Continuing Lay Training
Bible Study

The Discipleship Place

Romans

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Continuing Lay Training
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CLT Bible Study

Romans

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Suggestions for Study

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the *New International Version (NIV)*. The editor used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. For example, in Chapter 2, section A entitled "Greeting the Romans," read Romans 1:1-7. This is very important. The study outline will help you understand these particular Bible verses, but it does not tell everything in the Scripture.
4. IMPORTANT: Note scriptures from the Book of Romans do not have the book's name. If the Bible reference is (10:15), this means you will find this verse in the Book of Romans. Other books of the Bible will include the name in the reference, for example 1 Corinthians 6:19-20 and Exodus 21:1-6.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. Use a highlighter to mark your Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce a few of the more difficult proper names. The first time the word is introduced, the pronunciation will follow the word. Additionally, at the end of the study, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Training outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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Chapter 1. Background of Romans

A. The City of Rome

When Paul wrote this letter to the believers of Rome, the city was very old. Rome was the capital of the civilized world, known as the Roman Empire. The city was built on seven hills pointed like fingers toward the Tiber [TIE-ber] River. It had a population of perhaps a million.

The main roads in Rome went out from the Great Forum, which was the center of this ancient city. In Rome there were large government buildings and the business district. There were boulevards of wealthy people and less impressive streets of average citizens. There were the slums of the poor with their crowded conditions, filth, and crimes, along with fires, floods, and diseases.

The population of Rome had migrated from around the known world. There is a saying "all roads lead to Rome." This was true, as Rome had built a great road system. And these roads to and from Rome were well traveled.

B. The Church in Rome

A thriving Christian church had sprung up quite early in Rome. However, its origins are not certain. The tradition the apostle Peter was its founder has no historical support. Possibly, converts from the Day of Pentecost took their new faith back to Rome (Acts 2:10). Perhaps, Christians migrated from other parts of the Roman Empire and carried Christianity to the capital city.

The most probable account of the beginnings of the Christian church in Rome was given by a fourth-century writer. He stated Christianity started in Rome among Jewish converts who had not seen any of the apostles.

By the time Paul wrote the Book of Romans, the church in Rome was mainly Gentile [JEN-tiel] believers (1:13). But the letter implies their faith kept a strong Jewish influence. The Roman congregation was a strong and important group when Paul wrote this letter (1:8).

C. The Place and Date of Writing Romans

Paul wrote the Book of Romans from the city of Corinth [KOHR-unth] in nearby Greece. This was at the close of what we call Paul's third missionary journey. He was in Corinth en route to Jerusalem [juh-REW-suh-lum] to deliver the money he had collected from the Gentile churches (1 Corinthians 16:1-4; Romans 15:25-26). Since Paul stopped in Corinth to

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stay for the winter (1 Corinthians 16:6), Paul had the time to write. Most Bible scholars date this winter visit and the letter to the Romans A.D. 56 or 57.

Note: In this study the word *Romans* may be confusing. *Romans* may refer to the people who live in Rome. *Romans* may also refer to the Book of Romans in the Bible. Therefore, from now on "the Romans" will refer to the people who live in Rome. "Romans" without "the" will refer to the Book of Romans.

D. The Occasion and Purpose of Romans

The apostle Paul had finished his work in Asia Minor and Greece and wished to go westward toward Spain (15:23-24). Being in Corinth, he preferred to sail immediately for Rome. But first he must deliver the money to Jerusalem as a sign of fellowship between the Gentiles and the Jews (15:25-27). Paul's presentation of this gift would complete the work he had begun from Antioch [AN-tee-ahk] (Acts 13:1-4). He would then be free to begin a new phase of evangelism. He wrote to the Romans, therefore, to assure them that en route to Spain he would stop and visit with them (15:24).

But why did Paul write this kind of letter to the Romans? Perhaps, the answer is twofold. First, for years Paul had been in a controversy with the Pharisees [FAIR-uh-seez] in the church who put great emphasis on the Law. Pharisees were Jews who tried to apply the Law to every detail of life. He had written the Book of Galatians [guh-LAY-shunz] during this controversy. Living in Corinth, Paul had leisure and quiet time. It was his opportunity to write clearly what the Spirit had taught him concerning the problem of Christ and the Law. He knew the church in Rome had been influenced toward the Jewish position. Therefore, Paul had a motive or reason to write about this important issue.

And second, Paul wished, no doubt, to clear up any misunderstandings about the gospel he preached. Since he hoped the Roman church would support his plan to evangelize in Spain, this was important. False rumors had spread throughout Rome concerning Paul's message. Therefore, he presented a careful statement of his beliefs. He prayed the Romans would give him a warm welcome when he arrived. He wanted them to help him with his work in the western half of the Roman Empire.

The purpose of Romans is to declare righteousness is the free gift of God to those who have faith in Christ. All people need this righteousness by faith, which God has provided through the death and resurrection of Jesus. This righteousness by faith means justification (pardon by and acceptance with

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God) apart from the works of the Law. It means, furthermore, the complete sanctification of our nature by the Holy Spirit as we die to all sin. We then become united with Christ in total surrender to Him as Lord. The outcome of this righteousness by faith is a life that fulfills the demands of the Law. It also enables the believer to be Christlike in attitudes and relationships in life.

Paul deals with the problem of Israel [IZ-ree-ul or IZ-ray-ul] in this letter. God rejected Israel as a nation, because Israel refused to accept the righteousness by faith God provided through Christ. In the end, however, Israel will awaken to faith in Christ and so will be saved.

Chapter 2. Introduction (Romans 1:1-17)

A. Greeting the Romans (1:1-7)

1. The Writer (1:1)
   a. Paul said he was "a servant of Christ Jesus." Paul regarded himself as the purchased possession of his Lord. Paul was a love slave of Jesus Christ. Three ideas are suggested in this verse.
      (1) Property. Paul was not his own. He was bought with the price of Christ's death and sacrifice (1 Corinthians 6:19-20).
      (2) Consecration. In love, Paul surrendered himself wholly to the will of Christ (Exodus 21:1-6).
      (3) Service. Paul dedicated himself to the active service of his Master, Jesus Christ. As Christ was sent to do God's will, Paul was called to do Christ's will (John 17:18).

      Should not every Christian be a slave to Christ in these three ways?
   b. Paul said he was called to be an apostle. This was the proper place for Paul's service of love. *Apostle* in the Greek language means "one who is sent." *Missionary* in Latin is the same as the Greek word. Paul's commission was not of himself. His apostleship came from none other than Christ himself. Paul wrote, "How shall they preach unless they are sent?" (10:15*a*). God's messengers must be God-called if they are to have divine authority.
   c. Paul said he was "set apart for the gospel of God." As a slave of Christ, Paul was called and commissioned to be an apostle. He was set apart to the specific task of preaching the gospel (Galatians 1:15-16).
2. The Message of Romans (1:1*b*-5)
   a. The message can be summarized as "the gospel of God" (1:1) or "good news from God." The Christian message is not from human ideas or opinions but by divine revelation. God has provided salvation for all nations through His Son, Jesus Christ.

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b. The message was promised in the "Holy Scriptures" of the Old Testament (1:2). Christianity is the proof of God's revelation to the early Hebrew prophets. Thus, the Old Testament has an abiding, ongoing authority for Christian faith.
c. The message is specific "regarding his Son" (1:3), who is "Jesus Christ our Lord" (1:4). There are five important truths about Jesus Christ in this Scripture passage.
   (1) Christ is divine. He is God's unique Son (John 1:17-18; Matthew 11:27; Colossians 1:15-20).
   (2) Christ is human. He is completely human, except He did not sin (Hebrews 2:17-18; 4:15). He is the God-man. In Jesus Christ, both deity and humanity are united, making the atonement possible.
   (3) Christ is sinless (Hebrews 4:15). The holiness of Christ brings the end to the power of Satan. Jesus' death and resurrection made holiness available to mankind, and, thereby, Satan is defeated.
   (4) Christ is risen. The Resurrection was God's sign of His approval of Christ and His ultimate victory.
   (5) Christ gives grace. His grace enables people to repent and believe. His grace pardons sinners and sanctifies believers. His grace preserves and keeps believers. His grace empowers believers for service.

3. The Romans (1:6-7)
   a. Paul described the Romans in several ways.
      (1) They are "called to belong to Jesus Christ" (1:6). This is the all-inclusive call of the gospel. This call includes every other call, that is, the call to holiness, to happiness, to service, to heaven. Our ultimate call, however, is to belong to Christ.
      (2) They are "loved by God" (1:7). The Romans—and all believers—are the object of God's redeeming love in Christ. Paul wrote in Galatians it was Jesus Christ "who loved me, and gave himself for me" (Galatians 2:20*b*).
      (3) They are "called to be saints" (1:7). Belonging to Christ, they also belong to God. "[A]nd you are of Christ, and Christ is of God" (1 Corinthians 3:23). Belonging to God, they are called to share His character. "But just as he who called you is holy, so be holy in all you do" (1 Peter 1:15).
      (4) They were addressed as "to all in Rome" (1:7). Here we find saints in pagan Rome. God will keep and protect us when we are surrounded by sin and nonbelief.
   b. Paul greeted the Romans. "Grace" and "peace" were common words Paul used in greeting fellow believers. (1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2.) But you will note "grace" always comes before "peace."

