THE JUST SHALL LIVE BY FAITH

Biblical Studies From Paul’s Epistle To The Romans

Prepared By Jeff Smith
# The Just Shall Live By Faith

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Lesson 1 – General Introduction

Overview

If most people are anything like me, when they purchase something new that has an owner’s manual, they soon become exasperated at trying to read and understand it. It has always been my opinion that owner’s manuals were not written for the average consumer. Many of them contain too much technical jargon without enough “plain English” descriptions. I usually wind up sticking the book in some drawer and attempt to figure out how my new purchase works on my own. Yet, what invariably happens is that I’m forced to dig the manual back out and try again because my own efforts have failed.

Such a description as this can also be applied to a study of one of the Scripture’s most profound books...Paul’s epistle to the church at Rome. If you’ve ever been frustrated in trying to study this giant of a book, rest assured – you’re not alone. Romans has been called many things through the centuries, among which are “Paul's master-piece epistle” and “the profoundest production in all literature.” To say that Romans can be a difficult book to study and learn is to state the obvious. Contained within are such grand themes as to be without equal in all the Scripture, such as

- A complete presentation of sin and its devastating effects upon all men
- The utter foolishness of men attempting to justify themselves
- What it means to be justified by grace through faith
- Practical instruction on how to live as one who has been justified by grace through faith
  - Not conforming to a sinful world
  - Living in good conscience to civil rule, even evil rulers
  - Living peaceably with other justified believers when they don’t agree with you

Amidst these majestic passages can be found some trying and difficult verses that may very well require hours of thought, meditation...even prayer. On one occasion the apostle Peter characterized some of Paul's teachings as “hard to understand” (2 Pet. 3:15b-16) [NASV]. We feel safe in saying that some of these “hard to understand” sayings can definitely be found in Romans. Despite such a “serious and intimidating” description of the book, we also state with absolute assurance that one cannot become a child of God and continue to faithfully serve Him without having to come face to face with what is taught therein. Just because the book may be more challenging than other epistles is no excuse to ignore it altogether. If we are to understand God, we must understand the message of Romans. If we understand Romans, we understand salvation on God’s terms. When we grasp God’s plan to save us, we will know the unending joy of God’s “free gift” (6:23).

Possibly no other New Testament book depicts the overall message of the Scripture than does Romans. Man is lost in sin. There is no human that is exempt from such an awful indictment (3:23). Despite this, God seeks to justify us, or pronounce us free of guilt. This will not happen because of anything we can do on our own, but can only occur when we seek God on the basis of obedient faith. Having thus been
justified by God’s grace through our faith, we now as His children must live in ways that demonstrate this justification. In a very small nutshell, that is the basic teaching of Romans.

Return to our earlier illustration of exasperation over the discarded owner’s manual. If we treat this New Testament epistle in such a contemptible way, we will rob ourselves of some the finest and noblest teaching in all the Bible regarding our sin problem and being justified by God’s grace.

Theme
The theme is simple and stated very early in the letter: “…the just shall live by faith” (1:17). Such faith comes from righteousness that can only be found in one source: the gospel of Christ. God exclusively uses the good news of His Son as the “power” [Greek word dunamis [δυναµις] = origin of our word “dynamite;” hence, “explosive power”) to save man from sin (1:16). In 1:17, Paul quotes the O.T. prophet Habakkuk. The prophet was told this very thing when he questioned God’s use of the more-wicked Chaldeans to judge wicked Judah (Hab. 2:4). God’s answer then is His answer today: if we ever have doubts as to how God will bring about order after we have tainted ourselves with sinful behavior, our part is to believe and trust Him enough to do what He tells us to do…even if it doesn’t make sense to us. We can only survive eternally by faith. Everything else is up to God and His grace (cp. Eph. 2:8).

Authorship
As the epistle’s beginning (1:1) clearly states, “Paul, a bond-servant of Christ Jesus…”, “to all who are beloved of God in Rome, called as saints:…” (1:7). We later read in 16:22, “I, Tertius, who write this letter, greet you in the Lord.” Apparently Tertius served as Paul’s scribe as the apostle dictated the letter to him. Of course, as with any sacred book in the canon, God is the ultimate Author (cp. 2 Tim. 3:16). Paul was only the human instrument through whom God gave the truths contained in the book.

Place & Date Of Writing
Obviously, we cannot be dogmatic about these particulars. However, there is enough information to form opinions worthy of consideration.

Place Of Writing
At the time of Paul’s dictation, he apparently was on his way to Jerusalem with the benevolent gift from the Gentiles to the needy saints in Judea (15:25-27). After completing this work, he intended to go to Spain by way of Rome (15:28; cp. Acts 19:21). After the events in Ephesus settled down (Acts 19), Paul spent the next 3 months in Greece, or Achaia (Acts 20:1-3). It is inferred by most Biblical students that while in Greece Paul would have spent most of his time in Corinth, its principal city.

There is additional information that points to Corinth as the place from which Paul wrote Romans. At the time of his writing, he was a guest of one named Gaius (16:23a). He is thought to be the same Gaius Paul baptized at Corinth (1 Cor. 1:14). Paul also sends greetings from Erastus, the treasurer of the city (16:23b). We also know Erastus was left behind at Corinth on Paul’s 2nd journey (cp. 2 Tim. 4:20). Therefore, we accept Corinth as the place where Paul wrote Romans.
Date Of Writing

Consider the following time line from David Lipscomb’s *Commentary On Romans* as a plausible suggestion as to when Paul wrote the ancient Roman brethren:

- Claudius Caesar banished the Jews from Rome in A.D. 52. Aquila & Priscilla had already reached Corinth after that decree, and Paul dwelt there with them for a year and six months (*Acts 18:11*).
- That puts Paul leaving Corinth for Jerusalem no later than the spring of A.D. 54. Boarding a ship at Cenchrea, he set sail for Syria (*Acts 18:18*). After arriving at Caesarea, greeting the church, and spending some time with the brethren, he set out on his 3rd journey (*Acts 18:22-23a*).
- It must have been the spring of A.D. 55 when he began this 3rd missionary tour. Passing through Galatia and Phrygia, he came to Ephesus (*Acts 18:23b; 19:1*). Paul remained at Ephesus for two years and 3 months, even “a while” after that (*Acts 19:8, 10, 21-22*). All these events appear to be in successive order. Therefore, he could not have left Ephesus earlier than the spring of A.D. 57.
- He spent the following summer in Macedonia and Achaia (*Acts 20:1*) and came to Greece, where he spent three months (*Acts 20:2-3*). His abode of 3 months there most likely began about the close of A.D. 57, and would consequently end in the early part of A.D. 58.
- When Paul left Corinth, the winter was past, for he proposed to go by sea (*Acts 20:3*). The spring could not have been far advanced, for he hoped “to be at Jerusalem, if possible, on the day of Pentecost” (*Acts 20:16*).
- It was, therefore, in the winter or early spring of A.D. 58 that Romans was written.

- David Lipscomb, *A Commentary On Romans*  
  *(Gospel Advocate Commentary Series),* pp. 12-13

Purpose

It appears the primary purpose for Paul penning this epistle was because he was hindered in coming to them (1:11-13). Though he had previously planned to reach Rome (cp. *Acts 19:21*), there were apparent providential hindrances that forced the apostle to change his plans.

Judging from some of Paul’s comments about the Roman brethren, these were Christians who were long established in the faith. It was not a young church. Consider the following:

- Their faith was “being proclaimed throughout the whole world” (1:8)
- Their obedience had “reached to all” (16:19)
- Paul states, “I have had for many years a longing to come” to them (15:23)

Why does Paul want to go to Rome? Simply put, he was “eager to preach the gospel to you also who are in Rome” (1:15). This desire burned within Paul, for he saw himself as a debtor to all men (1:14) to impart the powerful message that can save anyone who believes it (1:16).
Outline Of Paul’s Epistle To The Romans

I. Introduction (1:1-17)
   - Greetings (vv. 1-7)
   - Thankfulness for the Roman saints (vv. 8-15)
   - Thematic statement (vv. 16-17)

II. Indictment Of & Remedy For Man’s Sin (1:18 - 5:21)
   - Indictment #1 ➞ Gentiles are guilty (1:18-32)
   - Indictment #2 ➞ Jews are guilty (2:1-29)
   - Conclusion ➞ All are guilty of sin (3:1-23)
   - God’s remedy ➞ Justification through God’s grace & man’s faith (3:24 - 5:21)
     - Salvation comes for all through faith, not through law keeping (3:24-31)
     - Case study: Abraham (4:1-22)
     - Application: We must follow Abraham’s example (4:23 - 5:11)
     - Illustration of God’s power over sin (5:12-21)

   - Shall we continue in sin that grace might increase? (6:1-14)
   - Shall we sin because we are not under law but under grace? (6:15 - 7:6)
   - Is the law sin? (7:7-23)
   - Who will set me free from this body of death? (7:24 - 8:30)
   - If God is for us, who can be against us? (8:31-39)
   - Is there unrighteousness with God? (9:1- 10:21)
   - Has God cast away His people? (11:1-36)

