

Romans

A Study Book by

David A. DeWitt

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Relational Concepts has been organized to provide motivational instruction for men and women interested in being used by God.

We believe that Christian doctors, mechanics, housewives, realtors, lawyers, secretaries, plumbers, businessmen, etc. are the most effective spokespersons the church has.

These people are generally not in a position where they can take the time to go to a Bible college. Our purpose is to bring quality instruction to them, where they are, to be applied in their families, churches, businesses, and schools—the communities in which they live.



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Introduction

The author of Romans was the Apostle Paul. It was written in 57-58 AD.

With no qualifications whatsoever, the epistle of Romans is the best theological treatise ever written in all of history. It could almost be said that Romans defines Christianity. If we had no other apostolic work in existence, we could define the “good news” message of the apostles with Paul’s letter to the Romans. If you are an atheist or belong to another religion, you have nothing describing your faith anywhere near as complete, concise, accurate, or definitive as the epistle of Romans defines Christianity.

Concerning the Church in Rome

Historically, both Paul and Peter were martyred in Rome, but it is unlikely that either founded the church in that city. Most likely, some of the Jews who were converted on the Day of Pentecost (Acts 2:10) carried the Gospel back to the imperial city. It is also possible that converts of Paul or of other apostles founded the church there. At any rate, by the time Paul wrote this letter, the Roman church was well established and predominantly Gentile (1:13; 11:13; 15:15-16).

Occasion of the Letter

Paul wrote the letter to prepare the way for his visit (1:11-15; 15:14-17). It was, apparently, written from Corinth (Romans 16:1, Cenchrea was like a suburb of Corinth) on Paul’s third missionary journey, where Paul was completing the collection for the poor believers in Jerusalem. From there, he went to Jerusalem to deliver the money. His plan was to go to Rome and continue on to Spain (15:24). These plans were, of course, changed by his arrest in Jerusalem, although Paul did eventually get to Rome as a prisoner. Phoebe, *a servant of the church which is at Cenchrea* (16:1-2), probably carried the letter to Rome.

The Question about Chapter 16

Chapter 16 names 26 people and 5 groups (probably house churches) in a city church Paul had never visited. Also, chapter 16 names Priscilla and Aquila, who were most recently associated with Ephesus (Acts 18:18-19). This has caused some scholars to consider chapter 16 as part of an epistle sent to Ephesus. But this speculation is without manuscript evidence. It would be natural for Paul to mention to a church, where he was a stranger, his acquaintances and mutual friends. Paul also has a long series of greetings in his epistle to the Colossians—another letter sent to a church he had not visited. Romans 16 actually shows the unity of the whole first-century church.

Purpose and Theme

The purpose of Romans seems clear from 1:11-15 and 15:14-17.

The purpose was to pave the way for Paul’s planned visit to the imperial city-church.

But in so doing, Paul did not just want to introduce himself, he wanted to introduce the church at the center of the empire to his understanding of the gospel message. He wanted to put into one letter the basic theology of Christianity—a Christianity which considered its Jewish roots, the accomplishments of Christ, the teaching of the apostles, and Paul’s own revelations from God. Before writing Romans, Paul had:

- An accurate knowledge of the Old Testament
- A personal conversion on the road to Damascus
- Time alone with God and the Old Testament Scriptures in the Arabian wilderness
- Interactions with the other apostles, including the Jerusalem Council of Acts 15
- A time of teaching in Antioch and on three missionary journeys
- Helped the Galatians struggle with separation from the Mosaic Law
- Helped the Thessalonians clarify the nature of spiritual living and the prophetic future
- Helped the Corinthians through many moral and theological struggles

And now he planned to visit the center of the Roman Empire, the capital city, and a church he had never seen.

But Romans is more than an introduction, more than a summary. It’s a concise theological development of the basic message of Christianity—the Gospel (Romans 1:1, 9, 15, 16; 2:16; 11:28; 15:16, 19, 20; 16:25). Romans is, of course, not meant to be exhaustive in its content. For example, it does not deal with all the social and moral issues of 1 and 2 Corinthians, nor does it contain the eschatological end-times teaching of the Thessalonian epistles. Rather, it is meant to

be the foundation of what it means to be a believer in Jesus Christ. In a sense, Romans is an elaborate definition of the Gospel. So:

The theme is: The Gospel of Jesus Christ is proclaimed to all the nations

The **Subject** (what he's talking about) is: the Gospel of Jesus Christ.

The **Complement** (what he's saying about what he's talking about) is: *it is proclaimed to all the nations* (16:25-27).

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Chapter 1 — Natural Revelation through Creation

A. The Purpose and Theme (1:1-17)

Paul's greetings to the Roman Christians (read 1:1-7)

- Paul considered himself an apostle (though not one of the twelve—1 Corinthians 15:5-9), and his connection with the other apostles was his basis of fellowship. Christianity is the religion of the apostles. Believers are those who believe the apostles. The New Testament is the message of the apostles. False teachers are those who teach anything contrary to the teaching of the apostles.
- Paul said the Gospel is rooted in Old Testament prophecy, Christ being both the Son of God and the descendent of David.
- The power of the Gospel, that is, the proof of the truth of the Gospel, is the real historical bodily resurrection of Jesus Christ our Lord.
- Paul's mission, and that of all the apostles, was to bring the Gospel to the Gentiles, such as those in Rome.



Paul's purpose in writing (read 1:8-15)

- Paul had been praying about visiting the Roman church for some time.
- There were four reasons he wanted to go to Rome:
 1. Because their *faith is being proclaimed throughout the whole world*
 2. Because he wanted to *impart some spiritual gift* to them
 3. To *be encouraged together with them while among them*
 4. To preach the Gospel in Rome

The theme of the book (read 1:16-17)

- The *Gospel* is here defined as *the power of God for salvation to everyone who believes*. So the Gospel says that when someone believes (makes a free-will choice to receive Christ as Savior—John 1:12), God gives him or her the power to be saved (from the judgment for sin—Romans 6:23).
- The Gospel came *to the Jew first and also to the Greek*. This is the chronological order of the spread of the Gospel, not a priority for the presentation of the Gospel. For example, Paul was coming to Rome to preach the Gospel to the Gentiles, yet there were plenty of Jews in Rome who needed the Gospel.
- In the Christian Gospel, *the righteousness of God is revealed from faith to faith*. Faith is essential from the beginning to the end of the Christian life. We are saved by faith. As we grow in faith, we continually learn more about *the righteousness of God*. So the spiritual life is a movement *from faith to faith*.
- *The righteous man shall live by faith* is a quote from Habakkuk 2:4. The point is: the one who has come to Christ by faith only grows in righteousness through faith. (This is also the theme of the book of Galatians.)

B. The Natural Revelation of God through Creation (1:18-32)

The reason for the wrath of God—They *suppress the truth* (read 1:18-23)

- From 1:18–3:20, Paul showed why *the wrath of God is revealed from heaven*. It's because:
 1. They rejected the revelation of God in creation—1:18-32.
 2. They rejected the revelation of God through their conscience—chapter 2.
 3. There is none righteousness—3:1-20.
- The reason given for the wrath of God is that people *suppress the truth in unrighteousness*. So the world's basic motive for ignoring God's creation is to live in unrighteousness.
- From nature, we can learn the attributes of God, the power of God, and the nature of God (verse 20). [See "Theism" in the Relational Concepts' study book "Why Christianity."]
- The method used to reject the truth revealed in creation is *futile speculations*. So they are not following logic, reason, or the scientific method of repeatable conclusions based on evidence. But as, for example, with evolution, global warming, and life on other planets, they ignore the evidence and go with *futile speculations* (verse 21).
- The fools (of, say, the film industry, the media, and the academy) profess themselves to be wise (verse 22).
- What the fools, who suppress the truth, do is worship the creation instead of the Creator—as with evolution, humanism, and socialism (verse 23).

The results of the wrath of God—God *gave them over ...* (read 1:24-32)

- Three times Paul said *God gave them over* (verses 24, 26, and 28). The idea seems to be that God gives up on them, allowing them to continue on their sinful course to the natural destruction of those thoughts and actions. After a certain depth of sin, God is no longer involved in their lives. He no longer convicts them of *sin and righteousness and judgment* (John 16:8).
- The basic sin here is to worship and serve the creation rather than the Creator of that creation (verse 25). Paul illustrated that with animal-image idolatry, but the principle would apply equally well to the worship or adoration of "Mother Earth," the evolution of life, "life finds a way" (from the movie "Jurassic Park"), human self-actualization, being true to yourself, etc.
- Next (verses 26-28), Paul described both gay and lesbian homosexuality of any kind as *indecent acts* of a *depraved mind, ... things which are not proper*.
- Finally (verses 29-32), Paul concluded this section with a list of sins commonly committed by the world. But the main point is that they not only do these things *but also give hearty approval to those who practice them*. The real problem is not that these people are sinning, ashamed of their sin, and repenting. This is not the regretful sins of Romans 7. This is a tolerant approval of those who are sinning. It is dealing with sinful activity by calling it "right." Today, people claim the world is getting better because they are changing the definition of "better."

Chapter 1 — Questions for Discussion

1. Paul's letter to the Romans was written between _____ and _____ AD.
2. Paul wrote Romans from _____ (16:1).
3. It was probably delivered to Rome by _____ (16:1).
4. Paul wrote it on his _____ missionary journey.
5. The purpose of Romans is _____.
6. The theme of Romans is _____.
7. After writing Romans and before visiting Rome, Paul _____.
8. Before writing Romans, Paul had the following ministry experience:
_____.
9. Paul defined the Gospel as: _____ (1:16).
10. The church in Rome was begun by:
 - A. The Apostle Paul
 - B. The Apostle Peter
 - C. The believers in Jerusalem at Pentecost
 - D. We don't know
11. After Paul's statement of the greeting, the purpose, and the theme, chapter 1 is about:
 - A. Personal revelation
 - B. Natural revelation
 - C. Special revelation
 - D. Scriptural revelation
12. Romans was specifically written to:
 - A. Believers
 - B. Unbelievers
 - C. Jews
 - D. Gentiles
13. In Romans 1, the wrath of God is because people:
 - A. Disobey the truth
 - B. Ignore the truth
 - C. Change the truth
 - D. Disagree with the truth
14. Homosexuals who are born with that tendency are:
 - A. Unfortunate
 - B. Unable to be helped
 - C. Able to be helped
 - D. Unnatural



Fragment from Romans (dating in the 200s)

Answers: (1) 57 and 58 AD. (2) Corinth. (3) Phoebe. (4) Third. (5) Prepare the way for Paul's planned visit. (6) Subject: The Gospel. Complement: Is the power of God for salvation. (7) Went to Jerusalem, was imprisoned, and taken to Rome. (8) Teaching and correcting the saints in Antioch, Galatia, Macedonia and Corinth. (9) *The power of God for salvation to everyone who believes.* (10) D. (11) B. (12) A. (13) B (To suppress the truth is to know it and ignore it.) (14) D.

Chapter 2 — Natural Revelation through Conscience

In the first three chapters of Romans, Paul gave us the first principle of the Gospel: that all have sinned and fall short of the glory of God. In chapter 1, he said people are without excuse because God revealed Himself through nature, and they worshiped the creation, instead of the Creator, and pursued degrading passions (focusing on homosexuality). Therefore, God gave them over to the consequences of their own sin. In chapter 2, Paul looked internally and said people are sinners, without excuse, whether they had the Law or not. There are two main sections in chapter 2.



A. Those Who Sin Without the Law — the Gentiles (2:1-16)

Read 2:1-3. In the first paragraph of chapter 2, Paul made the rational conclusion that, if we pass judgment on others, we are guilty of the same sort of sin. The rationale goes like this:

- We all pass judgment because we are spiritual/moral creatures.
- When I pass judgment (for example, if I say: “Joe is selfish”), I reveal the fact that I recognize sin.
- But I commit the same sin, or the same sort of sin, in some fashion or I wouldn’t be passing judgment. (I recognize Joe’s selfishness because of my own selfishness.) It’s like the lady who said: “This church is full of gossips!” or the politician who says his opponent is “just being political.” Most people accuse other people of doing what they themselves are doing (verse 1).
- But sin has to require the judgment of a holy God or He wouldn’t be a holy (separated-from-sin) God (verse 2).
- Therefore, my own moral judgments proclaim that I cannot escape the judgment of God (verse 3).

Read 2:4-10. In this paragraph, Paul made four significant points:

1. If you don’t recognize your sin, and repent of your sin, you are *storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God*. So the Gospel is bad news before it’s good news (verses 4-5).
2. The basis of judgment is always good or bad deeds. Salvation is always based on faith, but judgment is always based on works (verses 6-10).
3. Selfishness is contrasted with self-interest. *Those who are selfishly ambitious* (the word ἐριθειας [eritheias] means *rivalry, ambitious, strife, or selfish*) are those who *do not obey the truth*. The selfish are those who serve themselves: (1) in this life, (2) by taking from others, and (3) getting their reward from other men (verses 8-9). Those pursuing what’s in their best self-interest *seek for glory and honor and immortality, eternal life* (verses 7, 10).
4. Paul said there will be *glory and honor and peace to everyone who does good* (verse 10). This means that man is capable of doing good. It is true that man is incapable of doing enough good to reach God. It is true that whatever good man does, it will never erase his sin. It is true that the good we do will always be mixed with evil and, in that sense, *there is none righteous* (3:10). But it is not true that man is incapable of doing good.

