Romans chapters 9 to 16. Today's Study will help refresh our memories to prepare for our study of the second part of Romans. Today we are looking at some of the key passages in the first 8 chapters.

In chapter 1 the apostle Paul wrote that a righteousness from God is revealed in the gospel, a righteousness that is by faith (Romans 1:17). This righteousness is needed by all, Jew and Gentile alike (Romans 1:18), because all have turned away from God, all have chosen the way of godlessness (Romans 1-3), all have fallen short of the glory God created us for (Romans 3:23).

Read Romans 1:16-18

1. "Righteous" and "righteousness" are not words we commonly use today. How would you describe what it means to receive, "a righteousness from God" to someone who is not familiar with this concept?

Read Romans 1:18-22; 28-32

2. In contrast to a righteousness from God **revealed** in the gospel, God's wrath **is being revealed** against all the godlessness and wickedness of people. According to Romans 2:18-32 why are all people without excuse (verse 20)?

Read Romans 3:9-20

The 'law' referred to here is the Old Testament as a whole. It brings to mind in particular the 10 Commandments.

- 3a. Why do you think it so important to understand that "no one will be declared righteous in his sight by observing the law." (3:20)?

- 3b. How does the Old Testament law help us "become conscious of sin" (3:20)?

Read Romans 3:21-25

Paul uses a number of terms to help explain what God has done for us by dying on the cross and rising from the grave. These terms come from the Old Testament as well as from the culture of Paul's day.

4. Discuss with your Life Group your understanding of the following terms:

- a. “a righteousness from God”
- b. to have a righteousness that “comes by faith in Jesus Christ”
- c. to be “justified freely”
- d. “redemption that came by Christ Jesus”
- e. Jesus is our “sacrifice of atonement”

In Chapter 7 the apostle Paul described the struggle we all have with sin. “For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do – this I keep on doing.” (Romans 7:18-19). This struggle does not end when a person becomes a Christian, but the struggle does change.

Despite these struggles the apostle Paul is able to give thanks for his rescue made possible through Jesus Christ. In Christ there is no condemnation (Romans 8:1). In Christ we have become more than conquerors (Romans 8:37). In Christ we have the wonderful promise that nothing will separate us from the love of God (Romans 8:39).

Read Romans 8:1-4, 26-35

6. How does the Holy Spirit help us according to Romans 8?

Verses 9-10 assure us that every person who has received Jesus has received the Holy Spirit.

Romans chapters 1-8 provide us with a foundation to help us understand all that follows in the rest of the Letter. From September through to mid-December we will continue our study in the letter to the Christians in Roman.

Notes:

#### Question 3

Paul wants all people, Jew and non-Jew alike, to understand that everyone is unable to obtain a righteousness of their own apart from God giving us His righteousness. Obedience to the Old Testament, obedience to the 10 Commandments, living a good moral life in general, all of these cannot make a person righteous.

#### Question 4

The word “justified” is borrowed from the law court. The judge declares the guilty person on trial free of all charges.

The word “redemption” is borrowed from the slave market. It means to buy someone out of slavery or to obtain someone’s release by payment of a ransom.

The phrase and imagery of “sacrifice for atonement” is taken from the Old Testament. The sins of God’s people were punished **symbolically** in the animal sacrifices of the Old Testament. The animal sacrifices also pointed to the fact that a substitute could take the place for the one who

has committed the offence. Instead of the one who sinned dying for their sin, an animal died in the sinner's place. The word atonement can be understood as "at one ment", or making us one in relationship with God. These animal sacrifices did not take away the guilt of sin (Hebrews 10:4), but they did point to the once for all sacrifice Jesus would make for the sins of all of humanity: past, present and future sins (1 Peter 3:18 and Romans 3:25).

All who put their trust in Jesus Christ, God the Son, are made righteous by God's grace (Romans 3:22-25). In the past people tried to obtain their own righteousness. The Jews tried through obedience to the Law, but their obedience always fell short. Obedience to God is still important today, not as a means of salvation, but as our response to God's free gift of salvation. Apart from receiving what Jesus has done for us on the cross and then rising from the dead, it is impossible for anyone to receive God's righteousness.

