

The Book of Romans



GULF SHORES CHURCH OF CHRIST

Wednesday Night Bible Class Study Guide

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

*For in it the righteousness of God is revealed from faith to faith;
as it is written, “The just shall live by faith.”*

(Romans 1:16-17 - New King James Version)

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The Book of Romans

Author:

The apostle Paul is the undisputed author of the letter. Many critics of the Bible can even agree to this fact. Paul did use Tertius as a secretary to pen the letter (**Romans 16:22**) and probably used Phoebe to take the letter to the Romans (**Romans 16:1**).

This book appears first in a long succession of letters in the New Testament. There are 13 epistles (letters) ascribed to the apostle Paul. There are only six of those letters where his authorship is questioned, but only by the most liberal scholars.

Date:

This book was probably written from Corinth in the mid to late 50's AD when Paul was on his third missionary journey (**Acts 20:2-3**). He spent only three months there toward the end of his journey on the way to Jerusalem. Some have assigned the year 55 AD to the book, but that is by speculation. Others suggest 56 or 57 AD.

We can confirm he was in Achaia/Corinth region when it was written because of four things: (1) Phoebe was from Cenchrea, Corinth's eastern seaport (**Romans 16:1**), (2) Timothy and Sosipator/Sopater, companions of the third missionary journey, were with him (**Romans 16:21, Acts 16:1-5, Acts 20:4**), (3) Gaius was a member of the Corinthian church, and he was baptized by the apostle Paul (**Romans 16:23, I Corinthians 1:14, Acts 18:7**), and (4) Erastus, the treasurer of Corinth, is mentioned (**Romans 16:23, II Timothy 4:20**).

What we do know is that it would have been written when Paul was collecting money for the needy saints in Jerusalem (**Romans 15:18-22**). It is clear that he had already collected money from the churches in Macedonia and Corinth (**Romans 15:26-27**). He was on his way to Spain before coming to collect their offering (**Romans 15:28-29**). It is safe to assume that Romans was written after I & II Corinthians because their money had already been collected (**I Corinthians 16, II Corinthians 8-9**).

Theme:

The theme of the letter is that we are justified by faith (**Romans 3:21-8:39**). In the Greek, the word justification means "to set right." Paul declares that the sinner can be saved. The sinner has to obey the Lord (**Romans 1:5, 16:26**), but cannot be justified by their works alone to save. The foundation of justification is built on Christ's merit and not man's merit.

The Roman letter is more formal and less personal than any other letter of Paul. It is possible that this was done because of his intent for it to be universal. It is not a thesis or a treatise (**Romans 16:22**). Paul wrote the letter because he was "*the apostle of the Gentiles*" (**Romans 11:13, 15:16**). Rome was the capital of the Gentile world. Paul, as a Roman citizen, was free to travel throughout the Empire. He used his Jewish heritage and Roman citizenship to reach the masses. He established Gentile churches in strategic centers around the world. He worked in major cities. These events helped to spread the gospel to every creature on the earth.

Audience:

The letter is written to Roman Christians who Paul intended to visit. We do not know who established the church in Rome but we do know that there were around 50,000 Jews in Rome during Paul's day. Total population was around 4 million. Archeological evidence suggests that there were at least 13 synagogues (based on ruins that have been discovered).

We are not sure who took the gospel to Rome first. Paul gives a hint in **Romans 15:20**, when he says it was built on the foundation of others. Many scholars believe that the Jews heard of the Christian movement. They may have studied the prophecies and discovered the truth for themselves. Another theory is that **Acts 2:10** says there were "visitors from Rome" at Pentecost. These visitors may have become followers and went back to establish the church.

The Christians suffered persecution in Rome soon after the church was established. In fact, Claudius had all Jews, and Christians (including Pricilla, Aquila) forced out of the city in 49 AD because they enraged him (**Acts 18-19**). One writer in that day (Suetonius) said, "He expelled the Jews from Rome because on the instigation of Chrestus they were continually causing disturbances." Further research shows that Chrestus also meant Christus or Christians. This means the gospel was preached among the Jews as early as 49 AD or before. **Acts 18** seems to imply that the work was already established when Paul arrived there himself, as we assume Pricilla and Aquila were already in the church. These two are mentioned in **Romans 16** along with several others. After Claudius' death the Jews returned to Rome, along with some Christians. Paul probably wrote Romans at that time as he saw the door beginning to open again and he hoped to take advantage of the opportunity.

Romans 1:8 shows us that the community of believers were well-known among the brotherhood. Some of the Christians in Rome knew Paul before he arrived there (maybe from other missions). Some of Paul's own relatives were a part of the church family at Rome (**Romans 16:7, 11**). The church in Rome met in various locations. One congregation met in the home of Aquila and Pricilla (**Romans 16:5**). According to **I Corinthians 16:19**, **Colossians 4:15**, **Philemon 2**, and **Acts 18:7** there were others. They may have met collectively, but they specifically met in house churches.

The Geography of Rome:

The city of Rome is located near the western coast of Italy. The city itself is about 17 miles from the mouth of the Tiber River. History tells us that this area was probably the first to build straw and adobe style huts. This would have been as early as 1,000 BC. They were built by Indo-European settlers who wanted to live on the low hills and ridges. The area was surrounded by marshy plains, especially on the eastern side of the Tiber River. Those people were later conquered around the 6th century BC and the culture advanced even more.

By 500 BC the hilltop communities were all pulled together into one community. The people organized their labor, drained the marshy valley to use for crops, and started building large stone buildings, structures, and alters. The city held many ruins in the days of the New Testament. In fact, we are getting ahead of ourselves, but there was a large pagan temple to Jupiter there. The city was surrounded by large stone walls which protected them from invaders.