Read 2:11-16. The point of this paragraph is that those who are outside the influence of the “special revelation” of God (the Scripture and the person of Christ) *show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them* (verse 15).

B. Those Who Sin Under the Law — the Jews (2:17-29)

Read 2:17-29. In the next paragraph, Paul listed 11 ways the Jews see themselves. For example, they *rely upon the Law and boast in God*. Then Paul asked the Jews, “Do you practice what you preach?” (verses 21-29).

In this paragraph, Paul made a point bigger than the significance of Jewish circumcision. Circumcision is used as an illustration to make the point: outward ceremonies and physical acts have no positive significance in themselves. With this circumcision illustration, Paul negated the idea that there is positive, innate (inherent) value in mechanical religious acts. The point is: *But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God* (verse 29).

Chapter 2 — Questions for Discussion

1. What's the biggest similarity between Romans chapter 1 and chapter 2?
2. What's the biggest difference between Romans chapter 1 and chapter 2?
3. What's the difference between general revelation and special revelation?
4. According to verses 1-3, if I judge others it proves:
 - A. I am a sinner.
 - B. I recognize sin.
 - C. I am going to be judged by God.
 - D. I am doing the same thing.
 - E. All of the above
 - F. B, C, and D
 - G. C and D
5. According to verses 4-10, God's judgment is based on my:
 - A. Good deeds
 - B. Faith
 - C. Patience
 - D. Unrepentance
 - E. All of the above
 - F. A and D
6. If we put verses 7-10 together with 3:10-18, we must conclude:
 - A. People can do good but not be good.
 - B. People can be good but not do good.
 - C. People can both be good and do good.
 - D. People can neither be good nor do good.
7. Verse 11 says: *For there is no partiality with God.* That means:
 - A. We are judged based upon what we believe.
 - B. We are judged based upon what we know.
 - C. We are judged based upon the revelation we have had.
 - D. We are judged based upon how we live.
8. According to verses 14-16, those who do not know *the Law* are judged by:
 - A. The quality of their conscience
 - B. The things in the Law
 - C. Their motives
 - D. Their hearts
9. True or False? In verses 21-24, Paul said the Jews don't practice what they preach. The result of that is blasphemy.
10. According to verses 25-29, circumcision should be:
 - A. Racial
 - B. Physical
 - C. Spiritual
 - D. Metaphorical



I've been a little naughty.

Answers: (1) Both are about sin revealed through general revelation. (2) Romans 1 is about revelation in nature (external). Romans 2 is about revelation through conscience (internal). (3) General revelation comes through nature and conscience. Special revelation is the Bible and the person of Christ. (4) E. (5) F. (6) A. (7) D. (8) D. (9) True. (10) C (*by the Spirit*).

Chapter 3 — Personal Sin

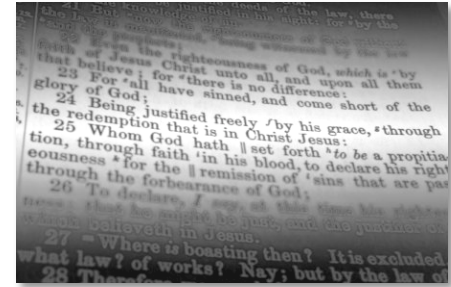
In Romans 3, Paul made three points:

- A. The Jews did not believe *the oracles of God* (verses 1-8).
- B. *There is none righteous, not even one* (verses 9-20).
- C. Redemption and propitiation created the possibility for justification for all men (verses 21-31).

A. The Jews Did Not Believe *the oracles of God* (read 3:1-8)

In this paragraph, Paul asked and answered three questions:

1. (Verses 1-2) *What advantage has the Jew?* Answer: *Great in every respect because they were entrusted with the oracles of God*—the Old Testament Scripture.
2. (Verses 2-4) *If some did not believe, does their unbelief nullify the faithfulness of God* (NET Bible)? Answer: *May it never be! Rather, let God be found true, though every man be found a liar.* In other words, the truth of God is independent of the faith of men. The distortions of cults and false teachers do not change the truth of God.
3. (Verses 5-8) *Our unrighteousness demonstrates the righteousness of God* when He judges us. So, why not *do evil that good* [the good of God demonstrating His righteousness by judging us] *may come* from it? Paul says there is just one problem with that: God will receive glory either way, but while God's righteousness is being demonstrated, you are being condemned.



B. *There is none righteous, not even one* (read 3:9-20)

Paul gave a list of ten sins to prove that statement:

1. 3:11 *There is none who understands,*
2. *There is none who seeks for God;*
3. 3:12 *all have turned aside,*
4. *Together they have become useless;*
5. *There is none who does good, there is not even one*
6. 3:13 *Their throat is an open grave, with their tongues they keep deceiving, the poison of asps is under their lips;* 3:14 *whose mouth is full of cursing and bitterness;*
7. 3:15 *their feet are swift to shed blood,*
8. 3:16 *destruction and misery are in their paths,*
9. 3:17 *and the path of peace they have not known.*
10. 3:18 *There is no fear of God before their eyes”*

Notice:

- This is one of the most devastating lists of sins (and condemnations because of those sins) in the Bible. No one escapes this list.
- The condemnation of verse 12 (*There is none who does good, there is not even one*) must be compared to the capability of man for *doing good* in 2:7. We can do good deeds. But there are two qualifications here: (1) our good is mixed with evil, so it's all evil from God's perspective, and (2) our good deeds do not make us holy (separated from evil). We can do good deeds and evil deeds, as well as think good thoughts and evil thoughts, at the same time.
- Notice the huge emphasis on what we say. Frightening! It reminds us of the danger of the *tongue* in James 3.
- The paths of destruction and lack of peace are personal and individual, not a social condition of the masses. When you apply the apostle's teaching to the masses, instead of to the individual, you end up with socialism.

C. Redemption and Propitiation Provided Justification (read 3:21-31)

The last part of the chapter is in two parts. The point of the first (verses 21-26) is: *apart from the Law the righteousness of God has been manifested* through: **redemption** (our sins being bought or paid for) by *Christ Jesus*, **propitiation** (God being satisfied with the payment) *in His blood*, resulting in believers *being justified* (declared right) *as a gift by His grace* (unmerited favor).

At the end of the chapter (verses 27-31), Paul introduced what will be the theme of his next chapter: “The Significance of Faith.” The specific point is: ... *a man is justified by faith apart from works of the Law.*

Chapter 3 — Questions for Discussion

1. What is the difference between the sins of the Jews and the sins of the Gentiles? _____
2. What are the three basic questions Paul asked in verses 1-8?
 - A. _____?
 - B. _____?
 - C. _____?
3. What's the difference between the way a Jew gets saved and a Gentile gets saved?
4. What 10 sins does Paul list to prove his conclusion: *There is none righteous, not even one*? [First, see how many you can remember, then re-read verses 11-18 and try again.]



5. Comparing Romans 2:7 with 3:10-18, we must conclude:
 - A. Sinners are also good.
 - B. Good people are also sinners.
 - C. No one is good.
 - D. No one can save themselves by doing good.
6. In verse 22, when Paul said *there is no distinction*, he meant all but one of these statements. Which one is not true?
 - A. There is no distinction between Jews and Gentiles.
 - B. Everyone is a sinner.
 - C. Everyone's sins are redeemed.
 - D. Everyone is justified.

"NOT TO CRITICIZE, BUT PAUL COULD HAVE MADE ROMANS SO MUCH MORE EFFECTIVE BY SHORTENING HIS SENTENCES, SIMPLIFYING HIS THOUGHTS, AND DROPPING IN A COUPLE OF FUNNY STORIES!"



7. First, cover up the definitions on the right, and see if you can define the theological terms on the left. Then draw a line between the term on the left and its definition on the right.

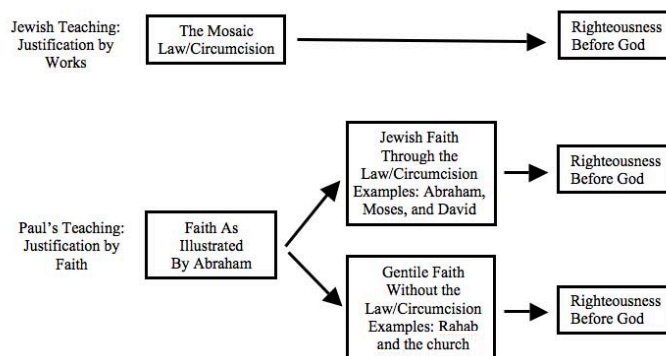
A. Redemption	1. To pay for
B. Propitiation	2. A decision to receive
C. Justification	3. Unmerited favor
D. Grace	4. A descendent of Jacob
E. Holiness	5. What God spoke to Moses
F. Faith	6. Satisfaction
G. Glory	7. Anything contrary to God's character
H. Righteousness	8. Acting according to justice
I. Sin	9. Not Jewish
J. Jew	10. Displayed value
K. Gentile	11. Separation from evil
L. Law	12. To declare right

Answers: (1) There is no difference given in Romans 3. (2) A. (3:1-2) *What advantage has the Jew?* B. (3:2-4) *If some did not believe, does their unbelief nullify the faithfulness of God?* C. (3:5-8) *Why not do evil that good may come from it?* (3) There is no difference. Both are saved by grace through faith in Christ. (4) They are listed in the notes of 3:11-18. (5) C (B and D are true statements, but are not in these passages.) (6) D. (7) A. is 1. B. is 6. C. is 12. D. is 3. E. is 11. F. is 2. G. is 10. H. is 8. I. is 7. J. is 4. K. is 9. L. is 5.

Chapter 4 — The Faith of Abraham

There are four paragraphs in chapter 4:

- A. Abraham's righteousness was by faith, not works (verses 1-8).
- B. Abraham's righteousness was by faith, not circumcision (verses 9-12).
- C. Abraham's righteousness was by faith, not the Law (verses 13-15).
- D. Abraham's faith was in God's promise (verses 16-25). [The graph is mine.]



A. Abraham's Righteousness Was by Faith, Not Works (read 4:1-8)

- The statement in verse 3, which defines the chapter, is a quote from Genesis 15:6, *Abraham believed God, and it was credited to him as righteousness*. Paul's point was that his teaching about justification by faith was not new.
- Why is faith better than works? Because it's better to treat sin with faith than with works. This answer is in verse 5, *But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness*. The problem with works is that they will not erase sin.
- Another argument Paul made (in verse 7) is based on David's concept of forgiveness from Psalm 32:1. If I am basing my righteousness before God on my works, then I am dealing in terms of judgment, not forgiveness. Not good! Never deal with God in terms of what we deserve.

B. Abraham's Righteousness Was by Faith, Not Circumcision (read 4:9-12)

- Paul made a devastating argument for the Jews who based their righteousness on their circumcision. In verse 9, he asked the question if the blessing of God was on only the circumcised (Jews) or did it include the uncircumcised (Gentiles) as well? Paul suggested we go back to Abraham and see when **he** was declared righteous before God. Was it before or after his circumcision? Well, what do you know—it was before his circumcision! So his circumcision couldn't possibly have had anything to do with it.
- Paul said one reason Abraham was declared righteous before he was circumcised was *so that he might be the father of all who believe without being circumcised* [emphasis mine]. This runs directly contrary to the Judaism of Paul's day, and ours.

C. Abraham's Righteousness Was by Faith, Not the Law (read 4:13-15)

- Paul extended the circumcision concept to the whole Mosaic Law. If circumcision is preceded by faith, then so is the Law preceded by faith. So Abraham was also declared righteous apart from the Mosaic Law. Therefore, the Law can't have anything to do with our righteousness before God.
- When you go back to the Law, then you are under the Law, and justice determines your destiny, not grace. Don't go there!

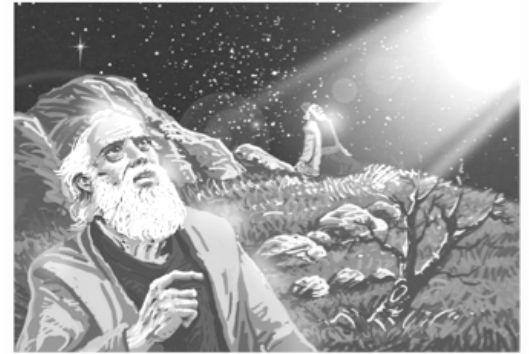
D. Abraham's Faith Was in God's Promise (read 4:16-25)

- Verse 16 summarizes the chapter and is pictured in the graph at the top of this page. The additional point Paul made is that, if you skip over faith, then you also skip over the grace of God. They are like two sides of the same coin. Grace is God's part. Faith is our part.
- Next, Paul emphasized the statement by God to Abraham: *A father of many nations have I made you*. The word translated *nations* is the Greek word ἔθνος [ethnos], which is the basic word for Gentiles. In the English NASB, it is translated *Gentiles* 93 times. Paul was not saying Abraham will father many different countries around the world. He was saying Abraham will be the father of many Gentiles who will come to God by faith without the Law of Moses.
- In verses 19-25, Paul specifically said that Abraham was called upon to believe the promise of having a child with his wife Sarah, even though she was beyond the childbearing years. We, too, have a specific promise to believe, namely, that *Jesus was delivered over because of our transgressions, and was raised because of our justification* (verse 25).