#### Question 6

God is a Trinity of Father, Son and Holy Spirit. We cannot have God the Son and not have God the Father and also God the Holy Spirit. However, we can choose not to be guided by the Holy Spirit and not use the power the Holy Spirit makes available to us to battle sin.

The Spirit lives within all Christians (John 14:17), convicts people of sin (John 16:8), guides Christians (John 16:13), empowers Christians so that we are able to boldly witness about the Good News of Jesus (Acts 1:8, Acts 4:8) and resist sin and temptation (Rom. 8) . The Spirit intercedes on behalf of Christians and helps Christians pray (Romans 8:26-27).

## Study 5-2 Romans 9 God's Sovereign Choice

While Romans 1-8 focused on explaining the need for all to receive a righteousness from God (Rom. 1:17), a righteousness that is only possible because of Jesus Christ (Romans 3:22-25), Romans chapters 9 to 11 speak about God choosing those He saves and the problem of Israel's rejection of the gospel. A main theme of chapters 9-11 is the unbelief of the Jews. How can the privileged people of God, those chosen to receive God's many promises, not believe the gospel? What of God's former covenant promises to the Jews? How do we reconcile Jewish unresponsiveness to Jesus Christ? What is God's future purpose for both Jews and non-Jews?

Read Romans 9:1-27

1. The apostle Paul does not hide his deep sorrow, anguish of heart, over the fact that many Jews refuse to trust Jesus. Why do you think this refusal affects Paul so much?
2. In verse 6 Paul writes, "It is not as though God's word had failed." How has God's word in relation to His purpose for Abraham and Abraham's descendants, not failed according to verses 6-13?
3. How do you understand the biblical concept of election (vs. 11), God choosing people to receive His mercy? Does election dismiss our freedom to choose God?
4. In response to "God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden" (verse 18), the apostle Paul writes Romans 9:19. Do you identify with the objection raised in verse 19? How might verses 19-28 help us better understand election, God's mercy and God's sovereign choice?
5. Does the fact that God chooses those whom He gives His mercy to (vs. 15), the illustration of the potter and the clay (vs. 21) and the quotes from the prophets Hosea and Isaiah (vs. 25-29) help you better understand election? Explain

We often want clear black and white answers to our questions. God has graciously revealed Himself to us in His Word, but sometimes we struggle to understand Scripture. Election is a wonderful truth we can rest in. Our salvation is not based on our works, but thankfully on God's grace and mercy. At the same time the Bible also speaks about Freewill and the choices we make. How Election and Freewill "work" together is not easy to understand.

Spend time as a Life Group giving thanks to God for His election of you. Pray for those you know who do not yet follow Jesus. Look out for opportunities to share the gospel with them.

Notes

Question 2 - Not all who are descended from Israel are Israel (verse 6). Paul is not denying that God chose Israel as a nation, but he does point out that within Israel there are those who believe and those who do not believe. Salvation is not based on one's ancestry just as spiritual

inheritance is not based on being the first born son (Esau was born before Jacob and yet Jacob received the promise God made to Abraham). God knows the human heart and each person must decide for themselves whether to follow and trust God or not.

### Question 3: Election and Free Will

The biblical concept of election is that God has chosen us, “You did not choose me, but I chose you ...” (John 15:16) Election gives us great comfort and security knowing that our salvation is secure in God and is not based on what we do. However, the biblical doctrine of election also implies that some are selected, but not all. What about those who were not chosen? J. I Packer writes this about election: “The divine choice of sinners for salvation is an act of grace ([Rom 11:5f](#)), and is therefore free and unconditional ([Eph. 1:9ff](#)). If the Christian should ask, ‘Why me?’ the Bible answer is, because in his mercy God choose to. The choice precedes the existence of the persons chosen ([Eph. 1:4](#)); depends on nothing in them that would commend them to God, and leads to faith, rather than is the grounds of it ([Acts 13:48](#); [2 Thess. 2:13](#); [1 Pet 1:2](#)).

Election appears in the Bible in respect to: (a) the selection of Abraham and his family to be God’s covenant people, (b) the selection of particular people for particular pieces of service, (c) the selection of certain individuals to bring them to salvation.”

Election dates from before the foundation of the world ([Eph. 1:3f](#); [Rom 8:29f](#)). God chose us ‘in Christ’ – that is, to be saved through what He did on the cross and our union with Him ([Eph. 1:4](#)).