The History of Rome:

Rome was one of the first to develop a republican form of government. Traditionally, the date of 509 BC is assigned to the date when power was taken away from the kings and given to two "consuls," a senate, and two assemblies selected from the citizens. From that point until the time of Christ, the influence and power of Rome increased more and more through a complex history of wars and bloodshed. It took over 400 years for Rome to become the superpower it was when Paul visited. All the cities within a 50 mile radius of Rome's city walls were considered part of the epicenter. It was officially a world empire by 62 BC.

The people hailed men like Pompey, Julius Caesar, Marc Antony, and Gaius Octavian, It was in 31 BC when these large bloody conflicts came to an end. Nations were brought to their knees just by hearing the Romans were coming. It was then that Octavian's name was changed to Augustus Caesar "the Great" by the senate. Augustus is mentioned in the NT by Luke in **Luke 2:1**. Augustus was a popular ruler and it was said of him that he "found a Rome of brick and left it a city of marble."

He started many building programs, he paved all the streets, he opened theaters, he had public baths built in most of the major cities, and rebuilt/restored 82 temples. He also built many new temples and new monuments - the city was called a "white" city. Historians claimed that the population of Rome the time of the New Testament was 1 million. However, in 1941 an ancient inscription was found saying it was 4,100,000 under Augustus. One reason for the discrepancy is that there were a lot of military men, travelers, and more than half of the population was slaves, plus freemen and foreigners were there too.

Augustus would not allow the people to worship him, just like Julius Caesar. There were several places in Italy that tried during his lifetime to build temples for him. However, the moment he died the senate defied his requests and had one built. During the time and ministry of Paul, the early church was surrounded by emperor worship. But, Romans did not just consider their emperors as divine, the city was also sacred. They believed that their city was founded by Romulus and Remus in 753 BC. They were considered to be the twin sons of the god Mars. Their dating systems revolved around that date.

One great thing that happened in this time was the Pax Augusta. When Octavian, that is Caesar Augustus, became the ruler of Rome in 31 BC he sought peace. He was successful in uniting all of the people that had fought for decades in civil war. The Pax Augusta (the Peace of Augustus) was his greatest triumph! And, it helped with the spread of Christianity. We see its influence in **Acts 19** and we have already discussed it a few weeks ago. This peace brought about the existence of one language, the Koine Greek. This helps to break down the language barriers that would have hindered Paul's efforts. Have you ever bought something with seven language options? Not in Rome!

The Koine Greek helped advance engineering, architecture, agriculture, etc. People were able to work together to build roads, and travel the high seas. Road signs and maps were easier to read when everyone understood the language. Plus, because of the Pax Augusta people felt it was safe to travel again - so trade increases. Rome gave certain privileges to the Jews. These same privileges were granted to the Christians, until the Jews pointed out differences. Judaism was recognized as a state religion in Jerusalem and given some forms of equality.

In regards to the way Jews were treated, it should be noted that the Romans them to opt out of military service. They were given the opportunity be exempt from work on the Sabbath. The Romans allowed the Jews to have their own taxes to help with the temple (temple tax). They were also allowed to distribute funds to the poor (government jobs). They had their own tax collectors that were given Roman status and other benefits. Claudius became enraged with the Jews and had them expelled from Rome in 49 AD. This is mentioned in **Acts 18-19** and is the reason we find Pricilla and Aquila in Corinth.

When the Jews suffered, the Christians suffered. Things improved and Christians were accepted for a short time, which is probably why Paul seems so positive about the government in **Romans 13** and doesn't deal with persecution. This attitude changes dramatically when we get to the seven churches of Asia in Revelation. There are martyrs (6:9-11) and John calls emperor worship the worship of the beast (20:4)!

Rome was blessed with large public forums. They had a main street with a large public square surrounded by colonnades. You could find shops, temples, government buildings, and officials were very accessible.

Have you ever heard that all roads lead to Rome? The famous Golden Milestone stood inside the forum with measurements to all the Roman cities and you could measure the distance from one place to another. This was a huge marker and a popular tourist spot. Also, when Paul arrived on the scene, the city of Rome was the most elegant of any other. They say, "Rome wasn't built in a day" and we know why. Few other cities could boast of paved streets, underground water pipes, a state of the art sewage system, city parks, large building with crowning and sculptures, fire stations, city police, beautiful mansions in the hills for wealthy statesmen, politicians, and businessmen.

They had many celebrations and parades in Rome. In fact, they established the calendar that we still use today. But, on their calendar there were 93 nationally recognized public holidays that you were welcome to celebrate and enjoy entertainment (but really 159 legal holidays). If you were rich and affluent you celebrated all of these holy days.

In 58 B.C. they started a welfare system and distributed wheat daily to all who requested it. Water was free, wine wasn't free but it was very cheap in Rome. If you wanted to go to the chariot races, the gladiator contests in the coliseum, or visit the theater, guess how much it cost you? NOTHING! All of it was free and so was education - they came up with public education. For this reason, there were many drifters and homeless people in Rome. Lots of free stuff.

The blended community had its privileges, but it also had its draw backs. There were so many people it was hard to find people from your homeland. Families who were separated would have spent days looking for each other again. All nationalities, and all religions, created a tense atmosphere at times. One ancient writer said, "all things scandalous and shameful meet and become fashionable."