Chapter 4 — Questions for Discussion

According to Romans 4:

1. True or False? Paul made the point that justification by faith was not something new.
2. True or False? Faith is better than works because God said so.
3. True or False? Faith is better than works because faith erases sin.
4. True or False? Good works are the opposite of bad works.
5. True or False? Good works cannot be placed on a scale where the good outweighs the bad.
6. True or False? In verses 9-12, Paul said Abraham is the father of today's synagogue-attending, rabbi- following, genealogical Jews.
7. True or False? Righteousness through faith and the righteousness through the Mosaic Law are a contradiction to each other.
8. True or False? Consider this cartoon. The guy on the left is shocked that the guy on the right does not have to keep the law just because he is free.
9. True or False? The guy on the right is wrong if he means the Mosaic Law, because it ended with Christ.
10. True or False? The guy on the left should not be shocked because we are under grace not Law.
11. True or False? The point of the cartoon is beyond Romans 4 because the cartoon is about the spiritual life, and Romans 4 is about salvation.
12. True or False? The promise to Abraham: *A father of many nations have I made you* means the Arabs, Edomites, Ammonites, and Moabites would come from Abraham.
13. True or False? An atheist would say works are better than faith because an atheist does not believe in sin.
14. True or False? What made Abraham *the father of us all* is that he believed in a coming Messiah.



Abraham—The Father of Our Faith



Answers: (1) True. (2) True (Faith in Christ leads to justification because Christ paid for sin, and all that is true simply because God said so.) (3) True (Not just any faith, but faith as described in Romans 4. False would be an acceptable answer if you understood "faith" to mean any faith.) (4) False (Because bad is the absence of good, not the opposite of it. Bad works separate us from God.) (5) True (Because bad is sin and it cannot be erased, that is, it keeps us from God no matter how much good we do.) (6) False. (7) False (Because the Mosaic Law is one example of the righteousness of God.) (8) True. (9) True. (10) True. (11) True. (12) False (These nations came from Abraham, but this is not taught in Romans 4.) (13) True. (14) False (Romans 4 says Abraham believed God's promise that he would have a child in his old age.)

Chapter 5 — The Accomplishments of the Cross

In the first three chapters of Romans, Paul told us that we (both Jews and Gentiles) are sinners, separated from God and without excuse. At the end of chapter 3, Paul said the solution is faith in the cross of Christ. In chapter 4, Paul discussed that faith. In chapter 5, he discussed that cross. In a sense, chapter 5 is the heart of the Gospel. Romans 5 has two main sections:

- A. Righteousness accomplished by the cross (verses 1-11)
- B. Righteousness applied because of the cross (verses 12-21)

A. Righteousness Accomplished by the Cross (read 5:1-11)

The first paragraph is about our hope because of the cross (verses 1-5).

- In verses 1-2, Paul applied our justification in Christ to our eternal *hope of glory*.
- In verses 3-5, he applied our position in Christ to our life on earth saying: *hope does not disappoint*. Here is how he got there. He said: *we also exult in our tribulations*.
 - *knowing that tribulation brings about perseverance*
 - *and perseverance, proven character*
 - *and proven character, hope*

So the hope of verses 1-2 is eternal, but the hope of verses 3-5 is accomplished through tribulations.

- Verse 5 is significant because it tells us this tribulation-to-hope process is not for everyone. It only happens for believers in Christ because it is only *through the Holy Spirit who was given to us*.

The second paragraph tells us *while we were sinners Christ died for us* (verses 6-11).

- In verses 6-8, Paul told us something about the character of God when he showed that Christ died, not for a worthy or good people, but for hopeless sinners. Good people do not die for people they know are bad. But Christ did.
- Verse 9 is the heart of the Gospel, and the message is repeated in verses 10, 15, 17, and 20. The specific point made in verse 9 is that justification (being declared right) through the blood of Christ saves us because it satisfies the wrath of God.
- Verses 10-11 are about reconciliation. The Greek word means we are *changed*, from being alienated from God to being save-able. Reconciliation is a change in relationship. Second Corinthians 5:19 tells us *that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation*. The whole world is not saved because of the cross, but they are all save-able because of the cross.
- According to verse 10, *we shall be saved by His life*. Ryrie said: “Christ’s present resurrection ministry in heaven keeps us saved” (“Ryrie Study Bible,” p. 1797). Then he referenced Hebrews 7:25, ... *He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them*.

B. Righteousness Applied Because of the Cross (read 5:12-21)

- The idea of verses 12-14 is that death spread to all men because of the sin of Adam (verse 12). We know that breaking the Mosaic Law was sin. But before the Law, no one broke the Law. Nevertheless, sin was in the world before the Law (verse 13) because *death reigned from Adam until Moses* (verse 14). So there has to be some definition of sin other than breaking the Mosaic Law. [By the way, Romans 5 would be meaningless if Adam were not a historical person.]
- In verse 18, Paul said: *through one transgression there resulted condemnation to all men*. In verse 19, he said: *through the one man’s disobedience the many were made sinners*. We are sinners because we are born into Adam’s race. It’s guilt by imputation. Citizenship and race are good examples of imputation. I am an American of Dutch descent because I was born in America of a Dutch father. Being a Dutch American is imputed to me.
- Imputed sin has nothing to do with my sin nature or any personal sin I have committed but who I am.

If we had never committed a sin, we would still be unacceptable to God because of our imputed sin from Adam

The Jews were not just sinners because they violated the Mosaic Law. Therefore, they could not become righteous by keeping the Law.

- Having explained the concept of imputed sin, Paul then (in verses 15-17) introduced the concept of imputed righteousness. We (Jews and Gentiles) are all sinners because of imputed sin from Adam. Therefore, righteousness before God cannot be obtained by law-keeping. But *through one act of righteousness* (the death of Christ on the cross) *there resulted justification of life to all men* (verse 18). The only solution to imputed sin is imputed righteousness (the conclusion of verses 18-21).

Chapter 5 — Questions for Discussion

1. How does chapter 5 fit into the theme and development of the book of Romans?
2. The hope of verses 1-5 is:
 - A. Eternal
 - B. Temporal
 - C. Only for believers
 - D. A and C
 - E. All of the above
3. According to verses 6-11, the basic reason we need justification is:
 - A. To get rid of our sin
 - B. To be saved from the wrath of God
 - C. To get to heaven
 - D. To have eternal hope
 - E. All of the above
4. Verses 6-8 demonstrate:
 - A. The holiness of God
 - B. The truth of God
 - C. The mercy of God
 - D. The patience (longsuffering) of God
5. In verse 11, Paul spoke about *our Lord Jesus Christ, through whom we have now received the reconciliation*. To whom does this verse apply?
 - A. Believers
 - B. Those chosen and called to be believers
 - C. The whole world including those who lived before Christ died on the cross
 - D. All those who lived after Christ died on the cross.
6. In verse 10, the phrase *we shall be saved by His life* means:
 - A. We shall be saved because of the death of Christ.
 - B. We shall be saved because of the resurrection of Christ.
 - C. We shall continue to be saved by the intercession of Christ.
 - D. We shall be saved because Christ is the creator of life.
7. Chapter 5 talks mainly about:
 - A. Our personal sin
 - B. Our sin nature
 - C. Our imputed sin
 - D. All of the above
8. Give a definition for:
 - A. Personal Sin = _____
 - B. Sin Nature = _____
 - C. Imputed Sin = _____
9. What do you think of the statement: “There are two ways to get to heaven: (1) never ever commit any sins or (2) receive Christ as payment for your sins.”
 - A. It is true because it is my sin which keeps me from going to heaven.
 - B. It is true because Christ paid for my sin, so the issue is not my sin but receiving Christ.
 - C. It is false because I have a sin nature which is unacceptable to God, even if I never personally sinned.
 - D. It is false because I have imputed sin which is unacceptable to God, even if I never choose to sin.
 - E. A and B
 - F. C and D
10. What’s wrong with this statement? The best definition of sin is “That which breaks one of God’s laws.”



Answers: (1) This is given in the opening paragraph of the chapter 5 notes. (2) E. (3) B (Verse 9 says that God’s wrath is the basic thing we need to be *saved from*.) (4) C (Mercy is unmerited compassion or unmerited non-punishment.) (5) C (See also 2 Corinthians 5:19.) (6) C (If you agree with Ryrie as quoted in the notes, but any of these are a possibility.) (7) C (*mainly*). (8) **Personal Sin** = the things we do which are contrary to the character of God. **Sin Nature** = the natural tendency to sin which I received from my parents. **Imputed Sin** = the guilt I have before God because I am born in Adam’s race. (9) F. (10) This is only one example of sin. Also, God’s specific laws change from age to age. For example, do not *wear a garment upon you of two kinds of material mixed together* (Leviticus 19:19) is one of God’s laws for Israel. Sin is anything contrary to the character of God, not just breaking God’s laws.

Chapter 6 — Positional Sanctification

We now begin a new section of the book (chapters 6–8), where Paul focused on our sanctification in Christ. Paul told us we are all sinners (chapters 1–3), who can only come to God through faith (chapter 4), and this is made possible by the death of Christ on the cross (chapter 5). Here (in chapter 6) Paul told us, who have received Christ by faith, that we have a new position before God.



There are two main sections in chapter 6:

- A. Our position as dead, buried, and resurrected in Christ (verses 1-14)
- B. Our position as slaves to righteousness (verses 15-23)

A. Our Position as Dead, Buried, and Resurrected in Christ (6:1-14)

Read 6:1-11. Our position in Christ:

- In verses 1-2, Paul asked and answered the rhetorical question: *Are we to continue in sin so that grace may increase?* The reason for the clear negative answer is that, when we received Christ, we died to sin. We can no longer be seen as sinful before God, because all our sins have been washed away by the blood of Christ on the cross.
- In verses 2-5, Paul gave four metaphors of our position in Christ: We *died* with Him. We were *buried* with Him. We were *raised* with Him. This all begins with being *baptized into Jesus Christ*. This is probably not exclusively water or spirit baptism but a metaphor for salvation, being immersed or dipped into Christ.
- In verses 6-11, Paul made the point that, as we stand before God (say, in judgment), our old self (*ἄνθρωπος*, *anthropos*, literally, *man*) was crucified with Christ. The result is *our body of sin might be done away with* (verse 6). Positionally, our sin is simply gone because *the death that He died, He died to sin once for all* (verse 10). Death is separation, but it is also the permanent end of something. So Paul said: as you believers think about your stand before God, you should *consider yourselves to be dead to sin, but alive to God in Christ Jesus*.
- In verses 10-11, Paul said of Christ's death, that He *died to sin once for all*. That's positional. He also said that Christ lived consistent with His resurrection: *the life that He lives, He lives to God*. That's experiential. Unlike our position before God, living for God is something we must choose to do in order to walk consistent with our position in Christ. Paul said: *Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus*. Apparently, living for God is not a given.

Read 6:12-14. The responsibility of our position in Christ:

In verses 12-14, our position of sanctification before God is not the same as our experience. While still in this earthly body with its old man, Paul said your struggle will be to *not go on presenting the members of your body to sin as instruments of unrighteousness*. So it seems that believers still have the same old sin nature to deal with (also read Ephesians 4:22-24). The difference is, now we are able to deal with it because we *are not under law* [where grace was not offered to the individual, and we can only be dealt with by merit] *but under grace* [the unmerited favor of God offered to the individual], where we have a *new self* from the Holy Spirit, which we can choose to *put on*.

B. Our Position as Slaves to Righteousness (read 6:15-23)

- Paul began this paragraph, like he began the chapter, with a rhetorical question that expects a negative answer: *Shall we sin because we are not under law but under grace?* The answer continues the discussion on the Law and grace. The point is: if I am under the Law, my law-breaking is immediately punished, but under grace, I can choose whether to serve sin (that which is contrary to God) or righteousness (that which is consistent with God). Having chosen one, I will live as a slave to the one I chose, because I am not fully judged until after this life.
- In verses 17-20, Paul explored the idea of morality as a form of slavery, either slavery to sin or slavery to righteousness. We usually don't think of ourselves as free from righteousness when we sin, or (for that matter) free from sin when we are righteous. Slavery means we either obey or disobey our master. So if we are slaves to sin, we are focusing on being obedient to sin. Any righteous act an unbeliever might do is disobedient to his main focus, which is serving sin. Any unrighteous act a believer might do is disobedient to his main focus, which is serving the righteousness of God.
- Verses 21-22 focus on the benefit of serving the righteousness of God. Serving God is in our own best self-interest because it results in our *sanctification, and the outcome, eternal life*.
- Verse 23 concludes that *the wages* [we earn as a result] *of* [being a slave to] *sin is death* [a permanent separation from God], *but the free gift of God* [justification through Christ's death on the cross] *is eternal life in Christ Jesus our Lord*.