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B. Paul's Interest in the Romans (1:8-15)

1. Thanksgiving (1:8)
   a. Paul's life was full of praise. Note the personal character of his gratitude and thanks when he said "my God."
   b. The faithful witness of the Christians in the chief city of the Roman Empire caused believers everywhere to rejoice.
2. Concern (1:9-12)
   a. Even though Paul did not know most of the Christians in Rome, he prayed for them (1:9-10). Prayer makes friends of strangers.
   b. Paul's prayer was that he might go to Rome, but according to God's will (1:10*b*). He knew the danger of traveling to Rome (15:30-32). When Paul finally reached Rome much later, he was a prisoner (Acts 28:16).
   c. Paul may have believed the work of the Holy Spirit had not been adequately taught in the church at Rome (1:11). (Acts 19:2-6 about what Paul found in Corinth.) If Paul believed teaching on the Holy Spirit was not complete, he was humble and courteous in his suggestion. He said he and the Romans would encourage each other in the faith (1:12). Benefits are never one-sided in Christ's Church. It is impossible to bless others without being blessed.
3. Delay (1:13-15)
   a. Paul's delay in visiting Rome was evidently caused by the Spirit preventing him (1:13). It was not Paul's own choice. (see Acts 16:6-8 for another time this happened to Paul.)
   b. Paul felt he was in debt to all classes and kinds of people (1:14). This was a debt he could pay only by proclaiming the gospel to them (1:15).

C. The Theme of Romans (1:16-17)

These two verses should be carefully read and studied. They contain the essence or heart of Paul's message. First, let's look at what Paul wrote in verse 16.

1. The gospel is "the power of God." God's moral and spiritual energy (power) transforms the lives of people. His power is the only power that can save and transform people's hearts.
2. The gospel is "the power of God for salvation." Salvation is the process by which God redeems His creation. Salvation is literally deliverance to safety.
   a. Initial salvation is deliverance from the guilt of sin (justification), the power of sin (regeneration), and the hostility of sin (reconciliation). These three happen at the same time when a person is saved.

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b. Full salvation is deliverance from the principle of sin or the sinful nature (entire sanctification).
c. Final salvation will be the deliverance from the presence of sin (glorification or redemption).

3. The gospel is "the power of God for the salvation of everyone." The Jews were first offered salvation through Christ because they were God's chosen people. But the gospel is universal, which means the gospel is for everyone in the world. Paul writes "One died for all" (2 Corinthians 5:14). Salvation is for everyone or for no one.
4. The gospel is "the power of God for the salvation of everyone who believes." Believing requires faith. "[T]he righteous will live by his faith" (Habakkuk 2:4). Faith is complete dependence upon God's mercy for salvation. It is not based on one's own effort or merit. Salvation is a free gift to all who believe.
5. The gospel reveals the righteousness of God (1:17), which makes the gospel the power of God for salvation. Righteous was, at first, a careless spelling of "rightwise." Through the sin and fall of Adam, all people became corrupt and diseased. People vainly try to recover the health of their souls, but they fail. And what people cannot do for themselves, God is willing to do for everyone. He offers the gift of "rightwiseness" people had before they sinned. It is no wonder, then, Paul declared, "I am not ashamed of the gospel" (1:16).

Chapter 3. Righteousness by Faith Is Needed (1:18—3:20)

A. By the Gentiles (1:18-32)

1. Introduction (1:18)
   Verse 18 summarizes this entire Scripture passage (1:18-32):
   - God may be known (1:19-20).
   - People have suppressed this truth by their wickedness (1:21-23).
   - Consequently, the wrath of God has been revealed as coming upon wicked people (1:24-32).

   a. "The wrath of God" (1:18) is easily misunderstood. This wrath is not the passion of anger in the human sense. Rather, it is the just and inevitable consequence of sin—the death which is God's judgment on sin.
   b. "The wrath is being revealed" (1:18) in the wickedness that follows sin. The relation between sin and punishment is by God's own design "from heaven" (1:18). This relation, while natural in human life, is in accord with God's plans.
   c. This wrath "is revealed" against both "godlessness" (that is, religious sins) and "wickedness" (that is, moral sins). Both of these types of sin come from people's refusal to walk in the truth God has given them.

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2. God is knowable or God may be known (1:19-20).
   a. In each person's reason and conscience, God has His witness (1:19; 2:14-15). God has made the truth about himself plain to people. This simple insight or truth is an immediate revelation from God.
   b. Creation is a witness to the existence of God (1:20*a*). Among the Greek's arguments for the existence of God, they included "the design argument." (The Greeks were Gentiles.) They insisted any study of the universe with its marvelous operation clearly showed a Supreme Designer. For the Greeks, universes did not just happen. That is what Paul meant in verse 20. (Psalm 19:1-4; Isaiah 42:5).
   c. Since God is knowable, sin is not excused (1:20*b*). Unbelief is a willful sin; therefore, the Gentiles were guilty of sinning.
3. The truth is suppressed (1:21-23)
   a. In sinning willfully, people have suppressed the knowledge of God. The result is sin after sin, which include:
      (1) indifference to God, that is, failing to glorify and thank God (1:21*a*).
      (2) futile thinking, resulting in "darkened" or evil hearts (1:21*b*).
      (3) foolish conceit or thinking they are wise (1:22).
      (4) wicked idolatry, that is, making "images" to worship (1:23).
   b. Man's spontaneous response to God should be praise and gratitude (1:21*a*). Instead, their lack of gratitude was followed by all the evils listed in the next few verses (1:24-31). Without thanks, God was not important. Instead, the people became fools by making their own gods. And they did this while they "claimed to be wise" (1:22).

      The religious history of humans is one of wickedness and rebellion against God. Sin first corrupted people's relationship to God. But once people were separated from God, their souls became full of sinful desire. Separated from God they immediately become evil and depraved in their sin.
4. God's wrath is revealed (1:24-32).
   "God gave them over" (1:24). This solemn phrase is repeated twice (1:26, 28). Here God's wrath is shown. He abandoned evil people to the consequences of their sins.
   a. "God gave them over" to sexual sins (1:24-27). God's plan for sex is in the faithfulness of married love between a man and a woman. Sex is one of God's most sacred gifts to humans (Genesis 1:27-28). But when people worshiped "created things" (1:25), the sacred gift of sex exploded violently (1:26-27). In these verses, Paul writes and describes how evil the people became. In the worship of sex, humans sank even below beasts and animals.
   b. "God gave them over" to social sins (1:28-32). Note the long list of various types of sins. Sin makes people cruel, haughty, insolent,

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rebellious, and even inhuman. They live in wickedness even though they know better. But even though they are aware of God's displeasure, they ignore Him and His commands.

This inspired writing provides an excellent picture of what happens to people in their self-worship. They become slaves of their sinful desires and passions. Paul makes his points clearly. The Gentile world stood condemned before the judgment of God.

B. By the Jews (2:1—3:8)

1. God's standard of judgment (2:1-16)
   a. God's judgment is "based on truth" (2:2). Paul clearly warns the Jews about judging others (2:1-5). The self-appointed Jewish critics (2:17-21) must keep in mind the sinfulness of their own hearts (2:1; Jeremiah 17:9-10). The people who are the most critical are usually the guiltiest—at least secretly.

      God's patience is the sign of His love, not of His indifference to sin (2:4). Ultimately, God's judgment will come because people are stubborn and fail to repent (2:5).
   b. God's judgment is "according to what he [and she] have done" (2:6). If people do what is right and "good," they will receive "eternal life" (2:7). But those who "reject the truth and follow evil" (3:8) will experience God's judgment—His "wrath."

      Paul says nothing here of the power by which humans can obey the Law and be just or righteous before God. His intent is simply to show God is impartial in His judgment. This is true for both the Jews and the Gentiles (2:9). Paul declares God has no favorites (2:11). Paul's purpose is to show no person can be justified by his or her own efforts or by the Law (3:20).
   c. God's judgment is according to the light people have received (2:12-16). In these verses, Paul says the Jews will not be accepted because they have the Law. And the Gentiles will not be condemned because they do not have the Law. Each group will be judged according to the light they have received—the Jews by the Law and the Gentiles by conscience.

      Verses 14 and 15 qualify to some extent what Paul says about Gentile sin in 1:19-32. He reminds the readers of the fact of conscience. But we must remember Paul is moving the Romans toward a verdict, that is, the guilt of "the whole world" (3:19).

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"[A]ll have sinned and fall short of the glory of God" —both Jews and Gentiles (3:23).

2. The guilt of the Jews (2:17—3:8)
   a. The Jews stood in a unique relationship to God. He chose them as His special people (2:17-20). The Jews were God's missionaries to the world, but their pride spoiled their calling. The Jews basked in the glory of feeling superior to the Gentiles. Note the irony in these verses. Spiritual pride debases and corrupts true religion, which is what happened with the Jews.
   b. The Jews transgressed or sinned against the Law they taught (2:21-24). With all their light and truth, they were guilty of the same sins as the Gentiles. God's condemnation of them, therefore, was more severe (Luke 12:47-48; Amos 3:2). What a warning to those who have great light, even the light of heart holiness. We need to possess the mind and attitude of Christ (Philippians 2:3-8).
   c. The Jews could not rely upon the rite of circumcision to win God's favor (2:25-29). To circumcise means to cut off the loose skin of the penis. The Jews circumcised their baby boys as a religious ritual. The act of circumcision was a sign they belonged to God (Genesis 17:10-14). Paul says to break the Law is to make circumcision void (2:25-26). He said some Gentiles come nearer to keeping the Law than some Jews (2:27).

