



# Romans

THE RIGHTEOUS MAN  
SHALL LIVE BY FAITH

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## Thinking about Romans

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Before we dive into the introduction to the book of Romans, take a few minutes and write down as much as you know about this book.

## INTRODUCTION TO THE BOOK OF ROMANS

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The book of Romans will be a very profitable and rewarding study. It will give us a better grasp of the nature of man, and God's scheme for redeeming him. This study will strengthen our faith and make us better equipped to teach others of God's plan.

### The Author

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Who wrote the book? The writings of the early church fathers from the second century unanimously ascribe it to Paul. This historical evidence is important in the light of such radical claims that the book is a later fraud. Such authors as Polycarp, Justin Martyr and Clement of Rome quote extensively from the book, validating its authority and authorship. The writer, of course, calls himself Paul. He speaks of himself in such a way as can only describe Paul (Romans 11:13; 15:15-20).

As to the place of writing, it is evident that this letter was written from Corinth. This is seen from the greetings of Gaius, who lived at Corinth (Romans 16:23; 1 Corinthians 1:14), and of Erastus, who had settled there (Romans 16:23; 2 Timothy 4:20). Furthermore, Phoebe, who may have delivered this epistle to Rome (Romans 16:12), was from the church at Cenchrea, a suburb of Corinth.

As to the date of writing, it was probably written while Paul spent three months at Corinth 57–58 A.D., while on his third missionary journey. Most likely it was written shortly after 2 Corinthians. As noted above, Paul makes a number of references in Romans that imply he is at Corinth. He is on the verge of departing for Jerusalem (Romans 15:25). This had to be after leaving Macedonia. Paul travelled from Macedonia to Corinth to Jerusalem. He was on his way to Jerusalem with the collection for the needy saints (Romans 15:25-26; Acts 20:16; 24:17). The dating of 57–58 A.D. is virtually certain.



## The Church at Rome

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What about the church at Rome, to whom this book is addressed? Actually the book is not specifically addressed to the church, but rather to the saints (Romans 1:7). These, of course, are members of the church. It is clear that the apostle Paul did not begin the work in this city. It is equally clear that Paul had not yet been to Rome at the time this epistle was written (Romans 1:11). By whom and when was the church at Rome established? There is no way of determining for certain, but there are three theories: (1) Begun by Peter. There is no hard evidence for this. In fact, we cannot be certain that Peter was ever in Rome. (2) Begun by “Strangers of Rome” (Acts 2:10), who obeyed the gospel on Pentecost, and later returned home. (3) Begun by various Christians who had taken up residence at Rome, most of whom were Paul’s converts. This is most likely, for Paul was well acquainted with many of the brethren in Rome. The final chapter carries considerable weight in favor of this proposition. The long list of friends and acquaintances here can hardly be accounted for in any other way. Paul greets some 24 brethren by name. The names of individuals found here would suggest that the Christians were primarily Gentiles, with a smaller number of Jews.

The first we read of Christians from Rome is that of Aquila and Priscilla, who along with all Jews were expelled from Rome by Claudius. This couple was found by Paul at Corinth during his second journey (Acts 18:12). After traveling with Paul to Ephesus and working with the church there (Acts 18:18-19, 24-26; 1 Corinthians 16:19), we find them back at Rome, hosting a church in their house (Romans 16:35).

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

## Purpose and Theme of the Epistle

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What is the purpose for writing this book? Nowhere does Paul definitely state his purpose. However, from the content of the book, it may be concluded that there was a need for these Christians to be grounded in the faith. Here, at Rome, a church had sprung up without any apostolic leadership. They were at a definite disadvantage to other churches. They would be vulnerable to the inevitable influence of the Judaizing teachers. The insidious doctrines of the Judaizers were bound to reach Rome. A thorough grounding in fundamentals was essential for the continued growth and strength of these saints. Let’s go back to Acts 15. What was the problem that was facing the church?

Paul had for some time planned to preach the gospel at Rome (Romans 1:13-15) and from there go on to Spain (Romans 15:22-24). Though he still had these intentions (Romans 15:28-29), the spreading cancer of the Judaizing teachers which had disrupted churches in Antioch, Corinth and Galatia was likely to make its way to Rome. To assure that his visit to Rome would be pleasant (Romans 15:30-33), Paul writes so as to make clear to the Romans *the design and nature of the gospel*. He demonstrates how the gospel of Christ perfectly fulfills man’s needs. It provides what is lacking in heathenism and Judaism, thereby effectively eliminating these as religious systems. This epistle would arm the church against those who would pervert the gospel or suggest that it was inadequate. The theme is set forth in Romans 1:16-17. In these verses Paul states his confidence in the gospel and the reasons for it. The bulk of Romans is devoted to explaining why and how the gospel is God’s power to save those who believe.