Chapter 6 — Questions for Discussion

1. Give an overview of Romans up to this point and explain how chapter 6 develops the theme of the book.
2. In verses 1-7, Paul said when we received Christ we died to sin. What does that mean?
 - A. We can't sin.
 - B. We won't sin.
 - C. We don't sin.
 - D. We shouldn't sin.
 - E. All of the above.
 - F. None of the above.
3. What did Paul mean: *all of us who have been baptized into Christ Jesus have been baptized into His death* (verse 3)?
 - A. Water baptism saves us because of the death of Christ.
 - B. Baptism is a metaphor of immersion into Christ.
 - C. Spirit baptism sanctifies us through the death of Christ.
 - D. Baptism expresses our salvation accomplished through the death of Christ.
4. What did Paul mean when he said: *our old self was crucified with Him* (verse 6)?
 - A. Believers no longer have a sin nature.
 - B. Our old self was replaced by a new self.
 - C. Our old self was positionally done away with.
 - D. A new self was added to our old self.
5. What did Paul mean when he said: *consider yourselves to be dead to sin, but alive to God in Christ Jesus* (verse 11)?
 - A. Understand that your sin nature is dead.
 - B. Act as if your sin nature is dead.
 - C. Don't think about your sin nature.
 - D. Follow your new nature, which is alive in Christ.
 - E. B and D
 - F. A and C
6. What did Paul mean when he said: *you are not under law but under grace* (verse 14)?
 - A. We are not under the merit system of the Law but under the unmerited favor of God.
 - B. We are not under the dispensation of the Law but under the dispensation of grace.
 - C. We do not have to keep Old Testament laws, but we do have to keep New Testament laws.
 - D. Grace was never offered to the individual under the Law, but it is today.
 - E. B and C
 - F. A and D
7. Paul asked: *Shall we sin because we are not under law but under grace?* Then he answered: *May it never be* (verse 15)! Why not?
 - A. If we sin, we'll be judged.
 - B. If we sin, we'll be slaves to sin.
 - C. If we sin under grace, the punishments are eternal.
 - D. If we are not under the Law, there is no law to sin against.
8. In the statement: *For the wages of sin is death*, **death** means:
 - A. Spiritual death
 - B. Physical death
 - C. The permanent end of life
 - D. Separation from God
 - E. All of the above

"HOLD IT! PASTOR, EXPLAIN TO ME ONE MORE TIME THE CONNECTION BETWEEN BAPTISM AND DEATH!"



[Jason isn't quite sure how long the pastor is planning to hold him under!]

ROMANS 6:3

Answers: (1) This is answered in the first paragraph of the study page. (2) F (Being dead to sin in this passage is about our position as saints before God. These statements are all about our experience.) (3) B. (4) C (A and B represent the "New Man" view. D is true but doesn't answer the question.) (5) E (A is true positionally [what God did], but Paul's statement here is experiential [what we are to do]. C is false because I have to think about my sin nature to deal with it.) (6) F (All these statements are true, but only A and D relate to this passage.) (7) B (The other statements are true but not part of this passage.) (8) E.

Chapter 7 — Experiential Sanctification

Chapters 1–3 tell us we are sinners without excuse. Chapter 4 tells us that we can only get back to God through faith. Chapter 5 says that’s only possible because of the work of Christ on the cross. Chapter 6 begins a discussion on sanctification, telling us faith (chapter 4) in the cross (chapter 5) renders our position before God as dead to sin. Therefore, Paul said, experientially, in every day life, you should *consider yourselves to be dead to sin, but alive to God in Christ Jesus*. But how do we do that? Should we look to the Law? In chapter 7, Paul said: No, the Law won’t help because it cannot overcome your sin nature. There are two main sections in chapter 7:



- A. Struggling with the Law (verses 1-13)
- B. Struggling with the sin nature (verses 14-25)

A. Struggling With the Law (7:1-13)

What it means to be dead to the law (read verses 1-6)

- In verse 1, Paul seemed to be talking to Jewish believers (*who know the law*), and he said *that the law has jurisdiction over a person as long as he lives*. In other words, the Law does not have jurisdiction over a dead person. The point is, since we died to the Law (chapter 6), the Law no longer has jurisdiction over us.
- In verses 2-3, the point of using the no-remarriage illustration is to put believers in the place of the woman. When her first husband (the Law) died, she died to the law concerning that husband. So she is now free to join herself to the new husband (Christ).
- In verse 4, Paul said: *you also were made to die to the Law through the body of Christ*. This means that when Christ died on the cross, the Law died (like the husband of verse 3). So you (Jews) are now free (from the Mosaic Law) to join yourself to Christ.
- In verses 5-6, we learn that not only did Christ’s death end the Law, but when Jewish believers received Him for salvation, they were *released from the Law, having died to that by which we were bound*. That allows them to *serve in newness of the Spirit* (the righteous character of God brought about by the conviction of the Holy Spirit) *and not in oldness of the letter* (the specific commands of the Mosaic Law).

What it means to be free from the Law (read verses 7-13)

- In verses 7-9, Paul looked at this from the perspective of someone who has grown up as a religious Jew. For the Jews, the knowledge of sin came through the Mosaic Law. But while **pointing out** sin, the Law also **pointed to** sin, which in itself aroused Paul’s sin nature. It’s like saying: “Don’t think about pink elephants!” What are you thinking about? Pink elephants! But you were not thinking about pink elephants until I told you not to do that. This would not necessarily be true for Gentiles, because they learned about sin from their conscience (Romans 2).
- In verse 9, Paul said: *I was once alive apart from the Law; but when the commandment came, sin became alive and I died*. He may be referring to Jews in general, before the Law, compared to Jews after the Law. For example, Abraham was married to his half sister, and it was not sinful. But after God gave Moses the Law, it was. The Law made previous right things into sinful things, so the person doing those things died concerning his relationship with God. It is also possible Paul is referring to his childhood before he was aware of the Law. Either way, when the Mosaic Law came, it pointed out sin and caused separation from God.
- The other point Paul clarified here is that the Law is not the problem. The Law is good. It’s our sin nature that’s bad, and the Law just reveals that.

B. Struggling With the Sin Nature (read 7:14-25)

- In this tremendous testimonial, Paul gave us the struggles of the Christian life this side of heaven. Paul said: *I am not practicing what I would like to do, but I am doing the very thing I hate*. And why was he doing that? He said it was because *evil is present in me, the one who wants to do good*. So he had a new nature from God at salvation which wanted to do good, but he also still had the same old sin nature (*evil which is waging war and making him a prisoner of the law of sin*).
- At the end of the paragraph (in verses 24-25), Paul asked a question, answered the question, then gave a conclusion.
 - The question is: *Who will set me free from the body of this death?*
 - The answer is: *Thanks be to God through Jesus Christ our Lord!*
 - The conclusion, **after** Paul declared his hope in Christ, is: *So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*



Chapter 7 — Questions for Discussion

1. Give a summary of Romans through chapter 7.
2. In this chapter, Paul was basically writing to:
 - A. All Jews
 - B. Christian Jews
 - C. All believers
 - D. Christians—both Jews and Gentiles
3. The marriage/remarriage illustration of verses 2-3 tells us:
 - A. A woman should not remarry while her husband is living.
 - B. A husband should not remarry while his wife is living.
 - C. The Mosaic Law ended at the cross.
 - D. The Jew died to the Law when he or she became a believer.
4. Verse 6 says: *But now we have been released from the Law, having died to that by which we were bound.* That means:
 - A. We no longer have to keep any of the Mosaic Law.
 - B. We no longer have to keep the blood sacrifices because Christ paid for sin on the cross.
 - C. We should no longer apply the Mosaic Law to every-day life.
 - D. We are not bound to the Mosaic Law, but we should keep it anyway.
5. In verses 7-8, Paul said the Law:
 - A. Allowed him to know what sin was
 - B. Allowed him to know what specific things were sinful
 - C. Pointed him toward sin
 - D. Produced sin in him
 - E. All of the above
 - F. None of the above
6. In verses 21-23, Paul described his inward moral struggle with these words: *I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.* What did he mean by:
 - A. *That evil present in me:* _____
 - B. *The one who wants to do good:* _____
 - C. *The inner man:* _____
 - D. *The law of my mind:* _____
 - E. *The law of sin which is in my members:* _____
7. In verses 24-25, Paul asked a question, answered the question, then gave a conclusion.
 - A. The question is: _____
 - B. The answer is: _____
 - C. The conclusion is: _____



Answers: (1) This is discussed in the first paragraph of the study page for chapter 7. (2) B (Verse 1: *I'm speaking to those who know the law.*) (3) A (The others are not stated in verses 2-3.) (4) A (B is false because there is no mention of keeping parts of the Law. C is false because all Scripture, including the Mosaic Law, should be **applied**, see 2 Timothy 3:16. D contradicts the whole point of this verse and this chapter.) (5) E. (6) A and E are the old sin nature. B, C, and D are the new nature we have in Christ. B may also refer to Paul as a "new creature" (2 Corinthians 5:17), battling his sin as one who still has a sin nature. (7) A is *Who will set me free from the body of this death?* B is *Thanks be to God through Jesus Christ our Lord!* C is *So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*

Chapter 8 — Ultimate Sanctification

Let's review, chapter-by-chapter:

Chapter 1—Everybody knows about God from nature. Chapter 2—Everybody knows about their own sin from their conscience. Chapter 3—We are all sinful and separated from God without Christ. Chapter 4—Faith is the way back to God. Chapter 5—Christ's death on the cross paid the price for our sin. Chapter 6—Positional sanctification is through faith (chapter 4) in Christ's death (chapter 5). Chapter 7—Experiential sanctification comes through a battle with our sin nature. Chapter 8—Ultimate sanctification is known through the witness of the Spirit and the election of the Father. [The terms "positional," "experiential," and "ultimate" in reference to "sanctification" are from the "Ryrie Study Bible," p. 2090.]



A. Ultimate Sanctification Is Known Through the Holy Spirit (8:1-27)

The Indwelling from the Holy Spirit (read verses 1-17)

- For the believer, verse 1 is one of the most comforting verses in all Scripture. For those in Christ, Paul said: *there is now no condemnation*. Paul had already used the word *condemnation* two times, referring to our *condemnation* in Adam (Romans 5:16, 18). But now, no condemnation exists for those who are *in Christ Jesus*.
- Verses 2-13 are an explanation of verse 1. The reason there is *now no condemnation for those who are in Christ Jesus* is because *He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you* (verse 11). Something the Law could never do (verses 3-4).
- In verses 6-8, Paul said the mind *set on the flesh* is not able to *subject itself to the law of God*. So we should not attempt to impose biblical principles on unbelievers.
- Verses 14-16 say there are two things the Holy Spirit does for believers: He leads us, and He *testifies with our spirit that we are children of God*. There are no specifics given here, but the Holy Spirit leads us through the Word of God and gives us assurance of our salvation.

Hope from the Holy Spirit (read verses 18-25)

- Verses 18-22 are perhaps the best passage in the Bible for giving us a perspective about the natural world. Notice: (1) Nature is not evolving, it's groaning. (2) Nature is not to be saved by human ecological efforts, it's waiting to be redeemed by God. (3) Nature is not some "mother nature" or "mother earth" to be honored, worshiped, and adored. It *was subjected to futility* by God. (4) What we see in the physical world is not advancement through natural selection but *slavery to corruption*.
- Verses 23-25 talk about hope for us and for the natural world. Hope is an expectation of a desired future benefit.

Help from the Holy Spirit (read verses 26-27)

- Verse 26 tells us that one thing the Holy Spirit does for those who are in Christ Jesus is to help us pray. It seems that the Spirit takes our (often foolish) prayers and offers them to God the Father in a manner consistent with His will. All our prayers are precious to God because the Holy Spirit clears out all our foolishness before our prayers get to the Father. So God does not answer prayers that are contrary to His sovereign plan.
- Verse 27 tells us that the Spirit *searches our hearts*. So it is our good motives and intentions, not necessarily our words, which are brought to God. It would also seem there is a language of *groanings too deep for words*, which exists within the Godhead, which no one else knows.

B. Ultimate Sanctification Is Through the Predetermination of God the Father (8:28-39)

God causes all things to work together for our ultimate good (read verse 28)

In verse 28, notice:

- God causes, not just allows, everything that happens to us.
- All things that happen to us are not good, but they *work together for good*.
- This promise is only *to those who love God, to those who are called according to His purpose*.

God predestined our ultimate salvation (read verses 29-30)

In verses 29-30, notice:

- Foreknowledge (the prior knowledge of future events), predestination (predetermining the destiny of the elect), calling (convicting someone of their need for salvation), justification (declaring someone to be right before God), and glorification (declaring someone's value) all lead to the ultimate sanctification of the believer.
- The purpose of the predestination of the believer is not just that they ultimately get to be in heaven with God, but also *to become conformed to the image of His Son*.

God secures our ultimate salvation (read verses 31-39)

In verses 31-39, notice that both the justification of the believer and God's love for the believer are in the context of the predestination of the believer.

Chapter 8 — Questions for Discussion

1. Give a summary statement for each chapter of Romans through chapter 8.
2. Describe positional, experiential, and ultimate sanctification. (Since these are not biblical terms, you can use other terms if you prefer).

Positional sanctification of Romans 6 is _____

Experiential sanctification of Romans 7 is _____

Ultimate sanctification of Romans 8 is _____
3. Verse 6 says: *For the mind set on the flesh is death.* What is *the flesh* here?
 - A. Our sin nature
 - B. The Law
 - C. Our physical bodies
4. In verses 13-14, ... *being led by the Spirit of God* means:
 - A. God answers our prayers.
 - B. God directs the circumstances of our lives.
 - C. God convicts us to overcome our sin nature.
 - D. God directs our paths.
5. Verse 16 says: *The Spirit Himself testifies with our spirit that we are children of God.* How does He do that?
 - A. By illuminating the Word of God to us
 - B. By giving us an inner confidence
 - C. By convicting us of our sins
 - D. We don't know
6. From verses 18-22, we can conclude that the animals and trees are:
 - A. Evolving
 - B. Surviving
 - C. Dying out
 - D. Suffering
7. In verse 26, the *groanings too deep for words* refers to:
 - A. Conversational prayer
 - B. Speaking in tongues
 - C. The way our prayers are heard by the Holy Spirit
 - D. The language between the Holy Spirit and God the Father
8. Using verses 29-33, draw a line between these words and their theological definitions.