      Circumcision means nothing unless it is a sign of holiness of heart (2:28-29). This is the intended meaning of the circumcision rite (Deuteronomy 30:6).
   d. Paul considers three objections.
      (1) If the Jews are as guilty before God as the Gentiles, do the Jews have any advantage at all (3:1)? Yes, they have "the very words of God" (3:2*b*). They have the divine revelation and especially God's promises to Israel.
      (2) But does Jewish unbelief destroy the validity and effectiveness of these promises and void the faithfulness of God (3:3)? Paul writes, "Not at all!" (3:4*a*). In spite of unbelief, God's words still have divine validity and meaning. They will yet be fulfilled. If every person in the world were proven false, God's Word would still be true (3:4).
      (3) If people's unrighteousness brings out God's glory, then righteousness more clearly appears to be a blessing to God. How then can God justly punish one who actually "increases his glory" (3:5, 7)? Therefore, shouldn't we sin more and more to bring still greater glory to God (3:8*b*)? Sadly, some people believed this. They had actually twisted Paul's gospel of salvation by grace (3:8). Today, some people still believe this. How sad and tragic!

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Paul repels the idea with scorn and refuses to argue with those who thought and reasoned in such a perverted way. He says they deserved to be condemned (3:8c).

C. By the Whole World (3:9-20)

1. The verdict of sin (3:9)
   The Gentiles sinned against the light of their conscience. The Jews sinned in defiance of God's revealed law. Therefore, all are guilty and are in need of God's righteousness.
2. The proof of sin (3:10-18)
   a. Sin in human character (3:10-12). Sin is so universal "there is no one righteous." There is no exception (3:10). (Psalm 14:2-3).
   b. Sin in human conduct (3:13-17). Paul defines sin in the manner of both speech and action by quoting various scriptures. (Psalm 5:9; 140:3; 10:7; Isaiah 59:7-8).
   c. The cause of all sin (3:18). Paul says the cause is "no fear of God." Therefore, there is no reverence for God (Psalm 36:1; Romans 1:21).

      Though all people are not equally sinful, the base or cause of every sin is selfishness. The right circumstance or temptation will quickly activate or set in motion this principle of sin.
3. The application (3:19-20)
   a. These verses apply to the Jews with all the advantages of being God's chosen people. It also applies with greater force to the Gentiles. The "whole world" stands condemned before God (3:19).
   b. Also, it is futile for any people to rely on the Law. The Law has made people even more helpless since it makes them aware they are sinful. But the Law offers people no way to fulfill its demands (3:20).

      Paul had made his case. If men are to be saved, they must find some way they have never dreamed of. Thank God, this way is found in the gospel of Jesus Christ.

Chapter 4. Righteousness by Faith Is Provided (Romans 3:21—8:39)

Paul has shown the utter failure of humans to earn "rightness" with God by their own achievement or merit. Neither the Gentile way of knowledge nor the Jewish way of law can provide this rightness. Paul says in Christ a new day had come in the history of God's dealing with people. God provided

a righteousness of His own as a free gift, to be received by faith, for all

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people. This righteousness means justification, sanctification, and complete redemption.

1. Justification defined (3:21-31)
    a. The secret of true righteousness (3:21-26)
        (1) The secret of true righteousness is "apart from law" (3:21*a*)—apart from anything we can do for ourselves.
        (2) It is "made known" in the gospel Paul preached (3:21*b*).
        (3) It is related to "the Law and the Prophets" (3:21*c*), as we will see especially in Romans chapter 4.
        (4) It is a righteousness provided by God himself and offered to people on the single condition of faith (3:22*a*). The offer is universal because the need is universal. "[A]ll have sinned and fall short of the glory of God" (3:23).
        (5) It is provided by grace. God showed kindness, mercy, and love toward us that we did not merit or earn (3:24*a*).
        (6) It is provided through the atoning death of Jesus Christ (3:24*b*-26). In these verses we read two important words: redemption and atonement.
            (a) First, redemption. We were hopelessly bound by sin without power or opportunity to escape from our bondage to sin and death. Jesus, out of pure love to us and at a great cost to himself, died for us. He set us free from the guilt, power, and consequences of sin. God provided for us our redemption that we may accept and receive by our faith.
            (b) Second, atonement. It is the gracious act of God by which He justifies the believing sinner. It does not mean God is indifferent to sin (3:25-26). But through the death of Christ, we are forgiven. And yet God's judgment on sin was not compromised. Our righteous God could ignore humankind's previous sinning only because Christ's death was in His purpose all the time. The Cross is God's judgment on sin as well as His means of grace.

                The Cross is symbolic of the paradox of judgment and grace. The vertical cross beam is a symbol of the unbending justice of God. The horizontal beam is a symbol of the outreached arms of God that would embrace a sinful world. In Christ's death the Law is upheld while love is outpoured. "Love and faithfulness meet together; righteousness and peace kiss each other" (Psalm 85:10). On the Cross, Jesus Christ offered forgiveness to everyone by the blood He shed.

    b. Three inferences (3:27-31)

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(1) Pride is demolished or destroyed (3:27-28). There can be no "boasting." Since salvation is based wholly upon God's mercy in Christ, no person can boast in the presence of God. Therefore, Paul concludes we are "justified by faith" alone (3:28).
(2) Favoritism is ruled out (3:29-30). There is only one way of justification before God. Therefore, the religious distinction or difference between the Jews and Gentiles is erased.
(3) The Law is established (3:31). If the "law" here means ceremonial law, there can be no conflict or contradiction (10:4). Christ does not end the Law, but He fulfills the Law. If the law here means the moral law, there is also no conflict or contradiction. Faith makes possible the fulfillment of the moral law (8:1-4). The law means the entire Old Covenant of the Old Testament. Paul declares there can be no conflict between the Law and the gospel. The story of Abraham proves this (Romans chapter 4).

2. Justification defended (4:1-25)
Paul then turns to the Old Testament for confirmation and proof of his doctrine of justification. He knows some Jews felt the gospel sets aside the inspired Scriptures in the Old Testament. But in these very Scriptures from the Old Testament, Paul finds evidence his doctrine is true. Paul examines the important example of Abraham by asking a question.
   a. How was Abraham justified (4:1-2)? There are only two possible answers:
      (1) By works—an answer Paul has just disputed.
      (2) By faith—the only way a person can find peace with God and be justified.
   b. Abraham was justified by faith (4:3-5).
      The father of the Jews was not justified by his own works but by believing the promises of God. Paul quotes Genesis 15:6. What a great truth! Paul demolishes the whole system of laws established by the Pharisees [FAIR-uh-seez]. Seeing faith in Abraham's heart, God accepted him as if he had been altogether righteous (4:3).

      If we rely on our good works to bring us into God's favor, what room is there for grace (4:4)? But if we refuse to depend on our goodness, we can wholly trust Him who "justifies the wicked" (4:5).
   c. People who are justified are blessed (4:6-8).
      Paul then quotes King David, who wrote the Psalms. David testified to being justified by faith.
      (1) Righteousness (4:6). Notice this verse carefully. Nothing is said of Christ's righteousness being credited to us. Nowhere in the New Testament do we read God substitutes Christ's perfect righteousness for the believer's sins. But God does consider as righteous penitent believers who trust in Christ. God regards

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them as if they were righteous the moment He perceives a living faith in the sinner's heart. This we have seen is possible through the atonement (3:24-26).

(2) Forgiveness and pardon are two terms that describe the same blessed experience (4:7-8; Psalm 32:1-2). John Wesley was a preacher in England and the founder of the Methodist Church. Wesley wrote, "If there is such as thing as happiness on earth, it is the portion of that man whose iniquities [sins] are forgiven, and who enjoys the manifestation [something made evident] of that pardon."

(3) Paul, of course, does not write of the way we shall finally be accepted of God. The chasm that divides us from God is bridged by faith alone (3:28). But once we are across the chasm, faith must prove itself by righteous behavior (2:5-11). Thus, there is no difference between Paul and James (James 2:21-23). Here, Paul was concerned with how the Christian life begins. James was concerned with how the Christian life is maintained. The answer is clear. It begins in the new relationship of trust for God, and is what Paul calls faith.

d. Circumcision is the sign and seal of inward faith (4:9-12).

(1) Abraham was justified long before he received circumcision as the "sign" and confirmation of his justifying faith (4:9-11*a*). This puts all external or outward rites in their place. Baptism is the Christian analogy or comparison to circumcision. And there can be no doubt what Paul says about circumcision he would say equally about baptism. Like circumcision, baptism has value (2:25). But, like circumcision, baptism has no value except for the person who is a new creature in Christ.

(2) Abraham received the promise of God when he was still a Gentile. Then by circumcision, he became a "Jew." He is, therefore, the father of all who believe, whether Gentile or Jew (4:11*b*-12). By inference, we may boldly say God's method of justifying people has been the same throughout all history.

e. God's promise is through faith, not the Law (4:13-15)

If the Law is necessary to share in the promise God made to Abraham, faith is canceled. But if faith is sufficient, the Law is unnecessary (4:13-14). It is also evident from experience law and grace is opposed to each other. And "the law brings wrath" (4:15*a*). When sin defies God's will, God is displeased. Law and grace thus represent two opposite areas of our spiritual experience.

f. The fatherhood of Abraham (4:16-17)

Paul then develops his theme: the justification Abraham experienced is open to all. This blessed experience is of "faith . . . by grace" (4:16). Faith and grace are terms that go together. What God

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gives in merciful love (grace), we can only receive in humble trust and gratitude (faith). This was Abraham's experience. It is also ours as we respond to God's love in Christ. Thus, by faith we become children of Abraham. "He is the father of us all" (4:16*b*).

