

The Epistle To The Romans



**A Study Guide With Introductory Comments,
Summaries, And Review Questions**

Student Edition

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To God Be The Glory!

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The Epistle To The Romans

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This study guide was designed for adult Bible classes, though it might be suitable for junior and senior high classes as well. Some have used it for personal devotions, and others in small study groups.

- **Points to ponder** for each chapter are things I emphasize during the class.
- **Detailed outlines** for each chapter might be useful for sermon or class preparation.
- **Words To Ponder** are certain words I think worthy of careful study and reflection.
- **Review questions** are intended to reinforce key thoughts in each chapter. There is a “teacher’s edition” available with answers included.

The Epistle To The Romans

Introduction

“Romans, Paul’s greatest work, is placed first among his thirteen epistles in the New Testament. While the four Gospels present the words and works of Jesus Christ, Romans explores the significance of His sacrificial death. Using a question-and-answer format, Paul records the most systematic presentation of doctrine in the Bible. Romans is more than a book of theology; it is also a book of practical exhortation. The good news of Jesus Christ is more than facts to be believed; it is also a life to be lived—a life of righteousness befitting the person “justified freely by His [God’s] grace through the redemption that is in Christ Jesus” (**Ro 3:24**).” - *Wilkinson, B., & Boa, K. (1983). Talk thru the Bible. Nashville: T. Nelson.*

“In this epistle doctrine and gospel merge, and the result is a spiritual feast for Christians.” - *Cottrell, J. (1996). Romans (Vol. 1). Joplin, MO: College Press Pub. Co.*

Author

Paul, the apostle (**Ro 1:1**). The authorship of this epistle has been universally accepted, even by heretical sects who did not like Paul. It is ascribed to Paul by Clement of Rome, Polycarp, Irenaeus, Tertullian, and many other writers in the early church. The internal evidence is also supportive of Paul as its author.

Place Of Writing

Corinth, as evident from the greetings of Gaius, who lived at Corinth (**Ro 16:23; 1Co 1:14**), and of Erastus, who had settled down there (**Ro 16:23; 2Ti 4:20**). Also, Phoebe, who apparently accompanied the epistle (**Ro 16:1-2**), was from the church at Cenchrea, a “suburb” of Corinth.

Time Of Writing

57-58 A.D.; while on his third journey (**Ac 20:1-3**), just prior to his arrival to Jerusalem with the collection for the needy saints (**Ro 15:25-26; Ac 20:16; 24:17**).

Background Of The Church At Rome

Nothing is revealed in the New Testament as to the start of the church in Rome. It is possible that visitors to Jerusalem on the day of Pentecost following the Lord’s ascension were among the 3000 saved and later took the gospel with them back home (**Ac 2:10**). Or it could be that among those dispersed following Stephen’s death were some that went to Rome and preached the gospel there (**Ac 8:1-4**).

The first we read of Christians from Rome is possibly that of Aquila and Priscilla, who along with all Jews were expelled from Rome by Claudius and were found by Paul at Corinth during his second journey (**Ac 18:1-2**). After travelling with Paul to Ephesus and working with the church there (**Ac 18:18-19, 24-26; 1Co 16:19**), we find them back at Rome and hosting a church in their house (**Ro 16:3-5**).

From the greetings given by Paul in chapter sixteen, it appears that there were several churches in Rome meeting in various homes (**Ro 16:5,14,15**). The names of individuals

would suggest that the Christians were primarily Gentiles, with a smaller number of Jews.

The reputation of the Christians in Rome was widespread; both their faith (**Ro 1:8**) and obedience (**Ro 16:19**) were well known. For this reason Paul had long wanted to see them (**Ro 15:23**), with the goal of sharing in their mutual edification (**Ro 1:11-12**) and to be assisted on his way to Spain (**Ro 15:22-24**).

Purpose Of Writing

Paul expresses in this epistle that he had for some time planned to preach the gospel at Rome (**Ro 1:13-15**) and from there go on to Spain (**Ro 15:22-24**). Though he still had these intentions (**Ro 15:28-29**), the spreading cancer of the “Judaizing teachers” which had disrupted churches in Antioch, Corinth and Galatia was likely to make its way to Rome. To prevent this, and to assure that his visit to Rome would be a pleasant one (**Ro 15:30-33**), Paul writes:

TO SET STRAIGHT THE DESIGN AND NATURE OF THE GOSPEL

In doing so, he demonstrates how the gospel of Christ fulfills what is lacking in both heathenism and Judaism, thereby effectively replacing them as religious systems. Such an epistle would arm the church at Rome against those who would pervert the gospel or suggest that it was inadequate by itself.

Theme: Romans 1:16-17

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith.””

In these two verses Paul states his confidence in the gospel and the reasons for it. The bulk of his epistle is devoted to explaining why and how the gospel of Christ is God’s power to save those who believe.

Outline (adapted from Dextor Sammons)

INTRODUCTION (Ro 1:1-17)

I. JUSTIFICATION BY FAITH (Ro 1:18-11:36)

A. SIN - THE “NEED” FOR SALVATION

1. The need of the Gentiles (**Ro 1:18-2:16**)
2. The need of the Jews (**Ro 2:17-3:8**)
3. The universal need for salvation (**Ro 3:9-20**)

B. JUSTIFICATION BY FAITH - THE “PROVISION” MADE FOR SALVATION

1. God’s righteousness through faith (**Ro 3:21-31**)
2. Abraham as an example (**Ro 4:1-25**)

C. FREEDOM - THE “RESULT” OF SALVATION

1. Freedom from wrath (**Ro 5:1-21**)
2. Freedom from sin (**Ro 6:1-23**)
3. Freedom from the Law (**Ro 7:1-25**)
4. Freedom from death (**Ro 8:1-39**)

D. JEW AND GENTILE - THE "SCOPE" OF SALVATION

1. God chooses to save believers (**Ro 9:1-33**)
2. Israel chose to trust in their own righteousness (**Ro 10:1-21**)
3. Both Jew and Gentile can have salvation through faith (**Ro 11:1-36**)

II. THE TRANSFORMED LIFE (Ro 12:1-15:13)**A. IN RELATION TO OVERALL CONDUCT (Ro 12:1-21)****B. IN RELATION TO CIVIL AUTHORITY (Ro 13:1-7)****C. IN RELATION TO FELLOW MAN (Ro 13:8-14)****D. IN RELATION TO BRETHREN (Ro 14:1-15:13)****CONCLUDING REMARKS, INSTRUCTIONS, AND BENEDICTION (Ro 15:14-16:27)****Review Questions**

- 1) Who wrote the epistle to the Romans?
- 2) From where was it written?
- 3) What is the approximate date of writing?
- 4) What is the purpose of this epistle?
- 5) Where is the theme of this epistle stated?

The Epistle To The Romans

Chapter One

As is the custom in most of his epistles, Paul begins by extending greetings and offering thanks. Identifying himself as a bond-servant of Christ, he mentions his apostleship and its mission in the gospel of God concerning His Son: to bring about the obedience of faith among all the Gentiles (1-6). Addressing the recipients of his epistle as “all who are beloved in Rome, called as saints,” he extends to them the popular two-fold greeting of that day: “grace” and “peace” (7). He is thankful for their well-known faith and reveals his desire to visit Rome and to proclaim the gospel there (8-13). The motivation behind that desire is his sense of obligation and bold conviction that the gospel is God’s power to save (14-17).

The mention of “salvation” naturally leads to the need for all men to be saved. Paul begins to demonstrate this need on the part of the Gentiles. He explains that because of the Gentiles’ failure to acknowledge the eternal power and divine nature of God as revealed in the world around them, and for their subsequent pride and idolatry, they were therefore exposed to God’s wrath from heaven (18-23). This wrath manifested itself in God simply letting them reap the fruits of their vanity. By giving them over “to uncleanness, in the lusts of their hearts,” “to vile passions,” and “to a debased mind,” the result was such corruption that even those who knew better were caught in its clutches (24-32).