<ol style="list-style-type: none"> A. Foreknowledge B. Predestination C. Calling D. Justification E. Glorification F. Election 	<ol style="list-style-type: none"> 1. God choosing those who will be saved 2. Proclaiming the value of someone 3. To declare someone to be right before God 4. Convicting someone of their need for salvation 5. Predetermining the destiny of the elect 6. Prior knowledge of future events
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A Calvinist and an Arminian square off ...

Answers: (1) These are listed on the top of the study page for chapter 8. (2) Sanctification is setting apart. **Positional sanctification** is our eternal standing before God which sets us apart from our sin, *our old self was crucified with Him* (6:6). **Experiential sanctification** is our daily struggle to be set apart from our sin, *evil is present in me the one who wants to do good* (7:21). **Ultimate sanctification** is our final condition before God in heaven where our experience matches our position, *these whom he justified He also glorified* (verse 30). (3) A (B, the Law only reveals the sin nature, and C, our physical bodies cannot sin.) (4) C (Verse 13 says: *by the Spirit you are putting to death the deeds of the body*. A, B and D are not in this context.) (5) D (All of these are possible, but the immediate context does not say how the Spirit does that.) (6) D (See especially verses 18 and 22.) (7) D. (8) A. is 6. B. is 5. C. is 4. D. is 3. E. is 2. and F. is 1.

Chapter 9 — The Call of God

In Romans, Paul said: **A.** We are all sinners without excuse (chapters 1–3). **B.** Our only route back to God is through faith (chapter 4) in the accomplishments of the death of Christ on the cross (chapter 5). **C.** That sanctifies us before God, setting us apart from our sin (chapters 6–8). **D.** But this sanctification is not for everyone. It is only true for those who are chosen by the sovereign plan of God (chapters 9–11).



A. Sorrow over Israel (read 9:1-5)

- Ryrie [“Ryrie Study Bible,” p. 1803] said: “Here begins Paul’s discussion of perplexing questions about the Jewish people. Why were they refusing the gospel?” The answer: the current nation of Israel was not chosen of God to believe.
- Paul said he honestly would give up his own salvation for that of the Jewish people, but it doesn’t work that way. Only God chooses, and He chooses whomever He chooses.
- This section ends with seven advantages Israel has had: (1) *the adoption as sons*, (2) *the glory*, (3) *the covenants*, (4) *the giving of the Law*, (5) *the temple service*, (6) *the promises*, and (7) the Messiah.

B. The Sovereign Call of God (9:6-29)

The love of God is selective (read verses 6-13)

- In verses 6-12, Paul showed how the choice of Israel has always been selective. God’s promise to Abraham did not include all his descendents but only a select line. Isaac, not Ishmael. Jacob, not Esau.
- The most impacting verse of this paragraph is verse 13. *Just as it is written, “Jacob I loved, but Esau I hated.”* So the selectivity of God is not just focused on His love for Jacob but on His hatred for Esau. Love has to do with choice, and hate has to do with non-choice. But the predestination of God has to do with predetermining the destiny of those He does not choose (hates), as well as those He does choose (loves).

The mercy of God is selective (read verses 14-18)

- In this paragraph, Paul answered a potential question: “How can God be just and yet not choose some people who He has created?” The answer comes from what God told Moses in Exodus 33:19—*I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.*
- The most impacting verse of this paragraph is verse 18. *He has mercy on whom He desires, and He hardens whom He desires.* So we learn that the sovereignty of God includes His desire to harden certain people who will not believe. The purpose is so that He can demonstrate something about Himself. In the case of Pharaoh, God said it was *to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth.*

The creation of God is selective (read verses 19-24)

- Verses 19-24, as in the last two paragraphs, deal with a difficult question about the sovereignty of God. The difference is, in the previous paragraphs (on love/hate and mercy/hardening), Paul dealt with others, Israel as a nation, and Pharaoh as a ruler. But here he talked about each individual person.
- Verse 19 asks: *Why does He still find fault? For who resists His will?* These questions are about the justice of God. How can God be just in punishing lost people if His sovereignty has predetermined them to be lost? Paul says we are looking at it from man’s perspective. From God’s perspective, His justice is defined as being consistent with His character. The answer is the theme of chapter 9. It’s in the form of a question:

Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

The teaching of Hosea and Isaiah on the selectivity of God (read verses 25-29)

- In verses 25-29, Paul referred to Hosea 1:10 and Isaiah 10:22-23. He quoted Hosea to show the prophets predicted a Gentile people to be called *My people*. He quoted Isaiah to show that, concerning Israel, *it is the remnant that will be saved.* (This is in the Millennial Kingdom after the church age. Paul will discuss this in depth in chapter 11.)

C. The Faithlessness of Israel (read 9:30-33)

- In verse 30, Paul said the Gentiles attained righteousness by faith.
- In verse 31, Paul said that Israel did not attain faith through the Law.
- Verses 32-33 have a very interesting description of Christ. He is called *a stone of stumbling and a rock of offense*. God put Christ in Zion as a stumbling stone for the nation, yet Paul reminded them God also said: *he who believes in Him will not be disappointed.*

Chapter 9 — Questions for Discussion

1. Give a general summary of the main sections of Romans up to this point.

2. Israel refused to believe the Gospel because:

- A. They had been set aside as a nation.
- B. They were focused on the Mosaic Law.
- C. They were not chosen by God to believe.
- D. All of the above
- E. A and C

3. In verse 13, Paul quoted Malachi 1:2ff., *Jacob I loved, but Esau I hated*.

What does it mean that God *hated* Esau?

- A. He loved Esau less.
- B. He caused bad things to happen to Esau.
- C. Esau was not a believer.

4. According to verses 14-18, God chooses some people to not be saved because:

- A. He wants to use unsaved people for something He is doing.
- B. Unsaved people do not believe in Him.
- C. His mercy does not extend to unsaved people.

5. Verse 18, *So then He has mercy on whom He desires, and He hardens whom He desires*, means:

- A. God's unmerited compassion is for those He chooses to be saved, the others He hardens.
- B. God's unmerited favor is upon those He desires to be saved, the others He hardens.
- C. God has elected certain people to be saved, the others He hardens.
- D. God loves everyone but only chooses those who choose to believe.

6. In general:

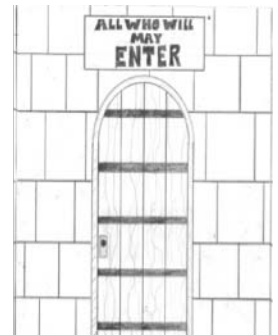
- A. Predestination trumps faith.
- B. Faith trumps predestination.
- C. Neither trumps the other.

7. Considering all of chapter 9, what's the point of verse 22? It says: *What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?*

- A. If God endured those *prepared for destruction*, He would not be sovereign.
- B. God brings wrath upon those *prepared for destruction* because it emphasizes the glory He has prepared for those He has chosen for glory.
- C. If God endured those *prepared for destruction*, He would not be showing love to those He has chosen.
- D. All of the above
- E. A and B

8. Match these terms with their definition as they are used in Romans 9:

- | | |
|-------------|---|
| A. Love | 1. Unmerited compassion |
| B. Hated | 2. God |
| C. Mercy | 3. Choosing some to be saved |
| D. Hardened | 4. Human beings |
| E. Potter | 5. Those not receiving the love of God |
| F. Clay | 6. Those not receiving the mercy of God |



Looking at heaven from the outside



Looking at heaven from the inside

Answers: (1) The summary is on the top of the study page for Romans 9. (2) D. (3) B (See the context in Malachi 1:2ff. A and C are never mentioned anywhere.) (4) A (The example is Pharaoh who God used to demonstrate His power. B and C are true but not in this passage.) (5) A, *mercy* is unmerited compassion. (All these are true in some sense, but only A is in this passage.) (6) C, but I am giving my theological bias. (A is the answer of the Calvinist. B is the answer of the Armenian.) (7) D (All these are mentioned in chapter 9.) (8) A. is 3. B. is 5. C. is 1. D. is 6. E. is 2. F. is 4.

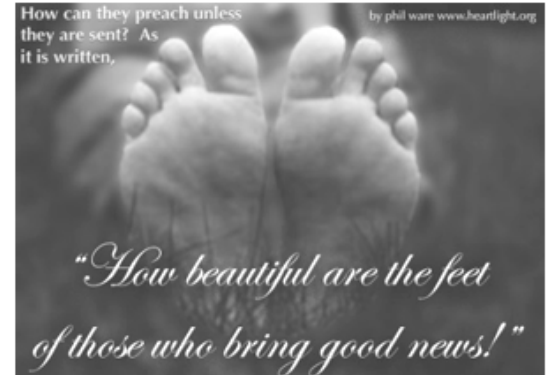
Chapter 10 — Israel's Present Rejection

So far, we have learned:

- I. We are all sinners without excuse (chapters 1–3)
- II. God has provided a solution by faith in the payment of Christ on the cross (chapters 4–5)
- III. When we place our faith in Christ, we are sanctified (chapters 6–8)
- IV. But not everyone is predestined to believe (chapters 9–11)

Chapter 10 is about Israel's present national rejection. It can be outlined as follows:

- A. Righteousness based on the Law (verses 1-5)
- B. Righteousness based on faith in Christ (verses 6-15)
- C. Faith comes by hearing and hearing by the Word of Christ (verses 16-21)



A. Righteousness Based on the Law (read 10:1-5)

- In verse 1, Paul began the same way he began chapter 9—with his love for Israel.
- Verse 2 describes the Jews, but it's also the reason many sincere religious people are lost, *they have a zeal for God, but not in accordance with knowledge.*
- Verse 3 also describes the Jews and many other religions.
 1. They do not know *about God's righteousness.*
 2. They are *seeking to establish their own* form of righteousness, therefore,
 3. They do not *subject themselves to the righteousness of God.*
- Verse 4 tells us that what the Jews don't know is that *Christ is the end of the law for righteousness to everyone who believes.* Christ's death on the cross ended the Law (Galatians 3:23–4:11). That means it ended the Law as a way of righteousness. And this applies to *everyone who believes.*

B. Righteousness Based on Faith in Christ (read 10:6-15)

- Verses 9-10 are another key passage often memorized. Paul said: *if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.* We must conclude Paul was not giving us a two-step process for salvation because no two-step process is given elsewhere (see John 1:12; Acts 16:31). Paul's point seemed to be that believing in your heart and confessing with your mouth go together. What comes out of your mouth is what's in your heart, and what's in your heart will always come out of your mouth. If you are not confessing it, then you probably don't believe it.
- In verses 13-15, Paul made a point by asking a series of logical questions:
 - *How then will they call on Him in whom they have not believed?*
 - *How will they believe in Him whom they have not heard?*
 - *How will they hear without a preacher?*
 - *How will they preach unless they are sent?*Then he concluded: *How beautiful are the feet of those who bring good news of good things!* So we cannot conclude that remote people and those buried in the traditions of a major religion can find Christ in their own context. Neither will they come to Christ by revelation from nature or their inner thoughts. Someone must bring the gospel message to them.

C. Faith Comes by Hearing and Hearing by the Word of Christ (read 10:16-21)

- Verse 17 is the dominant verse here: *So faith comes from hearing, and hearing by the word of Christ.* This summarizes the series of questions in verses 13-15. The huge question being answered here is: "What creates faith?" We have learned that only those predestined to believe will believe (chapter 9), and the Gospel must be brought to them by a person (10:13-15). But what creates faith in them when the person gets there? The answer is *faith comes from hearing ... the word of Christ.* Notice that the Word of Christ here is in the context of Scripture, equated with the teachings from Psalm 19:4; Deuteronomy 32:21; and Isaiah 65:2.

Chapter 10 — Questions for Discussion

1. Give a summary of Romans up to this point, listing the major divisions and the flow of the “argument” of the book.
2. Verse 2 says: *For I testify about them that they have a zeal for God, but not in accordance with knowledge.* From the context of verses 1-5, what *knowledge* did the Jews not have?
 - A. They did not know the righteousness of the Law.
 - B. They did not know the Law ended.
 - C. They did not know that they needed to have faith.
3. Verse 4 says: *For Christ is the end of the law for righteousness to everyone who believes.* That means:
 - A. The Law ends at the time someone believes.
 - B. The Law ends when someone moves past the Law to righteousness.
 - C. The Law ended, period.
4. Verse 9 is explained, or reiterated, in verse 10, which says: *for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.* That means:
 - A. There are two things needed for salvation: belief and confession.
 - B. There is only one thing needed for salvation. Belief assumes confession.
 - C. There are two things needed for salvation: a prayer of faith and a public confession.
5. The statement in verse 14, which says: *And how will they hear without a preacher?* means:
 - A. Preachers should be proclaiming the Gospel.
 - B. People will not become believers unless someone explains the Gospel to them.
 - C. We need to send missionaries.
6. True or False? The statement in verse 3, *they did not subject themselves to the righteousness of God,* means that the Jews were so into the Law of God that they couldn’t see the God of the Law.
7. True or False? The statement in verse 12, *For there is no distinction between Jew and Greek,* means anyone can be saved.
8. True or False? The statement in verse 17, *So faith comes from hearing, and hearing by the word of Christ,* means faith comes from what we call the Bible.
9. True or False? The statement in verse 19, *I will make you jealous by that which is not a nation, by a nation without understanding will I anger you,* means God will make Israel jealous with true Christianity.
10. True or False? Chapter 10 is mainly about evangelism.