Verse 17 reminds us of Isaac's birth who was born of Abraham "as good as dead" (Hebrews 11:12). It also reminds us of Christ's resurrection from the dead—and perhaps the miracle of the new birth.

g. The nature of Abraham's faith (4:18-22)
   (1) First, there was God's specific promise. Abraham would be "the father of many nations" (4:18*b*).
   (2) Then, there was hope or confident expectation in God (4:18*a*). Abraham's hope was not in himself or in Sarah. Their bodies were as "dead" (not able to have children), because they were so old (4:19).
   (3) Abraham was "fully persuaded" God was able and willing to perform His promise (4:20-21). God, therefore, considered Abraham's faith as righteousness (4:22).

h. The significance of Abraham's example (4:23-25)
   This inspired record of Abraham's faith was written not for his sake alone but for ours as well.
   (1) We, too, have God's promises. Here are a few promises that relate to justification: Isaiah 55:7; Matthew 11:28-30; John 6:37; Romans 10:13; 1 John 1:9.
   (2) The guarantee of these promises is the fact God raised up Jesus from the dead (4:24-25). The resurrection of Jesus has been called "the rock foundation of the Christian faith." Thank God, this truth is sure!
   (3) Faith, therefore, is putting our entire confidence upon God's trustworthy Word.
   (4) And then it happens. We are justified—a miracle of love and grace.

3. New life in Christ (5:1-5)
   Justification is an accomplished fact (5:1*a*). Now, let's consider its implications and consequences.
   a. First, there is "peace with God" (5:1*b*). This peace is a deep sense of being restored to fellowship with God. This is what is meant by "reconciliation" or being "reconciled" to God (5:10-11).

      Sin is transgression against God, which brings condemnation and guilt. Therefore, we need to be justified. But sin is more than that. Sin is something that has "separated [us] from the life of God" (Ephesians 4:18). This separation makes us suspicious of God's

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goodness and even hostile toward Him. Therefore, we need desperately to be reconciled. This is the deepest cry of the human spirit—to be one with God. When God pardons and justifies us, we have peace with Him.

b. Second, there is access to grace—"this grace in which we now stand" (5:2). "This grace" may well be understood as the establishing grace of full sanctification. In this verse, Paul seems to anticipate chapters 5 through 8. Paul is simply anticipating his argument.

   Paul says "hope does not disappointment us, because God has poured out his love in our hearts" (5:5). We hope to receive "the glory of God" (5:2*b*) because we have already received the love of God (5:5). This blessed hope is the result of God's grace.

4. Reconciliation with God (5:6-11)
   a. Help for the helpless (5:6). Apart from God we cannot think, will, or do anything good. But the Cross imparts prevenient grace. This grace first awakens a response of love in our hearts. This grace convicts us of sin, helps us to repent, and enables us to believe. Therefore, "[w]e love [him] because he first loved us" (1 John 4:19).
   b. Love for the loveless (5:7-8). In these verses we see the grand revelation of God's great love. "While we were still sinners, Christ died for us" (5:8*b*). Human love prompts a friend to die for another friend. But divine love prompted Christ to die for His enemies.
   c. The promise of salvation (5:9). This verse reminds us of a distinction or difference between justification and salvation. We are now justified, but our final salvation is still in the future. Then, we will be "saved from God's wrath."
   d. God and people being reconciled (5:10). Is it God or people who need to be reconciled to the other? This question is often debated. Sin made a deep chasm between God and people. Christ bridged this chasm, thus reconciling God to people and people to God. Where there is separation, reconciliation must be mutual by both God and people. God is both the Reconciler and the Reconciled.
   e. The joy of the redeemed (5:11). Through Jesus Christ, people and God have been reconciled. Reconciliation is cause for rejoicing.
5. The connection between justification and sanctification (5:12-21)
   These verses are the climax of Paul's argument for justification by faith. They also serve as an introduction to the doctrine of sanctification.
   a. In relation to justification, this verse (5:18) proves justification is universal. Paul writes justification brings eternal life for all people.
   b. In relation to sanctification, these verses (5:19-21) declare the glorious truth of "grace."

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Up to this point, Paul has been dealing with sins (acts of transgression). But now he deals with sin (the principle from which sinful acts come). In Romans from 5:12 through 8:10, Paul mentions the word "sin" many times. Note the word is usually written as "sin," not "sins." The word does not have an "s" on the end. Bible scholars say the meaning of "sin" in these verse means the sin principle in our hearts. The word "sin" here does not mean the transgressions or acts of sin.

Paul has clearly proven the point that people need to be justified from their sins. But there still remains the question of the corrupt nature or original sin in our hearts. Now, Paul is about to show how we obtain deliverance from sin. Paul includes all men from Adam (5:14) to Jesus Christ (5:15). In Adam, all people have inherited sin and death. But in Jesus Christ, people have divine grace that overcomes and destroys both actual sins and original sin.

In this Scripture, therefore, we see the connection between justification and sanctification.

a. The reign of sin and death (5:12-14)
   (1) Through Adam's act of sin, he introduced the principle of sin and thus death into human experience (5:12*a*). In this verse, "one man" refers to Adam. Sin is no isolated thing. Sin is like an infectious disease that spread from Adam to the entire human race. In whatever way a person explains the universal presence of sinfulness, it cannot be explained away. Original sin is the most stubborn fact about humanity. God's Word declares sin entered through the Fall or sin of Adam.

       Sinfulness is universal because of the Fall (Adam's sin). But death is passed on to each individual as a result of his or her own sin (5:12*b*).
   (2) Paul explains sin was universal even before the Law was given. Death reigned like a cruel tyrant from Adam to Moses, because people sinned against the light of nature and conscience (1:19-20; 2:14-15). This was true even though they had no direct command from God (5:13-14).
b. The reign of grace and life (5:15-21)
   Two times in these verses we read the important phrase "much more" (5:15, 17). In verse 20 is a similar phrase "all the more." Jesus Christ has "much more" than reversed the effects of the Fall. Greater benefits have resulted from the work of Christ than the evils from the sin of Adam.
   (1) God's gift of grace through Jesus Christ overflowed to "many," meaning the whole world (5:15).

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(2) God's gift brought justification, although there were "many trespasses" (5:16).
(3) God's gift is an "abundant provision of grace and of the gift of righteousness" (5:17).

Furthermore, let's consider the gracious effects of the atonement:
(1) Universal justification (5:18). This verse teaches three truths:
(a) Every person is under the gracious benefits of the atonement. And everyone is unconditionally justified until he or she reaches the age of accountability. The age of accountability is when a person has knowledge of right and wrong.
(b) Prevenient grace through Christ helps people to turn to God even though they have a sinful nature.
(c) Justification is possible for all people on earth who believe.
(2) Imparted righteousness (5:19). Adam's sin or act of disobedience caused people to become actual sinners. Christ's act of obedience—His death on the Cross—brings people into actual righteousness. Paul is now referring to imparted righteousness, rather than imputed righteousness. Imputed righteousness is justification. Imparted righteousness is regeneration (cleansing the heart of sin) and the beginning of sanctification. Paul teaches both types of righteousness.
(3) Entire sanctification (5:20-21). Adam's fall introduced the sin principle in people's hearts. Christ's atonement not only provides for forgiveness of our sins but also taking away original sin. John the apostle wrote: "Look, the Lamb of God, who takes away THE SIN of the world!" (John 1:29, emphasis added).

B. Sanctification by Faith (6:1—8:17)

1. Sanctification through death to sin (6:1-23)
Here are two possible subtitles of chapter 6 in Romans:
- grace and sin are not compatible
- grace and sin cannot exist together

a. Grace is not compatible with sin (6:1-14). Paul anticipates a possible question: Since sin gives opportunity for God to show abounding grace, then should we continue in sin (6:1)? Paul's answer leaves no doubt. No! The believer in Christ is "died to sin" (6:2).
(1) First, Jesus' death on the Cross covered our sin (6:6). Sin was nailed to the Cross with Him. Jesus died that sin might be fully destroyed in us. Thus, the atonement includes sanctification as well as justification (Ephesians 5:25-27; Hebrews 13:12).

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(2) Second, we died to sin when we accepted Christ as Savior. When we were converted, we consented to abandon sin and to accept all for which Christ died. Justification, therefore, is the door to and beginning of sanctification. For this reason all New Testament believers are called "saints" (1:*7*).
(3) Third, we died to sin when we accepted Christian baptism (6:3-*5*). By baptism we make our intention in public to accept the full provisions of Christ's atoning work. Thus, we are "baptized into his death" (6:3).
(4) Fourth, we died to sin when sanctifying grace destroyed "the body of sin" (6:6). The "body of sin" refers to the original sin or sinful nature. But how do we experience sanctifying grace?
(a) First, by a believing faith (6:6-11). We do not let the promise of full deliverance from sin stagger us. Instead, we believe since Christ died to sanctify us we may receive the promise.
(b) Second, by complete consecration to God (6:12-14). Paul says, "Do not offer the parts of your body to sin" (6:13*a*). Then he says, "[O]ffer the parts of your body to him" for righteousness (6:13*b*). This means literally to put ourselves at God's complete control. This also means we do this for the present and the future. We give ourselves to God to do with us as He wills. Note: only those who "have been brought from death to life" (6:13) by the new birth can make this consecration.
(c) Third, by a receiving faith. Faith is like the heart's hand that reaches out and receives the Holy Spirit (Luke 11:13; 1 Thessalonians *5*:23-24). This is the formula of sanctifying grace: believe, consecrate, and receive.

b. Grace is not compatible with acts of sin (6:15-23). One willful act of disobedience results in condemnation (6:16).
(1) But, thank God, we are no longer the "slaves to sin," but "slaves to righteousness" (Exodus 21:1-6).
(2) We must maintain our freedom from sin at any cost. Don't give in to your "natural selves" to become a slave to "wickedness." Instead, become slaves to a "righteousness" that leads to "holiness" (6:19).
(3) We must remember to keep eternity in mind (6:20-23). Paul writes, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (6:23).