IV. Living A Life Justified By Grace Through Faith (12:1 - 15:13)
   - Refusing to conform to the world around us (12:1-2)
   - Serving brethren with humility (12:3-16)
   - Refusing to return evil on others who mistreat us (12:17-21)
   - Submitting to civil rule (13:1-7)
   - Being diligent in loving others and serving the cause of Christ (13:8-14)
   - Getting along with brethren when we differ over opinions (14:1 - 15:13)

V. Final Exhortations, Personal Plans, & Greetings (15:14 - 16:27)
Questions

1. Who wrote Romans?

2. When and from where was Romans written?

3. Why was Romans written?

4. What is the author’s thematic statement in Romans?

5. Fill in the following blanks:
   a) The major teaching in Rom. 1-5 is __________________________________________________

   b) The major teaching in Rom. 6-11 is _________________________________________________

   c) The major teaching in Rom. 12-15 is _____________________________________________
Apostolic Greetings & Thematic Statement
Rom. 1:1-17

Introduction
As the apostle Paul embarks on this great doctrinal essay, he begins by stating who he is and the authority behind his ministry. He also conveys his personal affections and intentions for the brethren at Rome. He states his admiration for all they’ve done for the kingdom of God as well as his deep longing to see them.

Finally, Paul tells of his obligation to all of mankind: he was indebted to tell all men not only of their sinful condition, but all the more, of the remedy available to them. And he was ready to do this at Rome.


2. How does Paul describe the gospel in v. 2? (cp. 1 Pet. 1:9b-12)

3. How does Paul describe the Christ of the gospel in vv. 3-4? (cp. 2 Sam. 7:12-13, 16) In what ways do you see both the humanity & Deity of Jesus extolled?

4. How does Paul describe the stewardship of the apostles in v. 5?

5. How does Paul describe the brethren at Rome in vv. 6-7?
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Lesson 2

6. In vv. 8-13, Paul shows both his gratitude and concern for the Roman saints. For what specifically does he commend the Romans? (v. 8) For what specifically does he pray? (vv. 9-13)

7. Notice Paul's 3 “I am” statements in vv. 14-16. Comment below on how they are progressive in nature, and how they serve as a good outline even for us today.

8. What evidence do we have that Paul was not ashamed of the gospel? (cp. 2 Cor. 4:7-14) Thought question: in what way(s) can we apply this to our own work for Christ today? List as many verses as you can think of that exhort us in the same way.

9. Be prepared to discuss the meaning of the following from v. 17:
   - “the righteousness of God” ________________________________
     ________________________________
   - “from faith to faith” ________________________________
     ________________________________
Indictment Of & Remedy For Man’s Sin
Rom. 1:18 – 5:21

Introduction
Having passed along his personal commendations and given his thematic opening to the letter, Paul begins to build his case for sinful man’s only hope in the gospel of Jesus Christ: justification by grace through faith. To accomplish this, he must start at the beginning…proving that all men are in sin and in need of God’s mercy extended in His Son’s sacrificial death.

The Gentiles must know that their depraved behavior has led them away from God (1:18-32). The Jews must know that they cannot rest on their laurels at having been God’s first covenant people (2:1-29). All must come to realize they have sinned and come short of God’s glorious expectations for them (3:1-23). The only solution to sin is two-pronged: 1) Christ died for our justification; and 2) we must respond to that gracious act with obedient faith (3:24 – 5:11). Then, and only then, can we fully realize God’s powerful ability to rescue us from ourselves (5:12-21; cp. 1:16).

Indictment #1 → Gentiles Are Guilty (1:18-32)
1. What do sinners do to the truths God has revealed for their lives? (v. 18b) Define this behavior in your own words. How does God react to this? (v. 18a)

2. Why is this behavior foolish on our part? (vv. 19-21) Thought question: how can we come to know an invisible God?

3. Using vv. 22-32, list the sins we usually classify as “major” and the sins we usually classify as “minor.” What does the fact that both are found in the same “list” tell us about our methods of “classification?” What is the “realistic view” of such behaviors? (v. 32)

Indictment #2 → Jews Are Guilty (2:1-29)
4. What gives the impression that Paul is now speaking to Jews? [Note vv. 9-10, 17-21]
5. Of what were the Jews primarily guilty? (vv. 1-3) Where else in the N.T. can we read of the Jews exhibiting this behavior?

6. What important point were the Jews overlooking? (v. 4; cp. 2 Pet. 3:3-9, 11) Thought question: reconcile God’s “patience” of 2:4 with His “giving up” on others from 1:24, 26, 28.

7. How will God’s judgment be meted out upon those guilty of sin? (vv. 5-10) Reminder: do not forget the point made in vv. 9-10. How is God’s fairness emphasized in His dealings with men in sin? (vv. 11-13) Thought question: where else is this taught in the N.T.?

8. Who does Paul describe in vv. 14-16, and what do you see as the main point of these verses? Thought question: what is stressed about human beings in these verses?

9. To what group of people does Paul return in vv. 17-29? What character traits does the apostle see in the Jews? (vv. 17-20) Is this a commendation or something else from Paul?

10. Why was it important for Paul to elaborate in vv. 21-23? (vv. 24-25) Because of such inconsistency, what becomes of such a one’s “religion”? (v. 26) Because of such inconsistency, what eventually happens to him? (v. 27)
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Lesson 3

11. How does Paul describe the “true” Jew? (vv. 28-29; 9:6b-8; Mt. 3:9)

12. **Application Questions**:

   a) Substitute “Christian” for “Jew” and “gospel of Christ” for “Law” in vv. 17-23. What application would this have for us today?

   b) Has the Lord’s work ever been hindered because of some who call themselves “Christians” but who have not behaved properly? What did the Lord Himself say about “stumbling blocks?”

   c) Substitute “baptism” for “circumcision” in v. 25. How have some placed an improper value upon immersion, and how has such hurt the cause of the kingdom of Christ?

**Conclusion ↔ All Are Guilty (3:1-23)**

13. Even though Paul has “prioritized” the Jews’ literal heritage, was that to be understood to mean they never were in a favored position? (vv. 1-2) What was their God-given benefit?

14. Despite their favored position, does the unbelief on some Jews’ part cast God in a bad light? (vv. 3-4) From what O.T. passage does the apostle quote, and how does he apply it in his defense of God?
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15. What point do you think Paul is making with the questions he asks and answers in vv. 5-8?

16. How does Paul conclude his indictment of the Jews? (v. 9) How does he prove this indictment? (vv. 10-18) After considering these passages from the O.T., what were the Jews to conclude? (vv. 19-20) Thought question: up to this point, what kind of picture has been painted about man?

17. Apart from a “law system,” what has God done? (vv. 21-22) Thought question: how was this shown? (cp. Gal. 3:7-14) What is the sweeping indictment of all? (v. 23)

God’s Remedy → Justification By Grace Through Faith (3:24 – 5:21)

18. What “mechanics” are mentioned that result in man’s justification? (3:24-25) How will God be seen in our justification? (3:26) What does this do to the Jewish argument about gaining justification by “commandment keeping”? (3:27-30) What does God’s scheme of justification do for the Law? (3:31)

19. Who does Paul begin to use as a “case study” to show justification by faith in 4:1? Why would this example be especially prudent to persuade the Jews? (cp. Mt. 3:9)

20. What does Paul teach about Abraham in 4:2-5? How is Paul’s teaching on being justified by faith confirmed? (4:6-8)
21. **Research question**: looking back on Abraham’s life, when was he justified by his faith? What does this teach us about the kind of faith those who are justified possess?

22. Who is to be justified? (4:9) How do we know it is not just for the Jews? (4:10-12) To what point in Abraham’s life does Paul specifically allude to illustrate what it means to be “justified by grace through faith”? (4:13-21; notice esp. vv. 13-14, 18-19) What specific statements illustrate Abraham’s faith? What was the outcome of all this? (4:22)

   *Thought question*: how do these verses refute the popular Calvinistic doctrine of Christ’s perfect life being imputed to us for righteousness?

24. What is the immediate reward for the justified man? (5:1) To what does it lead? (5:2) How does it embolden us? (5:3-5) What role is played by the Holy Spirit? (5:5; cp. 2 Cor. 5:5)

25. How does Paul demonstrate the depths of the love of God the Father and God the Son toward sinful men? (5:6-8) How does Paul demonstrate the grace of God through Christ’s sacrifice? (5:9-11)

26. How did sin enter the world, and what were the consequences of this action? (5:12)
27. In the space provided below, list the contrasts Paul makes between the man Adam and the Man Jesus Christ (5:14-19). What do you see as the main idea(s) of this section?