Key Verses:

Romans 1:7, 1:16, 3:9-11, 3:21-24, 4:3, 5:1, 5:8, 6:23, 8:1, 8:9, 8:28, 8:31, 8:37-39, 10:9-10, 10:14, 12:1-2, 12:19, 13:1, 16:16-17

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 - B. Paul's Formal Introduction to the Romans (1:7)
- II. Thanksgiving for the Romans (1:8-15)
 - A. Paul's Prayer of Thanks for the Romans (1:8-10)
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- III. The Theme of the Book of Romans (1:16-17)
 - A. The Pride of the Gospel
 - B. The Power of the Gospel
 - C. The Pardon of the Gospel
 - D. The Perception of the Gospel
 - E. The People of the Gospel

Condemnation: The Need for Righteousness (1:18-3:20)

- I. The Guilt of the Gentiles (1:18-32)
 - A. The Basis of Gentile Guilt (1:18-23)
 - B. The Results of Gentile Guilt (1:24-32)
- II. The Guilt of the Jews (2:1-3:8)
 - A. The Stubbornness of the Jews (2:1-16)
 - B. The Hypocrisy of the Jews (2:17-29)
 - C. The Privilege of the Jews (3:1-8)
- III. The Proof of Universal Guilt (3:9-20)
 - A. Who is the greatest among the people of the earth?
 - B. There is none righteous, "no, not one." (3:10)

Reconciliation: The Provision of Righteousness (3:21-5:11)

- I. Manifestation: The Universal Provision (3:21-26)
 - A. God's Desire: A Right Relationship (2:21-22)
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 - A. People Saved By Faith Cannot Boast (3:27)
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Introduction: The Revelation of Righteousness (1:1-17)

Introduction:

What have people said about this great book? The book of Romans is “the chief part of the New Testament” (Martin Luther). He also said, “It is the true masterpiece of the New Testament, and the very purest gospel, which is well worth and deserving that a Christian should not only learn it by heart, word for word, but also that he should daily deal with it as the daily bread of men’s souls. For it can never be too much or too well read or studied; and the more it is handled, the more precious it becomes and the better it tastes.” Meyer said, “It is the grandest, boldest, most complete composition of Paul.” It is “the cathedral of the Christian faith” (Godet).

The book of Romans has so many wonderful messages, and it’s fitting that it follows the book of Acts, but it can help us to grow spiritually. So many people have a hazy view of justification, little knowledge of peace with God, and lack the assurance of salvation.

Most Christians are like the wretched man in **Romans 7**, and never come to the place of assurance and peace expressed in **Romans 8**. Chapters like **Romans 8** teach and lead the believer into a life of victory, not just assurance, peace, and joy. When studying the doctrine of justification and sanctification, in the book of Romans, we cannot neglect the power of these precious truths in our own lives. We must study this epistle with much prayer and conviction.

Discussion:

I. The Book of Romans

A. What Do We Know About Romans?

1. Romans was not the first epistle Paul wrote.
2. Six years prior to Romans, he wrote the I Thessalonians in AD 52, and a few months later wrote II Thessalonians.
3. The Epistle to the Romans was written in the mid-late 50’s.
4. It was written in the city of Achaia, in the region of Corinth, during a brief three month stay (**Acts 20:3**).
5. He was actually en-route to Jerusalem at that time (**Acts 19:21**).
6. The book of Romans was taken to Rome by Phoebe, a Greek Christian woman that Paul called a servant of the church (**Romans 16:1-2**).
7. The genuineness of the book of Romans has never been doubted nor has its authenticity been under attack.

B. To Whom Was The Book of Romans Written?

1. This epistle is addressed *“To all who are in Rome, beloved of God, called to be saints.”*
2. This indicates that at this time there was an assembly of believers in the great city of Rome that must have been a good size.
3. Nothing is known as to the origin of this church.
4. It is probable that Jewish Christians were used to establish a community of believers in the capital of the Roman Empire (**Acts 2**).
5. The believers in this great city consisted of both Jews and Gentiles.

C. What Is The Message & Theme of the Book of Romans?

1. The great theme of this book is the gospel of God, the good news, and God's infinite love (**Romans 1:16-17**). - God has provided for sinners!!!
2. This theme is unfolded in the scope and divisions of the book.
3. God reveals man's true condition as being destitute of all righteousness.
4. The whole world is found guilty before God; Jew and Gentile are lost.
5. It is on this dark background that God writes the story of His great love.
6. Justification, by faith and obedience, is counted for righteousness.
7. Justification is also based on the resurrection of Jesus Christ.
8. We are therefore no longer to live in sin. "*Sin shall no longer have dominion over you*" (**Romans 6:11-13**).

II. Salutation to Romans (1:1-7)

A. Paul's Personal Introduction to the Romans (1:1-6)

1. Paul describes himself as a "*bondservant of Jesus Christ*" (1:1).
2. The gospel, or "good news," is nothing new (1:2-3).
3. Jesus met all of the qualifications, and fulfilled Scripture (1:3-4)
4. All people can now have blessings in Christ Jesus (1:5-6).

B. Paul's Formal Introduction to the Romans (1:7).

1. He begins by calling the Roman believers "*saints*."
2. He greets them with "*grace*" and "*peace*."
3. This greeting comes from the Father and the Son.

III. Thanksgiving for the Romans (1:8-15)

A. Paul's Prayer of Thanks for the Romans (1:8-10).

B. Paul's Desire to Visit the Romans (1:11-15).

IV. The Theme of the Book of Romans (1:16-17)

A. The Pride of the Gospel - "*For I am not ashamed of the gospel of Christ*"

B. The Power of the Gospel - "*For it is the power of God*"

C. The Pardon of the Gospel - "*To salvation*"

D. The Perception of the Gospel - "*To everyone that believes*"

E. The People of the Gospel - "*To the Jew first, and also to the Greek*"

Conclusion:

Paul will now build on this theme throughout this great book! The next section will be on "Condemnation" in **Romans 1:18-3:20**. What part of this section of Romans interests you the most? What questions do you have about these verses?