Answers: (1) The summary of Romans thus far is on the top of the study page for Romans 10. (2) B (Verse 4, A, should say, “They did not know the righteousness of God.” C is incorrect because verses 1-5 do not mention faith.) (3) C (The Law refers to the Mosaic Law which ended at the cross of Christ. (See also Galatians 3:23–4:11.) (4) B (The question is whether Paul meant belief, and in addition to that, confession, in which case A would be correct, or belief, which results in confession, making B correct. Since other references to salvation [like John 1:12; 3:16; and Acts 16:31] mention only belief, I assume B is correct.) (5) C (See the context in 10:15. A is incorrect because this is not about formal preachers. B is incorrect because it is possible to become a believer through reading a Bible or a tract.) (6) True. (7) True (verse 13). (8) True (The following context are quotes from the Bible.) (9) True (Although Moses only understood vaguely that God would reveal Himself to another people, Paul understood that to be what we call true Christianity.) (10) False (Evangelism is a byproduct, but chapter 10 is mainly about the Jews’ rejection of God and God offering salvation to the Gentiles.)

Chapter 11 — Israel's Future Salvation

Chapter 11 ends the first part of the book of Romans. So let's review all the chapters in the first part: Chapters 1–8 are given in the introduction to chapter 8. Here are 9–11. Chapter 9–The Call of God is according to the sovereignty of God. Chapter 10–Currently, the nation of Israel is rejecting God. Chapter 11–In the future, the nation of Israel will return to God.



Olive tree

A. The Partial Extent of Israel's Rejection (read 11:1–10)

[Outline from the "Ryrie Study Bible," p. 1787.]

- In verse 1, Paul gave the perspective which he developed in the rest of the chapter: *God has not rejected His people, has He? May it never be!*
- Paul defined *His people* as the Jews (verse 1) and as a believing remnant within the nation of Israel (verses 2–5), who are chosen of God to believe (verses 6–10).

B. The Purpose of Israel's Rejection (read 11:11–24)

- Paul began this section with another defining question and answer: *I say then, they did not stumble so as to fall, did they? May it never be!*
- In verse 11, he explained [amplification mine]: *But by their transgression [the Jews rejecting their Messiah] salvation has come to the Gentiles [because after His resurrection, Christ told the apostles to go to the Gentiles (Matthew 28:18–20; Acts 1:8)], to make them [the Jews] jealous, to save some of them (verse 14).*
- Verse 16 uses two illustrations with the same meaning: *If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too.* The first fruits (NASB loosely translates it *piece of dough*) probably comes from the first fruits offering specified in Numbers 15:20. In both illustrations, the original source represents the Old Testament revelation, specifically, the Abrahamic Covenant. The extension of the source, the lump and the branches, is the Jewish people, the descendants of Israel. The point is: God clearly has promised a future restoration of a remnant from all the tribes of Israel.
- In verses 17–24, Paul described the future, not only for Israel but also for the church. The tree is the Old Testament revelation. The branches are Israel and the church, not individual Israelites and individual Christians.
- Verse 24 summarizes the future of both Israel and the church. Allow me quote the verse with amplified brackets. *For if you [the church] were cut off from what is by nature a wild olive tree [your Gentile background], and were grafted [by God's predestination] contrary to nature [not being genealogically Israelites] into a cultivated olive tree [the Old Testament revelation by which God chose and cared for Israel], how much more will these who are the natural branches [the nation of Israel] be grafted into their own olive tree?*

C. The Temporary Duration of Israel's Rejection (read 11:25–32)

- In verse 25, a *mystery* is new revelation from God. It's the New Testament revelation—something the Old Testament prophets did not know about (Ephesians 3:3–9; Colossians 1:26). The *fullness of the Gentiles* refers to the time when all the Gentiles God has foreordained to be saved will become believers (Acts 15:14).
- In 11:26–29, Paul referred to Isaiah 59:20 to describe not the salvation of each and every individual Israelite but Christ saving the believing remnant in the Millennial Kingdom.
- Verse 28 says: *From the standpoint of the gospel they [the Jews] are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers.* Today's rabbinical Jewish religion is an enemy of the Christian gospel message, even though a believing remnant will come from the Jews.
- Verses 30–31 re-emphasize the idea that God ended His dealing with Israel because of their disobedience, but the same thing can (and will) happen to the church. The statement: *because of the mercy shown to you they also may now be shown mercy*, means, when the *fullness of the Gentiles* (11:25) is complete, God will once again show mercy to the Jews. Also, the disobedience of the church results in God returning mercy to the Jews.
- Verse 32 is an amazing perspective. It says: *For God has shut up all in disobedience so that He may show mercy to all.* Basically, Paul says God has designed, or predestined everything to not work. Every age is an act of the grace of God, and it is designed in such a way that humans will not use the commands of that age to seek God. That, in turn, will require judgment by God, Who will then extend to them unmerited favor—mercy.

D. Discourse on God's Wisdom (read 11:33–36)

In verses 33–36, Paul wondered at the majesty of God (referring to Job 5:9; 11:7; 15:8; 35:7; 41:11). He marveled at: *the wisdom of God, the knowledge of God, the judgments of God, the ways of God, the mind of God, the omnipresence of God, and the infinity of God.* Therefore, we must conclude *To Him be the glory forever.*

Chapter 11 — Questions for Discussion

1. Give a title to each chapter up through Romans 11.
2. The main idea of Romans 11 is:
 - A. The setting aside of Israel during the Church Age.
 - B. The future restoration of Israel after the Church Age.
 - C. God's mercy on the church after the setting aside of Israel.
3. When Paul said in 11:1, *God has not rejected His people, has He? May it never be!*, **His people** means:
 - A. The physical, genealogical, historical, Hebrew people known as the Jews.
 - B. All true believers of all ages.
 - C. The believers of Israel out of which came the believers of the church.
4. Verse 24 summarizes the future of both Israel and the church. Write an amplified version of verse 24 by adding clarifying word in the brackets. *For if you [] were cut off from what is by nature a wild olive tree [], and were grafted [] contrary to nature [] into a cultivated olive tree [], how much more will these who are the natural branches [] be grafted into their own olive tree?*
5. What is *the fullness of the Gentiles* in verse 25?
 - A. The time when all the Gentiles who are predestined to be saved will be saved.
 - B. The time after which will be the Rapture of the church.
 - C. The time after which God will judge the world.
 - D. The time when God will again begin to deal with Israel.
 - E. All of the above.
 - F. A and D.
6. Verse 32 says: *For God has shut up all in disobedience so that He may show mercy to all.* Explain this in your own words.

7. Match the statements from verses 33-36 with the appropriate attribute of God. [Some may not be used and some may be used more than once.]

<ol style="list-style-type: none"> A. <i>Oh, the depth of the riches both of the wisdom and knowledge of God</i> B. <i>How unsearchable are His judgments</i> C. <i>and unfathomable His ways!</i> D. <i>For who has known the mind of the Lord, or who became His counselor?</i> E. <i>or who has first given to Him that it might be paid back to Him again.</i> F. <i>for from Him and through Him and to Him are all things</i> G. <i>To Him be the glory forever. Amen</i> 	<ol style="list-style-type: none"> 1. Holiness 2. Omnipresence 3. Omniscience 4. Omnipotence 5. Love 6. Creator 7. Justice 8. Infinity
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For who has known the mind of the Lord ...

Answers: (1) Chapter titles are at the top of the study book page for chapters 8 and 11. (2) B (A and C are also discussed, but they are not the focus of the chapter.) (3) A (The discussion in the context is all about physical, genealogical Israel.) (4) This has been done on the study page by bullet point 11:24. (5) E. (6) This is explained in the 11:32 bullet point. (7) A is 3. B is 7. C is 8. D is 3. E is 5. F is 6. G is 1.

Chapter 12 — Being Transformed

Chapter 12 is the major division of the book. The first 11 chapters have given us a theological presentation of the Christian Gospel. Chapters 12–16 tell us how to live in this world in light of that Gospel.

A. Being Acceptable to God (read 12:1-2)

Here is verse 1 with some textual amplifications in the brackets:

- *Therefore* [because of the previous 11 theological chapters]
- *I urge* [Παρακαλῶ, or *exhort*, present tense has the sense of *I continually exhort*]
- *you, brethren* [believers],
- *by the mercies of God* [or *compassion*, (not the common word for *mercy*)],
- *to present your bodies* [physical bodies, a concept already emphasized in 6:13]
- *a living and holy sacrifice acceptable to God* [actually, *a living sacrifice* (as opposed to a dead animal sacrifice) and a living sacrifice, which is (1) *holy* and (2) *acceptable to God*]
- *which is your spiritual service* [λογικὴν, *logiken*], *which is your logical (or rational) worship.*]



Notice in verse 1, Paul said living as a sacrifice is λατρείαν (*latreian*), a word which is used of *service* to God (as here, in 9:4 and Hebrews 9:1, 6). The emphasis is not on worship. And he told us that it should be λογικὴν [*logiken*], *logical* or *reasonable*. So the text reads: *which is your logical service*.

In verse 2, Paul exhorted them to *not be conformed to this world, but be transformed by the renewing of your mind*. The word for *world* is not κοσμοί [*kosmoi*], the normal word for *world*, but αἰῶνι [*aioni*], usually translated *age* or *eternity*. So we are not to think like this present *age* but transform our minds into thinking in the direction of *that which is good and acceptable and perfect according to the will of God*.

B. Developing Our Gifts for the Body of Christ (read 12:3-8)

- In verse 3, Paul (for the third verse in a row) told us to use our logical, reasonable minds, and approach maturity in Christ with *sound judgment*. He then connected *sound judgment* to faith. So faith is a rational decision to receive what we know logically and reasonably to be true (John 1:12).
- Since there is some difference in the gifts specified between Romans 12, 1 Corinthians 12, and Ephesians 4, these are probably meant to be examples of some possible spiritual gifts, not an exhaustive list of all the gifts.

C. Relating to One Another (read 12:9-16)

This section has 18 commandments for believers. The focus is on serving fellow believers as a means of serving the Lord. God has a lot to say about how we are to serve Him, and a big part of that is how we relate to one another.

D. Dealing With the World (read 12:17-21)

Verses 17-21 are about the believer's response to the unbelieving world. The governing principle is in verse 21, *Do not be overcome by evil, but overcome evil with good*. This principle is spelled out, or illustrated, in five specific commands. I have listed them with my comments in brackets.

1. *Never pay back evil for evil to anyone.* [Unlike the movies, where we are hoping the good guy pays back the bad guy for the evil done to him.]
2. *Respect what is right in the sight of all men.* [Not every single person, of course, but we should respect what is generally right in the sight of reasonable people (Romans 2:1).]
3. *If possible, so far as it depends on you, be at peace with all men.* [If you are in a conflict, make sure you are not the one causing the conflict. The gospel message and the truth of God's Word will cause conflict with the world. But our desires and preferences (personal, social, or political) should not cause conflict. *Blessed are the peacemakers* (Matthew 5:9).]
4. *Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay" says the Lord.* [This is a theme repeated throughout Scripture (Deuteronomy 32:35; Psalms 94:1; 1 Thessalonians 4:6; Hebrews 10:30).]
5. *But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.* [The first part of this sentence is a clear application of *love your enemies* (Matthew 5:44; Luke 6:27, 35). The meaning of the last part of the sentence is unclear.]

Chapter 12 — Questions for Discussion

- The main division in Romans is between chapters 11 and 12. Give a title for each half of the book.
Romans 1–11 is _____
Romans 12–16 is _____
- Give an analysis of each of the main words or phrases in verse 1:
Therefore [_____] *I urge* [_____] *you, brethren* [_____]
by the mercies of God [_____], *to present your bodies* [_____]
a living and holy sacrifice acceptable to God [_____]
which is your spiritual service of worship [_____].
- A good application of verse 2 would be:
A. We should not get an abortion.
B. We should not be addicted to alcohol or drugs.
C. We should not contemplate having an extramarital affair.
- In verse 3, Paul said: *I say to everyone among you not to think more highly of himself than he ought to think.* That means:
A. Make a reasonable assessment of your God-given abilities.
B. Don't be proud of your God-given abilities.
C. Don't tell others about your God-given abilities.
- In verse 5, we read: *we, who are many, are one body in Christ, and individually members one of another.* This is closest to:
A. Socialism
B. Capitalism
C. Individualism
- When we take into account all the gifts listed in Romans 12, 1 Corinthians 12, and Ephesians 4, we can conclude:
A. Whatever gift or gifts I have, it will be among these.
B. These are some of the gifts, but others are possible.
C. My gifts will be something like one of these.
D. B and C.
E. All of the above.
- Verses 9-16 have 18 commandments for believers to follow in relating to one another. List the 18 commandments.
- What is the main point of the last paragraph of this chapter (verses 17-21)?
- What does it mean: *Respect what is right in the sight of all men?*
- What does it mean: *for in so doing you will heap burning coals on his head?*



Answers: (1) This is discussed at the top of the study page of Romans 12. (2) This analysis is on the study page of Romans 12 paragraph A. (3) C (Verse 2 says: *be transformed by the renewing of your mind*, A and B are not about mental transformation.) (4) A. (5) C (It is the diverse contribution of each individual, exercising his or her individual gifts, that brings about the unity and growth of the body of Christ.) (6) D. (7) 1—12:9 *Let love be without hypocrisy.* 2—*Abhor what is evil.* 3—*cling to what is good.* 4—12:10 *Be devoted to one another in brotherly love; 5—give preference to one another in honor; 6—12:11 not lagging behind in diligence 7—[Be] fervent in spirit, 8—serving the Lord 9—12:12 rejoicing in hope, 10—persevering in tribulation, 11—devoted to prayer, 12—12:13 contributing to the needs of the saints, 13—practicing hospitality. 14—12:14 Bless those who persecute you; bless and do not curse. 15—12:15 Rejoice with those who rejoice, and weep with those who weep. 16—12:16 Be of the same mind toward one another; 17—do not be haughty in mind, but associate with the lowly. 18—Do not be wise in your own estimation. (8) The main point is in verse 21: *Do not be overcome by evil, but overcome evil with good.* (9) We should respect what is generally right in the sight of reasonable people. (10) I have no idea what that means.*

Chapter 13 — Relating to Society

There are two (unequal) halves to the book of Romans. Chapters 1–11 are theological. Chapters 12–16 are practical. But Paul’s point was that practical living must be based on theological thinking. In chapter 12, we are told that we are to transform our minds based on those theological considerations of Chapters 1–11 and the gifts we have been given to serve the body of Christ. Having done that, chapter 13 tells us we can now relate to the society around us in a godly manner.