Points To Ponder

- The all-sufficiency of the gospel
- How God’s wrath may be directed toward our society today

Outline (adapted from Jim McGuiggan)

I. **INTRODUCTION & THEME (1-17)**

A. **CONCERNING PAUL (1-5)**

1. His place in life: servant & apostle (1)
2. His story in life: the gospel of Christ (2-4)
3. His purpose in life: to produce obedience based on faith (5)

B. **CONCERNING THE ROMANS (6-15)**

1. Paul’s description of them (6-7)
2. Paul’s report of them (8)
3. Paul’s deep desire to visit them (9-10)
4. Paul’s reason and eagerness to visit them (11-15)

C. **CONCERNING THE GOSPEL (16-17)**

1. Its respectability: nothing to be ashamed of (16a)
2. Its nature: the power of God (16b)
3. Its aim: salvation (16c)
4. Its scope: for everyone who believes (16d)
5. Its content: the revelation of God’s righteousness through faith (17)

II. **THE GENTILES' NEED OF SALVATION (18-32)**

A. **WICKED MAN DISHONORING GOD (18-23)**

1. Wicked man stifling God's revealed truth (18-19)
2. Wicked man despising the testimony of nature (20)
3. Wicked man ungrateful and foolish (21-22)
4. Wicked man given to idolatry (23)

B. **HOLY GOD "GIVING UP" ON WICKED MAN (24-32)**

1. Giving them up to disgusting uncleanness (24-25)
2. Giving them up to lesbianism and homosexuality (26-27)
3. Giving them up to debased minds and all unrighteousness (28-32)

Words To Ponder

gospel - literally, "good news;" in the NT it denotes the good tidings of the kingdom of God and of salvation through Christ (VINE)

grace - "favor, goodwill, lovingkindness;" as used in reference to God's favor toward man, it's freeness is stressed; i.e., unmerited favor

faith - "trust, conviction;" produced by God's Word (Ro 10:17), it expresses itself through obedience and love (Ro 1:5; Ga 5:6)

power - from the Greek word *dunamis* (from which derives "dynamite"); "strength, ability"

righteousness of God - 1) God doing that which is right (cf. Ro 3:25-26); or 2) God's way of making one right with Him (related to the concept of "justification," declaring one to be "not guilty;" cf. Ro 4:6-8)

Review Questions

- 1) **List the two main points of this chapter**

- 2) **How was Jesus declared to be the Son of God? (4)**

- 3) **What was the objective of Paul's apostleship? (5)**

- 4) **Why did Paul want to go to Rome? (11-12)**

- 5) **To whom was Paul obligated? (14)**

- 6) **What is God's power to save? (16)**

- 7) **Why is it God's power to save? (17)**

8) What two invisible attributes of God are revealed in nature? (20)

9) How does God express His wrath? (24,26,28)

10) What one sin in particular is an indication of God's wrath toward man? (26,27)

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Chapter Two

Having vividly depicted the condition of the Gentile world in chapter one, Paul now addresses his comments to those who pass judgment on others when they themselves are guilty of the same things (1). He points out that they are in danger of God's righteous judgment, who "will render to each one according to his deeds" (2-6). This judgment will offer either eternal life or wrath and indignation, given without partiality, and the decision is based on whether one does good or evil (7-11).

To justify the condemnation of Gentiles who did not have a written Law (like the Jews), Paul affirms that the Gentiles could "by nature do the things contained in the law" and that their own consciences will bear witness of their guilt on the day of judgment. In this way Paul demonstrated the Gentiles' need of salvation (12-16).

Lest the Jews think their having the Law frees them from condemnation, Paul proceeds to demonstrate that they too are in need of salvation. Though they have the Law, their failure to keep it perfectly caused them to dishonor God and blaspheme His Name (17-24).

Introducing a thought he will expand upon later in the epistle, he points out that a true Jew is one who is circumcised in his heart, and not just in the flesh (25-29).

Points To Ponder

- How people without a direct revelation of God's Will can still be lost
- How people who may have a written Law from God are also in need of salvation

Outline (adapted from Jim McGuiggan)

I. THE GENTILES' NEED OF SALVATION (1-16)

A. EVEN THE "JUDGES" WILL BE JUDGED (1-11)

1. The inconsistent judge judges himself (1)
2. The hypocritical judge is judged by truth (2)
3. The foolish judge reasons poorly (3)
4. The presumptuous judge treasures up wrath (4-11)

B. NOT HAVING A "WRITTEN" LAW DOES NOT EXEMPT FROM JUDGMENT (12-16)

1. Those who sin will still perish (12)
2. The Gentiles DO have a law (13-15)
3. Jesus Christ will judge accordingly (16)

II. THE JEWS' NEED OF SALVATION (17-29)

A. THE JEWS CONDEMNED BY THEIR OWN LAW (17-24)

1. The Jewish self-portrait (17-20)
2. The Jewish inconsistency and dishonor of God (21-24)

B. THE LIMITATION OF CIRCUMCISION (25-29)

1. Voided by transgressing the Law (25-27)
2. The true Jew is one circumcised in the heart, in the Spirit (28-29)

Words To Ponder

judgment - in some places, the idea is “discernment;” in other places “condemnation” is the idea - the context must determine

wrath - anger (in God’s case, a just displeasure in response to sin)

law - when preceded by the definite article “the” (in the Greek) it usually refers to the Law of Moses, otherwise it may refer to the principle of law in general; there are exceptions, and the context must determine

by nature - “a mode of feeling and acting which by long habit has become nature” (Thayer)

conscience - that faculty of thought which makes moral judgments (either excusing or condemning our actions); developed through training

Review Questions

- 1) List the main points of this chapter

- 2) Why is one who passes judgment without excuse? (1)

- 3) How does God try to lead one to repentance? (4)

- 4) What is the reward given to those who do good? To those who do evil? (9,10)

- 5) How will God judge those who do not have a “written” law? (14-16)

- 6) Without a “written” Law, how did the Gentiles know the difference between right and wrong? (14,15)

- 7) Why were the Jews in need of salvation? (21-24)

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Chapter Three

As Paul continues to demonstrate the Jews' need of salvation, he proceeds to answer questions that he envisions protesting Jews might ask. He explains the advantage of being a Jew, the faithfulness of God in spite of the Jews' unbelief, and the right of God to condemn the unrighteousness of man even though it magnifies His Own righteousness (1-8). Though the Jews had the advantage of possessing the oracles of God, Paul still concludes that the Jews as well as the Gentiles are in sin and proves his conclusion by listing a series of Old Testament scriptures that speaks to those under the Law (the Jews) as sinners (9-19). His conclusion: a law (like the Law of Moses) could not save, but only reveal the knowledge of sin; a point he will elaborate upon in chapter seven (20).

Paul now carefully begins to explain the "good news" of God's plan of salvation. Apart from law, yet witnessed by the Law and the Prophets, God's way of making man right through faith in Jesus Christ is now made clear, and made available to all who believe, whether Jew or Greek, for all have sinned (21-23).

This justification of man is explained in terms of redemption, made possible through the blood of Christ, and offered to those who have faith in Christ. It also demonstrates how God can be both "just" (who takes seriously the sins of mankind) and "justifier" (who is able to forgive sinners). God is able to do this by offering Christ's blood as a propitiation to those who have faith (24-26).

This "justification" is a gift of God's grace to those who have faith, which prevents anyone from boasting as though they through the works of a law deserved it (27-30). This does not void the need for law, but rather meets the requirement of law (31).