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28. For what purpose did the Law come? (5:20; cp. Gal. 3:19) What has always been God’s “answer” to sin? (5:20-21)
Anticipated Questions About Salvation By Grace Through Faith
Rom. 6:1 – 11:36

Introduction
By the end of ch. 5, Paul has presented his doctrinal arguments re: man’s problem of sin and God’s remedy for our sin dilemma. The arguments Paul has set forth had logical conclusions. Paul knew it, and so did his readers. Paul also knew his readers would object to these conclusions. Thus, the apostle (and the Holy Spirit through him) anticipated these objections, and the next major section of the epistle (chs. 6-11) contains the questions Paul anticipates from his detractors as well as the answers to these questions.

For the most part, the questions are asked from a Jewish perspective. This is understandable, given that Paul devoted a large portion of the epistle’s first section (chs. 1-5) proving the Jews were equal with the Gentiles in terms of sin and its guilt. All the questions except one can be found in the form of Paul’s rhetorical question, “What Then?” or “What Shall We Say Then?” They are either found at the start or middle of their contextual segment in this section of the epistle.

These anticipated questions and answers hit at the very core of gospel: law & its purpose, sin & its devastation, the comfort God provides His people, the absolute sovereignty of God, and the plan God always had for Israel, His first covenant people. Familiarity with these questions, and their answers, will definitely make one a better overall Bible student.

Question #1 → Shall We Continue In Sin That Grace Might Increase? (6:1-14)

1. Be able to connect this question back to an immediate context in the letter.

2. How does Paul initially answer this question? (v. 2a) How forceful is this answer?

3. How does the apostle expound upon his answer in vv. 2b-7? What “symbolic truth” is presented in vv. 3-4?

4. In what way do vv. 5-7 provide the real answer to this question?
5. Given Paul’s arguments in vv. 3-7, what points does Paul make in vv. 8-11 to reiterate what he has already said?

6. How does Paul conclude his answer to this first anticipated question? (vv. 12-14) What other passage(s) can you find in the N.T. to complement these verses?

**Question #2 → Shall We Sin Because We Are Not Under Law But Under Grace? (6:15 - 7:6)**

7. Be able to connect this question back to the discussion of the previous question.

8. How does Paul initially answer this question? (6:15b) How does he expound upon his answer in 6:16-18? With respect to this question, what had Paul's readers already proven about themselves? *Thought question:* what do you think is meant by “form of teaching”? (6:17)


10. For those who still maintained “We’re not under law but under grace,” how does Paul answer them in 7:1-3? What is the obvious application in 7:4, and how does this answer the second question?

11. In 7:5-6, how does Paul characterize the difference between the Law of Moses and the gospel of Christ?
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Question #3 → Is The Law Sin? (7:7-23)

12. Be able to connect this question back to the discussion of the previous question.

13. How does Paul initially answer? (v. 7a) On the contrary, how does Paul describe the general nature of the Law? (v. 7b)

14. What literary tools does Paul employ in vv. 8-11 to help his readers understand law and sin? List the points found in these verses that directly address the 3rd question.

15. To make his conclusion up to this point, what “question within a question” is asked and answered in vv. 12-13?

16. Rom. 7:14-23 is a much-debated passage that requires careful thought. The 2 major positions taken with this text are: (1) Paul is describing the frustrating inward struggles a Christian has in fighting the temptation to sin; or (2) Paul is describing the frustrating inward struggles man has in trying to be justified under a law that demands perfection. Keep these in mind while answering the following questions.

   a) Which of the 2 positions best fit the text? Be able to support your answer from the text.

   b) If not here, where does the N.T. teach about a Christian’s struggle within himself to avoid sin?

   c) Give 2 reasons why the Law cannot help such a frustrated man?
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**Question #4 — Who Will Set Me Free From The Body Of This Death? (7:24 - 8:30)**

17. How does 7:24a provide another indication as to the correct answer to question 16a?

18. If the Law cannot help man (even though it is good), where lies the answer? (7:25 - 8:1) From what and to what has Christ set us free? (8:2) How was this accomplished? (8:3) Provide other passage(s) that support this Biblical truth.

19. What was the goal of Christ’s efforts? (8:4) Be able to explain, “…that the requirement of the Law might be fulfilled in us,…”

20. What 2 mindsets does Paul set forth in 8:5-8, and what characterizes each? Provide other passage(s) that support this Biblical truth.

21. How does Paul describe the “spiritual person” in 8:9-11? How could these verses be misused? What other passage(s) in the N.T. help us properly understand them?

22. Because of what Christ has done, what “obligation” are Christians under? (8:12-17) What blessings result when one is “led by the Spirit”? (8:14-17)
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23. Being uncondemned and free often leads us where? (8:17b-18) What is the proper mindset the Christian should have? What other N.T. verses correspond to Rom. 8:18?

24. What do you think is meant by “creation” in 8:19-22? Why did God so act? (8:20b-21)

25. Depending on your answer to the previous question, who is Paul discussing in 8:23-25? What would be the “first fruits of the Spirit”? (8:23)

26. Just as hope leads us through sufferings, how does the Holy Spirit help us when we are suffering? (8:26-27) What 1 abiding truth should Christians who suffer keep in mind? (8:28) Thought question: provide Biblical examples of this principle from both the O.T & N.T.

27. How does Paul conclude his discussion of those who are the “called” of God? (8:29-30) In what substantive way could we view 8:30 as a picture from “eternity to eternity”? How does this verse bring to a fitting end the discussion on the Christian’s sufferings?
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**Question #5 → If God Is For Us, Who Can Be Against Us? (8:31-39)**

28. Be able to connect this question back to the previous verses. (cp. 8:18, 26, 28)

29. How does Paul answer this question with a question? (v. 32b) How does v. 32a illustrate just how much God has invested in humanity?

30. *Thought questions:* what promise did Jesus make to His apostles about God being “for them”? (Mt. 10:16-20; 28:20) What are disciples promised today? (Heb. 13:5-6)

31. What is the next question Paul asks to prove God cares for His children? (v. 33a) Be able to define “charge.” (cp. Acts 19:40; 23:28-29; 26:2, 7)

32. How have Christ, His followers been treated in such a way in the past? (cp. Mt. 26:59-61; Acts 6:11)

33. In what 2 substantive ways does Paul show we shouldn’t worry about others falsely accusing us? (vv. 33b-34; cp. 1 Jn. 2:1; Heb. 4:15; 2:18) *Thought question:* what 4 great truths are presented about Jesus Christ that validate what He can do for saints?
34. What final question does Paul ask to prove God cares for His children? *(v. 35a)* What types of “things” are mentioned in *vv. 35b, 38-39a* that cannot separate us from God?

35. What is the one “force” or “thing” Paul omits that can separate us from God? *(cp. Isa. 59:1-2; Eph. 2:1-3, 12-13)*

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**Question #6 → Is There Unrighteousness With God? (9:1 - 10:21)**

36. Be able to transition what Paul has presented up this point into this question.

37. Even though Paul’s fleshly kinsmen would disagree with what he has taught, how does the apostle feel about them? *(9:1-3)* Be able to define “accursed.” *(cp. Josh. 6:17; Gal. 1:8-9)*

38. What benefits had Israel previously enjoyed? *(9:4-5; cp. 3:1-2)* Despite this, what was the plight of Paul’s Jewish brethren over which the apostle is so grieved?

39. What could the Jews not blame? *(9:6a)* In proving the unworthiness of such an accusation, what principle about God does Paul emphasize in *9:6b-13?* *(cp. 2:28-29)* What 2 examples does he use to illustrate his point?

41. What do you think is Paul’s point in 9:19? [Hint: connect it back to the previous verses]

42. In answering the Jews’ anticipated question in v. 19, what Divine right of God does Paul remind them about? (9:20-21) Be able to explain “vessels of wrath prepared for destruction” as well as “vessels of mercy…prepared beforehand for glory,” supporting your answer with other Scripture(s). (9:22-23)

43. Toward what conclusion has Paul been aiming his Jewish brethren? (9:24) For those Jews who would reject Paul’s teaching, how does he provide corroboration? (9:25-29) Be able to cite and explain each prophecy he uses.

44. In ending this particular discussion, what comparison does Paul make in 9:30-31. Be able to identify the difference Paul mentions between the Jew & the Gentile?

45. Why did the Jews, as a whole, fail? (9:32) In so doing, what prophecy did they fulfill? (9:33) Where else is this prophecy used in the N.T.?

47. What had Paul previously taught about God’s righteousness? (cp. 1:17) What bearing does that have on the predicament Paul describes here about the Jews? (10:3)

48. What do you think is meant by “Christ is the end of the law for righteousness…”? (10:4; cp. Mt. 3:15; 5:17)

49. In 10:5-21, Paul explains again salvation by grace through faith:
   a) How is salvation not gained? (v. 5)
   b) What kinds of things does Paul describe to illustrate salvation is not impossible? (vv. 6-7)
   c) How simple is salvation in Christ? (vv. 8-10)
   d) What does the Scripture say about such salvation? (v. 11) From where does Paul quote?
   e) How universal is this salvation? (vv. 12-13) Be able to explain “Whoever calls upon the name of the Lord shall be saved,” citing supporting scripture(s).
   f) What important work plays a central role in exposing man to the salvation God intends for him? (vv. 14-15)
“The Just Shall Live By Faith”
Lesson 4

g) Even though the word has been preached “to every creature under heaven” (cp. Col. 1:23), what reality does Paul emphasize in v. 16. From where does faith come? (v. 17)

h) How does Paul show that God’s plan to save all mankind through the gospel should not have been a new thing to Israel? (vv. 18-20)

i) In what prophetic way is Israel described? (v. 21) From where is this prophecy?