A. Relating to Your Government (read 13:1-7)

The theme of the first paragraph is the first statement in verse 1—*Every person is to be in subjection to the governing authorities*. Then Paul gave the reason for that. Interestingly, it is not things like life, liberty, and the pursuit of happiness. It’s not for world peace or the future of the human race. It’s because *there is no authority except from God, and those which exist are established by God*. This led Paul to four reasons for us to be in submission to our government:

1. *Whoever resists authority has opposed the ordinance of God* (verse 2).
2. *They who have opposed will receive condemnation upon themselves* [from God] (verse 2).
3. *Rulers are not a cause of fear for good behavior ... Do what is good and you will have praise from the same* (verse 3). [Actually] *it is a minister of God to you for good* (verse 4).
4. *Also* [because it’s from God, obey your government] *for conscience’ sake* [emphasis mine].

But what if the government is bad, unfair, cruel, or immoral? The interesting thing is, Paul did not make distinctions between good and bad governments. Actually, the Roman government of Paul’s day was all those things. The only time we are to disobey our government is when our government tells us to disobey God (see Daniel 3:16-18; Acts 4:18-20).

In verses 6-7, Paul applied government submission in one of the most practical and troubling areas—paying taxes. The point is: *pay [your] taxes, for rulers are servants of God*.

Verse 7 concludes this section with the basic principle: *Render to all what is due them*. The four illustrations which follow (*tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor*) are probably meant to be about government or governing officials. Paul did not promote reforming government, bringing in the right leadership, or campaigning for Christian laws. He ignored the civil government except in this one command—be in submission to it.

B. Relating to Your Neighbor (read 13:8-10)

The first command in this paragraph is to *owe nothing to anyone*.

This has received a lot of attention. The question is: “Does it make all lending/borrowing sinful?” As we seek an answer to this, we must consider two other passages:

- *When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge* (Deuteronomy 24:10).
- *Give to him who asks of you, and do not turn away from him who wants to borrow from you* (Matthew 5:42).

These passages seem to allow lending and borrowing for charitable reasons.

The second command in this paragraph is to *love your neighbor as yourself*.

And this is really the focus of the whole paragraph. The point is: *love is the fulfillment of the law*. So the fulfillment of the Mosaic Law is to do what is in your own self-interest, for others. The assumption is that you love yourself. You will always do what you believe is in your own best self-interest. So do that for your neighbor.

C. Preparing for the Future (read 13:11-14)

- In verse 11, Paul was not referring to salvation as a present reality but a future hope.
- In verse 12, The *night* refers to the time (still going on) when God is **not yet** bringing every act into judgment. The *day* is when God shines the light of His revelation on His creation and brings about judgment to some and salvation to others.
- Verse 13 says, *Let us behave properly as in the day*. This is described with a six-item “grocery list” of prohibitions and two positive commands. The six prohibitions are: no *carousing*, no *drunkenness*, no *sexual promiscuity*, no *sensuality*, no *strife*, no *jealousy*.
- The two positive commands are in verse 14: *Put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts*.

Chapter 13 — Questions for Discussion

1. Discuss how Romans 13 fits in the overall theme of the book.
2. Verse 1 says: *Every person is to be in subjection to the governing authorities.* That means:
 - A. We should obey our civil government.
 - B. We should obey all authorities, like church elders, school teachers, and employers.
 - C. We should obey all those we choose to put ourselves under as an authority.
3. Which of the following are the right reasons to *be in subjection to the governing authorities*?
 - A. Because the authorities will cause you to have good behavior.
 - B. Because, if you follow the government, you will have a good conscience.
 - C. Because following governing authorities usually allows for a peaceful spread of the Gospel.
 - D. Because it is the best course to life, liberty, and the pursuit of happiness.
 - E. Because, if everybody did that, we would have more peace.
 - F. Because government is a ministry of God.
 - G. Because God will condemn you if you don't.
4. Concerning governing authorities, Paul said to:
 - A. Submit to them, even if they are bad.
 - B. Vote for Christian ones.
 - C. Promote those who represent godly morals and values.
5. *Owe nothing to anyone* means:
 - A. We are to owe love to one another.
 - B. We are not to lend or borrow money.
 - C. We are not to lend money except for charitable reasons.
 - D. We are not to borrow money unless our assets are greater than our loan.
 - E. We are not to borrow money unless we can afford to make the payments.
6. What does *You shall love your neighbor as yourself* mean here?
 - A. Obey the Mosaic Law.
 - B. Love other Christians.
 - C. Treat people the way you treat yourself.
 - D. Treat others the way you want to be treated.
 - E. All of the above.
7. Verse 11 says: *for now salvation is nearer to us than when we believed.* Salvation here is:
 - A. The time when Christ died for our sins.
 - B. The time when we received Christ.
 - C. The time when we get our glorified bodies.
8. Verse 12 says: *The night is almost gone, and the day is near.* What is the *night* here?
 - A. Night refers to the time of persecution.
 - B. Night is the time before God judges everyone.
 - C. Night is the time before the New Testament was completed.
9. True or False? The six warnings of verse 13 would include recreational drugs (marijuana, heroin, etc.).
10. True or False? The phrase *Put on the Lord Jesus Christ* means we should look and act like Jesus.



Answers: (1) This is discussed on the top of the study page for Roman 13. (2) A (The context is only about civil/territorial government.) (3) A, B, F, G. (4) A (The only exception is when the government tells you to do something contrary to the Word of God.) (5) C (A is true but does not address this statement. B is not true because of verses like Deuteronomy 24:10-11 and Matthew 5:42. D and E are possible applications but not interpretations of any biblical statements.) (6) C (A is not correct. Love summarizes the Law, but Paul is not telling them to keep the Law. B is incorrect because *neighbors* might be anyone you come across—like in the Good Samaritan story. D is a true statement but not the point here.) (7) C. (8) B. (9) True. (It is a form of sensuality.) (10) False (It means we should keep His commandments—John 14:15; 15:10. Looking and acting like “the Prophet” is a Muslim idea.)

Chapter 14 — Dealing with the *Weak in Faith*

The first 11 chapters of Romans give us the most complete presentation of the Gospel ever written. Chapters 12–16 apply that to Christian living. Chapter 12 tells us how to relate to the body of Christ. Chapter 13 tells us how to relate to society (our government and our neighbor). Chapter 14 tells us how to relate to a weaker brother or sister in the faith.



A. The Believer Who Has Restrictions on Food (read 14:1-4)

Verse 1 is the theme of the chapter. The point (of the whole chapter) is to accept, without judgment, believers who are weak in faith. But weakness in faith is not defined as moral disobedience. Moral weakness is addressed with discipline by both Paul and Christ (Matthew 18:15-18; 1 Corinthians 5; Galatians 6:1-6). The weakness here is immaturity, *weak in faith*, not weak in morality. Immature Christians, who sincerely want to follow Christ but do not have much knowledge or understanding, will often become more conservative. Conservatism is not maturity, it's the response of weak faith, but it's not immaturity.

An amplification of verses 2-3 might read: *One [mature] person has faith that he may eat all things, but he who is weak [or immature in his faith] eats vegetables only. The [more mature] one who eats [all meat because of directives like Acts 10:9-16] is not to regard with contempt the [less mature, more conservative] one who does not eat [meat], and the [less mature but more conservative] one who does not eat [meat] is not to judge the [more mature, less conservative] one who eats [meat], for God has accepted him.*

Verse 4 asks: *Who are you to judge the servant of another? To his own master he stands or falls.* This suggests individual choices in non-moral preferences. Because we are all servants of God, it's between God and each individual to determine non-moral preferences.

B. The Believer Who Keeps Special Days (read 14:5-9)

In verses 5-9, we learn that the same goes for keeping special days. It's an individual decision between *each person* and *the Lord*. It is not clear, however, that the [more conservative] one who keeps special days is less mature. But it is clear that: (1) *Each person* [is to be] *fully convinced in his own mind* and (2) each believer is to relate to the lordship of Christ.

C. Not Treating Weaker Believers with Contempt (read 14:10-12)

Once again, we must understand the non-judgment of fellow believers to be in non-moral and non-theological areas. The apostles were constantly dealing with immorality and false teaching. The point is: *we will all stand before the judgment seat of God*, and that should be the focus which dictates our lifestyle.

D. Not Causing Weaker Believers to Stumble (read 14:13-23)

Instead of judging one another (in non-moral, non-theological areas, such as eating certain foods and keeping certain days), verse 13 says we should focus on not putting *an obstacle or a stumbling block in a brother's way*. Notice, the *stumbling block* illustration is not about what certain actions will lead to. It's about avoiding something a weaker brother is already not doing because he considers it *unclean*.

In verse 14, Paul said *that nothing is unclean in itself*. He was talking about neutral *things*—like food, alcohol, drugs, houses, cars, etc. What we do with those things may, of course, be good or bad. But Paul added the idea that *things* become sinful (*unclean*) if we *think* they are sinful. It's fascinating that thinking about something a certain way makes it *unclean*. We should follow our faith (including how we think about things). But we should also continually sharpen our faith from a biblical perspective.

In verse 16, Paul said: *Therefore do not let what is for you a good thing be spoken of as evil*. The way I am to do that is to abstain from a good thing when it is a stumbling block for the weaker brother.

Chapter 14 — Questions for Discussion

- Discuss how Romans 14 fits into the development of the book.
- Evaluate this argument:
 “Paul said to *accept the one who is weak in faith*. Homosexual Christians are weak in faith. Therefore, we should accept homosexuals in our churches and Christian organizations.”
- Give an amplified translation of verses 2-3 by filling in the blanks in the brackets.
One [] person has faith that he may eat all things, but he who is weak [] eats vegetables only. The [] one who eats [] is not to regard with contempt the [] one who does not eat [], and the [] one who does not eat [] is not to judge the [] one who eats [], for God has accepted him.
- Verse 4 reads: *Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.*
 This is closest to:
 A. Individualism
 B. Communism
 C. Capitalism
 D. Socialism
- True or False? Verses 5-6 say I should always go to church because it might offend someone if I don't.
- True or False? Verses 5-6 say I don't need to go to church if it's not according to my faith.
- True or False? When verse 7 says: *For not one of us lives for himself*, it means we live for one another.
- In verse 12, Paul said: *So then each one of us will give an account of himself to God.* Which passage is about the same event as verse 12?
 A. Matthew 25:31-46
 B. 2 Corinthians 5:10
 C. Revelation 20:11-15
- In verse 13, a *stumbling block* is:
 A. Ryrie = *something that leads to sin* (“Ryrie Study Bible”)
 B. Witmer = *hindering their [believers'] spiritual growth* (“Bible Knowledge Commentary”)
 C. MacArthur = *anything a believer does—even though Scripture may permit it—that causes another to fall into sin* (“MacArthur Study Bible”)
- In verse 14, Paul said *that nothing is unclean in itself*. That means:
 A. Nothing physical is sinful.
 B. Nothing is sinful, unless the motives for using it are sinful.
 C. Nothing morally neutral is sinful.



Answers: (1) This is discussed on the top of the study page for Romans 14. (2) Weakness in faith here is immaturity, not moral disobedience. Moral disobedience is to be dealt with by discipline (Matthew 18:15-18; 1 Corinthians 5; Galatians 6:1-6). Homosexuality is moral disobedience (Romans 1:26-27; Matthew 19:4-5; 1 Timothy 1:10; 1 Corinthians 6:9). So homosexual Christians should be disciplined, not accepted. (3) This amplification is on the study page for Romans 14 (letter A, second paragraph). (4) A (Each individual *stands or falls* before God as an individual servant of God.) (5) False (Offending someone is not the issue in verses 5-6. The issue is: *Each person must be fully convinced in his own mind.*) (6) False (Verses 5-6 are about keeping special days, not going to church, although the assembly of believers should take Communion on some regular basis—Acts 2:42, 46; 1 Corinthians 11:20-34; Hebrews 10:24-25; Colossians 3:16.) (7) False (It means *we live for the Lord*—verse 8.) (8) B (Matthew 25:31-46 is about the judgment of the Gentiles who live through the Tribulation at the Second Coming of Christ. Revelation 20:11-15 is about the Great White Throne Judgment for the unbelieving dead.) (9) B (This is a debated issue. All these definitions are from solid Bible teachers. Contextually, it seems that a stumbling block is not something that *leads to or causes* sin. It is more about hindering someone's growth.) (10) C (A is incorrect because things like pornographic pictures would be sinful. B is incorrect because many things, like idol worship, are sinful no matter what the motive.)