Points To Ponder

- The particulars of God's righteousness: grace, redemption, propitiation, faith in Jesus, and justification
- The difference between a law of works and a law of faith

Outline (adapted from Jim McGuigan)

I. THE JEWS' NEED OF SALVATION (1-20)

A. THE JEWISH ADVANTAGE (1-2)

1. In many respects (1)
2. Especially in having the "Oracles of God" (2)

B. ANSWERS TO POSSIBLE OBJECTIONS (3-8)

1. Unbelieving Jews will not make the faithfulness of God without effect (3-4)
2. God is right to be angry, even if "unrighteousness" demonstrates His Own righteousness (5-6)
3. Though sin might increase God's truth and give Him glory, people will still be judged for their sins (7-8)

C. THE JEWS INDICTED AS SINNERS BY THEIR OWN SCRIPTURES (9-20)

1. Despite advantages, Jews like Greeks are under sin (9)
2. Biblical proof (10-18)
3. Application and conclusion (19-20)
 - a. The Law condemns all, especially to whom it was given (19)
 - b. Law cannot justify, but only reveal the knowledge of sin (20)

II. THE PROVISION: JUSTIFICATION BY FAITH (21-31)

A. GOD'S RIGHTEOUSNESS REVEALED (21-23)

1. Apart from law, but witnessed by the Law (21)
2. A righteousness through faith in Jesus (22a)
3. For all who believe, for all have sinned (22b-23)

B. GOD'S RIGHTEOUSNESS EXPLAINED (24-26)

1. Justification by grace through redemption in Christ (24)
2. Jesus' blood offered by God as a propitiation through faith (25a)
3. This demonstrates God's righteousness toward the one who has faith in Jesus (25b-26)

C. IMPLICATIONS OF GOD'S RIGHTEOUSNESS (27-31)

1. Boasting on man's part is excluded (27a)
2. For justification is based on faith, not deeds of law (27b-28)
3. God is God of Jews and Gentiles, for He justifies both by faith (29-30)
4. This does not void the need for law, but rather meets the requirements of law (31)

Words To Ponder

redemption - "a releasing, a payment for a ransom; refers to being released from the guilt of sin by the blood of Christ"

justified - "a legal term, indicating a verdict of 'not guilty'; in regards to sin, he who is justified is not held accountable for his sins"

propitiation - "used to refer to an offering designed to appease; God offers the blood of Christ to appease for man's sins"

sin - "a missing of the mark" (Ro 3:23) -- "a breaking of the law" (1 Jn 3:4)

Review Questions

- 1) List the main points of this chapter

- 2) What advantage was there in being a Jew? (2)

- 3) What comes through law? (20)

- 4) **What came apart from law? (21)**
- 5) **Who has sinned? (23)**
- 6) **What is the gift of God's grace? (24)**
- 7) **How is God appeased for our sins? (25)**
- 8) **How does man receive justification from God? (28)**
- 9) **How does "justification by faith" relate to the principle of law? (31)**

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Chapter Four

Having declared that God's righteousness is to be found in a system involving justification by faith and not by keeping the works of any law, Paul provides evidence by referring to Abraham's example. In considering the justification of Abraham, Paul quotes **Genesis 15:6** where it is stated that Abraham's faith was accounted to him for righteousness (**1-3**). Abraham trusted in God, not in his own works, and through such faith experienced the righteousness (forgiveness) expressed by David in **Psalms 31:1,2 (4-8)**.

To demonstrate that God's righteousness by faith is offered to both Jew and Gentile, Paul again appeals to Abraham's example. Abraham's faith was accounted for righteousness prior to receiving circumcision, which was in itself a seal of the righteousness of the faith he had while uncircumcised. Thus He serves as a father of all who believe, whether circumcised or not (**9-12**).

Paul then reminds them that the promise that Abraham was to be "a father of many nations" was given in light of his faith, not through some law, so that the promise might be according to grace and sure to those who have the same kind of faith as Abraham (**13-17**).

Finally, the nature of Abraham's obedient faith is illustrated (**18-22**), with the explanation it was preserved to reassure us that we who have the same kind faith in God who raised Jesus will find our faith accounted for righteousness in the same way (**23-25**).

Points To Ponder

- How Abraham was justified in God's sight
- That the "righteousness" God imputes to man is justification (i.e. forgiveness)
- Comprehending the nature of justifying faith by the example of Abraham

Outline

I. JUSTIFICATION OF ABRAHAM AS AN EXAMPLE (1-8)

A. HOW ABRAHAM WAS JUSTIFIED (1-5)

1. If by works, then he could boast (**1-2**)
2. The Scriptures reveal it was by his faith in God (**3**)
 - a. One who trusts in works, seeks God's debt, not His grace (**4**)
 - b. When one trusts in God to justify him, such faith is counted for righteousness (**5**)

B. THE TESTIMONY OF DAVID (6-8)

1. Even David spoke of God imputing righteousness apart from works (**6**)
2. Blessed are those against whom God does not impute sins (**7-8**)

II. RIGHTEOUSNESS BY FAITH AVAILABLE TO ALL BELIEVERS (9-25)

A. BECAUSE ABRAHAM WAS JUSTIFIED BEFORE CIRCUMCISION (9-12)

1. His faith was counted for righteousness before he was circumcised (**9-10**)
2. Circumcision was a seal of the righteousness he had while uncircumcised (**11a**)
3. Thus he became the father of all who have the same kind of faith, both circumcised and uncircumcised (**11b-12**)

B. BECAUSE THE PROMISE WAS GRANTED THROUGH FAITH (13-25)

1. The promise to Abraham to be the heir of the world given in view of his faith (**13**)
2. It was not given through law, but in light of faith, according to grace, to assure that all who are of the same faith as Abraham might be heirs of the promise (**14-17**)
3. The kind of obedient faith illustrated by Abraham (**18-22**)
4. Abraham's justification by faith assures that we who believe in Him who raised Jesus from the dead shall find justification (**23-25**)

Words To Ponder

impute - "to reckon, take into account, or, metaphorically, to put down to a person's account"

righteousness - as used in this chapter, the idea seems to be akin that of "justification", where one is declared "not guilty" (see **Ro 4:5-8**)

Review Questions

- 1) List the main points of this chapter
- 2) How did Abraham attain righteousness? (3-5)
- 3) How does David describe the righteousness which is imputed to man? (6-8)
- 4) How is Abraham the father of the uncircumcised who possess faith? (9-11)
- 5) Based upon what was the promise made to Abraham? (13)
- 6) How did Abraham demonstrate his faith? (19-21)
- 7) For whose sake was the example of Abraham's faith written? (23-24)

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Chapter Five

Having substantiated his thesis of “justification by faith” with evidence from the Old Testament, Paul now discusses the blessings of such justification. First, there is peace with God (1). Second, we have access to grace in which we stand (2a). Third, there is cause for rejoicing in hope, so that we can glory even in tribulations (2b-4). Fourth, there is God’s love which He first demonstrated with the gift of His Son (5-8). Finally, there is salvation from God’s wrath (9). All of this is made possible when we are reconciled to God through the death of His Son and should be the basis for endless rejoicing (10-11).

To explain further the way in which salvation is made possible, Paul compares Christ to Adam. Through one man, Adam, sin and death entered the world, and the consequences have led to the death of many. In a similar way, through one man, Christ, many may now become righteous. Through Jesus’ death on the cross, justification is made possible for many (12-19).

Upon comparing Christ with Adam, Paul briefly mentions that with the entering in of law sin abounded. But the increase of sin has been adequately answered by the grace offered in Jesus Christ (20-21).

Points To Ponder

- Blessings that accompany justification
- Grace and life offered through Jesus Christ, in comparison to sin and death that came through Adam

Outline

I. THE BLESSINGS OF JUSTIFICATION (1-11)

A. PEACE WITH GOD (1)

B. ACCESS TO GRACE IN WHICH WE STAND (2a)

C. REJOICING IN HOPE, EVEN IN TRIBULATIONS (2b-4)

1. Joy in anticipating God’s glory (2b)
2. Joy in tribulation, knowing even it results in more hope (3-4)
 - a. For tribulation produces perseverance (3b)
 - b. And perseverance develops character (4a)
 - c. Such character gives one hope (4b)

D. GOD’S LOVE IN OUR HEARTS (5-8)

1. The assurance our hope will not be disappointed (5a)
2. Poured out by the Holy Spirit (5b)
3. Demonstrated by Christ’s death while we were yet sinners (6-8)

E. SALVATION FROM GOD’S WRATH (9-11)

1. Through Jesus, just as we have been justified by His blood (9)
2. Saved by His life, just as we were reconciled by His death (10)
3. The basis for us to rejoice (11)

II. COMPARING CHRIST WITH ADAM (12-21)

A. ADAM AND THE CONSEQUENCE OF HIS ACTIONS (12-14)

1. Through Adam, sin entered the world, and death as a consequence (12a)
2. Thus death spread, for all sinned (12b)
3. From the time of Adam to Moses, death reigned, even over those who had not sinned like Adam did (13-14)