Before we move forward, let’s spend a few minutes discussing the conversion of the apostle Paul. He will be addressing salvation in Christ, so it’s good if we remember how Paul came to Christ.

We've seen from the life of Paul how his life was changed by the grace of God. Let's talk for a bit about when we were saved. How has your life changed since coming to Christ? As a Christian, what struggles have you had along the way?

## OUTLINE OF ROMANS

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### I. INTRODUCTION, 1:1-17

### II. JUSTIFICATION BY FAITH, 1:18-11:36

#### A. SIN—THE FOR SALVATION, 1:18-3:20

1. The Need of the Gentiles, 1:18-32
2. The Need of the Jews, 2:1-29
3. The Universal Need for Salvation, 3:1-31

#### B. JUSTIFICATION BY FAITH—THE FOR SALVATION, 4:1-25

#### C. FREEDOM—THE OF SALVATION, 5:1-8:39

1. Freedom from Wrath, 5:1-21
2. Freedom from Sin, 6:1-23
3. Freedom from The Law, 7:1-25
4. Freedom from Death, 8:1-39

#### D. JEW AND GENTILE—THE OF SALVATION, 9:1-11:36

1. God Chooses to Save Believers, 9:1-33
2. Israel Chose to Trust in Their Own Righteousness, 10:1-21
3. Both Jew and Gentile Can Have Salvation through Faith, 11:1-36

### III. THE TRANSFORMED LIFE, 12:1-15:13

#### A. IN RELATION TO OVERALL CONDUCT, 12:1-21

#### B. IN RELATION TO CIVIL AUTHORITY, 13:1-7

#### C. IN RELATION TO FELLOW MAN, 13:8-14

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### IV. CONCLUDING REMARKS, INSTRUCTIONS, AND BENEDICTION, 15:14-16:27

## I. INTRODUCTION, 1:1-17

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In his introductory remarks, Paul begins by extending greetings and offering thanks. Identifying himself as a bondservant; he mentions his apostleship and his mission in the gospel of God concerning His Son: to bring about the obedience of faith among all the Gentiles (16). Addressing the recipients of his epistle as “all who are beloved in Rome, called as saints,” he extends to them the popular twofold greeting of that day “grace” and “peace” (7). He is thankful for their wellknown faith and reveals his desire to visit Rome and to proclaim the gospel there (813). The motivation behind that desire is his sense of obligation and bold conviction that the gospel is God’s power to save (1417).

Objective in studying this section: To be impressed with the allsufficiency of the gospel.
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1. (1:16) According to these verses, what is the central theme of the gospel?

There is a statement in the end of the book similar to verse 5. Where is the statement found, and what is the meaning?

2. (1:715) Paul has a twofold desire to go to Rome. What are his two reasons?

3. (1:16,17) Name at least three things the gospel does for us wherein it could be said to have “power.”

Explain the phrase “righteousness of God.”

4. What other questions do you have from the text?

5. What can we learn from what we studied and apply to our lives?

## II. JUSTIFICATION BY FAITH, 1:18-11:36

This is the main section of the book of Romans. In it, Paul addresses the theme of justification by faith. It is important to note that Paul makes a contrast in this section. Justification does not come by perfect law-keeping. Though it is clear that Christians (and all men) are under obligations of law, salvation is not dependent upon men perfectly keeping a system of law. If salvation could come merely by keeping law, there would be no need for the grace of God.

Objective in studying this section: To learn that all men are in need of salvation and that salvation is offered only in Christ. Merely keeping law cannot save us. Christ is the Savior of all men. Obedient faith toward the Lord Jesus is what is required on the part of man.

### A. Sin The for Salvation, 1:18-3:20

The mention of *salvation* in Romans 1:16 naturally leads into a discussion of the need for all men to be saved. All have sinned and come short of the glory of God (Romans 3:23). Occasionally, men conclude that people are lost because they have not heard the gospel. While that is true, not hearing the gospel is not the root cause why men are lost. Men are lost because they have sinned. The gospel is God's remedy for sin.

Objective in studying this section: To learn that both Jews and Gentiles are in need of salvation because all have sinned.