Do we then need to be involved in evangelism if God has already chosen who He will save? Scripture teaches that God has chosen, not only whom He will save, but also the method by which He will save them – through faith in Christ. God’s way of bringing about the salvation of His elect is to send someone to tell them the gospel (Romans 10:12-15). We are not to speculate on whether our friends are elect or not: we are to look simply at their need for Christ and to do all we can to meet that need.

(Source: <https://www.walkingwithgiants.net/salvation/election/the-doctrine-of-election/>)

Together with election is the truth that people have free will. In the Garden of Eden Adam and Eve choose to disobey God. When we sin we are choosing to disobey God. People today choose to respond to God’s call to follow Him. God the Holy Spirit speaks to people inviting them to believe. People choose to respond to God’s invitation or not. Election, God’s call, joins together with human will. Election and Free Will can be described as being two sides of the same coin. Though we do not completely understand how they work together, Scripture points to both. We hear God’s call, we respond to His invitation to follow Him, we choose to continue to follow Him as the Holy Spirit helps us. All of this is a mix of God choosing us and we choosing Him. Someone suggested this story to help explain this mystery: As people look on the gates of heaven they read, “Whoever wishes may enter”. And once they enter and look back they read the words, “Chosen before the foundations of the world”.

## Study 6      Romans 9:30-11:32 The Remnant of Israel

In Study 5 we looked at the biblical doctrine of election, of God choosing some, but not others. The apostle Paul now focuses his attention on the Jewish people. Many Jews throughout history have rejected the gospel, but a remnant of Israel believed and in the future there will also be those Jews who believe.

Read Romans 9:30-10:4

1. Who is the stumbling stone described in Romans 9:32-33? How does this “stone” cause people to stumble?

Read Romans 10:9-17

For many Romans 10:9-10 is a familiar Christian confession. In the first-century Christians often publicly confessed that “Jesus is Lord” at their baptism.

- 2.a. What do you think is the significance in the Christian faith of confessing with our mouth as well as believing in your heart?
- 2.b. Why do you think it can be important to publically confess what is in our heart when it comes to belief in God?

Some Christians attribute Saint Francis of Assisi with saying, “Preach the Gospel at all times and if necessary use words.” We do not know if Saint Francis actually said these words, but he did stress the importance of Christian action. Sharing the Good News requires both word and deed. People will not believe your words if your actions say something different. And good deeds alone, without an explanation of the gospel, are not enough for people to understand the gospel of grace.

Read Romans 11:1-6, 11-12, 17-23, 25-32

3. Throughout the Old Testament the people of Israel are referred to as God’s chosen people. What does it mean that the Jewish people are God’s chosen people?
4. What do the words in Romans 11:5-6 “a remnant chosen by grace” mean in light of Romans 1:17 and Romans 10:9?
5. What is “this mystery” Paul refers to in 11:25? It will be important you look at the context of the verse (the paragraphs before and after) to understand what this mystery refers to.
6. The NIV Translation titles Romans 11:25-32 as “All Israel Will Be Saved”. This title comes from the words in verse 11:26. In light of all that we have read in Romans and elsewhere about how a person receives salvation, what does this mean?

As a Life Group close by reading aloud the doxology found in Romans 11:33-36.

Notes:

Question 3. God chose Israel as a nation, descendant from Abraham, a people through whom He revealed Himself to the world (Genesis 12:1-3). But being chosen as a nation is not the same as being chosen for salvation. As we have already read in Romans, salvation is by grace through faith, faith in who Jesus is and what He has done by dying on the cross and rising from the dead. It is important to distinguish between a people chosen as a nation and those chosen for salvation. Israel was chosen by God as a nation, but only some chose to trust God and have been chosen for salvation as 11:1-6 points out.

Question 5: Romans was written to the Church in Rome. This church had both Jewish and Gentile background people. That God's salvation would be freely given to both Jew and Gentile was something unthinkable before the coming of Christ. In the past Gentiles were not excluded from salvation, but they had to become Jewish in order to be considered part of God's people. Gentile men had to be circumcised. Gentiles had to abstain from certain foods and follow all of the Jewish religious customs. But, in Jesus, both Jew and Gentile are now accepted into God's kingdom based on faith and faith alone. Gentile believers are now grafted into the same tree as those Jews who trust God. Jewish unbelievers are cut off from the tree. Saved by God's grace through faith in Jesus Christ, Jew and Gentile together now can be one because of Jesus Christ. This mystery, hidden in the past, is now revealed.