2. Sanctification through death to the Law (*7*:1-25)
Paul now considers the relation of sanctification to the Law. His specific example is the tenth commandment of "coveting" (*7*:*7*).
a. We are free from the Law (*7*:1-6)

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(1) The example (7:1-3). When death takes place, the legal bond of marriage is dissolved.
(2) The application (7:4-6). Believers, because they have died to the Law through Christ, are now living a completely new relationship. Dead to the Law, believers are now united with Christ, "who was raised from the dead" (7:4). Under the Law, they were in union with "the sinful nature," and that marriage "bore fruit for death" (7:5; Galatians 5:19-21). By dying to the sinful nature, we are free to serve "in the new way of the Spirit" (7:6). Now married to Christ, this union is also fruitful (Galatians 5:22-23).

b. The function of the Law (7:7-13)
In summary, the Law reveals six things about sin:
(1) The fact of sin. Paul clearly states he "would not have known what sin was" if it were not for the Law (7:7).
(2) The occasion of sin. Paul says it was sin that produced in him "every kind of covetous desire" or sin (7:8).
(3) The power of sin. Paul says the Law with its power causes sin to spring to life (7:9).
(4) The effect of sin. Paul says it was the "commandment" (the Law), which he expected to bring life, really brought death (7:10).
(5) The deceit of sin. Paul says the commandment (the Law) "deceived" him, bringing death (7:11).
(6) The exceeding sinfulness of sin. Paul says "through the commandment" (the Law) sin became "utterly sinful" (7:13*b*).

Paul knew this would shock the pious Jews, because he seems to be equating the Law and sin. Not so. The Law is something that is good (7:12), but its effect is to reveal the presence of sin in us (7:13). The Law shows sin in all its ugliness and destructive power. In reality, the Law is our teacher "to lead us to Christ" (Galatians 3:24).

The function of the Law, therefore, is temporary. Revealing the power of sin, the Law is powerless to deliver. By attempting to make the Law the expression of God's purpose, the Jews created the ugly sin of Pharisaism [FAIR-uh-say-iz-um]. And so does every religious system that tries to make people good by the Law.

c. The voice of experience: struggle under the Law (7:14-25).
Perhaps this part of Romans has been debated more than any other. Is this "wretched man" (7:24) Saul the Pharisee before he became Paul the Christian? Is it Paul after he was saved but not yet sanctified fully? Or is Paul presenting a hypothetical person in order to advance the argument? Biblical experts have posited many different theories, none satisfy all the questions. However,

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what we can say in confidence is that the Law cannot solve or satisfy the sin problem.

If a Christian believer is depending upon self-effort for sanctification, the person is still under the Law and is seeking to be made perfect by "human effort" (Galatians 3:3). Only when people cease or rest "from [their] own work" do they experience true heart holiness (Hebrews 4:9-10). This "rest" is accomplished by the baptism of the Holy Spirit.

We will attempt to explain Paul's argument by his personal testimony.

(1) Paul says his inner life is a contradiction. He admitted what he wanted to do, he did not do. And he does what he hates (7:15).

(2) Paul says the consent of his mind to God's law is proof the Law is good (7:16). Experience also convinced Paul it was not his true self but "the sinful nature" that is responsible for this issue (7:17-20). This sinful nature is the principle of rebellion against God and His law (8:7). And this rebellion made Paul a "prisoner of the law of sin" (7:21-23).

When Adam sinned, he died spiritually. Adam no longer had God's Spirit with him, so he became preoccupied with himself, or selfish. This condition of humanity Paul calls "the sinful nature" in many Scripture verses (7:18, 25; 8:8-9). In 7:24 Paul calls it "the body of death." This phrase probably referred to one method of capital punishment in which a dead body was chained to a condemned man. With time the decaying flesh of the corpse infected the living flesh. What a horrible punishment! But Paul wants the reader to understand how horrible our life is when controlled by the sinful nature.

(3) Paul then stops his agonizing and painful confession. Paul can stand it no longer. Almost before he is ready, he comes out with the answer to his great problem—Jesus Christ (7:25*a*). He then calmly summarizes his argument. In his mind he is a slave to God's law. But in the sinful nature, he is "a slave to the law of sin" (7:25*b*).

Paul exclaims, "Thanks be to God—through Jesus Christ our Lord!" (7:25*a*). His expression of praise seems out of place in this verse. But Paul could not contain himself any longer. It is a preview of chapter 8.

3. Sanctification through the Holy Spirit (8:1-17)
In this Scripture passage, Paul gives his present experience. It is a

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picture totally different from chapter 7. In chapter 8 Paul is gloriously freed from sin and triumphant in Christ.

a. Life according to the Spirit—holiness (8:1-4)
   (1) Those in vital union with Christ are not under condemnation (8:1). What a glorious reality!
   (2) Paul now gives testimony to the experience of entire sanctification. In Christ the sanctifying power of the Holy Spirit freed him from the law of sin and death (8:2).
   (3) Paul returns to the idea that "the law was powerless" to sanctify (8:3). But God has solved the problem through Jesus and the Cross. In the mystery of the Incarnation, God became man in the person of Jesus. On the Cross, Jesus the God-man died to save people from sin. Therefore, God himself, in the person of His Son, has declared the doom of sin. God has completely routed the enemy (Satan) on the very battlefield Satan had invaded—the human heart (8:3*b*). In Jesus Christ God has completely overcome sin.
   (4) Christ's victory over sin comes to the believer through the person of the Holy Spirit. What Christ achieved in His death, we obtain by faith as a blessing and benefit. Through the Holy Spirit, we are delivered from sin through the sacrifice of Jesus. Thus, we fulfill the "righteous requirements" of God's law (8:4).

   We are free from the Law as a means of our justification and sanctification. Yet, we are not free from the ethical or moral demands of that law. Paul agrees with Jesus who said, "Do not think that I have come to abolish the Law or the Prophets . . . but to fulfill them" (Matthew 5:17).

   The sanctified believer experiences the purpose of the atonement—sin's guilt, power, and existence in the heart.

b. The sinful nature and the Spirit (8:5-11)
   Paul contrasts the life lead by the "sinful nature" to the life with the "Spirit".
   (1) A person's mind is either set on what the sinful nature desires or what the Spirit desires (8:5).
   (2) "The mind of sinful [people] is death, but the mind controlled by the Spirit is life and peace" (8:6).

   The people who do not believe in the possibility of entire sanctification often quote 8:8. But the people who are controlled by the Spirit are not controlled by the sinful nature (8:9*a*). The proof the Spirit lives in us is that Christ is reproduced in us. Paul says clearly anyone who does not have the Spirit of Christ "does not

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belong to Christ" (8:9*b*). Ultimately, the Spirit will bring final redemption to the body of the Christian.

c. Obligations and privileges (8:12-17)
   (1) The experience Paul has been describing has its own obligations. Our obligation is to live in the Spirit, "not to the sinful nature" (8:12). This means we must "put to death" our body's impulses and desires by living in the Spirit (8:13). "The body" must be kept under the discipline of the Spirit (8:13; 1 Corinthians 9:27). We therefore conclude the following:
      (a) Original sin must be destroyed.
      (b) Our human impulses or desires must be brought under control.

      These are only possible with help from the Holy Spirit.
   (2) But such an experience also has its blessed privileges (8:14-17).
      (a) The privilege of guidance (8:14). We are "led by the Spirit of God."
      (b) The privilege of adoption (8:15). Being a child of God is by justification and adoption. Justification makes us right with God, while adoption makes us a child of God. The two go together.
      (c) The privilege of the Spirit's witness (8:16). God's Spirit and the human spirit witness jointly that we are the children of God. His Spirit within us cries, "Abba [AH-buh], Father" (8:15). Our spirits know the change God has made in us.
      (d) The privilege of being heirs of God (8:17*a*). And that makes us "co-heirs with Christ."
      (e) The privilege of sharing in His sufferings (8:17*b*; Colossians 1:24; Acts 5:41).
      (f) The privilege of sharing in Christ's glory (8:17c). But to share in His glory, we must also share in His sufferings.

C. Final Redemption, Our Hope (8:18-39)

1. Sufferings and glory (8:18-39)
   Suffering is the inevitable experience of being children of God. We cannot escape suffering (Hebrews 12:3-11). Note: In this Scripture passage, the word "son" means all children of God, both male and female.
   a. But our suffering does not compare to the glory we will one day know and experience (8:18).
   b. Meanwhile, we, along with all creation, wait eagerly and patiently for deliverance (8:19, 25).
2. The Spirit, our Helper (8:26-27)
   Paul writes that the Spirit intercedes or prays to God for us (8:26). The Spirit knows our "weakness," and He "groans" within us to God.