Question #7 → Has God Cast Away His People? (11:1-36)

50. Be able to connect this question back to the previous discussion.

51. How does Paul initially answer? (v. 1a) What implication does Paul use in beginning to answer this question? (v. 1b) In giving a lengthier answer, what is his illustration, and how does he make his application? (vv. 2-6)

52. To what comparison does Paul return in vv. 7-10? (cp. 9:18) From where does he quote?
   Thought question: why could Israel not obtain that which she sought? (v. 7)

53. In vv. 11-24, Paul addresses the Gentiles re: the Jews’ salvation:
   a) Did the Jews stumble so as to eternally fall? (v. 11)

   b) For what 2 purposes did the Jews stumble? (vv. 11-12, 14)
c) For what did Paul hope for re: the Jews’ rejection of Christ? (v. 15)

d) What do you believe Paul’s point to be in v. 16?

e) What image does Paul use in vv. 17-24? Be able to identify the following parts:

Wild olive branches ________________________________

Natural branches ________________________________

The root ________________________________

f) When this image is completed, what kind of tree is displayed?

54. Still speaking to the Gentiles, how does Paul exhort them in vv. 25-32?

55. Who do you think is “all Israel” in v. 26? Of what 2 perspectives re: the Jews does Paul remind the Gentiles about in v. 28? Again, how is God vindicated? (v. 29)

56. How does Paul close out this 2nd main section of the epistle (chs. 6-11) in vv. 33-36? What about God is Paul extolling?
Living A Life Justified By Grace Through Faith
Rom. 12:1 – 15:13

Introduction

Thus far in his epistle to the Christians at Rome, the apostle Paul has accomplished 3 objectives:

✓ He has fairly and equitably indicted all men (Jew & Gentile alike) of sin.
✓ He has powerfully presented the solution God provided in His Son for our salvation.
✓ He has successfully removed any doubt his readers might have from the logical conclusions they would have reached from his teaching by anticipating and answering supposed objections.

All that is left to do now is to show them how such a one who has been justified by the grace of God through faith is to live day by day for the Lord. God has definitely done His part in “freely giving us that which He prepared” (cp. 1 Cor. 2:9, 12). Yet, instruction from the mind of God loses its ultimate value if we cannot correctly find a way to apply it to everyday living for Him who saved us. That is the thrust of the 3rd and final main section of the Roman letter.

Application #1  →  Refusing To Conform To The World Around Us (12:1-2)

Even though saints of God have been forgiven of that which condemned them (cp. 8:1), they must still live in a world dominated by sin (cp. 1 Jn. 5:19), and they must do all they can to steer clear of the world’s influence (cp. Jn. 17:14-19). Any right-thinking Christian would never deny the struggle of such a challenge.

1. **Thought question**: why do you think the Holy Spirit begins with this application?

2. Using a concordance, expository dictionary, and/or lexicon, answer the following questions:
   a) Define “conformed” and “transformed”.

   b) Where else in the N.T. does “conformed” occur?

   c) Where else in the N.T. does “transformed” occur?
3. How is one “transformed”? (v. 2) Using this answer, how would one go about accomplishing this?

4. Where does such a “transformation” begin? (v. 2) Where does it next proceed? (v. 1) What does the rest of the Scripture say about this? (cp. Mt. 15:18-19; Prov. 23:7a)

5. What kind of sacrifices are offered? (v. 1) How does this compare with the O.T. sacrifices?

6. What 2 motivations, one in each verse, are given as incentives for us to refuse conforming to the world as well as transforming our minds?

7. What other Bible passages can you list that would harmonize with Rom. 12:1-2?

PERSONAL APPLICATION

List specific & practical ways in which you can apply the teaching of Rom. 12:1-2. Support your applications with other pertinent Scripture(s).
“The Just Shall Live By Faith”
Lesson 5

Application #2 → Serving Brethren With Humility (Rom. 12:3-16)

Once saints have properly “reset” their minds, they are ready to put this new perspective into practice. The focus will always be on others, not on self (cp. Jn. 13:3-16). As with anything, the right attitude must always be in place or the actions become meaningless (cp. 1 Cor. 13:1-3).

10. Of what does Paul warn Christians about in v. 3a? Thought questions: what would lie at the root of such selfishness? Where else in the Bible are we taught about the dangers of pride?

11. Rather, what is the correct mindset Paul encourages in v. 3b? Define “sound judgment” [NASV] or “sober thinking” [KJV, NKJV].

12. Be able to explain “…as God has allotted to each a measure of faith.”

13. In order to create such a “service-oriented” environment, what is Paul’s discussion in vv. 4-6a? Where else is this taught in the N.T.?

14. How would you classify the “gifts” listed in vv. 6b-8?

15. In vv. 9-16, the apostle gives general instructions about things Christians must do and attitudes we must have. Be able to comment on the significance of each item listed, and try to find Biblical examples elsewhere of what Paul is teaching.

   a) With what love are we to show others? (v. 9) What should be our general attitude towards all things?
b) How should saints feel about each other? (v 10)

c) What contrast does Paul make in v. 11?

d) What should characterize our overall service to others? (vv. 12-13)

e) What about those who would persecute us? (v. 14)

f) What should characterize our service to others re: their fortunes & misfortunes? (v. 15)

g) What final point does Paul make in v. 16?

List specific & practical ways in which you can apply the teaching of Rom. 12:3-16. Support your applications with other pertinent Scripture(s).
Emotionally, there may not be a greater challenge in living like one who has been justified by grace through faith than in dealing with others who mistreat you. The majority of the world obviously operates on a “revenge” mentality. However, Christians have to rise above such ungodly conduct, looking to their Savior for the example (cp. 1 Pet. 2:20b-23).

16. What is the absolute prohibition stated for saints in v. 17a? Thought question: would you agree this passage “admits” that saints will be the target of evil conduct? Where else in the N.T. is this taught?

17. Read carefully the way v. 17b is phrased. Where should the Christian place his/her focus when mistreatment happens?

18. Be able to explain “If possible, so far as it depends on you,...” (v. 18)

19. What is the absolute prohibition stated for saints in v. 19a? Rather, what are Christians to do in such situations? (v. 19b) Using both a secular & Bible dictionary and/or lexicon, define “vengeance.”

20. Research question: find passages that show God displaying vengeance.

“The Just Shall Live By Faith”
Lesson 5

22. From a practical perspective, answer the following questions:
   a) What would personal vengeance preclude? (v. 18)
   b) Upon what are we trespassing if we take personal revenge? (v. 19)
   c) What does personal revenge ignore? (v. 20a)

23. Be able to explain “…for in so doing you will heap burning coals upon his head.” (v. 20b)

24. What is the solution we are to follow when we are mistreated? (v. 21; cp. Gen. 4:7)

25. Does a response of active good will always guarantee the conversion of those who mistreat us? (cp. Heb. 12:2-3) If not, what is the over-riding principle Christians should remember that will help them when they are mistreated?

PERSONAL APPLICATION
List *specific & practical* ways in which you can apply the teaching of Rom. 12:17-21. Support your applications with other pertinent Scripture(s).
Application #4 → Submitting To Civil Rule (Rom. 13:1-7)

Society needs moral people to uphold common decency and righteousness (cp. Prov. 14:34). In God's scheme of things, the state depends upon the gospel to make men & women upright citizens in all their civil dealings. To those who would dare argue that “freedom in Christ” means “Christians can ignore the government”, Paul teaches that we must submit to those who have civil rule over us.

26. How does Paul exhort Christians in regard to their civil responsibilities? (v. 1a) Where else is this taught in the N.T.

27. What is the reason for this exhortation? (v. 1b) Where else in the Scripture is this taught?

28. What is Paul's warning if saints ignore his exhortation? (v. 2)

29. Thought question: what is the obvious exception to this Divine rule? Be able to support your answer with Scripture.

30. Thought question: how does the prophet Habakkuk illustrate how God's people through the centuries have agonized over so much ungodliness in civil rule? (Hab. 1:1-7, 13-15) What is God’s reassuring answer to His people who struggle with such issues? (Hab. 2:4) [Hint: remember our theme for these studies in Romans…]
31. What should our civil behavior be, and what should be the government’s response? (vv. 3-4a)

32. What implications exist if we do not do good? (v. 4b) Is there a connection to the previous application? (cp. 12:17-21) What does Rom. 13:4 authorize?