Question 6: Romans 11:25 and following has created a great deal of confusion amongst many Christians. What does it mean "all Israel will be saved"? The NIV Study Bible notes the following main interpretations of this phrase:

1. The total number of elect Jews of every generation will be saved
2. The total number of the elect, both Jews and Gentiles, of every generation. In other words the word "Israel" refers to all of God's people, Jewish and Gentile, who will be saved.
3. The great majority of Jews of the final generation (at the time of Christ's return) will be saved.

The salvation of Jews will be on the same basis as anyone else's salvation: personal faith in Jesus Christ, crucified and raised from the dead.

## Study 7      Romans 12 Living Sacrifices and Loving the Body of Christ

So far in the letter of Romans we have read that in the gospel a righteousness from God is revealed (1:17). This righteousness comes through faith in Jesus Christ (3:22). We are reminded that all have sinned; all have fallen short of the glory God created us for (3:23). But we can be freely justified by God's grace through the redemption found in Christ (3:24). What is our response to the good news of salvation by grace through faith? In Romans chapter 12 the apostle Paul explains that our response to God's mercy is to become a living sacrifice, to live a life in service to God and not for self.

Read Romans 12

1. What do you think are the major themes of the chapter?
2. Chapter 12 begins with the word "therefore". In a sense all that has been written in the letter to this point is referred to in this "therefore". In view of God's mercy, in view of our being saved by His grace through faith, we are to live as a sacrifice. What do you think this kind of life may look like?
3. Why do you think Paul uses the imagery of continuously living as a sacrifice when at his time animal sacrifices were offered only once? Why do you think this kind of LIVING sacrifice is pleasing to God?
4. In verse 2 we are told, "Do not conform any longer to the pattern of this world" The J.B. Phillips paraphrase has, "Don't let the world around you squeeze you into its own mould." How do you feel squeezed or forced to follow the world? How do we resist the pressures of this world?
5. According to Romans 12:3-21 how should we live life as a living sacrifice?

Paul uses the imagery of a human body to describe the importance of being involved in and serving the Christian community in order to bless others.

6. In both Romans 12 and 1 Corinthians 12 the context for using Spiritual gifts is love (Romans 12:9-10; 1 Corinthians 13:1-13). Why do you think Paul uses the imagery of a human body and then stresses the importance of love for others when he teaches about Spiritual gifts?

So much in the gospel is counter to the way many people think and live in our culture. For many in our world today power gives people the right to do as they please, boasting in self is the norm, lying masquerades as truth, repaying evil with evil and seeking revenge are common. God challenges us to live differently, to not be overcome by evil, but to overcome evil with good. (Romans 12:21)

## Study 8      Obey the Law By Loving Others - Romans 13

In Romans chapter 13 Paul writes about two important ways Christians are to live lives as living sacrifices for God. The first involves the relationship between Christians and authorities, specifically civil authorities. The second involves how we are to love our neighbour as ourselves.

Like 1 Peter, it's helpful to understand the historical setting in which the apostle Paul wrote these inspired words. Emperor Nero came to power in 54AD at the age of 16. Nero's first 5 years were looked upon favourably as he respected the senate. But his rule later devolved into tyranny, extravagance, and cruelty. Nero was especially cruel to Christians. Paul wrote the letter to the Romans in 57 AD, when he still respected the decisions of his senate.

1 Peter also speaks about the need for Christians to submit to authority. It's helpful to note how Christians are to submit. Peter exhorts Christians to submit "for the Lord's sake to every authority" (1 Peter 1:13). In other words Christians should only submit when doing so will honour God. But if submission promotes sin and clearly disobeys God's commands, then Christians cannot, they must not, submit.

Read Romans 13:1-7

1. What does the apostle Paul write about authority and those who have authority (Verses 1-5)?
2. Paul describes leaders as servants: "He (the person in authority) is God's servant" (vs. 4) and "the authorities are God's servants" (vs. 6). Paul also calls himself "a servant of Christ Jesus". Even though Roman authorities at this time were not Christians, how might Paul's use of the word "servant" help us understand how authorities, in Paul's view, should exercise their power?
3. What are some of the reasons Paul gives for submitting to those in authority?
4. There have been times when Christians have resisted and not submitted to the authorities. When might resistance be necessary?