B. ADAM AND CHRIST COMPARED (15-19)

1. Adam's offense brought many deaths, Christ's grace abounds even more (15)
2. One offense produced the judgment of condemnation, but many offenses produced the free gift of justification (16)
3. By Adam's offense death reigns, but those who receive the gift of righteousness will reign in life through Christ (17)
4. Summary (18-19)
 - a. Through Adam's offense judgment came to all men, resulting in condemnation (18a)
 - b. Through Christ's act grace came to all, resulting in justification of life (18b)
 - c. By Adam's disobedience many were made sinners (19a)
 - d. By Christ's obedience many will be made righteous (19b)

C. THE RELATIONSHIP OF LAW, SIN AND GRACE (20-21)

1. Law entered that sin might abound, but grace abounds much more (20)
2. Just as sin reigned in death, so grace reigns through righteousness to eternal life through Christ (21)

Words To Ponder

reconciliation - the act of bringing peace between two parties (e.g., between man and God)

transgression - violation of law; sin

death - physically: separation of body and spirit; spiritually: separation between man and God

eternal life - the alternative to spiritual death, a result of justification

Review Questions

- 1) List the main points of this chapter

- 2) Name some benefits we enjoy as the result of justification (1-2)

- 3) Why can Christians rejoice even in the middle of trials? (3-5)

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Chapter Six

In chapter five, Paul made the statement “*where sin abounded, grace abounded much more*” (5:20). Aware that some readers might misconstrue what he said, Paul quickly points out that grace is no excuse to sin since through grace they have died to sin (1-2). To emphasize this, he reminds them of their baptism into Christ, in which they experienced a burial into the death of Christ and rose to walk in newness of life, having died to sin (3-7). Dead to sin, they are now free to live as instruments of righteousness for God (8-14).

Another reason not to continue in sin is explained in terms of servitude. We become slaves to that which we obey, either sin or God (15-16). But Paul is grateful that the Romans had begun to obey God and were free to become His servants (17-18). How important it is that they continue to do so is to be seen in the outcome of serving sin contrasted to serving God. Serving sin earns death, but in serving God one receives the gift of eternal life in Christ Jesus (19-23)!

Points To Ponder

- What takes place when we are baptized into Christ
- The freedom from sin which we may now enjoy in Christ

Outline

I. WE ARE DEAD TO SIN! (1-14)

A. THROUGH BAPTISM WE DIED TO SIN (1-7)

1. Shall we sin, that grace may abound? No, we died to sin! (1-2)
2. In baptism we were buried into Christ’s death (3-4a)
3. We should walk in newness of life, having been united together in the likeness of His death, crucified with Him, no longer slaves of sin, but freed from sin (4b-7)

B. DEAD TO SIN, ALIVE TO GOD (8-14)

1. Having died with Christ, we may live with Him over Whom death has no dominion (8-10)
2. Alive to God, we should not let sin reign in our bodies (11-12)
3. But rather present our bodies as instruments of righteousness, for we are under grace (13-14)

II. WE SHOULD BE SLAVES TO GOD! (15-23)

A. WE BECOME SLAVES TO WHOM WE OBEY (15-18)

1. Either of sin to death, or of obedience to righteousness (15-16)
2. Through obedience to God’s Word, those who were slaves of sin become slaves of righteousness (17-18)

B. THE MOTIVATION FOR SERVING GOD (19-23)

1. Serving righteousness produces holiness (19)
2. Serving sin produces death (20-21)
3. Serving God produces the fruit of holiness, and in the end, eternal life (22)
4. The wages of sin is death, but God gives the gift of eternal life in Christ Jesus (23)

Words To Ponder

baptism - from the Greek word "baptizo" meaning to "immerse", it most commonly in the New Testament refers to the burial in water in the name of Jesus for the remission of our sins

sanctification - the process of "sanctifying" or "setting apart for a devoted purpose"; in the New Testament it begins with baptism and continues on as we grow in Christ

Review Questions

- 1) List the main points of this chapter
- 2) Why are Christians not to continue in sin? (2)
- 3) What happens when one is baptized into Christ? (3-7)
- 4) How should we present the members of our bodies? (13)
- 5) Why does sin no longer have dominion over the Christian? (14)
- 6) What was necessary to become free from sin? (17-18)
- 7) What is the result of presenting your members as slaves to righteousness? (19)
- 8) What three steps are described that eventually lead to eternal life? (22)
- 9) What is the just payment for sin? But what does God give us in Christ? (23)

The Epistle To The Romans

Chapter Seven

Paul has just completed discussing how baptism into Christ makes us dead to sin and free to present our bodies as instruments of righteousness unto holiness. For the benefit of his Jewish readers (those who know the Law), he now carries the concept of death and freedom one step further: the Jewish believers become dead to the Law that they might be joined to Christ. He illustrates his point by referring to the marital relationship. The result of being freed from the Law is that they might *“serve in the newness of the Spirit and not in the oldness of the letter.”* (1-6)

Lest his Jewish readers think he is implying that the Law was sinful, Paul quickly dispels that notion. The Law, he says, is *“holy and just and good.”* The problem is that the Law only makes known that which is sinful, but sin took opportunity by the commandment to produce evil desire and deceived him, resulting in death (7-12).

To further illustrate his point, Paul pictures himself as a man under the Law who finds himself in a terrible dilemma. With his mind he knows that which good and wants to do it. He also knows that which is evil and wants to avoid that. But he finds a “law” (or principle) in his flesh which wins over the desire of the mind (13-23). As a prisoner he cries out for freedom. Is there no hope? Yes! God provides the solution through His Son Jesus Christ, upon which Paul elaborates in chapter eight (24-25).

Points To Ponder

- The Jewish Christian’s relationship to the Law Of Moses
- The dilemma one faces without Jesus Christ

Outline

I. JEWISH BELIEVERS AND THE LAW (1-6)

A. PARALLEL TO BEING RELEASED FROM MARRIAGE (1-3)

1. Law has dominion over those who live under it (1)
2. As illustrated by a woman who is married to a man (2-3)

B. THEY HAVE DIED TO THE LAW (4-6)

1. So they can be married to Christ (4)
2. So they can serve in newness of the Spirit, far superior to serving in the oldness of the letter (5-6)

II. LIMITATIONS OF THE LAW (7-25)

A. THE LAW IS HOLY AND JUST AND GOOD (7-12)

1. The Law is not sin, but rather makes known sin (7)
2. But sin takes occasion by the commandment to lead one to death (8-12)

B. THE LAW CANNOT SAVE ONE FROM SIN (13-25)

1. The problem is not law, but sin (13)
2. The Law is spiritual, but man is carnal and sold under sin (14)
3. Though one may desire good and hate evil, one is still enslaved by sin (15-23)
4. Deliverance comes only from God, through Jesus Christ (24-25)

Words To Ponder

in the flesh - "to be in the flesh is to be under the flesh; and to be under it is to be controlled by its propensities, evil inclinations, and desires" (**Moses Lard**)

the Law - the Law of Moses, including the Ten Commandments (cf. 7:7)

newness of the Spirit - the way of life as revealed by the Holy Spirit to the apostles

oldness of the letter - the way of life under as revealed in the Law of Moses

law of my mind - that inner desire, which in the context of this chapter, is the desire of one to do that which is good and right

law of sin in my members - "The law which I see 'in my members' is the constant tendency which I notice in them to sin, whenever excited by sinful objects" (**Moses Lard**)

Review Questions

- 1) List the main points of this chapter

- 2) Who is Paul speaking to in this chapter? (1)

- 3) What example is given to show their relationship to the Law? (2-3)

- 4) What is their relationship to the Law when joined to the body of Christ? (4-6)

- 5) How do we know the Law referred to is the Ten Commandments? (7)

- 6) Was the Law responsible for death? If not, what was? (13)

- 7) What dilemma does one face in trying to keep the Law? (15-21)

- 8) What is the end result of this dilemma? (23)

- 9) Where can one find freedom from this dilemma? (24-25)

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Chapter Eight

In chapter seven, Paul described the dilemma of a man who becomes a prisoner of the law of sin which is in the members of his body. In the last few verses, Paul made reference to the hope of liberation made possible by God through Jesus Christ. In this chapter, Paul amplifies on the freedom from sin found in Christ.