33. Other than the reason previously stated in v. 1, why should we be in subjection to civil rule? (v. 5) This “moral sense of ought” leads us to do what? (v. 6) Thought question: did Jesus ever address this topic?

34. How does Paul conclude this section? (v. 7) Be able to define each term he uses, using other passage(s) to support your answer.

PERSONAL APPLICATION

List specific & practical ways in which you can apply the teaching of Rom. 13:1-7. Support your applications with other pertinent Scripture(s).
Civil or financial obligations are not all we owe. Justified disciples of Christ wear a badge...we are to love others (cp. Jn. 13:34-35). Such active good will doesn't result from indifference or sluggishness. It only comes from diligently practicing what the gospel teaches.

35. Do you see any connection from v. 8a to the previous verses?

36. What kind of love is Paul discussing here?

37. What does Paul say results from loving others? (v. 8b) How does Paul use the Law in v. 9? (cp. Mt. 22:39-40)

38. How is love extolled in v. 10? (cp. 1 Cor. 13:4-8a) Thought question: do you see a connection to Application #3 in 12:17-21? What does “agape love” always require? (cp. Lk. 10:25-37)

39. What is the impetus Paul uses to create such love in saints? (v. 11) What is Paul's exhortation? (v. 11; cp. Eph. 5:8-14) Since “time” cannot refer to knowing the Lord's return (cp. Mk. 13:32), what “time” should we know? (cp. Eph. 5:15-16)

40. How does Paul use “sleep” in v. 11? How else is it used in the N.T.? (cp. 1 Thess. 4:13; 1 Cor. 11:30; Mk. 13:34-37; 1 Thess. 5:4-8)
“The Just Shall Live By Faith”
Lesson 5

41. How does Paul use “salvation” in v. 11? Did the Romans already have “salvation”? (cp. 6:17-18) If so, then what do you think is meant in this verse? (cp. 1 Pet. 1:5)

42. What imagery is used in v. 12? What are “deeds of darkness”? (cp. Jn. 3:19-21) What is the “armor of light”? (cp. Eph. 6:10-17)

43. What “deeds of darkness” does Paul mention in v. 13? How might one categorize these sins?

44. What should justified saints do? (v. 14) If these saints had already done so (cp. Gal. 3:26-27), what do you think Pau has in mind with such an exhortation? (cp. Gal. 4:19)

45. How does v. 14 connect back to Application #1, 12:1-2?

PERSONAL APPLICATION

List specific & practical ways in which you can apply the teaching of Rom. 13:8-14. Support your applications with other pertinent Scripture(s).
Application #6 → Getting Along With Brethren When We Differ Over Matters Of Opinion
(Rom. 14:1 – 15:13)

There may not be a more practical application of living a life justified by grace through faith than in getting along with someone else who doesn’t agree with you. We know Christ prayed for unity among all believers (Jn. 17:21). We know the same apostle Paul instructed Christians to “be like-minded” (1 Cor. 1:10). However, these concerned matters of “the faith” or the doctrine of Christ. In matters of personal opinion, we don’t always see eye to eye. Yet, God has provided principles that should govern these differences...principles that will always allow peace to prevail even when there is disagreement.

46. Preliminary Questions:
   a) Be able to harmonize Rom. 14:2 with the following passages: Lev. 11:1-47; Acts 10:10-16;
   1 Tim. 4:3-4; 1 Cor. 8:1-13; 10:23-33.

   b) Be able to harmonize Rom. 14:5 with the following passages: Lev. 23:1-44; Col. 2:16-17;
   Gal. 4:9-11.

   c) Obviously, what part of the human make-up is under consideration in this application? Is it
   enough all by itself to serve God acceptably? (cp. Acts 23:1)

47. Without getting specific into the text, be able to define both the “strong” and weak” brothers.

48. What are the issues with which Paul deals in the text? (14:2, 5a) What is the “strong brother”
   forbidden to do? (14:1) What kind of “faith” is under discussion? (14:1-2)
“The Just Shall Live By Faith”
Lesson 5

49. What are both brethren forbidden to do regarding each other? *(14:3a)* Why? *(14:3b-4)*

50. What should brethren do when they differ over such matters? *(14:5b)* Even though they may differ, how are both the “strong” and “weak” brothers alike? *(14:6)*

51. What main idea do you see Paul presenting in 14:7-12?

52. How does the apostle begin to counsel us when we differ with brethren? *(14:13)* How did Paul himself show the right attitude? *(14:14)* What about disciples who ignore his teaching? *(14:15a)* What results if we ignore this teaching? *(14:15b)*

53. Rather than focusing on personal liberties, where should the justified saint’s focus be? *(14:16-21)* What had the Lord already taught about this? *(cp. Mt. 18:6-7)*

54. What does Paul encourage us to do in 14:22a? *Thought question:* how does this help us know matters of “the faith” are not under consideration in Rom. 14? *(cp. Jude 3)*
55. To what must saints always pay attention? *(14:22b-23)*

56. Who has the greater burden when brethren disagree? *(15:1)* What does Paul encourage, and how does he illustrate it? *(15:2-3)* From where does Paul quote, and what is his point in 15:4?

57. What is God’s intention for His people when they differ? *(15:5-6)*

58. What final instructions does Paul give in 15:7? How does he support what he teaches? *(15:8-12)* From where does he quote?

59. If brethren follow Paul’s inspired teaching, what will result? *(15:13)*

**PERSONAL APPLICATION**

List *specific* & *practical* ways in which you can apply the teaching of *Rom. 14:1 – 15:13*. Support your applications with other pertinent Scripture(s)
“The Just Shall Live By Faith”
Lesson 6

Final Exhortations, Personal Plans, & Greetings
Rom. 15:14 – 16:27

Introduction
Paul’s great message of justification by grace through faith is complete. There is not one single human, whether Jew or Gentile, who is not covered by this masterful treatise re: his/her lost condition and available salvation in Christ Jesus. Paul has answered the Jews’ objections to his preaching. He has given hope to the Gentiles despite their hopeless past. He has instructed all saints on how they should live as justified children of their Father.

All that remains to be written is his personal affections for the Christians at Rome, a mention of his plans re: these brethren, and the obligatory final greetings from both himself and other brethren for the saints who comprised the church at Rome.

Final Exhortations (15:14-21; 16:17-20, 25-27)
Personal Plans (15:22-33)
Final Greetings (16:1-16, 21-24)

Final Exhortations

1. How does Paul’s first exhortation supplement what he has just taught in chs. 14 & 15? (15:14)


3. What final exhortation & warning does Paul give the Roman brethren in 16:17? Thought question: relate this warning to Application #6. Why should the Roman saints act this way toward such dissenting brethren? (16:18)

“The Just Shall Live By Faith”
Lesson 6


**Personal Plans**

6. What had Paul longed to do? (15:22) [Note: Be able to connect “For this reason…” to the context] What are his plans to accomplish this? (15:24) How did these plans connect to other work in which the apostle was involved? (15:25-28)

7. Of what was Paul confident upon finally seeing his brethren in Rome? (15:29, 32-33) What does Paul request of the Roman Christians in 15:30-31?

**Final Greetings**

8. In 16:1-15, Paul sends personal greetings to the Roman Christians. Most of the 27 names found in these verses are not mentioned anywhere else in the New Testament. Write below any information you can find about those mentioned elsewhere.

9. In 16:21-24, Paul forwards personal greetings to the Roman Christians from other brethren interested in their welfare. Write below any information you can find about these brethren.
Paul’s 3 “I Am” Affirmations
Rom. 1:14-16

- “I Am Debtor” → Under obligation to all
  Are we? cp. 1 Cor 9:19-23
- “I Am Ready” → Prepared, available
  Are we? cp. 1 Pet 3:15 2 Tim 4:2
- “I Am Not Ashamed” → No hesitations, regrets re: truth
  Are we? cp. 2 Tim 2:15

Human Judgment
Rom. 2:1-11

- Man often judges hypocritically, forgetting his own sinfulness vv. 1-3
- Man also judges others based on his opinions cp. Mt 15:1-9 Lk 14:1-6

Paul’s 3 “I Am” Affirmations
Rom. 1:14-16

- We know Paul was not ashamed cp. 2 Cor 4:7-14 11:23-28
- We need to examine ourselves to see if we are unashamed of AND ready to work for the gospel cp. Eph 6:15 Col 4:5
  Heb 10:32-35

Divine Judgment
Rom. 2:1-11

- Saints today can be as guilty with “Christian” as the Hebrews were with “Jew” vv. 17-23
- To avoid this, vigilance is required cp. Gal 2:11-13
- The gospel can be hindered due to our improper conduct cp. Gal 2:11-13
- Jesus pronounced a woe on such Mt 18:3-7
- Like “circumcision,” “baptism” changes the inside, not the outside vv. 28-29

The Stumbling Block
Rom 2:17-29

- To avoid this, vigilance is required cp. Gal 2:11-13
- The gospel can be hindered due to our improper conduct cp. Gal 2:11-13
- Jesus pronounced a woe on such Mt 18:3-7
- Like “circumcision,” “baptism” changes the inside, not the outside vv. 28-29