Read Romans 13:8-14

5. Why do you think love is a debt that can never be fully paid (vs. 8)?
6. In light of what we have read in this chapter, what do you think it means today to "clothe yourselves with the Lord Jesus Christ" (vs. 14)?

End by praying for our government officials. Ask God to give you and the church in Canada the wisdom to know what it means biblically to submit to authorities in a way that honours God and that demonstrates His love for our neighbour.

### Notes

John Stott in his commentary on this chapter notes there are 4 main models of the relationship between church and state that have been tried:

1. The state controls the church
2. The church controls the state
3. Constantinianism - A compromise in which the state favours the church and the church accommodates to the state in order to retain its favour.
4. Partnership – the church and state recognize and encourage each other's distinct God-given responsibilities in a spirit of constructive collaboration. This fourth model seems to be the best one in light of the teaching in Romans 13.

Question 4: Whenever laws contradict God's Law, believers must resist and not submit. When Pharaoh ordered the Hebrew midwives to kill newborn boys they refused to obey. When King Nebuchadnezzar issued an edict that all must worship his golden image, Shadrach, Meshach and Abednego refused. When King Darius made a decree that no one could pray to any other god except to himself, Daniel refused. And when the Sanhedrin ordered a ban on preaching in the name of Jesus, the apostles disobeyed. "Whenever laws are enacted which contradict God's law, civil disobedience becomes a Christian duty." (Stott, pg.342)

"We need to be cautious in our interpretation of Paul's statements. He cannot be taken to mean all [evil leaders] were personally appointed by God and that God is responsible for their behaviour, or their authority is in no circumstances to be resisted. Paul means rather that all human authority is derived from God's authority. [Pilate for example] misused his authority to condemn Jesus; nevertheless, the authority he used to do this had been delegated to him by God." (Stott, pg. 340)

"Few sayings in the NT have suffered as much misuse as this one (Romans 13:1-7). As soon as Christians, out of loyalty to the gospel of Jesus, offer resistance to a State's totalitarian claim, the representatives of that State, or their collaborationist theological advisors, are accustomed to appeal to this passage, as if Christians are here commanded to endorse all the crimes of a totalitarian State." Oscar Cullman.

## Study 9      Romans 14 The Weak & The Strong: To Eat or Not To Eat

Throughout church history Christians have not always agreed about what Christians can and cannot do. For example dancing, playing cards, drinking coffee or tea, going to the movies have all been topics of dispute among some Christians. The Bible has many clear commands about how a believer should live. But the Bible is also silent about many other things. In Romans chapter 14 God gives important principles to guide Christians on how to live together in unity.

The church in Rome was a mix of Jew and non-Jewish Christians. In the early days of the church these two groups of people had to learn how to live and worship together even though they were very different. The Jews, with their Old Testament background, understood circumcision to be an essential sign of a true believer's covenant with God. Jews did not eat certain foods and would have struggled to eat together with Gentile believers if non-kosher food was served. Some Gentiles likely understood these concerns if they knew the Old Testament while others would not. Jewish Christians struggled to understand that they no longer had to follow Old Testament food laws, circumcision, and special Jewish days of the Old Testament law.

Read Romans 14:1 – 15:3

1. Who do you think were those “whose faith is weak” (vs.1) and those who were the ones “passing judgment on disputable matters”?
2. What are some things today that Christians disagree about concerning whether a Christian can or cannot do?
3. What are the attitudes the weak and the strong had toward one another in the church in Rome according to these verses?
4. What are some principles the apostle Paul is arguing for in this chapter concerning how Christians should relate to one another concerning disputable matters?
5. Someone at some point in time in some place is bound to be offended by some of the things we do. How do we practically apply these principles today?

The Bible clearly teaches that some actions are sinful. These actions are not up for debate. But sometimes Christians assume something is sinful when in fact Scripture does not clearly say it is.

End this Study by discussing with those in your Life Group things you feel Christians need to hold tightly to and those things Christians need to agree to disagree on. Be sure to apply the principles taught in chapter 15.