Paul begins to demonstrate the need for salvation on the part of the Gentiles. He explains that because of the Gentiles' failure to acknowledge the eternal power and divine nature of God as revealed in the world around them, and for their subsequent pride and idolatry, they were therefore exposed to God's wrath from heaven (1823). This wrath manifested itself in God simply letting them reap the fruits of their vanity. By giving them over "to uncleanness, in the lusts of their hearts," "to vile passions," and "to a debased mind," the result was such corruption that even those who knew better were caught in its clutches (2432).

Objectives in studying this section: To see how God's wrath may be directed toward any culture that turns from His will.

1. (1:1823) There are at least five steps in the apostasy described here. Identify them.
2. (1:2431) What is meant by "a reprobate mind?" How does this mind act?

3. (1:32) What did these men know as they rejected the knowledge of God?

4. What other questions do you have from the text?

5. What can we learn from what we studied and apply to our lives?



Having vividly depicted the condition of the Gentile world in chapter 1, Paul now addresses his comments to those who pass judgment on others when they themselves are guilty of the same things (1). He points out that they are in danger of God's righteous judgment, who "will render to each one according to his deeds" (26). This judgment will offer either eternal life or wrath and indignation, given without partiality, and the decision is based on whether one does good or evil (711).

To justify the condemnation of Gentiles who did not have a written Law (like the Jews), Paul affirms that the Gentiles could "by nature do the things contained in the law" and that their own consciences will bear witness of their guilt on the day of judgment. In this way Paul demonstrated the Gentiles' need of salvation (1216).

Lest the Jews think their having the Law frees them from condemnation, Paul proceeds to demonstrate that they too are in need of salvation. Though they have the Law, their failure to keep it caused them to dishonor God and blaspheme His name (1724). Introducing a thought which he will expand later in the epistle, he points out that a true Jew is one who is circumcised in heart, and not just in the flesh (2529).

Objectives in studying this section: To see how people without a direct written revelation of God's will can still be lost. To see how people who may have a written Law from God are also in need of salvation.

1. (2:1) Up to this point, Paul has been discussing the need of the Gentiles. But, in this verse he begins to make a transition. What people does Paul seem to have in mind in this text?

2. (2:211) Explain Paul's argument in this section.

3. (2:1216) Do these verses teach that all Gentiles would be saved? How would you best describe Paul's point here?

4. (2:1724) How do these verses relate back to verse one?



5. (2:25-29) This text talks about the spiritual Jew. Find other scripture that shows the same principle.

6. What other questions do you have from the text?

7. What can we learn from what we studied and apply to our lives?

This justification of man is explained in terms of redemption, made possible through the blood of Christ, and offered to those who have faith in Christ. It also demonstrates how God can be both *just* (who takes seriously the sins of mankind) and *a justifier* (who is able to forgive sinners). God is able to do this by offering Christ's blood as a propitiation to those who have faith (2426).

Objectives in studying this section: To understand the particulars of God's righteousness: grace, redemption, propitiation, faith in Jesus, and justification. To see the difference between a law of works and the law of faith.

1. (3:1,2) What are some specific advantages the Jews had?
2. (3:38) These verses answer objections that might be made against Paul's arguments. How many objections can you find?
3. (3:923) Many of these verses are quotations from the law. Identify where they are found in the Old Testament.

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4. (3:2426) What is meant by “His righteousness” in these verses?
5. (3:2731) How many laws are found in these verses? Identify each.
6. What other questions do you have from the text?
7. What can we learn from what we studied and apply to our lives?

## **Abraham and God's Promises**

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Before we dive into Romans 4, spend some time reading Genesis 12-22. These chapters will help refresh our memory concerning the life of Abraham who Paul will discuss in more detail. Write out what you observe regarding the faith of Abraham and God's promises.

## B. Justification by Faith The for Salvation, 4:1-25

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Now that he has declared that God's righteousness is to be found in a system involving justification by faith and not by keeping the works of law, Paul proceeds to provide evidence by referring to Abraham's example. In considering the justification of Abraham, Paul quotes Genesis 15:6 where it is stated that Abraham's faith was accounted to him for righteousness (13). Abraham trusted in God, not in his own works, and through such faith experienced the righteousness (forgiveness) expressed by David in Psalm 31:1,2 (48).

To demonstrate further that God's righteousness by faith is offered to both Jew and Gentile, Paul again appeals to the example of Abraham. He reminds them that Abraham's faith was accounted for righteousness prior to receiving circumcision, which was in itself a seal of the righteousness of the faith he had while uncircumcised. Thus Abraham serves as a father of all who believe, whether circumcised or not (912).