Condemnation: The Need for Righteousness (1:18–3:20)

Introduction:

In the last section we covered an introduction and the first few verses of the first chapter. We concluded our lesson with the theme verses in this great book. As we build on that theme we will see the need for the gospel.

Discussion:

I. The Guilt of the Gentiles (1:18-32)

A. The Basis of Gentile Guilt (1:18-23)

1. God's judgment will come as a result of rebellion (1:18).
2. God's judgment will come as a result of rejection (1:19-20)
3. God's judgment will come as a result of ignorance (1:20-23).

B. The Results of Gentile Guilt (1:24-32)

1. Wickedness will bring tragedy (1:24-25).
2. Wickedness will lead God to give us up (1:24-26).
3. Wickedness will lead God to give us over to sin (1:27-28).
4. Wickedness will come from many sources (1:28-32).
 - a. Consider the sins listed: *“being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful.”*
 - b. God gave them over to a *“debased mind”* and they are *“deserving of death.”*
5. Wickedness corrupts an individual and it also encourages others to practice evil (1:32).

II. The Guilt of the Jews (2:1-3:8)

A. The Stubbornness of the Jews (2:1-16)

1. The Jews are inexcusable in their judgment against the Gentiles.
2. The same is true of us today (**Matthew 7:1ff**).
3. Judgment is to come from God, and Him alone.
4. God will judge every man by his works (**II Corinthians 5:10**).
5. Remember passages like **Ecclesiastes 12:13-14**.

B. The Hypocrisy of the Jews (2:17-29)

1. God is no respecter of persons (**II Chronicles 19:7, Acts 10:34, Ephesians 6:9, Colossians 3:25**).
2. These verses remind us that we must practice what we preach.
3. Paul also defends the vanity of circumcision and reminds his readers that this practice was under the old law.
4. True circumcision is a heart that is cleansed from sin by the blood of Jesus and the Spirit of God.

C. The Privilege of the Jews (3:1-8)

1. In this section Paul anticipates Jewish objections and enters into a dialogue with an imagined opponent:
 - a. Jew: “If circumcision is only inward, then what advantage do the Jews have? None?” (v.1)
Paul: “No, the Jews are blessed by knowing God’s will, and He has revealed Himself to them.” (v.2)
 - b. Jew: “But some Jews were unfaithful, did they lose God’s blessing? Has God broken His promise?” (v.3)
Paul: “People may be unfaithful and suffer, but God is always faithful. Always! His word can always be justified, and His truth will always overcome.” (v.4)
 - c. Jew: “Then our unrighteousness will increase God’s righteousness! You’re saying that our unfaithfulness serves God’s purpose? He must be unjust!” (v.5)
Paul: “If God did not judge us He could not be fair! He must judge the sins of the world.” (v.6)
2. The Jews had been entrusted with the oracles of God.
3. The Jews should have had an advantage over the Gentiles, but it seems that they were more ignorant than them (**John 1:11-12**).
 - a. The gospel would still be effective for the Jews, even though they rejected Jesus when He came to them first.
 - b. The Jews and the Gentiles were equal in God’s eyes under this new covenant (New Testament).
4. Both the Jews and the Gentiles were under sin and guilty.

III. The Proof of Universal Guilt (3:9-20)

- A. Who is the greatest among the people of the earth?
 1. “We” = the Jews, “They” = the Gentiles, “Greeks” = Gentiles?
 2. The Jews are not better than the Gentiles, or vice versa.
 3. Both are guilty of sin and both are condemned to death.
 4. In order to convince his readers Paul quotes from the Old Testament (**Psalms 14:1-3, Ecclesiastes 7:20**).
- B. There is none righteous, “no, not one.” (3:10)
 1. Who does God see when he looks down from heaven (3:10ff)?
 2. None of us are righteous, but He can make us righteous!
 3. Paul can stop every objection of the Jews with the Bible.
- C. Paul made an attempt to offer valid points that the Jews had forgotten.
 1. All of us are guilty and we can prove it from the OT (3:19).
 2. No one can earn the right to have a relationship with God (3:20).
 3. No one can earn salvation by keeping the Old Law (3:20).

Conclusion:

There can be no doubt that all are lost and the OT was fulfilled. Now Paul is going to pause for a few chapters and give us hope! In the next section we be studying “Reconciliation” in **Romans 3:21-5:11**. What part of this section of Romans interests you the most? What questions do you have about these verses?

Reconciliation: The Provision of Righteousness (3:21–5:11)

Introduction:

The first few chapters of Romans seem to be “doom and gloom.” In the next two lessons we will note how Paul offers some hope. He builds on the original theme by now showing how we can enter into a proper relationship with God.

Discussion:

I. Manifestation: The Universal Provision of Righteousness (3:21-26)

A. God's Desire: A Right Relationship With Him (3:21-22)

1. All along God has wanted His children to be saved.
2. We were ignorant, unwilling, and rebellious toward the Old Law.

B. God's Command: We Must Have Faith in Christ Jesus (3:22-24)

1. Now God has provided a new way that requires a faith in Jesus Christ.
2. It is important to note that Paul is now trying to offer us the steps to salvation in a lengthy discourse.
3. In the previous chapters he pointed out that we must be convicted of our sin and realize that salvation cannot come apart from faith.
4. Now he will build on this great truth and focus on how we can receive salvation in the name of Jesus Christ.
5. **Romans 3:23** is one of the most memorable passages in this section.