First, for those in Christ who are walking according to the Spirit, there is no condemnation for sin, for the death of Christ for sin has set us free from the law of sin and death by fulfilling the requirement of the law (1-4). Second, by setting our minds on the things of the Spirit and not the flesh, we are able to enjoy life and peace, pleasing God (5-8). And third, we now enjoy the indwelling of the Spirit of God, by whom we can put to death the deeds of the body and enjoy both present and future blessings as the children of God (9-17).

The blessings of being God's children are enlarged upon in the rest of the chapter. Our present sufferings mean nothing in view of our ultimate redemption and revealing for which we eagerly and patiently wait (18-25). We have the privilege of the Holy Spirit and Jesus interceding for us when we pray, which assures that all things will work together for good for those called according to God's purpose (26-30,34). Finally, as God's elect we have the assurance that nothing can tear us away from God's love and that in all things we are more than conquerors through Him who loved us (31-39).

Points To Ponder

- The role the Holy Spirit has in the lives of Christians
- The power to overcome sin available in Christ
- The extent of God's love toward us

Outline

I. IN CHRIST THERE IS FREEDOM FROM SIN (1-17)

A. **FREEDOM FROM THE CONDEMNATION OF SIN (1-4)**

1. Available to those in Christ, made possible by the law of the Spirit of life (1-2)
2. An accomplishment not attained by the Law, but by the death of Christ (3-4)

B. **FREEDOM FROM THE POWER OF SIN (5-17)**

1. To those who set their minds on the things of the Spirit, not the flesh, pleasing God (5-8)
2. To those who have the indwelling Holy Spirit (9-11)
3. To those who by the Spirit put to death the deeds of the body (12-13)
4. To those thus led, who are the children of God and joint heirs with Christ (14-17)

II. BLESSINGS OF BEING CHILDREN OF GOD (18-39)

A. **THE GLORY TO BE REVEALED IN US (18-25)**

1. Present sufferings don't even compare (**18**)
 2. The whole creation eagerly awaits for the revealing and glorious liberty of the children of God (**19-22**)
 3. We also eagerly wait with perseverance for this hope (**23-25**)
- B. THE HELP OF THE HOLY SPIRIT (26-27)**
1. Helps in our weakness as we pray (**26a**)
 2. By interceding for us as we pray (**26b-27**)
- C. ALL THINGS WORKING TOGETHER FOR GOOD (28-30)**
1. For those who love God, called according to His purpose (**28**)
 2. For such, whom God foreknew, He will carry out His ultimate purpose (**29-30**)
- D. GOD'S LOVE TOWARD HIS ELECT (31-39)**
1. God, who spared not His own Son, is on our side (**31-33**)
 2. Christ, who died for us, now intercedes for us at God's right hand (**34**)
 3. Through such love we are more than conquerors over all things (**35-39**)

Words To Ponder

law of the Spirit of life - 1) possibly an expression referring to the Gospel; or, 2) the law (principle) involving the life-giving Spirit who aids those in Christ to become free of the "law of sin and death" in their members (cf. **7:23** with **8:11-13**)

the Spirit, Spirit of God, Spirit of Christ, Spirit of Him - various references to the Holy Spirit

the creation - various explanations are often given: 1) all of mankind; 2) only the saved; 3) the whole physical creation placed under the curse (**Gen 3:17; 8:21; Re 22:3**), using the kind of language found in **Ps 98:7-9; 148:1-14**.

predestined - predetermined; note carefully in **8:29** that it is based upon "foreknowledge" (cf. **1Pe 1:2**), and that which is predetermined is WHAT those in Christ are to become, not WHO are to be in Christ

elect - chosen; according to **1Pe 1:2**, this election is based upon God's foreknowledge, not some arbitrary choice

intercedes - to make a petition on behalf of another; used of the Holy Spirit in **8:26-27** (interceding as "translator"?), and of Christ in **8:34** (interceding as "defense counsel"?)

Review Questions

- 1) List the main points of this chapter

- 2) What is the main difference between the "law of Moses" and the "law of the Spirit of life"? (2-4)

- 3) What is the result of setting your mind on the things of the flesh? On the things of the Spirit? (6)

- 4) **Do the Scriptures teach that the Holy Spirit dwells in the Christian? (9-11)**
- 5) **How can we assure that we will continue to live spiritually? (13)**
- 6) **List briefly the blessings of being the children of God (14-39)**

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Chapter Nine

With the conclusion of chapter eight Paul has completed his description of how God's righteousness was manifested in Christ, and the results of such justification. However, some of Paul's readers may have received the impression that God's plan of saving man in Christ apart from the Law (3:21-22) implies that God has rejected His people of Israel and the promises made to them. In chapters nine through eleven, Paul explains that God has not rejected His people.

Paul first expresses his own concern for his fellow Israelites (1-2). If it would do any good, Paul would gladly be condemned in order to save his brethren who had been the recipients of so many blessings (3-5).

But Paul quickly states that God's promises had not failed. He reminds them that true Israel is not simply the physical descendants of Israel, any more than the promises to Abraham were to be carried out through all of Abraham's descendants just because they are his physical descendants. Rather, it depends upon what God has chosen according to His Divine purpose. This is illustrated by contrasting what the Scriptures reveal about Isaac and Ishmael, and then about Jacob and Esau (6-13).

That God has made such distinction is illustrated further with the example of Pharaoh, where God chose to show mercy to some while He hardened others [who had already persistently rejected God's mercy, MAC] (14-18). That God has the right to make such choices is His as the potter over the clay (19-21).

So God chose to endure "vessels of wrath" with much longsuffering, that He might make known His glorious riches to "vessels of mercy" [a point expanded upon further in chapter eleven, MAC] (22-23). And who are these "vessels of mercy"? They consist of Gentiles and a remnant of Israel, as foretold by Hosea and Isaiah (24-29).

Paul's conclusion? That God's words of promise were not just to the fleshly descendants of Abraham (as the Jews would have it), but to the faithful remnant of Israel and to the Gentiles who accepted the righteousness which is by faith. The only reason any of the Israelites were rejected by God was because of their rejection of the Messiah, even as Isaiah foretold (30-33).

Points To Ponder

- Why and how God chose to reject the nation of Israel (except for a remnant), and accept people from among the Gentiles
- How and why God chose to harden people like Pharaoh, the Israelites, even some today
- The true children of God, and the basis of God's choice

Outline

I. PAUL'S CONCERN FOR HIS BRETHREN OF ISRAEL (1-5)

A. HIS GREAT CONCERN (1-3)

1. His conscience and the Holy Spirit bear witness to his great sorrow and grief (1-2)
2. He would even be willing to be cut off from Christ for their sakes (3)

B. FOR ISRAEL, RECIPIENTS OF MANY BLESSINGS (4-5)

1. Including the covenants, the Law, the promises (4)
2. Of whom are the patriarchs, and of course, Christ Himself (5)

II. THE TRUE CHILDREN OF GOD (6-29)**A. ARE CHILDREN OF PROMISE, NOT CHILDREN OF FLESH (6-13)**

1. They are not all Israel who have descended from Israel (6)
2. As illustrated with Isaac and Ishmael, Jacob and Esau (7-13)
3. According to God's purpose, whose choice was not based upon works (11)

B. ARE THE OBJECTS OF GOD'S MERCY (14-23)

1. Possible only through His Mercy (14-16)
2. Just as Pharaoh was the object of His Wrath (17-18)
3. God's right to choose the objects of His mercy and His wrath (19-23)

C. ARE OF BOTH THE JEWS AND THE GENTILES (24-29)

1. Not of Jews only, as foretold by Hosea (24-26)
2. But only a remnant of Israel, as foretold by Isaiah (27-29)

III. THE BASIS OF GOD'S CHOICE: FAITH vs. NO FAITH (30-33)**A. FOR THE GENTILES (30)**

1. Though they had not actively been looking for it (30a)
2. Yet many have attained righteousness through faith (30b)

B. FOR ISRAEL (31-33)

1. Though diligent for the Law, did not have the attitude of faith (31-32a)
2. And therefore stumbled over Christ, as foretold by Isaiah (32b-33)