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3. The assurance of salvation (8:28-39)
   a. Divine providence (8:28)
      This is one of the special promises of God in the Bible. "And we know that in all things God works for the good of those who love him, who have been called according to his purpose." Yes, God does work for the good of those who love Him. But God can only use the person who loves Him faithfully and is committed to His sovereign will.
   b. Divine purpose (8:29-30)
      The condition of God's divine purpose is His foreknowledge (8:29*a*). God is all-knowing. He knows all things. The goal of God's divine purpose is for us to become like Christ (8:29*b*). God predestined that every believer should be like Christ in character and conduct. Just as a tiny acorn grows into a large oak tree, we shall "grow up into him" (Ephesians 4:15). Predestination in this passage points to the call of all Christians to a life of holiness.
   c. Divine presence (8:31-39)
      Paul's writings are now full of joyful praise.
      (1) Paul concludes this chapter on a note of victory (8:31-34). He declares, "If God is for us, who can be against us" (8:31). The formula is this: one person plus God equals a majority in any life situation. The knowledge God is on our side brings both great comfort and confidence.
      (2) Paul then declares nothing can "separate us from the love of Christ" (8:35). The list is long: trouble, hardship, persecution, famine, nakedness, danger, or sword (war). Paul's list is not meant to be exhaustive, just representative. The message is that nothing can stop us from being "more than conquerors" through Christ who loves us (8:37). But Paul is not finished. He also says "neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation" can separate us from God's love (8:38-39). What a wonderful promise!

   So this glorious chapter in Romans begins with "no condemnation" (8:1) and ends with "no separation" (8:39). And in between there is the promise of "no defeat" (8:31). A careful reading of Paul's writing indicates he recognized the necessity for human faithfulness. But the weight of his emphasis falls upon God's faithfulness. Paul would urge us to look to God for strength.

We must always remember we are saved by grace through faith, and "not by works." This grace is "the gift of God" (Ephesians 2:8-9). And this grace is sufficient to keep us to the end of our life on earth.

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Chapter 5. Righteousness by Faith Is Rejected (9:1—11:36)

In Romans chapter 9 through 11, Paul provides a reason or basis for God's dealings with His people, Israel. The particular problem confronting Paul was why Israel, God's chosen people, had lost His favor. Also, Paul deals with the reason Israel failed to inherit the promised Messianic [MES-ee-AN-ik] blessings. (Messianic refers to Jesus Christ, the Messiah [muh-SIE-uh] God had promised to the Jews.) Paul asks, how can the promises of God be understood when Israel was rejected? The essence of his answer is clear. God's provision of righteousness by faith through Christ was rejected by Israel, so God rejected Israel.

These three chapters are as difficult as any Paul ever wrote. One fact must be kept clearly in mind: Paul is discussing national, and not individual, predestination and election. It is not a matter of an individual's election to heaven or hell, but of national election to blessings on earth. These three chapters must be read as a unit. Here are three ways to look at them:

- Chapter 9 deals with divine sovereignty, chapter 10 deals with human responsibility, and chapter 11 deals with universal blessing.
- Chapter 9 deals with election, chapter 10 deals with rejection, and chapter 11 deals with restoration.
- Chapter 9 looks to the past, chapter 10 looks to the present, and chapter 11 looks to the future.

A. Israel's Rejection Was Not Complete (9:1-29)

1. Paul's grief for Israel (9:1-5)
   In these verses we sense Paul's heart and passion for the salvation of others. He writes, "I have great sorrow and unceasing anguish in my heart" (9:2). He even wishes he would be "cursed and cut off from Christ" for the sake of his own people, Israel (9:3-4*a*).
2. Israel's rejection and God's promise (9:6-13)
   God's promises have not failed. They were really intended only for those who were true children of God by faith. The "children of promise" (9:8) were not just Abraham's descendants (Israel). As Paul already has shown, the Gentiles were accepted as children of God as well as the Jews.
3. Israel's rejection and God's justice (9:14-29)
   a. Is God unjust to determine how His mercy will be awarded? He offers His mercy on His own terms (9:14-18). We may take it or leave it, but we must never argue with God about it. He is sovereign.

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b. We have no right to call God into question over the way He chooses to run His universe. We do not vote God in or out of office. We cannot change the order of things at all. Life must follow God's will and way. His will and way are final. God alone is sovereign (9:18-21).
c. And how can anyone accuse God of being unjust in view of the way He has actually dealt with people? He has been patient and long-suffering toward His people Israel, who refused to repent. He has even chosen from the Gentiles some people to be His own (9:22-26).
d. Paul quotes from Isaiah to prove that only a remnant of Israel should be saved. This would be a seed like those from Sodom [SAH-dum] and Gomorrah [guh-MAWR-uh] (9:27-29; Isaiah 10:22; Isaiah 1:9). Only Lot and his family were saved when the wicked cities were destroyed (Genesis 19:15, 28-29).

B. Israel's Rejection Was Not Arbitrary (9:30—10:21)

1. Israel's rejection of Christ (9:30-33)
   The rejection of Israel and the election of the Gentiles was not an arbitrary decision at all. The Gentiles accepted God's righteousness by receiving Christ, while Israel rejected that righteousness. They stumbled over the "stumbling stone," Jesus Christ, as Isaiah prophesied they would do (9:33; Isaiah 8:14; Isaiah 28:16).
2. Israel's refusal of God's righteousness (10:1-15)
   a. Paul's concern over Israel is deepened because he knows they are "zealous for God." But their zeal was not based on the truth (10:1-2). Paul probably remembers his effort in the past to win God's approval by his own works, but he was disappointed.
   b. The concept of righteousness by works was rejected by Christ (10:4). According to the Law, a person finds life by keeping God's commandments (10:5). But righteousness by faith is a righteousness that is even more natural. Paul quotes the Old Testament when he says, "The word is near you; it is in your mouth and in your heart" (10:8; Deuteronomy 30:14).
   c. Paul then tells in simple language how a person can be saved. It is a twofold process. First, "confess with your mouth, 'Jesus is Lord.'" Second, "believe in your heart that God raised him from the dead" (10:9-10). This faith (in the heart) is confirmed by a public confession (with the mouth). The heart in these verses means the entire inner self: intellect, feeling, and will.
   d. Paul next gives words of encouragement. Believers will not be shamed at the final judgment (10:11). God has no favorites (10:12). Everyone who calls on God "will be saved" (10:13).

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Anyone who has difficulty believing in Christ needs to study these verses diligently until faith comes to the heart (10:17).

e. Paul next proclaims every believer has a responsibility in reaching others with the good news of the gospel (10:14-15). People cannot believe if they have not heard. And they cannot hear without someone preaching to them. And people cannot preach unless they are sent. Paul quotes from Isaiah when he says, "How beautiful are the feet of those who bring good news" (10:15; Isaiah 52:7). What a challenge for every believer to be sent or to send. Every one of us fits into this plan of God to be His witness (Acts 1:8).

3. Israel's neglect of the gospel (10:16-21)
Paul then states God cannot be blamed for His rejection of Israel. Israel has rejected God's mercy and grace. Paul provides four Old Testament quotes from Psalms, Deuteronomy, and Isaiah to help make his point.

C. Israel's Rejection Was Not Final (11:1-36)

1. A remnant is now in the Church (11:1-10)
How can we say God has rejected His people so long as there is a remnant of hope and grace (11:1-2)? Though God has elected the Gentiles to salvation, individual Israelites [IZ-ree-uh-liets or IZ-ruh-liets] who exercise saving faith are also elected.

   This reminds Paul of the time Elijah [ee-LIE-juh] thought he was the only true worshiper of the Lord (11:2-5; 1 Kings 19:9*b*-14). Since this remnant is one of grace, it is obvious any Israelite now justified is not justified by works (11:7). Those who reject grace simply give themselves over to spiritual stupor and blindness (11:8-10). Paul again quotes from the Old Testament (Deuteronomy 29:4; Isaiah 29:10; Psalm 69:22-23).
2. The future salvation of Israel (11:11-32)
   a. Paul asks if Israel's fall is final, but then he rejects the idea completely (11:11*a*). Next he makes these observations. Israel has rejected the gospel
      (1) but the gospel is given to the Gentiles, and
      (2) Israel might become jealous and thus accept what it now rejects (11:11*b*).
      Paul's faith is that the Gentiles' salvation will ultimately move Israel to envy and to repentance (11:13-14).
   b. If Israel's fall has brought blessing to the world, then its reconciliation will bring a much greater blessing (11:12, 15).
   c. Paul then turns to the Gentiles with fitting words of admonition (11:16-22). He uses the part of an olive tree as an example to make his point. Israel will be cut off like a tree branch if they continue to reject God (11:22*b*).

d. Paul now comes to his concluding statement. Israel's rejection is only temporary. They will yet be grafted in like a tree branch, if they turn back to God (11:23-24). When the "full number of Gentiles has come in," then all Israel will be saved (11:25-26). Thus, the nation of Israel will turn to the gospel. (But Paul does not say when that will happen.) He is confident that God's covenant people, Israel, will ultimately receive the promised blessing (11:26*b*-36).
e. God's purpose through it all has been "that he may have mercy on them all"—both Jews and Gentiles (11:30-32).

3. Doxology—a hymn of praise (11:33-36)
As the divine Spirit reveals to Paul the treasure of God's wisdom, Paul writes a hymn of praise. He tells of the "riches of the wisdom and knowledge of God" (11:33*a*). Paul declares God's ways are beyond our understanding (11:33*b*). He closes the doxology by proclaiming glory belongs to God forever (11:36).

Chapter 6. Righteousness by Faith Is Manifested (Romans 12:1—15:13)

Paul now climaxes his doctrinal teachings with practical applications for daily living. Doctrine must always lead to and result in holy living. Here is how Paul might summarize this Scripture passage. "Therefore, in view of the gracious redemptive purpose of God in Christ, put your salvation by faith into everyday living." This is the substance and essence of 12:1—15:13.