Paul then reminds them that the promise that Abraham was to be "a father of many nations" was given in light of his faith, not through some law, so that the promise might be according to grace and sure to those who have the same kind of faith as Abraham (1317).

Finally, the nature of Abraham's obedient faith is illustrated (1822), with the explanation that it was preserved to reassure us that we who have the same kind faith in God who raised Jesus will find our faith accounted for righteousness in the same way (2325).

Objectives in studying this section: To understand how Abraham was justified in God's sight. To see that the *righteousness* God imputes to man is actually justification (i.e., forgiveness). To comprehend the nature of justifying faith by considering the example of Abraham.

1. (4:15) What are the works under consideration here?
  
  
  
  
  
  
  
  
  
  
2. (4:68) Who is the man to whom the Lord will not impute sin?
  
  
  
  
  
  
  
  
  
  
3. (4:914) How would this answer the argument of the Jews that said a man must be circumcised in order to be righteous?
  
  
  
  
  
  
  
  
  
  
4. (4:15) How does this verse fit into the context of this chapter?

5. (4:1621) What is meant by “calls those things which do not exist as though they did?”

6. (4:2225) What is it that is here imputed to believers?

7. What other questions do you have from the text?

8. What can we learn from what we studied and apply to our lives?

## C. Freedom The of Salvation, 5:1-8:39

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There are four freedoms listed by Paul that come as the result of our salvation. Each one should be counted as precious to believers in Christ. These freedoms do not constitute a license to sin, nor free us from the constraints of law. These freedoms are found only in a relationship with Christ. They are: freedom from wrath, 5:1-21; freedom from sin, 6:123; freedom from the law, 7:125; freedom from death, 8:139.



Having substantiated his proposition of “justification by faith” with evidence from the Old Testament, Paul now discusses the blessings of justification. First, there is peace with God (1). Second, we have access to the grace in which we stand (2a). Third, there is cause for rejoicing in hope, so that we can glory even in tribulations (2b4). Fourth, there is God’s love which He first demonstrated with the gift of His Son (58). Finally, there is salvation from God’s wrath (9). All of this is made possible when we are reconciled to God through the death of His Son and should be the basis for endless rejoicing (1011).

To explain further the way in which salvation is made possible, Paul compares Christ to Adam. Through one man, Adam, sin and death entered the world, and the consequences have led to the death of many. In a similar way, through one man, Christ, many may now become righteous. Through Jesus’ death on the cross, justification is made possible for many (1219).

Upon comparing Christ with Adam, Paul briefly mentions that with the entering in of law, sin abounded. But the increase of sin has been adequately answered by the grace offered in Jesus Christ (2021).

Objectives in studying this section: To appreciate the blessings that accompany salvation.  
To comprehend more fully the grace offered through Jesus Christ.

1. (5:1) There is a verse in chapter 3 that we may relate this to. It is not talking merely about our *personal* faith, but rather to something else. What is it?

2. (5:2-5) List the things that tribulations may do for us.

3. (5:611) How do the words *died*, *blood*, and *death* relate to one another in this section?

Define *reconciled*.

4. (5:12-19) In what manner has death “passed upon all men?”

How were many made sinners “by one man’s disobedience?”

How were many made righteous “by the obedience of one?”

Note: Study the above questions carefully. Answering these is the key to understanding this difficult section.

5. (5:20-21) There is a problem that may be anticipated by Paul’s statements in these verses. It is related to “grace did...abound.” What is the problem?

6. What other questions do you have from the text?

7. What can we learn from what we studied and apply to our lives?



Objectives in studying this section: To understand what takes place in baptism. To appreciate the freedom from sin which we may now enjoy in Christ.

- Is Paul's primary argument here concerning what constitutes scriptural baptism? Or, is there another point to these verses? If so, what is it?

5. (6:1923) What does it mean to be “free from righteousness?”

Is the word *free* being used in the same way as *dead*? Explain.

To whom does the warning of verse 23 apply? Does it apply to those in Christ, or those in the world?

6. What other questions do you have from the text?

7. What can we learn from what we studied and apply to our lives?

To further illustrate his point, Paul pictures himself as man under the Law who finds himself in a terrible dilemma. With his mind he knows that which is good and wants to do it. He also knows that which is evil and wants to avoid that. But he finds a *law* (or principle) in his flesh which wins over the desire of the mind (1323). As a prisoner, he cries out for freedom. Is there any hope? Yes! God provides the solution through His Son Jesus Christ, upon which hope Paul will elaborate in chapter 8 (2425).