Words To Ponder

harden - to make callous, to make strong; can be accomplished in two ways: 1) indirectly, by providing occasion to repent or resist (e.g., as when judgment is delayed, **Ro 2:4-5**), and 2) directly, by strengthening those who rebel so as to contrast power, mercy, or judgment (for example, a) Pharaoh, to show God's power, **Ex 9:12-16**; b) Israel, to show God's mercy, **Ro 11:7-11,31**; c) those who disbelieve, to show God's judgment, **2Th 2:9-12**)

remnant - a small portion of the whole; Isaiah foretold only a remnant of Israel would be saved (**Ro 9:27-29**)

the Stumbling Stone - a reference to Jesus (cf. **1Pe 2:6-8**)

Review Questions

- 1) List the main points of this chapter

- 2) **How much love did Paul have for the nation of Israel? (2-3)**
- 3) **Who are the true children of God? (8)**
- 4) **What does God have the right to do? (18)**
- 5) **What OT prophet foretold that Gentiles would be a part of the people of God? (25-26)**
- 6) **What did Isaiah say would happen to the nation of Israel (27)**
- 7) **Why are Gentiles among the saved? (30)**
- 8) **Why are some Israelites going to be lost? (31-33)**

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Chapter Ten

As Paul continues to explain God's dealings with the nation of Israel, he repeats his expression of love towards them (1). Though as a nation they had plenty of zeal, unfortunately their zeal was not according to knowledge (2). Thus they rejected the righteousness of God while trying to establish their own righteousness through the Law of Moses. But Paul explains that Christ is the fulfillment of the Law and has brought it to an end (3-4).

The righteousness God now offers is based upon faith in Christ, not keeping the Law. It involves not the accomplishment of some great feat (like ascending to heaven or descending to hell), but such things as confessing Jesus as Lord and believing that God raised Him from the dead (5-10). As foretold by Scripture, it is offered to all, both Jew and Gentile (11-13). And it is offered through the medium of preaching the Word (14-15).

The problem with the nation of Israel, then, is that not all of them received the gospel message, even when they had ample opportunity (16-18). But as Moses predicted, the day would come when God would provoke Israel to jealousy by another people, who Isaiah said did not seek God yet found Him, while Israel was constantly rebelling against Him (19-21).

Points To Ponder

- The importance of combining zeal with knowledge
- How Israel had plenty of opportunity to heed the gospel of Christ, but for the most part they rejected it

Outline

I. ISRAEL'S REFUSAL OF GOD'S RIGHTEOUSNESS (1-15)

A. PAUL'S EXPRESSION OF CONCERN FOR ISRAEL (1-4)

1. That Israel be saved, for they have zeal but not knowledge (1-2)
2. Through ignorance, they seek to save themselves by the Law, and do not submit to God's righteousness in Christ which brings an end to the Law (3-4)

B. RIGHTEOUSNESS OF THE LAW vs. RIGHTEOUSNESS BY FAITH IN CHRIST (5-15)

1. Righteousness of the Law as defined by Moses (5)
2. Righteousness by faith as defined by Paul (6-15)
 - a. Involves the mouth and the heart (6-8)
 - b. Involves confessing Jesus and believing in His resurrection (9-10)
 - c. Offered to all who believe and call on Him (11-13)
 - d. Accomplished through the medium of preaching (14-15)

II. ISRAEL'S NEGLECT OF THE GOSPEL (16-21)

A. NOT ALL OBEYED THE GOSPEL (16-18)

1. As Isaiah predicted (16)
2. Even though they had ample opportunity (17-18)

B. THEIR NEGLECT, AND THE GENTILES RECEPTION, FORESEEN BY SCRIPTURES (19-21)

1. As spoken by Moses (19)
2. As spoken by Isaiah (20-21)

Words To Ponder

confess - lit., to speak the same thing, to assent, accord, agree with...; to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts (**Mt 10:32; Ro 10:9,10**) - VINE

Review Questions

- 1) List the main points of this chapter
- 2) What was Paul's prayer in behalf of the nation of Israel? (1)
- 3) What was good about them? What was wrong with them (2)
- 4) Why was Israel not submitting to the righteousness of God? (3)
- 5) What should one confess? What should one believe? (9-10)
- 6) For whom is righteousness by faith intended? (11-13)
- 7) What begins the process which finally enables one to call upon the Lord? (14-15)
- 8) How does one come to have faith? (17)
- 9) Did the Jews have opportunity to call upon the Lord? (18)
- 10) How did God say He was going to make His people jealous? (19-20)

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Chapter Eleven

Paul concluded chapter ten with a quotation from Isaiah describing the nation of Israel as “a disobedient and contrary people.” Paul begins chapter eleven by giving several examples to show that despite this rebellion God has not totally rejected His people (1-6).

What God has done, however, is harden the hearts of the rebellious Israelites (7-10). But the outcome of this “hardening” led to salvation coming to the Gentiles, which in turn God was using to provoke Israel to jealousy in an attempt to win them back to Him. This is also why Paul magnified his ministry to the Gentiles, hoping to save some of his countrymen by provoking them to jealousy (11-15).

Paul then directs his attention to the Gentile believers, explaining that their obedience allowed them to be “grafted” into Israel to replace those removed by their own disobedience. This “grafting,” however, is permanent only as long as they remain faithful. In addition, if any Israelites repent of their unbelief, they too can be grafted back in (16-24).

As Paul draws to a conclusion, he explains that this is how “all Israel” will be saved. Through a “hardening in part” mercy can now be shown to the Gentiles, and by showing mercy to the Gentiles mercy will be available to disobedient Israel. In this way Paul can say that “God has committed them all to disobedience, that He might have mercy on all”, proving that God is no respecter of persons and makes His plan of salvation available to all (25-32).

Paul ends this section with a doxology praising the wisdom and knowledge of God (33-36).

Points To Ponder

- How God has not totally rejected His people of Israel
- The possibility of apostasy for us today
- Paul’s summary conclusion for this section (Chs. 9-11)

Outline

I. GOD HAS NOT TOTALLY REJECTED ISRAEL (1-10)

A. EVIDENCE SUPPORTING THIS (1-6)

1. Paul himself (1)
2. There is a remnant, just as in the days of Elijah (2-5a)
3. A remnant according to grace, not works (5b-6)

B. BUT MANY HAVE BEEN HARDENED (7-10)

1. An “elect” have been saved, the rest were hardened (7)
2. This “hardening” foretold by Scriptures (8-10)

II. HARDENING OF ISRAEL TO BENEFIT ISRAEL (11-32)

A. THE JEWISH STUMBLING AND GENTILE CONNECTION (11-16)

1. Salvation to the Gentiles an incentive for the Jews to repent (11-12)
2. This is one reason why Paul magnified his ministry to the Gentiles (13-16)

B. WORDS OF WARNING AGAINST GENTILE CONCEIT (17-24)

1. Gentiles are but “wild branches” grafted in to the root (17-18)
2. To replace “broken branches”, true, but can just as easily be displaced and replaced (19-24)

C. THE HARDENING AND BLESSING OF ISRAEL (25-32)

1. Hardening is partial, until the fullness of the Gentiles come in (25)
2. In this way all Israel will be saved (26-27)
3. They may be enemies of the gospel, but they are beloved by God (28)
4. And they may obtain mercy just as the Gentiles did (29-32)

III. PAUL'S HYMN OF PRAISE TO GOD (33-36)

Words To Ponder

“so all Israel will be saved” - in this manner will true Israel be saved

Review Questions

- 1) List the main points of this chapter

- 2) What example does Paul use to show that God has not totally rejected Israel? (1)

- 3) Why did God harden the rebellious Jews? (11-12)

- 4) Why was salvation allowed to come to the Gentiles? (11-14)

- 5) What condition is necessary to remain in the “tree of Israel”? (20-23)

- 6) How will “all Israel” be saved? (25-26)

- 7) What is Paul’s summary on God’s dealings with Israel? (32)

- 8) What about God is deep and unsearchable? (33)

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Chapter Twelve

Having concluded his discourses concerning the gospel (**chs. 1-8**) and God's dealings with the nation of Israel (**chs. 9-11**), Paul now exhorts his readers to full service in the kingdom of God (**chs. 12-15**).