A. Consecration (12:1-2)

1. The meaning of consecration (12:1)
   a. Consecration is a distinctly Christian act. It is motivated by gratitude for the grace of God that believers experience (12:1*a*).
   b. In consecration we "offer" ourselves totally to God (6:13). In the Old Covenant, the Jewish worshiper brought an animal to present as a burnt offering to the Lord (Leviticus 1:1-9). In the New Covenant, we bring our redeemed selves. (In this verse, "bodies" stands for the entire person.) When the Jewish worshiper laid a hand on the animal's head, he "offered" it to the Lord (Leviticus 1:4). From that moment, the animal sacrifice was totally God's. In consecration we offer ourselves to God, and we belong totally to Him. This is our "spiritual act of worship" (12:1*b*).
   c. A living sacrifice (12:1c). With our self-will surrendered to God, we live for Christ alone (Galatians 2:20). To be consecrated is to be set apart to Christ. This is the same as a wife is set apart from all others to belong to her husband. In both cases, every act of life is the expression of loving devotion (1 Corinthians 10:31).
2. The result of consecration (12:2)

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Consecration linked with faith results in a transformation experience we call entire sanctification (15:16). In consecration we are brought directly into Christ's presence and are "transformed into his likeness" (2 Corinthians 3:18).

a. As transformed believers, we do not conform to the world. J. B. Phillips' translation of the New Testament says, "Don't let the world around you squeeze you into its own mold" (12:2). We dare to be out-of-style with the world. But the difference is we are living by a higher set of values.
b. If I am transformed, I think like Christ on all things (12:2*b*). I base my ideals, standards, and values, not from society about me, but from Christ within me.
c. And the discovery of God's will is the matter of supreme importance in my life. I truly want God's "perfect will" (12:2c).

B. Love in the Church (12:3-13)

1. Humility (12:3)
   We must not be conceited or think of ourselves "more highly" than we should. We must be mindful of our own weaknesses and faults. This is true humility.
2. Fellowship (12:4-8)
   As members of Christ's Body, we are dependent upon one another. We deeply need one another in the fellowship of the Church. Paul gives a list of some "gifts" given by God (12:6-8). Therefore, we must use our gifts to minister to the entire Church in love.
3. Genuine love (12:9-13)
   a. It is not enough to preach, serve, teach, encourage, lead, contribute, or help as the occasion requires. With all of the gifts, we must exhibit the spirit of holy, sincere love (12:9).
   b. Paul then describes holy love (12:10-13). These verses have been called Paul's "Other Hymn to Love." For example, holy love is shown in honoring others above yourself and in serving the Lord (12:10-11). Holy love is being "joyful in hope, patient in affliction, and faithful in prayer" (12:12). Holy love is practicing "hospitality" (12:13).

C. Love for All People (12:14—13:10)

1. Enemies (12:14-21)
   Paul here echoes what Jesus said in the Sermon on the Mount (Matthew 5:43-48). Human love returns kindness with kindness, but only divine love overcomes "evil with good" (12:21). Christian love passes the test when it forgives its enemies and endeavors to make friends of them. This is not easy to do. Only when we are fully surrendered to God and filled with His Spirit can we pass this test.

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2. The government (13:1-7)
   a. Christian faith recognizes government is ordained of God (13:1). It is one of two natural orders, along with the family, that governs the life of people on earth. The government is the will of God for preserving peace and well-being in society. Christians, therefore, are supporters of the government, even when they disagree with the government's leaders and actions.
   b. With this point of view, rebelling against the government is rebelling against God (13:2-5). Even a police officer in your community is "God's servant" (13:4).
   c. Taxes should be paid as part of the Christian obligation (13:6; Matthew 22:17-21). Furthermore, believers should pay any "revenue" or money owed, along with "respect" and "honor" (13:7).
3. The fulfilling of the Law (13:8-10)
   a. As followers of Christ, we should not continue to owe any of the obligations in verse 7. Rather, we should fulfill and pay all debts (13:8*a*).
   b. But there is one debt we can never fully pay—that is, love (13:8*b*). Compare these verses with Mark 12:29-31. Remember, the demand is not for human love, but God's own love poured into our hearts (5:5). This enables us to fulfill the just or "righteous requirements of the law" (8:4).

D. Christian Morality (13:11-14)

1. The metaphor (13:11-12)
   Paul uses a metaphor of night and sleeping to make his point. He then encourages and admonishes the Romans to "put aside the deeds of darkness (evil deeds) (13:12). Then he tells them to "put on the armor of light" (righteous deeds) (13:12).
2. The application (13:13-14)
   As citizens of the heavenly kingdom, we must conduct ourselves "decently" (13:13). We must put aside all types of sinful behavior. Instead, we are to become like the "Lord Jesus Christ" (13:14). We are not to satisfy the evil desires of our "sinful nature" (13:14).

E. Christian Tolerance (14:1-23)

Some things are always and everywhere right, which are the essentials of the Christian faith. Other things are always and everywhere wrong. There is a realm where the consciences of good Christians sometimes differ. It is in this realm of the nonessentials that tolerance and love are essential.

1. Do not judge others (14:1-12)
   a. The believer "whose faith is weak" should be welcomed into the fellowship and not despised (14:1). In this Scripture passage, Paul deals with the issues of food and keeping the Sabbath (14:3, 5).

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b. Some overly careful believers tend to condemn other people as lax or careless in their living. Some people are tempted to despise those who not believe or live as they do. But if God accepts a person into His fellowship, can we shut him or her out (14:3*b*)?

Actually, spiritually minded people differ widely on some nonessential points (14:6). What business do we have to set ourselves up as a judge in God's place (14:4, 10)? Let us remember we ourselves shall be judged one day. We will be judged, not by our fellow Christians, but God, the Judge of Eternity (14:7-12).

There is an old saying that summarizes well this Scripture passage:
In essentials, unity.
In nonessentials, liberty.
In all things, charity (love).

2. Do not tempt others (14:13-23)
   a. Our chief concern should be, not to judge weak Christians, but to avoid causing them to stumble and fall (14:13-16). If we cause believers to violate or disregard their own consciences, this is a sin against those for whom Christ died (14:15). Our personal beliefs can do great harm if we do not show love when we talk about what we believe (14:16).
   b. It is true God's kingdom is not a matter of ritual questions, such as what we eat and drink (4:17). But it is a matter of spiritual graces, that is, how we please God and are approved by others (14:18). Our greatest concern is not for our rights but for our fellow believers' spiritual welfare (14:19-23). Paul concludes by saying, "[E]verything that does not come from faith is sin" (14:23).

F. Conclusion of Ethical Teaching (15:1-13)

1. Follow the example of Christ (15:1-*7*)
   This Scripture passage may be considered a concluding statement to Paul's appeal for Christian tolerance. We should not please ourselves any more than Christ pleased himself (15:1-6). As followers of Christ, we must therefore receive one another as we imitate Him. This will "bring praise to God" (15:*7*).
2. Universal salvation (15:8-13)
   Paul brings the entire argument of Romans to a close: Christ has brought salvation to both Jews and Gentiles (15:8-9*a*). He emphasizes his argument by quoting from the Old Testament. (2 Samuel 22:50; Psalm 18:49; Deuteronomy 32:43; Psalm 117:1; Isaiah 11:10.)

   He closes his argument with a beautiful benediction (15:13). Pastors sometimes use this benediction as a prayer to dismiss a worship service.

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Chapter 7. Personal Conclusion (Romans 15:14—16:27)

A. Paul's Reasons for Writing (15:14-21)

In closing this long letter, Paul gives his reasons for writing. It was not that the Roman Christians lacked "goodness" or "knowledge" (15:14). But it was simply because Paul was the apostle of the Gentiles (15:16). And he wished to share the gospel (15:16) with the believers in Rome, the capital of the Gentile world (15:15-21).

B. Paul's Proposed Plans (15:22-33)

1. Rome and Spain (15:22-24)
   For many years Paul had been hindered in his plan to visit the Roman church (15:22). The task God assigned him had kept him busy in other places. That task is now finished (15:23), and Spain is on his heart (15:24*a*). On his way to Spain, he hopes to visit Rome (15:24*b*).
2. The Jerusalem offering (15:25-28)
   First, however, Paul's work in Asia Minor must be completed by delivering the churches' offering to Jerusalem (15:25-27). As soon as this task is done, Paul will travel to Rome and Spain (15:28).
3. Testimony and petition (15:29-33)
   a. When Paul goes to Rome, he will go "in the full measure of the blessing of Christ" (15:29). This is his testimony to full salvation.
   b. Paul feels, however, a need for the prayers of the Christians in Rome (15:30). He senses danger in Jerusalem (15:31). Paul was right, because when he finally went to Rome, he was a prisoner (Acts 27:1; 28:16, 20).

C. Greetings and Warnings (16:1-23)

1. Letter of commendation (16:1-2)
   Paul introduces Phoebe [FEE-bee], a believer who was going to Rome. The writing of such letters of introduction was a common practice among the early Christians.
2. Greetings (16:3-16)
   Paul's greetings to friends are quite long. He first mentions Priscilla [pruh-SIL-uh] and Aquila [uh-KWIL-uh or AK-wuh-luh]. They are often mentioned in the New Testament (Acts 18:1-3, 18, 26; 1 Corinthians 16:19; 2 Timothy 4:19). These special friends "risked their lives" for Paul (16:4). As Paul remembers many people by name, we have a quick look at life in the Early Church.
3. Warnings (16:17-20)
   Christ's Church is threatened by people who stir up trouble and teach false doctrine (16:17). They are self-seeking; they deceive others (16:18). Therefore, Paul warns the Romans about them (16:18). He tells

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the Romans to be wise (16:19) and "keep away from them" (16:17).