1. (7:1-4) Is this a lesson on marriage, or a lesson on the Law?

2. (7:58) Does “the Law” under consideration here include the 10 commandments?

If the 10 commandments are done away, then what about things like “thou shalt not kill”? Is it OK to do such things now? Explain your answer.

3. (7:911) At what time in his life was Paul “alive without the law?”

4. (7:1224) Is Paul describing his condition as he *was* under the law, or as he *is* under the gospel?

Does it really make any difference which way we view this? Explain your answer.

5. (7:24,25) How does the first part of this verse relate to what has gone before?

Does Paul continue to serve “the law of sin?” Read into the next chapter for help on this.

6. What other questions do you have from the text?

7. What can we learn from what we studied and apply to our lives?

The blessings of being God's children are enlarged upon in the remainder of the chapter. Our present sufferings mean nothing in view of our ultimate redemption and the revealing for which we eagerly and patiently wait (1825). We have the blessing of the Holy Spirit interceding for us when we pray, which assures that all things will work together for good for those called according to God's purpose (2630). Finally, as God's elect, we have the assurance that nothing can tear us away from God's love and that in all things we are more than conquerors through Him who loved us (3139).

1. (8:14) The word *law* is used here several times. How many *laws* are under consideration? List each one.

## What does it mean to be spiritually minded?

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4. (8:1727) Who or what is the *creature/creation* in this section?

5. (8:2830) Explain the use of the following words from these verses:

Foreknow--

Predestinate--

6. (8:31-39) What should be the effect of these verses upon us?

Find at least two other scriptures that should have the same effect.

7. What other questions do you have from the text?

8. What can we learn from what we studied and apply to our lives?

## D. Jew and Gentile The of Salvation, 9:1-11:36

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With the conclusion of chapter 8, Paul has completed his description of how God's righteousness was manifested in Christ, and the results of such justification. However, some of Paul's readers may have received the impression that God's plan of saving man in Christ apart from the Law (3:21-22) implies that God has rejected His people of Israel and the promises made to them. In chapters 9 through 11, Paul explains that God has not utterly rejected His people.



Paul begins this chapter by first expressing his own concern for his fellow Israelites (12). If it would do any good, Paul would gladly be condemned in order to save his brethren who had been the recipients of so many blessings (35).

But Paul quickly states that God's promises had not failed. He reminds them that true Israel is not simply the physical descendants of Israel, any more than the promises to Abraham were to be carried out through all of Abraham's descendants just because they are his physical descendants. Rather, it depends upon what God has chosen according to His Divine purpose. This is illustrated by contrasting what the Scriptures reveal about Isaac and Ishmael, and then about Jacob and Esau (613).

That God has made such distinction is illustrated further with the example of Pharaoh, where God chose to show mercy to some while He hardened others who had persistently rejected His mercy, (1418). That God has the right to make such choices is His, just as the potter makes choices with the clay (1921).

So God chose to endure "vessels of wrath" with much long suffering, that He might make known His glorious riches to "vessels of mercy" (a point expanded upon further in chapter 11) (2223). And who are these "vessels of mercy?" They consist of Gentiles, and a remnant of Israel, as foretold by Hosea and Isaiah (2429).

Paul's conclusion? That God's words of promise were not just to the fleshly descendants of Abraham (as the Jews would have it), but to the faithful remnant of Israel and to the Gentiles who accepted the righteousness, which is by faith. The only reason any of the Israelites were rejected by God was because of their rejection of the Messiah, even as Isaiah foretold (3033).

Objectives in studying this section: To appreciate why and how God could choose to reject the nation of Israel (except for a remnant) and accept people from among the Gentiles.
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1. (9:15) What does Paul mean about being "accursed from Christ?"

2. (9:614) This is regarded as one of the most difficult sections in the book of Romans. The difficulty is created by failing to understand Paul's argument in verses 68. See if you can write a statement about Paul's line of reasoning in these verses, and then make an application to verses 914.

3. (9:1519) Against whom is this argument made? An understanding of this is the key to this section that so many people find perplexing.

Read Exodus 610. Explain how God hardened Pharaoh's heart.

Does God harden men's hearts in the same way today? Give an example to prove your answer.

4. (9:2023) The lesson of the potter is taken from Jeremiah 18. Does this lesson teach that man has no choice, and that God does as he wills without regard to man's action? Explain your answer.