Appendix
Copies Of Charts Used In Teaching These Studies
Abraham: A “Case Study” In Being Justified By Grace      Rom 4:1-22

- His “reckoning” = before law      vv. 10-16
- His faith is seen over his lifetime      vv. 17-22

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<tbody>
<tr>
<td>Gen 12:4</td>
<td>75 yrs. old when he left Haran (Heb 11:8)</td>
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<tr>
<td>Gen 15:1-6</td>
<td>Told of his numberless seed</td>
<td>BELIEVED</td>
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<td>Gen 16:16</td>
<td>86 yrs. old when Ishmael was born</td>
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<tr>
<td>Gen 17:1-5</td>
<td>99 yrs. old when Isaac promised</td>
<td>BELIEVED</td>
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<td>Rom 4:17ff</td>
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<tr>
<td>Jas 2:21-23</td>
<td>Sacrificed Isaac (Heb 11:17)</td>
<td>BELIEVED</td>
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Abraham: A “Case Study” In Being
Justified By Grace      Rom 4:1-22

- An example Jews would respect      cp. Mt 3:9
- If he were justified by works, he could...
  - ...boast, but not before God      v. 2      cp. 3:27
  - ...claim God owed him      v. 4
- He was “accredited” his righteousness (justice) by his faith      v. 3
  - Accomplished because God forgave him      vv. 6-8
  - Confirmed by the Scripture      cp. Psa 32:1-2

Comparing Adam & Christ      Rom 5:14-19

<table>
<thead>
<tr>
<th>Adam</th>
<th>Jesus Christ</th>
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<tbody>
<tr>
<td>Introduced spiritual death      v. 15</td>
<td></td>
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<tr>
<td>Brought condemnation      v. 16</td>
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<td>An act of transgression      v. 18</td>
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<td>Disobedience made many sinners (possibility)      v. 19</td>
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Anticipated Questions & Answers
To Paul's Teaching That Man Is
Justified By Grace Through Faith

7 Questions Found In
Romans 6-11

QUESTION #1
Shall We Continue In
Sin That Grace Might
Increase? Rom 6:1-14

✓ Paul's short initial answer  v. 2a
✓ Paul's lengthy reasoned answer  vv. 2b-7
✓ We've died to, been freed from sin
✓ Symbolically portrayed in baptism
✓ Paul’s practical illustration  vv. 8-11
  ▶ We cannot if we follow Christ's example
✓ Paul's exhortation  vv. 12-14  cp. Col 3:1-10

QUESTION #2
Shall We Sin Because We Are
Not Under Law But Under
Grace? Rom 6:15 - 7:6

✓ Paul's short initial answer   6:15
✓ Paul's lengthy reasoned answer   6:16-18
✓ Though under grace, we are "slaves" who obey
✓ Doctrinally proven when we are baptized
✓ Paul's exposition of sin   6:19-23
✓ Sin has no benefit...only brings shame, death
✓ Paul's proof we are still under law   7:1-6

QUESTION #3
Is The Law Sin?
Rom 7:7-23

✓ Paul's short initial answer  v. 7a
✓ Paul's lengthy reasoned answer  vv. 7b-13
✓ The Law's purpose is to reveal sin  vv. 7b, 13
✓ Paul personifies sin to show its power  vv. 8-11
  cp. 1 Cor 15:56
✓ That "which is good" cannot cause death
  vv. 12-13  cp. Deut 6:24
Appendix
Copies Of Charts Used In Teaching These Studies

**QUESTION #3**
Is The Law Sin?
Rom 7:7-23

- What is the meaning of vv. 14-23?
- Does it describe a Christian? v. 14 cp. 6:7,18,22
- Why can't the Law help such a frustrated man?
- Because it demands perfection cp. 3:20, 28
- Because it is now dead cp. 7:4

This is what separates the Law of Christ from the Law of Moses cp. Heb 10:1-4 Rom 8:2-4

**QUESTION #4**
Who Will Set Me Free From The Body Of This Death?
Rom 7:24 - 8:30

- Those set free by Christ’s sacrifice are “under obligation” 8:12-17
- We must live by the Spirit, not for the flesh v. 13
- This lifestyle produces adopted children, not slaves to a law of death vv. 14-16
- Such children will even be “joint heirs” with Christ...if they suffer with Him v. 17

Who Will Set Me Free From The Body Of This Death? Rom 7:24 - 8:30

- Sufferings don’t dampen our hope 8:18-30
- Sufferings pale compared to our future glory v. 18 cp. 2 Cor 4:17
- There is still hope for God’s “creation” vv. 20-21 cp. 2 Cor 5:17 Gal 6:15 Eph 2:10
- The Holy Spirit aids us when we pray vv. 26-27
- God’s providence is powerful, still active v. 28
Is There Unrighteousness With God? Rom 9:1 - 10:21

✔ Paul is grieved re: the Jews’ lost state  9:1-3
✔ He even wishes he was “accursed” from God  9:1-3
✔ The Jews’ condition is made even worse, given their heritage  9:4-5  cp. 3:1-2
✔ Yet, the Jews cannot blame God  9:6-13
✔ God possesses the right to choose  9:14-15
✔ To illustrate, Paul cites 2 O.T. examples  9:16

Is There Unrighteousness With God? Rom 9:1 - 10:21

✔ God has always chosen His people  9:6b-13
✔ Abraham’s seed  vv. 7-9  cp. Gen 18:10  21:12
✔ Isaac’s seed  vv. 10-13  cp. Gen 25:23
✔ Mal 1:2-3  not Heb 12:16
✔ Paul’s aim is to illustrate God’s sovereign right to choose salvation for the Gentiles while not treating the Jews unrighteously

If God Is For Us, Who Can Be Against Us?
Rom 8:31-39

✔ Will He not freely give us all things?  v. 32
  cp. 1 Cor 2:12  Jas 1:17  Mt 7:7-8
  Jn 15:7,16  Jas 4:3  1 Jn 3:22  5:14-15
✔ Who, therefore, can “charge” us?  vv. 33-34
✔ Has God not justified us?
✔ Does Christ not intercede for us?

If God Is For Us, Who Can Be Against Us?
Rom 8:31-39

✔ What can separate us from God’s love?
  vv. 35-39
✔ Nothing can be imposed on us from any source that would thwart His love for us
✔ Therefore, saints are “more than conquerors”
✔ Only we can separate ourselves from God

If God Is For Us, Who Can Be Against Us?
Rom 8:31-39

✔ Will He not freely give us all things?  v. 32
  cp. 1 Cor 2:12  Jas 1:17  Mt 7:7-8
  Jn 15:7,16  Jas 4:3  1 Jn 3:22  5:14-15
✔ Who, therefore, can “charge” us?  vv. 33-34
✔ Has God not justified us?
✔ Does Christ not intercede for us?
Appendix
Copies Of Charts Used In Teaching These Studies

**Is There Unrighteousness With God? Rom 9:1 - 10:21**

- God is just in His dealings with man 9:14-18
- He extends mercy to those who seek Him, and hardens those who rebel against Him 9:19-29
- Man has no right to question God 9:14-18
- He has prepared “vessels” for certain uses 9:19-29
- He has always sought the Gentiles’ salvation 9:19-29
- He announced this through the prophets of old 9:14-18

- Paul begins defending the gospel 10:1-4
- He still desires the Jews’ salvation v. 1 cp. 9:3
- Israel’s problem wasn’t zeal but pride, even self-righteousness vv. 2-3 cp. Mt 5:20 6:1-7
- Righteousness is only found in the gospel cp. 1:17
- Christ is the “end” (goal, termination) of the Law for righteousness v. 4 cp. Mt 5:17

- Paul begins presenting the gospel 10:5-21
- Justification by a law system requires perfect compliance → **IMPOSSIBLE** v. 5 cp. Lev 18:5
- Justification by grace doesn’t require impossible things vv. 6-10
- No need to ascend to heaven, descend into the abyss to contact Christ vv. 6-8 cp. Deut 30:12-14
- Salvation in Christ is easy to obtain vv. 9-10

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**Appendix**

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**Is There Unrighteousness With God?**  Rom 9:1 - 10:21

- Paul begins presenting the gospel  10:5-21
- Justification is available to all men  vv. 11-13
- No distinction between Jew & Gentile  v. 12
- Anyone can “call upon the name of the Lord” and be saved  v. 13  cp. Mt 7:21  Acts 22:16
- God desired His saving message be proclaimed for all to know of it  vv. 14-15

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**Has God Cast Away His People?**  Rom 11:1-36

- Paul’s short _initial_ answer  v. 1a
- Paul’s lengthy _reasoned_ answer  vv. 1b-6
  - He was a Jew and was not cast away  v. 1b
  - God has always foreknown His people  vv. 2-6
    - The Jews’ thinking = Elijah’s  vv. 2-4  cp. 1 Kings 19
    - “In the same way” God has His “Election of grace” today under the gospel  cp. Rom 8:28-30  Acts 18:10
  - An election on the basis of grace, not works  v. 6