4. Greetings from Paul's companions (16:21-23)
   It appears Paul passed the letter around among his companions at Corinth for their personal greetings. And one of them, Tertius [TER-shee-us], wrote this letter as Paul dictated it (16:22).

D. Final Doxology (16:24-27)

Paul completes his letter with another doxology or hymn. This magnificent praise sums up the thoughts of this letter and is in perfect harmony with its contents.

The wisdom of God is shown in the gospel of Christ. In our confused and bewildered world, this is the only true wisdom we are ever likely to achieve. In gratitude we return to Him what is most due—"glory" (16:27). And we offer it only "through Jesus Christ" (16:27). It is through Him—and Him alone—that we have access to God.

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Study Questions

Chapter 1. Background of Romans

1. Rome was the capital of the civilized world, known as the Roman Empire.
A. True
B. False

2. What is true of the Christian church in Rome?
A. The Bible tells how the church was started.
B. Peter was certainly the founder of the church.
C. Christians from Spain brought the Christian faith to Rome.
D. Jewish converts who had not seen the apostles probably started the church.
E. none of these

3. Paul is believed to be the writer of Romans.
A. True
B. False

4. Paul was in Jerusalem when he wrote Romans.
A. True
B. False

5. Paul, at the time of writing, wanted to come to Rome several times but was prevented by reason unknown.
A. True
B. False

6. Paul agreed with the Pharisees about the importance of the Jewish law.
A. True
B. False

7. The purpose of Romans is to declare that righteousness is the free gift of God to everyone who believes in Christ.
A. True
B. False

Chapter 2. Introduction

8. Which is true of the writer of Romans?
A. Paul did not regard himself as a love slave of Jesus Christ.
B. Paul was not willing to surrender himself to the will of Christ.
C. Paul said he was called to be an apostle.

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D. Paul's apostleship came from the church in Jerusalem.
E. None of these

9. The message of Romans can be summarized as "the gospel of God."
A. True
B. False

10. The Christian message came from the ideas and opinions of people.
A. True
B. False

11. Which is true of Jesus Christ?
A. He is divine, the Son of God.
B. He is human, but he did not sin.
C. His death and resurrection made holiness available to all people.
D. All of these
E. None of these

12. The most important goal in life it is to be happy.
A. True
B. False

13. Paul said the Romans were the object of God's redeeming love.
A. True
B. False

14. Which is true of salvation?
A. Initial salvation includes justification, regeneration, and reconciliation.
B. Full salvation is deliverance from the principle of sin or sinful nature (entire sanctification)
C. Final salvation will be the deliverance from the presence of sin (glorification or redemption).
D. All of the above.
E. None of these.

15. Paul declared the gospel is the power of God for salvation for only the Jews who believe.
A. True
B. False

Chapter 3: Righteousness by Faith Is Needed

16. What is true about the wrath of God?
A. God's wrath is not like the anger of people.

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B. God's wrath is being revealed in the evil and wickedness that follows sin.
C. God's wrath is revealed in both religious sins and moral sins.
D. All of these.
E. None of these.

17. Paul declared God has made the truth about himself plain to all people.
A. True
B. False

18. Man's spontaneous response to God should be praise and gratitude.
A. True
B. False

19. God's plan for sex is in a marriage between a man and a woman.
A. True
B. False

20. People are wicked and sinful because they don't know any better.
A. True
B. False

21. God's patience is a sign of His indifference to sin.
A. True
B. False

22. Paul said people can be justified by the Law.
A. True
B. False

23. The Bible says everyone has sinned and has failed to live according to God's plan for them.
A. True
B. False

24. Paul said both Jews and Gentiles deserved to be condemned because of their sins.
A. True
B. False

25. According to the Bible study text, the cause of all sin is selfishness.
A. True
B. False

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26. God showed favoritism to the Jews.
A. True
B. False

Chapter 4. Righteousness by Faith Is Provided

27. What is the secret of true righteousness?
A. It is separate from the Law.
B. It has been made known in the gospel that Paul preached.
C. It has been provided through the atoning death of Jesus.
D. It is provided by God to people on the one condition of faith.
E. All of these

28. The Cross is God's judgment on sin as well as His means of grace.
A. True
B. False

29. Our justification with God is based upon our good works and our moral behavior.
A. True
B. False

30. Abraham was justified by God because he was circumcised.
A. True
B. False

31. What is true of Abraham's faith?
A. God promised him he would be the father of only the Jewish nation.
B. His hope for a child was in his wife, Sarah.
C. God considered his faith as righteousness.
D. All of these
E. None of these

32. What is true of our justification?
A. We are reconciled with God.
B. We have peace with God.
C. We have access to grace.
D. All of these
E. None of these

33. Prevenient grace helps people to turn to God even though they have a sinful nature.
A. True
B. False

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34. Christ's death served as a bridge to reconcile God and people.
A. True
B. False

35. Paul makes a distinction between sinful actions and the sin nature.
A. True
B. False

36. Because Adam sinned, all humans inherited a sinful nature.
A. True
B. False

37. Only certain people God chooses may be reconciled to Him.
A. True
B. False

38. The atonement provides for our justification but not our sanctification.
A. True
B. False

39. What is true about Paul's teaching in chapter 6?
A. Grace and sin are not compatible.
B. Grace and sin cannot exist together.
C. both A and B

40. According to the bible study materials, what is true about how we experience entire sanctification?
A. We exercise a believing faith.
B. We consecrate ourselves completely to God.
C. We receive this experience by faith.
D. All of these
E. None of these

41. According to Paul, the Law caused him to sin and was therefore evil?
A. True
B. False

42. The Law revealed the presence of sin.
A. True
B. False

43. When believers are fully sanctified, they are no longer in bondage to sin and the sinful nature.
A. True
B. False

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44. Before Paul was sanctified, he struggled with his rebellion against God and His law.
A. True
B. False

45. Which is true of a person who has been sanctified?
A. The person still has daily battles with the sinful nature.
B. The person has victory over the sinful nature.
C. The person is condemned for past sins.
D. All of these
E. None of these

46. The sanctified believer must "put to death" impulses and desires by living in the Spirit.
A. True
B. False

47. Which is a privilege of the sanctified life?
A. Guidance by the Spirit.
B. Adoption into God's family.
C. Being heirs of God.
D. Sharing in Christ's sufferings.
E. All of the above

48. The Holy Spirit helps us pray by interceding to God for us.
A. True
B. False

49. Romans 8:28 says God will work for good in the life of every person.
A. True
B. False

50. The goal of God's purpose is for His children to be Christlike.
A. True
B. False

Chapter 5. Righteousness by Faith Is Rejected

51. The reason God rejected Israel is because the Gentiles were God's chosen people.
A. True
B. False

52. Paul said he was willing to be cursed and cut off from Christ for the sake of Israel.
A. True
B. False

53. God was unjust because of the way He dealt with Israel.
A. True
B. False

54. God's rejection of Israel was just because Israel rejected Jesus Christ, God's Son and plan of salvation.
A. True
B. False

55. Which of the following tells how a person can be saved?
A. By doing good deeds to your families and neighbors.
B. By confessing with your mouth, "Jesus is Lord."
C. By believing in the heart God raised Jesus from the dead.
D. B and C
E. All of these

56. Every believer has the responsibility to be a witness for God.
A. True
B. False

57. God's rejection of Israel was final, and the Jews can never be saved.
A. True
B. False

58. Paul's doxology was a hymn of praise to God.
A. True
B. False

Chapter 6. Righteousness by Faith Is Manifested

59. Consecration is an act that believers of every religion practice.
A. True
B. False

60. Which is true about consecration?
A. Self-will is surrendered to God.
B. Every act of life is an expression of loving devotion to God.
C. It results in a transformation experience called entire sanctification.
D. All of these

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E. None of these

61. People in the fellowship of the Church do need each other to live for the Lord.
A. True
B. False

62. God gives gifts to His followers.
A. True
B. False

63. Christians should love only those who treat them with kindness.
A. True
B. False

64. According to Paul, Christians must respect the government God has put in place.
A. True
B. False

65. Christians will always agree about the standards for daily living.
A. True
B. False

66. Christians should be careful in their lives that they do not cause another believer to stumble and fall.
A. True
B. False

67. Paul's entire letter to the Romans can be summarized as this: Christ has brought salvation to both Jews and Gentiles.
A. True
B. False

Chapter 7. Personal Conclusion

68. Paul's reason for writing this long letter was to share the gospel with believers in Rome.
A. True
B. False

69. Paul warned the Romans to be wise about the people who were teaching false doctrine and stirring up trouble.
A. True
B. False

Notes

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70. Paul ends his long letter to the Romans by giving glory to God through Jesus Christ.
A. True
B. False

Notes

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Pronunciation Guide

Abba [AH-buh]
Antioch [AN-tee-ahk]
Aquila [uh-KWIL-uh or AK-wuh-luh]
Corinth [KOHR-unth]
Elijah [ee-LIE-juh]
Galatians [guh-LAY-shunz]
Gentile [JEN-tiel]
Gomorrah [guh-MAWR-uh]
Israel [IZ-ree-ul or IZ-ray-ul]
Israelites [IZ-ree-uh-liets or IZ-ruh-liets]
Jerusalem [juh-REW-suh-lum]
Messiah [muh-SIE-uh]
Messianic [MES-ee-AN-ik]
Pharisees [FAIR-uh-seez]
Pharisaism [FAIR-uh-say-iz-um]
Phoebe [FEE-bee]
Priscilla [pruh-SIL-uh]
Sodom [SAH-dum]
Tertius [TER-shee-us]
Tiber [TIE-ber]