5. (9:2429) What is the point about the Gentiles?

Explain also the point about the remnant of Israel.

6. (9:3033) How can it be said that the Gentiles who did not follow after righteousness have attained it, but the Jews who followed after it, did not attain it?



7. What other questions do you have from the text?

8. What can we learn from what we studied and apply to our lives?



As Paul continues to explain God's dealings with the nation of Israel, he repeats his expression of love toward them (1). Though as a nation they had plenty of zeal, their zeal was not according to knowledge (2). Thus, they rejected the righteousness of God while trying to establish their own righteousness through the Law of Moses. Paul shows Christ to be the fulfillment of the Law and that He has brought it to an end (34).

The righteousness God now offers is based upon faith in Christ, not keeping the Law. It involves not the accomplishment of some great feat (like ascending to heaven or descending to hell), but such things as confessing Jesus as Lord and believing that God raised Him from the dead (510). As foretold by Scripture, it is offered to all, both Jew and Gentile (1113). And, it is offered through the medium of the word which is preached to all nations (1415).

The problem with the nation of Israel, then, is that not all of them received the gospel message, even they had ample opportunity (1618). But, as Moses predicted, the day would come when God would provoke Israel to jealousy by another people, whom Isaiah said did not seek God, yet found Him, while Israel was constantly rebelling against Him (1921).

Objectives in studying this section: To see the importance of combining zeal with knowledge. To understand that Israel had plenty of opportunity to heed the gospel of Christ but, for the most part, had rejected it.

1. (10:13) What is God's righteousness? See chapter 1 for help.

2. (10:4-5) What is meant by "Christ is the end of the law...?"

Find some other references where *end* is used in this same way.

3. (10:610) Why is it not necessary to ascend into heaven for Christ, nor descend into the deep?

4. (10:1116) Study this section carefully. You will find a statement that is parallel to "call upon the name of the Lord." What is it? You will find this statement to be equal to "submitting to God's righteousness" of verse 3.

5. (10:1721) Who is under consideration when the text says, “have they not heard?”

How does this question fit into the context?

6. What other questions do you have from the text?

7. What can we learn from what we studied and apply to our lives?

Paul concluded chapter 10 with a quotation from Isaiah describing the nation of Israel as “a disobedient and contrary people.” Paul begins chapter 11 by giving several examples to show that despite this rebellion God has not totally rejected His people (16).

What God has done, however, is harden the hearts of the rebellious Israelites (710). But the outcome of this *hardening* led to salvation coming to the Gentiles, which in turn, God was using to provoke Israel to jealousy in an attempt to win them back to Him. This is also why Paul magnified his ministry to the Gentiles, hoping to save some of his countrymen by provoking them to jealousy (1115).

Paul then directs his attention to the Gentile believers, explaining that their obedience allowed them to be *grafted* into Israel to replace those removed by their own disobedience. This *grafting*, however, is permanent only as long as they remain faithful. In addition, if any Israelites repent of their unbelief, they too can be grafted back in (1624).

As Paul draws to a conclusion to this section, he explains that this is how “all Israel” will be saved. Through a “hardening in part,” mercy can now be shown to the Gentiles, and by showing mercy to the Gentiles, mercy will be available to disobedient Israel. In this way, Paul can say that “God has committed them all to disobedience, that He might have mercy on all,” proving that God is no respecter of persons and makes His plan of salvation available to all (2532). Paul ends this section with a doxology praising the wisdom and knowledge of God (3336).

Objectives in studying this section: To understand how God has not totally rejected His people of Israel. To see the possibility of apostasy for us today. To understand Paul’s summary conclusion for this section (Chapters 9–11).

1. (11:16) What is meant by “God hath not cast away his people?”

Does this mean that the Jews will continue to be God’s chosen people?

What is the point about the *remnant*?

2. (11:712) How can it be said that the fall of Israel is “the riches of the world?”

3. (11:1316) This section speaks of the “casting away” of Israel. How do we reconcile this statement with verse one?

4. (11:1722) What does the olive tree represent?

5. (11:2327) The key to this section is in understanding verse 26. What is meant by “and so all Israel shall be saved?” Compare your answer with Paul’s statement in verse 14b.

6. (11:2831) How does the statement of verse 29 fit into this section?

7. (11:3236) This section makes a dramatic point that concludes Paul’s threechapter discourse on the salvation of the Jews. What is the point he is making here?