He begins with a plea to present their bodies as living sacrifices and to be transformed by the renewing of their minds, so that they can demonstrate in themselves that the will of God is good, acceptable, and perfect (**1-2**). He then encourages them to fulfill their proper place in the Body of Christ with proper humility and zeal (**3-8**).

Finally, there are a list of commands which are to govern the Christian's life and attitude towards love, good and evil, brethren in the Lord, service to God, and response to persecution (**9-21**).

Points To Ponder

- The difference between conformation and transformation
- The process and purpose of transformation in Christ
- The diversity of service in the body of Christ
- Conduct becoming the transformed life in Christ

Outline

I. AN APPEAL TO CONSECRATION (1-2)

A. **PRESENT YOUR BODIES AS LIVING SACRIFICES (1)**

1. In view of the mercies of God (**1a**)
2. Which is your reasonable (spiritual, NAS) service (**1b**)

B. **BE TRANSFORMED, NOT CONFORMED TO THE WORLD (2)**

1. By the renewing of your mind (**2a**)
2. To prove the good, acceptable, and perfect will God (**2b**)

II. SERVE GOD AS MEMBERS OF ONE BODY (3-8)

A. **WITH HUMILITY (3)**

1. In all seriousness (**3a**)
2. For what we are comes from God (**3b**)

B. **WITH APPRECIATION FOR DIVERSITY (4-5)**

1. Members do not have the same function (**4**)
2. But we are one, members of one another (**5**)

C. **WITH ZEAL, NO MATTER WHAT OUR GIFTS (6-8)**

III. CONDUCT BECOMING TRANSFORMATION (9-21)

A. IN GENERAL (9-16)

1. Concerning love, good and evil (9)
2. Loving and honoring brethren (10)
3. Fervent in our service (11)
4. Rejoicing, patient, prayerful (12)
5. Caring for saints and others (13)
6. Blessing our enemies (14)
7. Sharing our joys and sorrows (15)
8. Humble in our relations together (16)

B. RESPONDING TO EVIL (17-21)

1. Do not repay with evil, be mindful of what is good (17)
2. If possible, be at peace (18)
3. Give place to the wrath of God (19)
4. Overcome evil by responding with good (20-21)

Words To Ponder

the mercies of God - the many blessings alluded to in the first eleven chapters

a living sacrifice - an offering that is living, not dead

conform - "to fashion or shape one thing like another... this verb has more special reference to that which is transitory, changeable, unstable" (VINE) - this word is different than that found in **Ro 8:29**

transform - "to change into another form; [as used in **Ro 12:2**] to undergo a complete change, which under the power of God, will find expression in character and conduct" (VINE)

overcome evil with good - the goal of the Christian's response to evil

Review Questions

- 1) List the main points of this chapter

- 2) Upon what does Paul make his plea? (1)

- 3) How is a Christian to present himself before God? (1)

- 4) How is one transformed? (2)

- 5) What is the purpose of such transformation? (2)

- 6) **What illustration shows our dependence upon each other in the church? (4-5)**
- 7) **List examples Paul gives of different gifts in serving the Lord and His body (6-8)**
- 8) **How are we to love? What are we to abhor? What are we to cling to? (9)**
- 9) **How are we to treat one another? (10)**
- 10) **How are we to serve the Lord? (11)**
- 11) **What three things should we do in difficult times? (12)**
- 12) **Give two examples of showing kindness to those in need (13)**
- 13) **How are we to respond to those who persecute us? (14)**
- 14) **How do we show empathy toward others? (15)**
- 15) **How can we be of the same mind toward one another? (16)**
- 16) **How are Christians to respond to evil? (19-21)**

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Chapter Thirteen

Continuing his instructions concerning the “transformed life,” Paul now discusses the Christian’s responsibilities to governmental authorities. Understanding that all governments are in power due to the providence of God, and that they serve as ministers of God to avenge the evil doer, Christians are admonished to submit to “the powers that be” (1-5). This submission involves payment of taxes and having respect for those in authority (6-7).

Paul’s next exhortation deals with the importance of love and moral purity. Christians are to be indebted to no one, save to love one another. When love is properly demonstrated, even the requirements of the Law are adequately met (8-10). This admonition to love, however, is balanced with the reminder that time is short and it is imperative that Christians maintain moral purity. This is done by Christians putting on the Lord Jesus and not making provision for the fulfilling of the lusts of the flesh (11-14).

Points To Ponder

- Our duties toward the government
- The importance of love and moral purity

Outline

I. RESPONSIBILITIES TO THE GOVERNMENT (1-7)

A. BE IN SUBJECTION (1-5)

1. For governing authorities are appointed by God (1-2)
2. For governing authorities are God’s ministers to avenge evil (3-4)
3. To avoid wrath and maintain good conscience (5)

B. FULFILL WHAT IS DUE (6-7)

1. Taxes, customs (6-7a)
2. Fear (respect), honor (7b)

II. EXHORTATION TO LOVE AND MORAL PURITY (8-14)

A. THE VALUE OF LOVE (8-10)

1. Owe no one anything but love (8a)
2. For love does no harm, and fulfills the Law (8b-10)

B. CONCERNING MORAL PURITY (11-14)

1. Time is short; we need to cast off works of darkness, put on the armor of light (11-12)
2. Walk properly by putting on Jesus, making no provision to fulfill fleshly lusts (13-14)

Words To Ponder

governing authorities - political powers which govern society

does not bear the sword in vain - an implied reference to the use of capital punishment

put on the Lord Jesus Christ - a process begun in baptism (**Ga 3:27**), continued as we develop Christ-like qualities (**Co 3:9-17**)

revelry - drinking parties involving unrestrained indulgence in alcoholic beverages and accompanying immoral behavior [**LOUW-NIDA**]; e.g., binge parties, raves

lewdness - to engage in immoral sexual excess - sexual immorality, lasciviousness [**LOUW-NIDA**]

make no provision for the flesh, to fulfill its lusts - avoid situations where unlawful fleshly desires might be aroused and acted upon

Review Questions

- 1) List the main points of this chapter

- 2) What one word summarizes the Christian's responsibility to the government? (1)

- 3) From where do governments get their authority? (1)

- 4) What happens if we resist governing authorities? (2)

- 5) What is a major responsibility of government? (4)

- 6) What should serve as motivation for Christians' submission to government? (5)

- 7) What else is required of Christians in regards to government? (7)

- 8) What one thing should we owe to others? (8)

- 9) What are we to put on? What are we not to provide opportunities for? (12,14)

- 10) What is contrary to walking properly as Christians? (13)

The Epistle To The Romans

Chapter Fourteen

In this chapter Paul discusses the relationship strong and weak brethren are to have towards each other. He admonishes the strong to be careful in their dealings with those whose faith is weak, and for the weak not to judge those who are doing what God allows (1-4). In such matters, each brother should be true to their conscience and do what they do as service rendered to the Lord (5-9). There is no place for condemning or despising one another in these matters, for Jesus will be the judge (10-12). Of primary concern is not to put stumbling blocks in a brother's way (13).

The importance of being true to one's own conscience, and not encouraging the weak brother to violate his own, is the emphasis of the last half of the chapter. Things harmless within themselves can destroy those whose consciences do not permit them, so those who understand the true nature of the kingdom of God will be willing to forego personal liberties to maintain peace and build up their weaker brethren (14-23).