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**Is There Unrighteousness With God?**  Rom 9:1 - 10:21

- Paul begins presenting the gospel  10:5-21
- The Jews stand guilty of rejecting this message of faith and remaining lost  vv. 16-21
- Faith can only come from believing God’s word  v. 17
- Through the prophets, Israel certainly knew of God’s plans to save the Gentiles  vv. 18-20
- Israel remained an “obstinate” people  v. 21

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**Has God Cast Away His People?**  Rom 11:1-36

- Paul again mentions the Jews’ predicament  vv. 7-10  cp. Deut 29:4  Isa 29:10  Ps 69
- Paul addresses the Gentiles re: the Jews and their own salvation  vv. 11-32
  - The Jews’ fall was to accomplish 2 things:
    - Salvation would come to the Gentiles  vv. 11-12
    - The Jews hopefully would be moved to jealousy and also gain salvation in Christ  vv. 11, 14
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Copies Of Charts Used In Teaching These Studies

Has God Cast Away His People?  Rom 11:1-36

✓ Paul addresses the Gentiles re: the Jews and their own salvation  vv. 11-32
✓ The Jews’ rejection of Christ meant the world’s reconciliation, and hopefully the Jews’ own “resurrection”  v. 15
✓ Paul reminds the Gentiles that God will still accept the Jews by faith  v. 16a  cp. Ex 23:19

To illustrate the Gentiles’ proper attitude and the Jews’ possible restoration, Paul uses the imagery of a tree  vv. 16b-24
✓ God’s family is no longer based on physical roots
✓ God’s family is a spiritual tree of faith

Natural “Jewish Family” Tree
Abrahamic Promises
Gen 12:1-2

Jewish Natural Branch Breaks Off From Unbelief
vv. 17, 20
Gentile Wild Branch Grafted In Through Belief
vv. 17, 20
Has God Cast Away His People? Rom 11:1-36

☑ Paul addresses the Gentiles re: the Jews and their own salvation vv. 11-32
☑ Paul exhorts the Gentiles against the attitudes that plagued the Jews vv. 25-32
☑ Gentiles should not be high-minded v. 25
☑ God desires to save “all Israel” v. 26 cp. 9:6-8
☑ Just as God showed them mercy, He desires to be merciful to the Jews as well vv. 30-32

☑ Paul concludes the 2nd main section of the letter praising God, His wisdom vv. 33-36
☑ God’s wisdom is unfathomable
☑ Who could have taught Him such a plan to save man lost in sin?
☑ Who else but God could have devised such a scheme to fairly save both Jew & Gentile?
Appendix
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Managing A Life That Shows One Has Been Justified By Grace Through Faith

6 Applications Found In Romans 12:1 - 15:13

Refusing To Conform To The World Around Us
Rom 12:1-2

✓ Other N.T. uses...
  ✓ "Conformed" → 1 Pet 1:14...not to be molded like our former lusts
  ✓ "Transformed" → Mt 17:2; Mk 9:2...Jesus was "transfigured"
   2 Cor 3:18...how saints are "changed" into a glorious image like our Lord

Refusing To Conform To The World Around Us
Rom 12:1-2

✓ "Conformed" → "To fashion, shape one thing like another" [Vine’s]
  "To fashion one’s self to another’s pattern" [Thayer]

✓ "Transformed" → "To change into another form" [Vine’s, Thayer]

✓ Origin of our word "Metamorphosis"

Refusing To Conform To The World Around Us
Rom 12:1-2

✓ Our transformation...
  ✓ ...happens when we "renew our minds" cp. 2 Cor 10:3-5  Col 3:1-2
  ✓ ...begins in the mind v. 2
  ✓ ...proceeds to bodily actions v. 1
  ✓ ...presents living sacrifices v. 1 cp. 1 Pet 2:4-5
  ✓ ...should be motivated by God’s mercy, our desire to prove God’s way to live is best

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APPLICATION #1
Refusing To Conform To The World Around Us
Rom 12:1-2

✔ Other passages that harmonize with
  Rom 12:1-2...
  Col 3:1-11
  1 Pet 1:13-14

N.T. Christianity is definitely a “thinking” man’s religion cp. Lk 14:28-32

APPLICATION #2
Serving Others With Humility Rom 12:3-16

✔ Paul reminds Christians how an environment of humble service is possible vv. 3b-16
  ✔ It begins with God’s provisions vv. 3-8
    ✔ God’s “gifts” take on various forms
  ✔ It continues with our own attitudes vv. 9-16
    ✔ Love must be without hypocrisy v. 9a cp. 1 Pet 1:22
    ✔ Hearts must be devoted to good, abhorrent of evil v. 9b
      cp. 1 Thess 5:21 Psa 119:104, 128

✔ Paul warns Christians v. 3a

✔ Pride is never portrayed in a positive way in the Scripture cp. Prov 6:16-19 16:18 Jas 4:6
  1 Pet 5:5

✔ Paul exhorts Christians v. 3b

✔ We must have “sound judgment” to escape pride
  cp. Mk 5:15  Lk 8:35  2 Cor 5:13  Titus 2:6
  1 Pet 4:7

✔ Paul exhorts Christians how an environment of humble service is possible vv. 3b-16

✔ It continues with our own attitudes vv. 9-16

✔ Brethren must be devoted to each other...even preferring one another v. 10 cp. Phil 2:3-4

✔ Saints must not lag in diligence, but be fervent v. 11

✔ Saints must be hopeful, persevering, thoughtful of others’ needs vv. 12-13
Appendix
Copies Of Charts Used In Teaching These Studies

**Application #2**
Serving Others With Humility  Rom 12:3-16
- Paul reminds Christians how an environment of humble service is possible  vv. 3b-16
- It continues with our own attitudes  vv. 9-16
  - Saints must bless, pray for those who persecute them  v. 14 cp. Mt. 5:43-48
  - Saints must rejoice, empathize with others  v. 15
  - Brethren must be like-minded, refraining from a haughty attitude  v. 16

**Application #3**
Refusing To Return Evil On Those Who Mistreat Us  Rom 12:17-21
- We are prohibited from taking our own revenge  v. 19
- Rather, we must "leave room for God's wrath"
- Vengeance belongs to Him, and Him alone
  - Only He is slow to wrath  Nah 1:1-8
  - Man acts hastily in passion  Deut 19:4-6
  - Man's wrath never produces righteousness  Jas 1:19-20

**God's Vengeance**
- Penalties for disobedience  Lev 26:23-26
- Punishment upon the Midianites  Num 31:2-3
- Anointing of Jehu re: house of Ahab  2 Kings 9:7
- Judgments on Edom & Philistia  Ezek 25:14,17
- Jerusalem's destruction  Lk 21:22
- Upon physical lawbreakers  Rom 13:4
- Final judgment on unbelievers  2 Thess 1:8
- Final judgment on believers who willfully sin  Heb 10:30
- Final judgment on immoral wickedness  Jude 7
Refusing To Return Evil
On Those Who Mistreat Us   Rom 12:17-21

✔ There are also practical reasons why saints are not to repay evil for evil
✔ Vengeance precludes peace   v. 18
✔ Vengeance treads on God's ground   v. 19
✔ Vengeance ignores others' needs   v. 20a
✔ Vengeance inhibits others' salvation   v. 20b
✔ Saints must overcome evil with good   v. 21

Submitting To Civil Rule
Rom 13:1-7

✔ There is an obvious exception...
✔ God's people have always had to learn to trust God, "live by faith" cp. Hab 1:1-4, 5-7, 13-15 2:4

Paul exhorts saints toward their civil responsibilities   v. 1
✔ We are to be "subject to governing authorities" v. 1a cp. Titus 3:1 1 Pet 2:13-17
✔ We submit because God empowers such rulers v. 1b cp. Ex 9:16 Dan 2:21, 37-38 4:17-25
✔ Paul warns saints of the consequences if this exhortation is not heeded   v. 2

✔ Paul outlines proper civil behavior   vv. 3-6
✔ We should always have "good behavior"   v. 3a
✔ Civil rule should commend good civil conduct
✔ However, if our behavior is "evil"...   v. 4b
  ✔ ...we should "fear" civil rule, its "sword"
  ✔ ...God will "avenge" through civil rule cp. 12:19
  ✔ ...we should suffer wrath for our disobedience
  ✔ This authorizes capital punishment when necessary
**Appendix**

**Copies Of Charts Used In Teaching These Studies**

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**APPLICATION #4**

**Submitting To Civil Rule**

Rom 13:1-7

✔ Paul outlines proper civil behavior vv. 3-6
✔ We should always submit to civil rule, not only to avoid its wrath, but also “for conscience’ sake” v. 5
✔ This “moral sense of ought” also leads us to financially support civil rule v. 6
✔ Jesus taught the same principle Lk 20:20-26
✔ Saints need to render “what is due” v. 7