8. What other questions do you have from the text?

9. What can we learn from what we studied and apply to our lives?

### III. THE TRANSFORMED LIFE, 12:1-15:13

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Having concluded his discourses concerning the gospel (chapters 1–8) and God’s dealings with the nation of Israel (chapters 9–11), Paul now exhorts his readers to full service in the kingdom of God. If they understand the gospel, they ought to be ready to go full-steam ahead in serving God by living a transformed life.

#### A. In Relation to Overall Conduct, 12:1-21

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Paul begins this section with a plea to present their bodies as living sacrifices and to be transformed by the renewing of their minds, so that they can demonstrate in themselves that the will of God is good, acceptable, and perfect (12). He then encourages them to fulfill their proper place in the Body of Christ with proper humility and zeal (38).

Finally, there is a list of commands which are to govern the Christian’s life and attitude toward love, good and evil, brethren in the Lord, service to God, and response to persecution (921).

Objectives in studying this section: To see the difference between conformation and transformation, understanding the process involved in being transformed. To appreciate the diversity of service in the Body of Christ.

1. (12:1-2) What does it mean here to “prove...the will of God?”

Explain the difference between *conform* and *transform*.

2. (12:3-8) What is the “measure of faith” in this section? How does this fit in with the rest of these verses?

3. (12:9-16) These verses contain practical exhortations that will help us in life. Try to pick out one statement that would be the most important.

4. (12:17-21) Can we really trust God to take care of vengeance?

What is meant by “heap coals of fire on his head?”

5. What other questions do you have from the text?

6. What can we learn from what we studied and apply to our lives?

## B. In Relation to Civil Authority, 13:17

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Continuing his discussion concerning the “transformed life,” Paul now looks at the Christian’s responsibilities to governmental authorities. Understanding that all governments are in power due to the providence of God, and that they serve as ministers of God to avenge the evil doer, Christians are admonished to submit to “the powers that be” (15). This submission involves, not only obedience to law, but payment of taxes and having respect for those in authority (67).

Objective in studying this section: To understand the Christian’s relationship to the civil government.

1. (13:14) How do these four verses relate to the final verses of chapter 12?

According to these verses, what is the twofold function of government?

2. (13:57) What are the two reasons for which the Christian obeys the civil government?

3. What other questions do you have from the text?

4. What can we learn from what we studied and apply to our lives?



## C. In Relation to Fellow Man, 13:8-14

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Paul's next exhortation deals with the importance of love and moral purity. Christians are to be indebted to no one, save to love one another. When love is properly demonstrated, even the requirements of the Law are adequately met (8:10). This admonition to love, however, is carefully balanced with the reminder that time is short and it is imperative that Christians maintain moral purity. This is done by Christians putting on the Lord Jesus and not making provision for the fulfilling of the lusts of the flesh (13:14).

Objective in studying this section: To appreciate the importance of love and moral purity in the lives of those who follow Christ.

1. (13:8-10) Does this mean that a Christian cannot owe any debts—like a house payment? Explain your answer.

How does a Christian fulfill all of his obligations?

2. (13:11-14) In what sense is our “salvation nearer than when we believed?”

3. What other questions do you have from the text?

4. What can we learn from what we studied and apply to our lives?

## D. In Relation to Weak Brethren, 14:1-15:13

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In this section, Paul discusses the relationship strong and weak brethren are to have toward each other. He begins chapter 14 by admonishing the strong to be careful in dealing with those whose faith and knowledge is weak, and for the weak not to judge those who are doing what God allows (14). In such matters, each brother should be true to his own conscience and do what he does as service rendered to the Lord (59). There is no place for condemning or despising one another in these matters, for Jesus will be the judge (1012). Of primary concern is not to put stumbling blocks in a brother's way (13).

The importance of being true to one's own conscience, and not encouraging the weak brother to violate his own, is the emphasis of the last half of chapter 14. Things harmless within themselves can destroy those whose consciences prohibit them; those who understand the true nature of the kingdom of God will be willing to forego personal liberties to maintain peace and build up their weaker brethren (1423).

As Paul begins chapter 15, he continues his discussion on how those who are strong are to receive and bear with the infirmities of the weak. He reminds them of Christ and His unselfishness (13). He reminds them of the value of the Old Testament scriptures, and pleads for patience so that with one mind and one mouth they may glorify God (46). Finally, he calls for them to receive one another to the glory of God, just as Christ receives both Jews and Gentiles in fulfilling the prophets of old (712). Paul then offers a prayer that God might fill them with joy and peace in believing, so that they may abound in hope with the help of the Holy Spirit (13).