Points To Ponder

- How strong and weak brethren should deal with one another
- The importance of being true to one's conscience

Outline

I. ADMONITIONS TO STRONG AND WEAK BRETHREN (1-13)

A. HOW TO TREAT EACH OTHER (1-4)

1. The strong are to receive and not despise the weak (1-3a)
2. The weak are not to judge those God approves (3b-4)

B. HOW TO BE TRUE TO THE LORD IN THESE MATTERS (5-9)

1. Be fully convinced in your own mind (5)
2. Do what you do as to the Lord (6-9)

C. DO NOT JUDGE ONE ANOTHER (10-13)

1. Christ is to be our judge (10-13a)
2. Our concern should be not to put stumbling blocks in a brother's way (13b)

II. FURTHER ADMONITIONS TO STRONG BRETHREN (14-23)

A. DO NOT DESTROY A BROTHER FOR WHOM CHRIST DIED (14-18)

1. Food is harmless in itself, but we can misuse it to the destruction of the weak (14-16)
2. The kingdom of God is more important than food and drink (17-18)

B. PURSUE THINGS WHICH MAKE FOR PEACE (19-23)

1. Build up your brother, don't destroy him over food (19-20)

2. Be willing to forego your liberties for the sake of your brother (21)
3. Appreciate the importance of a clear conscience in your weak brother (22-23)

Words To Ponder

judge - setting oneself up as accuser, judge, and sentencer; it does not mean we cannot make decisions about the right or wrong of another's action (cf. **Mt 7:1-6,15-20; Jn 7:24; 1Co 5:9-13**)

stumbling block - that which causes another to fall; it does need to be wrong within itself

offended - made to stumble; the word does not mean the way we commonly use it today, that is, to have one's feelings hurt or "offended"

Review Questions

- 1) **List the main points of this chapter**

- 2) **How are strong and weak brethren to treat each other? (3)**

- 3) **What is important according to verse 5?**

- 4) **In all matters, whom is it we should try to please? (6-8)**

- 5) **What is important according to verse 13?**

- 6) **What elements are crucial to the kingdom of God? (17)**

- 7) **How far should one be willing to go to avoid causing a brother to stumble? (21)**

- 8) **If we violate our conscience, what are we guilty of? (23)**

The Epistle To The Romans

Chapter Fifteen

Paul exhorts those who are strong to receive and bear with the infirmities of the weak. Encouraging them to be concerned with uplifting the weak, he reminds the strong of Christ and His unselfishness (1-3). Referring to the value of the Old Testament Scriptures, he pleads for patience so that with one mind and one mouth they may glorify God (4-6). Finally, he calls for them to receive one another to the glory of God, just as Christ served both Jews and Gentiles in fulfilling the prophets of old (7-12). Paul then prays that God might fill them with joy and peace in believing, so they may abound in hope with the help of the Holy Spirit (13).

At this point, Paul begins to draw this epistle to a close by making remarks concerning his apostleship and plans to see them. Recognizing their own abilities in the faith, he still felt it appropriate to write to them as he did (14-16). Speaking of his design not to preach where Christ had already been received (17-21), Paul tells of his plan to come to Rome on his way to Spain (22-24). But first, he is going to the poor saints in Jerusalem with a contribution from the saints in Macedonia and Achaia (25-29). Realizing the danger such a trip entails, he asks to be remembered in their prayers (30-33).

Points To Ponder

- Further reasons for being considerate of weak brethren
- The example of the churches in Macedonia and Achaia in their liberality toward the church in Jerusalem

Outline

I. CONCLUDING ADMONITIONS TO STRONG BROTHERS (1-13)

A. BEAR WITH THE SCRUPLES OF THE WEAK (1-6)

1. Try to please your brethren, as Christ did (1-3)
2. With help from God and Scripture, be patient, so you may together glorify God (4-6)

B. RECEIVE ONE ANOTHER (7-12)

1. As Christ received us, to the glory of God (7)
2. As Christ served Jews and Gentiles, in fulfillment of prophecy (8-12)

C. PAUL'S PRAYER FOR THEM (13)

1. That God might fill them with all joy and peace in believing (13a)
2. That they might abound in hope by the power of the Holy Spirit (13b)

II. PAUL'S PLANS TO SEE THEM (14-33)

A. THE REASON FOR WRITING THEM (14-21)

1. He is well aware of their own abilities (14)

2. Simply reminding them, as is appropriate from a “minister to the Gentiles” (15-16)
3. Though he normally aims to preach where Christ has not been named (17-21)

B. HIS TRAVEL PLANS (22-29)

1. To go to Spain via Rome (22-24)
2. But first, to Jerusalem with a contribution from those in Macedonia and Achaia (25-29)

C. REQUEST FOR PRAYER, AND PRAYER FOR THEM (30-33)

1. His request for their prayers for his safe journeys (30-32)
2. His prayer that God be with them (33)

Words To Ponder

edification - to build up; “used only figuratively in the NT.. the promotion of spiritual growth” (VINE)

Review Questions

- 1) List the main points of this chapter

- 2) Whose example are we to follow in bearing the weakness of others? (1-3)

- 3) What value is the Old Testament to Christians? (4)

- 4) Why is it important that we be of one mind? (5-6)

- 5) To what degree are we to receive one another? (7)

- 6) In his preaching, what did Paul try to avoid? (20)

- 7) Where did Paul hope to go after passing through Rome? (24)

- 8) Where was he headed for at the time he wrote this epistle? Why? (25)

The Epistle To The Romans

Chapter Sixteen

In this last chapter, Paul closes with miscellaneous instructions, greetings, warnings, and a doxology. Of particular note are his comments concerning Phoebe, a servant of the church in Cenchrea (1-2). Also, his greetings to Priscilla and Aquila remind us of how instrumental this couple was in the spread of the gospel (3-5a). The remaining greetings from Paul remind us that there were many others who contributed to the growth of the church in the first century (5b-16).

A final warning is given against those who would cause divisions and occasions of stumbling contrary to what Paul had taught in this epistle (17-18). For above all else, Paul wanted to ensure their continued obedience in the gospel (19-20).

Paul's companions at Corinth add their greetings (21-24), and Paul closes this wonderful epistle with an expression of praise to God for the revelation of the gospel which was leading to the obedience of faith among all nations (25-27).

Points To Ponder

- The example of early Christians such as Phoebe, Priscilla and Aquila, and many others
- The warning against those who cause divisions and offenses

Outline

I. CONCLUDING INSTRUCTIONS & FAREWELLS (1-24)

A. COMMENDATION OF PHOEBE (1-2)

1. A servant of the church in Cenchrea (1)
2. To receive her in a worthy manner, helping her along (2)

B. MISCELLANEOUS GREETINGS FROM PAUL (3-16)

1. To Priscilla and Aquila (3-5a)
2. To various others (5b-16)

C. A FINAL WARNING (17-20)

1. Against those who selfishly cause divisions and offenses (17-18)
2. To continue in obedience, for God will give them victory (19-20)

D. GREETINGS FROM PAUL'S COMPANIONS (21-24)

1. From Timothy and others (21)
2. From Tertius, Paul's "amanuensis" [personal scribe] (22)
3. From brethren at Corinth (23-24)

II. PAUL'S DOXOLOGY (25-27)

A. TO HIM WHO IS ABLE TO ESTABLISH YOU (25-26)

1. According to the gospel and preaching of Jesus Christ (25a)
2. According to the mystery once secret, but now revealed and made known to all nations (25b-26)
 - a. Made known by the prophetic Scriptures (26a)
 - b. Made known for obedience to the faith (26b)

B. TO GOD, ALONE WISE, BE GLORY THROUGH JESUS CHRIST FOREVER! (27)

Words To Ponder

servant - from the Greek word *diakonos*, translated elsewhere as minister, deacon; in the NT often refers to one who help cares for the needs of believers (cf. **Ro 16:1-2**)

church that is in their house - a house church; a congregation where the number of disciples is not sufficient to justify a larger meeting place (cf. **Ro 16:5; Co 4:15; Phm 1:2**)

holy kiss - "Christians greeted one another with a holy kiss to signify their warm affection for one another . . . a 'holy kiss' would not convey the same meaning today that it did in the first century, and in most cultures it would be seriously misunderstood. Such commands are best obeyed by substituting an action (such as a handshake or hug or bow, varying by culture) that would convey the same meaning in a modern culture." - **ESV Study Bible**

mystery - in the NT, that which once was hidden or unknown, but has now been made known for all to know (cf. **Ro 16:25-26; Ep 3:3-6**)

Review Questions

- 1) List the main points of this chapter
- 2) How does Paul describe Phoebe? (1-2)
- 3) How does Paul describe Priscilla and Aquila? (3-4)
- 4) How does he refer to the local churches that were sending greetings? (16)
- 5) How does Paul describe those who cause division and offenses? (18)
- 6) Is the "mystery" referred to in verse 25 still hidden? (25-26)
- 7) What is the objective of the gospel according to verse 26?
- 8) To God, alone wise, what should be ascribed? (27)