C. God's Blessing: God Will Bestow His Grace On Us (3:25-26)

1. God can give us His grace and mercy and still be a just God.
2. God is righteous and cannot condone sin, but He can pardon us.
3. We know, of course, that Jesus was sacrificed to take away our sin.
4. He can only give it to those who have faith in Christ Jesus.

II. Unification: The Universal God of Righteousness (3:27-31)

A. People Saved By Faith Cannot Boast (3:27)

1. We cannot boast in the law or in our own works.
2. God alone can save us because of our faith.

B. People Saved By Faith Cannot Be Justified By The Law (3:28-30)

1. If God gave salvation through the Law of Moses, He would only be the God of the Jews, because they only had the law.
2. Instead, Christ's death on the cross convinced God to save all mankind.
3. Because of that atoning death, God is the “justifier” of those who believe in Jesus, and He has maintained justice in the pardon by paying the price of sin's punishment Himself.
4. This leads us back to the previous conclusion, we cannot boast.

C. People Saved By Faith Cannot Fulfill The Law (3:31)

1. If salvation comes through faith, why do we need the Law?
2. We can establish the Law by pointing to Christ.
3. In doing that we can show it has been fulfilled and then learn from it.

III. Justification: The Universal Explanation of Righteousness (4:1-25)

A. Abraham Was Justified By Faith, Not Works (4:1-8)

1. In an attempt to persuade Jews to understand saving faith Paul will now use the patriarch Abraham as an example.
2. It was not of “works” that Abraham had favor with God.
3. It was his faith and works combined (**Hebrews 11:8-10, James 2:26**).
4. Remember that it all begins with faith (**Hebrews 11:6**).

B. Abraham Was Justified By Faith, Not Circumcision (4:9-12)

1. Abraham’s faith in God came before his circumcision.
2. Paul intended this thought to remind the Jews that the faith of their forefathers was before the ordinance of circumcision.
3. Therefore, the Gentiles are also worthy of salvation because they believe before circumcision.
4. Abraham’s faith in God may have come to an old body but he had a fresh new spirit.

C. Abraham’s Seed Was Justified By Faith, Not Law (4:13-17)

1. Abraham’s faith in God came before the Law.
2. Paul intended this thought to remind the Jews that the faith of their forefathers was before the establishment of the Law of Moses.
3. Therefore, the Gentiles are also worthy of salvation because they believe before they know the Law.
4. Paul now gives us the nature of Abraham’s faith.

D. Abraham Was Justified By Faith, in the Promise (4:18-25)

1. Paul gives an explanation of the hope of Abraham (4:18-22).
2. The application for the readers is that just as Abraham had faith in God, and was saved, we can have faith in Christ and be saved (4:23-25).

IV. Exaltation: The Universal Assurance of Righteousness (5:1-11)

A. Present: Peace with God (5:1-5)

1. Assurance will help us to have peace with God (5:1).
2. Assurance will help us to have grace from God (5:2).
3. Assurance will help us to have hope for the future (5:2).
4. Assurance will help us to have victory in trials (5:3-4).
5. Assurance will help us to have the presence of the Holy Spirit (5:5).

B. Past: Powerlessness of Sinners (5:6-8)

1. Christ died for the ungodly.
2. Few would die for the righteous, but who would die for the unrighteous?
3. **Romans 5:8** needs to be memorized by every Christian believer.

C. Future: Escape from God’s Wrath (5:9-11)

1. God’s love, mentioned in the previous verses, help us to see our escape.
2. We can now be confident and assured as we face God’s judgment.
3. These events should lead us to rejoice!

Conclusion:

What great hope we have in Christ! But, Paul is just getting started with the good news! In the next section Paul will tell his readers how to be saved and we will consider “Sanctification” in **Romans 5:12-8:39**. What part of this section of Romans interests you the most? What questions do you have about these verses?

Sanctification: The Disclosure of Righteousness (5:12–8:39)

Introduction:

As we ended the last section it seems that Paul has not reached his conclusion, because he has not told us how to be saved. Yes, we need faith, but what about works and salvation? Now Paul tells us what is required of a Christian for sanctification.

Discussion:

I. The Reign of Grace vs. the Reign of Sin (5:12-21)

A. Death Will Follow Sin (5:12-17)

1. There is physical death as a result of sin (**Genesis 3:19**).
2. There is spiritual death as a result of sin (**Romans 6:23, 7:9**).
3. There is eternal death as a result of sin (**Matthew 10:28**).

B. When Sin Reigns, People Are Destroyed (5:18-19)

1. When sin has control over us we will suffer from all three deaths.
2. When Christ reigns in our lives we are given eternal life.
3. "You can be born once and die twice, or be born twice and die once."

C. When Grace Reigns, People Are Saved (5:20-21)

1. The law made sin increase because it showed clearly what was sin.
2. Knowledge increased the responsibility of anyone who committed sin.
3. The law established that all are sinners and no one is righteous.
4. Therefore, we all stand condemned before God (**Romans 3:10-25**).
5. The law was necessary to get sin out in the open so that God's grace could completely take it out of the way.
6. All are sinners, but thanks to the grace of God we can all be saved.
7. Now that God's grace has been shown we have great assurance!

II. The Rationale for Sanctification (6:1-23)

A. Union With Christ Comes Through Baptism (6:1-14)

1. When we realize our state in sin we will want to give up sin (6:1-2).
 - a. As Christians we should want to die to sin.
 - b. We want to receive the grace of God.
2. When we realize our state we will want to be united in Christ (6:3-10).
 - a. Baptism is how we are united with Christ.
 - b. This takes place through the burial in water (immersion).
 - c. When we are raised up out of the water we must have a new life.
 - d. This parallels Jesus' teaching in **John 3** on being born again.
3. The believer's reckoning is to be dead to sin (6:11).
4. The believer's responsibility is self-control of his/her body (6:12-13).
5. We cannot allow sin to have a reign over our new life in Christ (6:14).