Notes:

#### Question 1

Those whose faith is weak were probably Jewish Christians who struggled to give up their food laws and were perhaps unwilling to meet on any other day but the Jewish Sabbath which was Saturday. Those who were passing judgment may have been both Jewish and Gentle Christians in the church. They may have been passing judgment on one another over what they did not agree on. Fellowship among Christians cannot be based on everyone's agreement on disputable issues. Christians do not agree on all matters concerning the Christian life, nor do they need to. A strong mature Christian is someone who is willing to bear with the failing of weaker Christians (15:1). In 1 Corinthians Paul writes about seeking the good of others rather than insisting on what you want, especially if what you want will cause a younger or weaker brother or sister to stumble (1 Cor. 10:23-33).

#### Question 4

“stop passing judgment on one another” (14:1,13)

Do not become a stumbling block to a brother or sister (14:13)

Act in love (14:15)

Don't call evil what God has said is good (14:16)

Do not please yourself (15:1). Note that “bear with the failings of the weak” (15:1) does not refer to sin. Sin is clearly taught throughout Scripture as something that is wrong. What is referred to here “disputable matters” (14:1).

#### Question 5

Martin Luther once wrote, “A Christian man is a most free lord of all, subject to none. A Christian man is a most dutiful servant of all, subject to all.” (On the Freedom of a Christian Man, quoted in Jack Kuthatschek's Romans Lifeguide Bible Study, pg. 68)

## Study 10 Romans 15 The Example of Christ. Unity Not Disunity

### Read Romans 15

As we near the end of the letter to the church in Rome it become clearer why Paul wrote the letter: To promote unity among the believers in the church as they follow Christ (15:5), to remind the believers about the teachings of the Christian faith (15:15), to inform them of Paul's plan to visit the church on his missionary journey to Spain (15:22-29) and to tell the Roman Christians to be on guard against those who cause division (16:17).

### Read Romans 15

Look again at verse 1-13.

- 1.a. What do these verses tell us about how we are to treat one another?
- 1.b. From this passage, who is our example of how we are to treat one another?
2. In light of Romans 14:1, what does "We who are strong ought to bear with the failings of the weak" (15:1) mean?
3. If Christ is our example of how we treat our brothers and sisters in Christ, why do you think we still need endurance and further encouragement (15:4-6)?
4. How does the truth that Christ has accepted you encourage you to strive to have a spirit of unity here at ECBC (vs. 5)?
5. In verses 9-12 Paul quotes four different OT passages. How do these passages encourage hope, joy and peace in you (vs. 13)?

In 15:25 and following we read about Paul's plan to take an offering he has collected from the churches in what is modern day Greece to the poor living in Jerusalem. This collection and the trip Paul made to Jerusalem are also mentioned in Acts chapter 20-21 and 1 Corinthians 16. We know from Acts that Paul does make it to Jerusalem. But he was quickly arrested and was imprisoned first in Jerusalem, then in Caesarea and finally he lived under house arrest in Rome (Acts 28:30). Most scholars believe Paul eventually had his trial before Caesar, was released and eventually went to Spain.

6. In light of the long journey Paul is forced to make to reach Rome, what was the significance of Paul's request for prayer in 15:30-32? What are some things you have learned about prayer from what happened to the apostle Paul as he tried to make his way to Rome? How might this impact the way you pray?

As we finish our Study of Romans what were one or two points that especially stand out to you from the Letter? End by praying for one another.

Note:

#### Question 2

“bear with the failings of the weak” (15:1) does not refer to sin. Throughout Scripture sin is clearly taught as being wrong, not something to bear with. “We who are strong ought to bear ...” together with the command do not “please ourselves” (15:1) and 14:1 which says, “Accept him whose faith is weak without passing judgment on disputable matters.” mean that disputable matters is the issue here not sin. Disputable matters are those things, such as the foods we eat, which holidays we celebrate and other matters Christians do not always agree on. We must insist on the essentials of the faith, but show grace to our brothers and sisters in the non-essentials. Christians are not instructed to bear with or ignore the sins of their brothers and sisters in Christ. Instead we are instructed to show our love for our brother and sister by lovingly helping them see their sin and repent from it (Matthew 18:15-18; James 5:19-20).