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**APPLICATION #5**

**Loving & Serving Others Diligently In The Cause Of Christ**

Rom 13:8-14

✔ Paul identifies the impetus for such love vv. 11-14
✔ Saints are to “know the time” v. 11
✔ It is time to “awaken from sleep” cp. Eph 5:8-14
✔ This “time” can be known, even redeemed cp. Mk 13:32 Eph 5:15-16
✔ “Sleep” = indifference, sluggishness, lethargy
✔ “Salvation” is nearer than at the first cp. 1 Pet 1:5

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**APPLICATION #5**

**Loving & Serving Others Diligently In The Cause Of Christ**

Rom 13:8-14

✔ Paul identifies the impetus for such love vv. 11-14
✔ Saints are to “put off deeds of darkness” and “put on the armor of light” vv. 12-13
✔ Darkness is sought because of sin Jn 3:19-21
✔ God equips His people for the light Eph 6:10-17
✔ Sins of “excess” (alcohol, sex) must be avoided v. 13
Appendix
Copies Of Charts Used In Teaching These Studies

**APPLICATION #5**

Loving & Serving Others
Diligently In The Cause Of Christ
Rom 13:8-14

- Paul identifies the impetus for such love vv. 11-14
- Saints are to “put on the Lord Jesus” and “make no provision for the flesh” v. 14
- Christ initially “put on” at one’s conversion, continually as the disciple grows Gal 3:26-27 4:19
- Disciples shouldn’t plan to fill fleshly desires unlawfully cp. Acts 24:2 Jas 1:14-16 Gal 5:16-17
  1 Thess 5:22 Rom 12:1-2

**APPLICATION #6**

Getting Along With Brethren
When We Differ Over Matters Of Opinion
Rom 14:1 - 15:13

- This text is re: the conscience, knowledge cp. Acts 23:1
- Vital, but not sufficient by itself cp. Acts 23:1
- Who is the “strong” & the “weak”?
  “Strong” = understands the will of Christ
  In context, most likely a *Gentile* Christian
  “Weak” = doesn’t understand the will of Christ
  In context, most likely a *Jewish* Christian

- What are the textual issues?
  - Whether or not meat could be eaten 14:2
  - Whether or not days could be observed 14:5a
  - The “strong” is not to receive the “weak” just for the purposes of passing judgment 14:1
  - The difference between such brethren is “faith” or an understanding of “the faith”

- The difference between such brethren is “faith” or an understanding of “the faith”
- Both are forbidden to judge the other, hold the other in contempt 14:3a
- God has received them both 14:3b-4
- Though brethren have such differences, each is to be “fully convinced in his own mind” 14:5b
- Each takes his position “for the Lord” 14:6
Getting Along With Brethren
When We Differ Over Matters
Of Opinion   Rom 14:1 - 15:13

✔ Each is individually accountable before God
  14:7-12
✔ No one lives, dies for himself   v. 7
✔ Whether we live, die...we belong to God   v. 8
  cp. Phil 1:20-21
✔ “To this end, Jesus lived & died”   v. 9
✔ Therefore, we shouldn’t judge, contemptuously
  look at brethren with whom we differ   vv. 10-12

✔ Paul’s instructions to brethren who differ
  14:13-21
✔ The kingdom should be the focus   vv. 16-21
✔ What is “good” can become “evil”   v. 16
✔ The kingdom of God doesn’t hinge on personal
  liberties, but on “righteousness” and “peace”   v. 17
✔ “Let us pursue the things that make for peace,
  edification of one another”   vv. 19-21

✔ Paul’s instructions to brethren who differ
  14:22-23
✔ Whatever “faith” one has should be kept to
  one’s self   14:22a
✔ SUBJECTIVE faith here...not OBJECTIVE   cp. Jude 3
✔ If one acts contrary to what he believes is right,
  he “condemns” himself and thus sins
  14:22b-23
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Getting Along With Brethren
When We Differ Over Matters Of Opinion Rom 14:1 - 15:13

✔ How brethren can handle such differences 14:22 - 15:4
✔ Saints must not violate their conscience 14:22b
✔ If one acts in doubt, he has sinned 14:23
✔ The “strong” are to bear with the “weak” 15:1
  ✔ This produces edification 15:2
  ✔ This follows Christ, fulfills the Scripture 15:3-4
  cp. Phil 2:3-8

Additional Discussion

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Getting Along With Brethren
When We Differ Over Matters Of Opinion Rom 14:1 - 15:13

✔ Division over Rom 14 is not just recent
  ✔ 1800’s → Isaac Errett (musical inst.)
  ✔ 1908 → Otey/Briney debate (musical inst.)
  ✔ 1930’s → R.H. Boles (premillennialism)
  ✔ 1950’s - 70’s → Carl Ketcherside (“Unity in Diversity”)
  ✔ 1988 → Ed Harrell (“Issues of Moral & Doctrinal Import”)

Additional Discussion

Textual Reasons Why Rom. 14 Can’t Apply To Issues Of “Doctrinal & Moral Import”

Examples:

- Moral Issue: Homosexuality
- Doctrinal Issue: Adultery

Will God accept the homosexual, adulterer?

v. 3  cp. 2 Jn 9-11

Additional Discussion
**Appendix**

*Copies Of Charts Used In Teaching These Studies*

**APPLICATION #5**

*Getting Along With Brethren When We Differ Over Matters Of Opinion*  
Rom 14:1 - 15:13

**Additional Discussion**

- ✔ Textual Reasons Why Rom. 14 Can’t Apply To Issues Of “Doctrinal & Moral Import”

  **Examples:**
  - Moral Issue: Homosexuality
  - Doctrinal Issue: Adultery

- ⚒ Will God make the homosexual, adulterer stand?  
  v. 4  cp. 1 Cor 6:9-10

**APPLICATION #5**

*Getting Along With Brethren When We Differ Over Matters Of Opinion*  
Rom 14:1 - 15:13

**Additional Discussion**

- ✔ Textual Reasons Why Rom. 14 Can’t Apply To Issues Of “Doctrinal & Moral Import”

  **Examples:**
  - Moral Issue: Homosexuality
  - Doctrinal Issue: Adultery

- ⚒ Can we judge the homosexual, adulterer?  
  vv. 10, 13  cp. Jas 5:19-20  1 Cor 6:11

**APPLICATION #5**

*Getting Along With Brethren When We Differ Over Matters Of Opinion*  
Rom 14:1 - 15:13

**Additional Discussion**

- ✔ Textual Reasons Why Rom. 14 Can’t Apply To Issues Of “Doctrinal & Moral Import”

  **Examples:**
  - Moral Issue: Homosexuality
  - Doctrinal Issue: Adultery

- ⚒ Can one practice homosexuality, adultery “to the Lord”?  
  v. 6  cp. 1 Cor 6:18  Mt 15:19  Titus 2:10

**APPLICATION #5**

*Getting Along With Brethren When We Differ Over Matters Of Opinion*  
Rom 14:1 - 15:13

**Additional Discussion**

- ✔ Textual Reasons Why Rom. 14 Can’t Apply To Issues Of “Doctrinal & Moral Import”

  **Examples:**
  - Moral Issue: Homosexuality
  - Doctrinal Issue: Adultery

- ⚒ Is homosexuality, adultery “clean of itself”?  
  v. 14  cp. Gal 5:19-22
Getting Along With Brethren
When We Differ Over Matters
Of Opinion   Rom 14:1 - 15:13

✔ Thus...Where Does Romans 14 Apply?
✔ Consider this synopsis of the New Testament...
✔ The N.T. deals with three (3) main areas:
   ➊ Commands, things specified to be believed, practiced
   ➋ Things prohibited
   ➌ Things right of themselves, but optional

Romans 14 falls into this category

Paul’s Final Exhortations
And Personal Plans
Rom 15:14 - 16:27

• Final Exhortations
  • “Admonish one another”   15:14
  • Some of Paul’s writings had been “bold”   15:15
  • “Keep your eye on those who cause dissensions
    and hindrances...turn away from them”   16:17
  • Especially relative to what he taught in chs. 14-15
  • Such serve themselves, not Christ...they deceive others   16:18

• Final Exhortations
  • “Be wise in what is good...be innocent in what is evil”   16:19
  • To help, the “God of peace” will crush Satan, false
    teaching under the feet of saints   16:20
  • Saints are “established” by God’s revelation of a
    previously-held “mystery”   16:25-26  cp. Eph 3:1-6

1 Pet 1:9b-12   2 Pet 1:19-21
Paul's Final Exhortations and Personal Plans
Rom 15:14 - 16:27

• Personal Plans
  • "I have a longing to come to you..." 15:22-23
  • He was often hindered by his preaching in places
    "where Christ was not already named" cp. 15:20-21
  • He hoped to rectify this by stopping at Rome on his
    way to work in Spain  15:24
  • "Now I am going to Jerusalem" 15:25-28
    cp. 1 Cor 16:3-4  2 Cor 9:12  8:9