Chapter 15 — The Stronger Believer

The first 11 chapters of Romans give us the most complete description of the Christian Gospel ever written. Chapters 12–16 apply that to selective subjects. Chapter 12 tells us how to relate to the body of Christ. Chapter 13 tells us how to relate to society (our government and our neighbor). Chapter 14 tells us how to relate to a weaker brother or sister in the faith. Chapter 15 tells us how the stronger believer should view his or her ministry.



A. Edification As a Way of Ministry (15:1-13)

1. The edification of the weak (read verses 1-4)

Verse 1 explains why the mature believer should not do certain good things, if they are a stumbling block. The basic principle, and the theme of Romans 15, is: **The strong ought to bear the weaknesses of those without strength.** This might seem strange. Why not strengthen the weak, rather than just bear their weakness? Isn't that enabling the weak to stay weak? We should always work for someone's *edification* (verse 2). The problem is, some who are weak are not capable of being strong. Sometimes we cannot make people stronger, we just need to help them bear their weakness.

2. Being of the same mind (read verses 5-6)

The next instruction Paul gave the more mature believer is in verse 5, to *be of the same mind with one another*. But unity does not come from tolerance. The unity must be *according to Christ Jesus*. In other words, the strong are to pursue the mind of Christ, and then pursue that *same mind* with others.

3. Accepting one another (read verses 7-13)

Verse 7 gives us Paul's third principle for the mature believer, that of accepting one another—racially. The example (and proof) Paul offered is that Christ became a servant to both the Jews and the Gentiles. The quotations in these verses are from Psalms 18:49; Deuteronomy 32:43; Psalm 117:1; and Isaiah 11:10. They are all from the Septuagint (the Greek version of the Old Testament, translated in 250 BC). The point is: there is no priority to the Jews. All races are to be accepted equally as part of the body of Christ. Verse 13 sounds like a benediction. It could be Paul initially ended his letter here, then added the remainder of the book later.

B. The Gospel As the Way of Ministry (15:14-33)

1. Preaching the Gospel (read verses 14-21)

This paragraph tells us Paul's heart for the ministry of proclaiming the Gospel. He said: *from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ*. Illyricum is the area from northeast Italy to Macedonia, roughly that of the former Yugoslavia.

In verses 15-16, Paul talked about *the grace that was given me from God, to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit*. So Paul saw his assignment as priest (one standing between the people and God) in the sense that he not only delivered the Gospel to these Gentiles, he will also (because of their salvation) deliver the believing Gentiles to God.

2. Coming to see you (read verses 22-33)

In verse 22, Paul said: *For this reason I have often been prevented from coming to you*. The *reason* is, he had an opportunity to proclaim the Gospel to the Greeks in Macedonia and Achaia. Now that he has no more opportunities to do that in Greece, verse 22 says he will be coming to see them in Rome.

In verses 24-29, Paul told us of his plans. He planned to:

- Go to Jerusalem to help deliver the financial gift of the Macedonians to the suffering believers in Jerusalem.
- Go to Rome to minister to the Roman believers, and be ministered to by them.
- Go on to Spain to continue his ministry of proclaiming the Gospel in new unreached areas.

Chapter 15 — Questions for Discussion

1. Summarize the content of chapters 12 through 15.
2. What is the basic principle being taught in Romans 15?
3. In light of Paul's command in verse 1, the *strong ought to bear the weaknesses of those without strength*, what should be done about a professing Christian who repeatedly commits adultery?
 - A. We should allow him to be part of our Christian fellowship.
 - B. We should not allow him to be a member of our church.
 - C. We should get him counseling.
 - D. None of the above are relevant.
 - E. All of the above are relevant.
4. Verse 5 says: *be of the same mind with one another*. That means:
 - A. We should obey our leaders.
 - B. If we join something, we should believe what the majority in that fellowship believe.
 - C. We should look for ways to be unified in what we believe.
 - D. We should all believe the truth of the Bible.
5. The statement in verse 7, *Therefore, accept one another, just as Christ also accepted us to the glory of God*, means we should *accept one another*:
 - A. Racially
 - B. Morally
 - C. Politically
 - D. Theologically
 - E. All of the above
6. Paul's statement in verse 16, *to be a minister of Christ Jesus to the Gentiles*, means:
 - A. Paul was to bring the Gospel to the Gentiles.
 - B. We should bring the Gospel to the Gentiles.
 - C. God was going to reach the Gentiles.
7. In verse 20, Paul wrote: *And thus I aspired to preach the gospel, not where Christ was already named, so that I would not build on another man's foundation*. A good application of this passage would be:
 - A. We should not build a ministry upon another person's ministry.
 - B. We should proclaim the Gospel to unreached people.
 - C. We should focus our ministry around the Gospel.
8. In verse 22, Paul told the Romans: *I have often been prevented from coming to you*. What prevented him?
 - A. More important things to do
 - B. Persecution
 - C. Bringing money to Jerusalem



Answers: (1) The summary of these chapters is discussed on the top of the study page for Romans 15. (2) The basic principle is in verse 1: the *strong ought to bear the weaknesses of those without strength*. (3) D (Verse 1 refers to conservative/legalistic weakness, like not eating meat, etc., not a moral weakness, like adultery.) (4) D (Actually, Paul said: *be of the same mind with one another according to Christ Jesus*, and what we know of Him is in the Bible.) (5) A (The context is about accepting the Gentiles.) (6) A (B is an application, not an interpretation [meaning]. C is not the emphasis of the passage.) (7) C (The context is about ministering the Gospel. A and B are incorrect because they were Paul's specific calling, and we know that because many New Testament leaders built on the ministry of others and ministered to those already reached by the Gospel.) (8) A (See verses 20 and 23. B is not mentioned here, and C was not what *often* prevented him.)

Chapter 16 — A Note of Greeting

In chapter 16, Paul closed his letter with greetings and warnings to special friends.

A. A Commendation for Phoebe (read 16:1-2)

Paul described Phoebe as (1) *our sister*, probably in the sense of a fellow believer, not personal family, and (2) as a *διάκονον* (*diakonon*) a *servant of the church which is at Cenchrea*. Cenchrea is a seaport a few miles east of Corinth (Acts 18:18). The word *διάκονον* (*diakonon*) is used for the office of deacon (Philippians 1:1), but more commonly used as one who serves (Romans 15:8; 1 Corinthians 3:5). The context does not give us enough information to determine which is in mind here. Phoebe may be the one who delivered this letter to Rome.



B. Special Greetings for Special Friends (read 16:3-16)

There are three things we should notice about this passage:

1. Endearing phrases were used to commend these believers: *my fellow workers in Christ Jesus ... my beloved ... worked hard for you*, etc.
2. There are possibly five different groups mentioned, which may be different house-churches within the city of Rome.
3. There is a network of believers scattered across the empire who knew each other quite well.

C. Warnings About False Teachers (read 16:17-20)

False teachers are those who (1) *cause dissensions* and (2) *hindrances*. And that's defined as their acting and teaching *contrary to the teaching which you learned*, that is, what you learned from the apostles. False teaching always meant teaching things contrary to what Paul, Peter, James, John, and the other apostles taught. Paul said:

1. *keep your eye on those who cause dissensions*
2. *turn away from them*

Then Paul gave their motives. He said: *For such men are slaves ... of their own appetites*.

Verse 19 has a potent exhortation: *I want you to be wise in what is good and innocent in what is evil*. Here is an amplified translation:

I want you to be wise [σοφούς, (*sophous*), meaning *skilled or wise*] *in what is good and Innocent* [ἀκεραίους (*akeraious*), *unmixed, pure, harmless or innocent*] *in what is evil*.

D. Special Greetings from Special Friends (read 16:21-24)

There are eight men who were working with Paul who sent greetings to the Romans. Paul also mentioned greetings from *the whole church*. This could refer to the whole church at Corinth or the church generally.

- Verse 21—*my kinsmen* probably means fellow Jews, not personal family, the same in verses 7 and 11.
- Verse 22—*Tertius* was apparently Paul's stenographer. Paul's eyesight may not have allowed him to pen Romans personally (see Galatians 6:11).
- Verse 23—*Gaius* is probably the Gaius of 1 Corinthians 1:14.
- *Erastus*—Ryrie says: *Erastus' name has been found on a pavement that he donated to Corinth* ("Ryrie Study Bible," p.1814).
- Verse 24 is not in some manuscripts.



Erastus pavement piece found in Corinth in 1929

E. A Benediction (read 16:25-27)

- Here again Paul repeated the theme of the book *to establish you according to my gospel and the preaching of Jesus Christ*.
- The Gospel is a *mystery* (something unknown in the Old Testament which was revealed to the apostles—Ephesians 3:3-9) *which has been kept secret for long ages*.
- Besides the Gospel of the apostles (what is for us the New Testament), we are also established by *the Scriptures of the prophets* (what we call the Old Testament).

Chapter 16 — Questions for Discussion

- The theme of a book can be stated as a subject and a complement. The subject is the answer to the question: “What is the author talking about in this book?” The complement is the answer to the question: “What is the author saying about what he is talking about?” Together, they make a statement, which is the theme of the book. In Romans, the theme is summarized in the first verse of the book and the benediction (1:1 and 16:25-27).

The **subject** is _____

The **complement** is _____

- The main division of the book of Romans is between chapter _____ and chapter _____.
The first part of the book could be titled _____
The second part of the book could be titled _____

- What are the four subdivisions of the first part of Romans and how would you title each subdivision?

Chapters _____ through _____ are about _____

Chapters _____ through _____ are about _____

Chapters _____ through _____ are about _____

Chapters _____ through _____ are about _____

- Give a title for each of the 16 chapters of Romans.



A page from a manuscript of Romans in the Chester Beatty Museum

- See if you can find 15 terms of endearment Paul ascribed to the list of people he greeted in 16:3-16. For example, he says *Greet Prisca and Aquila, my fellow workers in Christ Jesus, who for my life risked their own necks*. So the first two terms of endearment would be 1. My fellow workers. 2. Risked their own necks.

- Can you find five distinct groups (possibly house churches) in the list of people Paul greeted in verses 3-16?

- _____
- _____
- _____
- _____
- _____

- Can you list five things Paul said about false teachers in verses 17-20?

- _____
- _____
- _____
- _____
- _____

- Can you list the eight people working with Paul and note something he said about them in verses 21-24?

- _____ 2. _____ 3. _____ 4. _____
- _____ 6. _____ 7. _____ 8. _____

Answers: The answers for questions 1 through 4 are on page 38 of this study book, titled “Reviewing the Book of Romans.” (5) 1. *My fellow workers*. 2. *Risked their own necks*. 3. *My beloved*. 4. *Has worked hard for you*. 5. *My fellow prisoners*. 6. *Outstanding among the apostles*. 7. *My beloved in the Lord*. 8. *Our fellow worker in Christ*. 9. *My beloved*. 10. *The approved in Christ*. 11. *My kinsman*. 12. *Who are in the Lord*. 13. *Who has worked hard in the Lord*. 14. *A choice man in the Lord*. 15. *His mother and mine*. (6) 1. *Greet Prisca and Aquila... the church that is in their house*. 2. *Greet those who are of [the household of] Aristobulus*. 3. *Greet those of [the household of] Narcissus*. 4. *Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them*. 5. *Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them*. (7) 1. *They cause dissensions and hindrances*. 2. *Their teaching is contrary to the teaching which you learned*. 3. *They are slaves, not of our Lord Christ but of their own appetites*. 4. *They have smooth and flattering speech*. 5. *They deceive the hearts of the unsuspecting*. (8) 1. *Timothy my fellow worker*. 2. *Lucius, and* 3. *Jason, and* 4. *Sosipater, my kinsmen* 5. *Tertius, who write(s) this letter*, 6. *Gaius, host to me and to the whole church*, 7. *Erastus, the city treasurer, and* 8. *Quartus, the brother*.

Reviewing the Book of Romans

At this point, you should know:

- The theme of the book of Romans
- The subject of each chapter
- The main divisions of the book

Theme (16:25-27):

Subject — The Gospel of Jesus Christ

Complement — Is Proclaimed to All the Nations

The Theology of the Gospel — Chapters 1 – 11

Chapters 1–3: Sin

Chapter 1 – Natural Revelation through Creation. Everybody knows about God from nature.

Chapter 2 – Natural Revelation through Conscience. Everybody knows about their own sin from their conscience.

Chapter 3 – Personal Sin. We all personally commit sin and are separated from God.

Chapters 4–5: Salvation

Chapter 4 – The Faith of Abraham. Faith is the way back to God.

Chapter 5 – The Accomplishments of the Cross. Christ's death on the cross paid the price for our sin.

Chapters 6–8: Sanctification

Chapter 6 – Positional Sanctification is through faith (chapter 4) in Christ's death (chapter 5).

Chapter 7 – Experiential Sanctification is not through the Law. It's a battle with our sin nature.

Chapter 8 – Ultimate Sanctification is certain for those predestined to be saved.

Chapters 9–11: Election

Chapter 9 – The Call of God for salvation is according to the sovereignty of God.

Chapter 10 – Israel's Present Rejection of God

Chapter 11 – Israel's Future Salvation, when the nation of Israel will return to God

The Application of the Gospel — Chapters 12 – 16

Chapter 12 – Being Transformed. How to relate to the body of Christ.

Chapter 13 – Relating to Society, both to our government and to our neighbor

Chapter 14 – Dealing with the *Weak in Faith*

Chapter 15 – The Stronger Believer. How he or she should view their ministry.

Chapter 16 – A Note of Greeting to a network of believers that stretched across the Empire