B. We Are Slaves of Righteousness (6:15-23)

1. We are no longer slaves of sin, but slaves of God.
2. He has purchased us so that we can be his slaves under a reign of grace.

III. The Inability of the Flesh & The Law To Sanctify (7:1-25)

A. The Believer's Relationship To The Law (7:1-6)

1. As sinners we are slaves to God, but under condemnation of the Law.
2. Christ died in order to free us from this condemnation.

B. The Law Is Good But Sterile (7:7-13)

1. These verses provide insight into the significance of the law and illuminate the teaching of earlier verses.
2. The Law is holy because it comes from God, it is also just and good because of God, but it was not permanent.

C. The Flesh Is Bad & Powerless (7:14-25)

IV. The Power of the Spirit to Sanctify (8:1-17)

A. The Power of the Spirit (14 Things The Spirit Does For The Christian)

1. The Holy Spirit Delivers Us From Condemnation (8:1-2)
2. The Holy Spirit Enables Realization of Righteousness (8:3-4)
3. The Holy Spirit Produces Life (8:5-8)
4. The Holy Spirit Enables One To Have the Mind of the Spirit (8:9)
5. The Holy Spirit Enables One To Belong to Christ (8:9)
6. The Holy Spirit Produces Righteousness (8:10)
7. The Holy Spirit Produces a Spiritual Resurrection (8:11)
8. The Holy Spirit Is Essential To Life (8:12-13)
9. The Holy Spirit Is Essential To Our Being Sons of God (8:14-17)
10. The Holy Spirit Is Essential To Ultimate Glory (8:17)
11. The Holy Spirit Produces Hope (8:18-25)
12. The Holy Spirit Helps Us In Prayer (8:26-27)
13. The Holy Spirit Is Essential To Ultimate Good (8:28-30)
14. The Holy Spirit Gives Us Assurance (8:31-39)

B. The Power of the Spirit to Sanctify Over Sin (8:1-8)

1. One of the promises in **Acts 2:38** was for all believers to receive Him.
2. Once a Christian has received the Holy Spirit they are sanctified.
3. It is their seal of salvation and keeps them renewed (**Titus 3:5**).

C. The Power of the Spirit to Sanctify Over Death (8:9-11)

D. The Power of the Spirit to Sanctify Over Slavery (8:12-17)

1. We are spared from death and now are slaves of God.
2. As long as we walk with Him, in the Spirit, we will be saved.

V. The Goal of Sanctification (8:18-39)

A. The Holy Spirit Is An Active Participant In Our Sanctification

B. Sanctification Will Help Us In Present Sufferings (8:18-27)

C. Sanctification Will Give Us Future Glory (8:28-30)

D. Sanctification Will Allow Us To Sing Hymns of Assurance (8:31-39)

Conclusion:

In this lesson we have covered a lot of “meat” from the Word of God. We covered salvation, baptism, and the Holy Spirit, what's next? In the next section we be studying “Vindication” in **Romans 9:1-11:36**. What part of this section of Romans interests you the most? What questions do you have about these verses?

Vindication: The Vengeance of Righteousness (9:1-11:36)

Introduction:

Now that we know all men are lost but can be saved in Christ Jesus we need to know what God will do with the lost. We gain great assurance knowing that God will save the believers. We can also be motivated by knowing the outcome of the lost.

Discussion:

I. God's Past Dealings with Israel (9:1-33)

A. Paul's Sorrow For The Jews (9:1-5)

1. Paul was often accused of turning his back on the Jews.
2. Instead his heart has always been with the Jews.
3. When Paul speaks of the Jews he refers to them as brethren "*according to the flesh*" but he refers to Christians as brethren "*in Christ*" (**Acts 9**).
4. It literally broke his heart that the Jews were unwilling to receive Jesus.
5. I think it is fitting to note Paul's attitude is very similar to that of Christ.

B. The Grace of God's Calling (9:6-29)

1. The grace of God is seen in Israel's history (9:6-13).
 - a. There are many times that God "*relented*" from wiping them out.
 - b. God showed them grace by continuing to be their God.
2. The grace of God is seen in principle throughout the Bible (9:14-29).
 - a. Grace is not a new thing to the Bible.
 - b. Grace was seen throughout the Old Testament.
 - c. Just consider the books we call the "Minor Prophets."
3. God calls all of His people in grace.
 - a. God has always offered His guidance, wisdom, strength, and protection to His people.
 - b. What have His people ever done to deserve these blessings?
 - c. This proves that He has always been a gracious God!
4. Paul points out that God is faithful to keep His promises.
 - a. The true Israel is by promise, not by blood descent.
 - b. God is sovereign in His promises and choices, but He is not obligated to us to keep them.
 - c. He keeps them because He chooses to keep them.
5. A further exploration of God's elect would be good for personal study.

C. The Nation's Rejection of the Messiah (9:30-33)

1. They had rejected the Messiah because of Legalism.
2. They did not realize that their Legalism not only bound them from enjoying God's grace it also forced them to miss the joy of salvation.
3. Their Legalism, and ignorance, led them to nail Jesus to a cross.
4. They did not seek to please God by having faith in Him, instead they wanted salvation by their own works.
5. Christ was a stumbling block, when He was really the cornerstone.