Objectives in studying this section: To learn how strong and weak brethren should deal with one another. To see the importance of being considerate of weak brethren. To see the importance of being true to our conscience.

1. (14:16) Are the things under consideration (meats, days, etc.) things God has commanded?

Who is the *weak* brother? In what sense is he weak?

What are the obligations of the brethren on either side of such issues?

2. (14:712) What is the point of this section? Is it merely pointing out that there is a judgment coming? Or does Paul say this for another reason?

3. (14:13-17) How does Paul's statement in verse 17 fit in with the remainder of this section?

4. (14:18-21) What is the meaning of the word *offended* in this section?

What are the "these things" of verse 18?

5. (14:22-23) How can it be said that "he who doubts is condemned if he eats?"

6. (15:1-4) What is the principle of the first three verses?

How does verse four fit in with this principle?

7. (15:5-7) When Christians learn to get along with one another, what is the result relative to God?

8. (15:8-13) All of these scriptures (Old Testament quotations) are given for what purpose? What is the point Paul is laboring to prove?

9. What other questions do you have from the text?

10. What can we learn from what we studied and apply to our lives?

## **IV. CONCLUDING REMARKS, INSTRUCTIONS, AND BENEDICTION, 15:14-16:27**

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As Paul begins to draw chapter 15 to a close, he makes remarks concerning his apostleship and his plans to see the saints at Rome. Recognizing their own abilities in the faith, he still felt it appropriate to write to them as he did (1416). Speaking of his design not to preach where Christ had already been received (1721), Paul tells of his plan to come to Rome on his way to Spain (2224). But first, he is going to the poor saints in Jerusalem with a contribution from the saints in Macedonia and Achaia (2529). Realizing the danger such a trip entails, he asks to be remembered in their prayers (3033).

In the final chapter, Paul closes with miscellaneous instructions, greetings, warnings, and a doxology. Of particular note are his comments concerning Phoebe, a servant of the church in Cenchrea (12). Also, his greetings to Priscilla and Aquila remind us of how instrumental this couple was in the spread of the gospel (35a). The remaining greetings from Paul remind us that there were many others who contributed to the growth of the church in the first century (5b16).

A final warning is given against those who would cause divisions and occasions of stumbling contrary to what Paul had taught in this epistle (1718). Above all else, Paul wanted to ensure their continued obedience in the gospel (1920).

Paul's companions at Corinth add their greetings (2124), and Paul closes this wonderful epistle with an expression of praise to God for the revelation of the gospel which was leading to the obedience of faith among all nations (2527).

Objectives in studying this section: To be impressed with the example of the churches in Macedonia and Achaia in their liberality toward the church in Jerusalem. To be impressed with such Christians as Phoebe, Priscilla and Aquila. To understand the warning against those who cause division.

1. (15:1418) Paul has spoken these things upon his authority as an apostle. Is there any relationship between this section and what we studied in chapter 14? If so, what?

2. (15:1924) Paul had a desire to come to Rome. He had wanted to come before. What had prevented him from making this journey?

3. (15:2528) Find at least two more references to this contribution for the poor saints.

4. (15:29-33) Paul knew that danger awaited him in Judea. Was Paul delivered from those who do not believe? Give references.

5. (16:1-2) Phoebe was a servant of the church. What are some areas wherein women may serve in the church?

6. (16:35) What is likely meant by “the church that is in their house?”

Does the nature of the church change because it is meeting in an individual’s home? If so, how?

7. (16:6-16) Most of these brethren are mentioned only here. We know very little about them. Are there any lessons that can be learned here? If so, what?

8. (16:17-20) Is there any relationship between these men who cause division (in verse 17), and the bruising of Satan (in verse 20)? Explain your answer.

9. (16:21-24) There are two names here that should arouse our interest. What interesting facts should we note about these men?

10. (16:25-27) What shall we say of the use of the word “mystery”?

Does this mean that knowledge is withheld from us? Explain your answer.

11. What other questions do you have from the text?

12. What can we learn from what we studied and apply to our lives?

## A FINAL QUESTION

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What have you learned from Romans that will help you to be a better follower of the Lord Jesus Christ?

The author of this workbook acknowledges many sources that have been helpful in producing this study aid. Many brethren here at Dowlen Road have worked diligently on this effort; without their labor, this book would not have been possible. The author also gives credit to Mark Copeland of Orlando, Florida, whose material has been invaluable in producing this book.