II. God's Present Dealings with Israel (10:1-21)

A. Equality with the Gentiles (10:1-13)

1. Why had Israel become a vessel of God's wrath?
 - a. Israel's ignorant zeal from Legalism (10:1-3).
 - b. They needed knowledge but did not pursue it (10:4-13).
2. Were they being punished for not being obedient?
 - a. Some people believe that God revoked His blessing to them.
 - b. This is not the case, in fact, He fulfilled His blessing.
3. Now all men can be saved from their sins.
 - a. Paul states that he prays for Israel in hopes that they will repent so they can be saved.
 - b. Israel had every opportunity to accept Jesus, but didn't.
 - c. They had the Scriptures, they saw His works, they heard His teaching, and they still crucified Him.

B. Preaching to the Jews (10:14-21)

1. In order to believe in Jesus people have to hear the gospel (10:14-15).
 - a. In order for people to believe someone must preach the gospel.
 - b. Those who preach have to be sent out to preach.
 - c. Paul quotes from **Isaiah 52:7**.
2. Not everyone will believe the gospel message (10:16-17).
 - a. Faith will come by "*hearing the word of God*."
 - b. Unfortunately, many will not allow themselves to hear it.
3. Many will hear the word of God and reject it (10:18-21).

III. God's Future Dealings with Israel (11:1-36)

A. The Rejection Is Not Complete (11:1-10)

1. God has not rejected Israel (11:1-2).
2. God has always provided a remnant (11:3-6).
3. God has also allowed the hardening of some of their hearts (11:7-10).

B. The Rejection Is Not Final (11:11-32)

1. Paul considers the present "grafting" of Gentiles (11:11-24).
2. Paul considers the future salvation of Israel (11:25-32).
3. Paul wants us to understand that it is not over, we all can still be saved.
4. Until our physical death, or until the Day of Judgment comes, we still have a chance to be saved.

C. Doxology: In Praise of God's Wisdom (11:33-36)

1. How unsearchable is our God?
2. Who knows the mind of our God?
3. Who can be a counselor to our God?
4. Who has given to Him first and deserved to be repaid?

Conclusion:

These chapters give us a greater understanding of God's frustration with mankind, and how unworthy we are of salvation. It also allows us to see that grace is a wonderful blessing. In the next section we be studying "Application" in **Romans 12:1-15:13**. What part of this section of Romans interests you the most? What questions do you have about these verses?

Application: The Work of Righteousness (12:1–15:13)

Introduction:

In this section of the book Paul tries to help us make application of his teaching. We must ultimately apply his words if they are to be of use to us. If we choose to apply them we will be accomplishing the righteousness he speaks of and longs for us to experience.

Discussion:

I. In The Assembly (12:1-21)

A. The Consecrated Life (12:1-2)

1. Some say that these two chapters are the greatest in the book, maybe the Bible, but these first two passages are my favorite in the entire NT.
2. A Christian must present himself to God and be transformed by Him.
3. “*Reasonable service*,” which could be translated “logical ministry,” demands presentation of oneself as a living sacrifice to God.
4. A sacrifice is that which is utterly devoted to God.
 - a. The Christian walk is, therefore, a living devotion to God.
 - b. This may be accomplished through “transformation” rather than “conformity to the world.”
 - c. The Greek literally means “to have a form altered.”
 - d. This is a radical change from the inside out.
5. The believer achieves this state of metamorphosis by the operation of the Holy Spirit’s renewing his mind.
 - a. This makes it possible for the believer “*to prove*” or “to test in order to find” that good, acceptable, and perfect will of God.
 - b. If we accomplish this the following points will be the result.

B. The Use of Spiritual Gifts (12:3-8)

1. An important aspect of the Christian’s life is the use of the gifts which God has given him (**I Corinthians 12:1**) to minister to the church.
2. These are gifts are bestowed by the grace of God.
3. In the NT they had miraculous gifts, of course, those have ceased (**I Corinthians 13**) but we still receive talents/gifts (**Matthew 25**).
4. The most important of these gifts are described in this list (vs.6-8).
5. Many of these fall under the category of “miraculous” but not all.
6. There are two categories of ministries (prophecy/speaking, and service).
7. There are five motivational gifts (teaching, exhortation, giving, ruling/leading, and showing mercy).

C. The Sincerity of Love (12:9-21)

1. These passages should be memorized by all Christians (vs.9-13).
2. A difficult truth for most Christians to apply in life is that of not retaliating in kind to those who have hurt us.
3. Paul instructs Christians to refrain from retaliating, even when wronged.
4. This springs directly from the apostle’s unerring confidence in the providence of God and the certainty of His judgment.

II. In The State (13:1-14)

A. In Relation To Authorities (13:1-7)

1. Several important assertions concerning the obligations of the follower of Jesus to the civil state are delineated in the first seven verses:
 - a. Government is an agency ordained of God (v.1).
 - b. Government, along with its appointed officials, exists to curtail evil in the world (v.3).
 - c. The task of government includes the just punishment of evil men, including capital punishment (v.4, reference to “sword”).
 - d. Subjection to government is required of believers not only to avoid wrath, but also for conscience’ sake (v.5)
 - e. Christian obligation also includes support of the government through tribute or taxation (vs.6-7).
2. We must remember that God has established civil government.

B. In Relation To Neighbors (13:8-10)

1. Again Paul gives Christians the command to love their neighbors.
2. The goal of commandments is to restore right relationships.

C. Because of Our Eschatological Hope (13:11-14)

1. Paul discusses the enemy we face and how to fight him.
2. He gives us perspective and a basis for change (a new world is coming).
3. The enemy we fight practices the deeds of darkness.
4. The two keys to victory are to put on the Jesus Christ and make no provision for the flesh.

III. In Relation To Weak Believers (14:1-15:13)

A. Judging and the Principle of Liberty (14:1-12)

1. This entire section addresses how, under the lordship of Christ, we are to balance Christian freedom and Christian responsibility.
2. A number of principles informing us how to strike the delicate balance may be gleaned from this text.
3. We should not be judgmental in disputable or gray areas (vs.1-5).
4. Each individual should be convinced in his/her own mind as to the rightness or wrongness of an action (v.5).
5. We will all stand ultimately only before God, who is our Judge (v.10).

B. Stumbling Blocks and the Principle of Love (14:13-23)

1. We must not put a stumbling block in the way of our brother (v.13).
2. We must always act in love (v.15) and pursue peace (v.19).
3. We must seek to edify others by our own actions (v.19).
4. We must do only that which can be done in faith (vs.22-23).

C. Selfishness and the Imitation of Christ (15:1-13)

1. We must seek to glorify God (vs.1-6).
2. We must always accept one another, even when we disagree (v.7).

Conclusion:

This section should be applied by all Christian believers. In the next section we be be studying “Conclusion” in **Romans 15:14-16:27**. What part of this section of Romans interests you the most? What questions do you have about these verses?

Conclusion: The Distribution of Righteousness (15:14–16:27)

Introduction:

This study of the book of Romans has been very beneficial to me and I hope that it has been to you. However, Paul is not ready to conclude his book just yet. The latter part of chapter fifteen and sixteen includes his conclusion.

Discussion:

I. Paul's Mission Explained (15:14-33)

A. His Reason For Writing (15:14-16)

1. Paul shares his confidence in Romans (v.14).
2. Paul seems to have three-fold responsibility.
 - a. First, he wants to remind them again (vs.15-16).
 - b. Second, he wants to boast in things of God (vs.17-19).
 - c. Finally, he wants to preach in new regions (vs.20-21).
3. All of these things will be accomplished to the glory of God.

B. His Work Among the Gentiles (15:17-21)

1. Paul knows that all of his work is done because Christ is doing it through him (v.18).
2. His ministry would lead many Gentiles to Christ.
3. He is also preaching in the “*power of the spirit*” (v.19).
4. Paul introduced the gospel everywhere in the eastern Roman Empire where it had not been heard previously.
5. His aim is to preach the gospel in even more places.

C. His Plan To Visit Rome (15:22-33)

1. Paul is contemplating a more extensive missionary journey than any before.
2. He will return to Jerusalem with the collection from Greece, and then, on his way to Spain, he will visit the Roman Christians.
3. Although those plans were revised by imprisonment in Jerusalem, the end result was the same: Paul saw Rome (**Acts 28**).
4. Strong tradition and some evidence suggest that after release from prison in Rome he did travel to Spain in missionary activity.

II. Paul's Final Greetings (16:1-27)

A. Paul's Greetings To Believers In Rome (16:1-16)

1. Phoebe is called a “*servant*” of the church in Cenchrea (vs.1-2).
 - a. The word “servant” is the same word often translated “deacon.”
 - b. Did the early church have deaconesses?
 - c. The answer lies in the generic and the technical uses of the term.
 - d. The word basically means “minister” or “spiritual servant.”
 - e. In that sense, the early church had numerous deaconesses.
 - f. The technical meaning (**I Timothy 3:8–13**) was restricted to a functional church role, which was held only by men.
2. An insight into the life of the early church may be gained from this text.

3. Apparently the church in Rome had already experienced extensive growth and an assembly of the entire congregation was becoming somewhat difficult.
 - a. Also, Rome was a large city with numerous suburbs and slums.
 - b. Geographically, the meeting place may have been difficult for many of the Christians.
 - c. Priscilla and Aquila, the husband and wife missionary team, had established a new mission church in their own home (**Acts 18:2**).
 - d. Not only had the numbers of the Christians greatly increased, but also the congregations themselves were beginning to increase.
 4. Here Paul lists many of the Christians that he knew personally in Rome.
 - a. Besides Rufus, Priscilla, and Aquila we are not familiar with many of these names (vs.3-15).
 - b. However, Paul felt it necessary to mention many by name.
 5. Notice that he also instructs them to greet one another (v.16).
- B. Paul's Warnings About Divisive Brothers (16:17-20)
1. He tells the church to make a special note of divisive brothers (v.17).
 2. They are to be avoided at all costs (v.17).
 3. This type of attitude is not of the spirit of Christ (v.18).
 4. The Christians in Rome are instructed to be wise in what is good and to be found innocent of any wrong (v.19).
 5. We should not despair because God will crush Satan and all of his works quickly (v.20).
- C. Paul's Greetings From Believers With Paul (16:21-24)
1. Paul had several companions that traveled with him regularly.
 2. Some of these names are familiar to us, others are not.
 3. Apparently Tertius wrote this epistle for the apostle Paul.
 4. He offers a blessing to them as well, the same he gave to the Romans.
- D. Paul's Final Benediction (16:25-27)
1. In closing, Paul refers to the work of the gospel, good news, he had received from God and its work.
 2. He hoped that his preaching would reveal the mystery of Christ.
 3. He also hoped that Jews and Gentiles alike would receive the gospel.
 4. His message is present in the Scriptures and now it is revealed to all nations, literally since we have it in print today all over the world.
 5. Again, he appeals for people to be obedient in their faith.

Conclusion:

What part of this section of Romans interests you the most? What questions do you have about these verses? The book of Romans is indeed a wonderful book. It is filled with magnificent passages to inspire Christians. Likewise, it is also filled with the message of the gospel. However, the main point, or thrust of this book, must not be missed! All people should hear the gospel message (**Mark 16:15-16**). No one group of people has a monopoly on God or His church. How will you apply this great book?