



Romans

- **Author:** The Holy Spirit by Paul (Paul did not actually visit the church until just before his visit with Emperor Nero, AD 64-66) Paul's teaching is not a result of his education (which came from Judaism, at the feet of Gamaliel (Acts 22:3), a most prestigious teacher of the Law) but the result of his education at the feet of Christ (Gal 1:15-16), yet his teaching becomes a combination and contrast of the two in this letter.
- **Audience:** The Church at Rome was likely founded by Roman Jews converted at Pentecost in Acts 2:10,41. Acts 18:2 refers to a group of Jews ordered to leave Rome by Caesar Claudius on account of "Chrestus", AD 49¹. Among these Jews were Aquila and Priscilla.) This sets up a division between Jews and Gentiles, as the Jews would have returned to the Church after the Emperor died. In the meantime, the Gentile Christians would have led the church in their absence, and cause no small friction upon their return. Phoebe, the "deaconess" of a church in nearby Cenchrea (Rom 16:1), was to carry this letter to Rome.
- **Date:** approx. AD 57, written during his third missionary journey, while Paul was staying at the house of Gaius (Rom. 16:23; 1 Cor 1:14) and staying in Corinth. He had originally intended on visiting Rome (Acts 19:21) but had to get back to Jerusalem before Pentecost (Acts 20:16-17)
- **Purpose:** Paul writes Romans as a letter of introduction to himself for the Roman church (See Romans 15:23-24) in order to invite the Roman church to be his base of operations for missions to Spain. As such, Paul displays his pastoral concern for the congregations there and describes his understanding of the meaning of grace in the gospel message. "Romans is the theology of the New Testament; it is also the definitive statement of the gospel. In this epistle doctrine and gospel merge, and the result is a spiritual feast for Christians."²
- **General Outline:**
 - Paul's Gospel (1 – 8)
 - Israel's Role In Salvation history (9 – 11)
 - Ethical Exhortations based on the truth of the Gospel (12 – 15)
 - Final Comments (16)

What is your favorite passage from Romans?

Why do you believe Romans is important? For the church?

What problems do you see in the modern church that Romans addresses?

Paul's 13 epistles in chronological order

Galatians (48)
1 Thessalonians (50-51)
2 Thessalonians (51)
1 Corinthians (53-54)
2 Corinthians (53-55)
Romans (57)
Prison Epistles
 Philippians (60-63)
 Ephesians (61-62)
 Philemon (61-62)
 Colossians (61-62)
Pastoral Epistles
 Titus (62-64)
 1 Timothy (63)
 2 Timothy (64-65)

¹ In Suetonius' The Life of Claudius 25.4, we find the statement, "As the Jews were making constant disturbances at the instigation of Chrestus, he expelled them from Rome." @ <http://www.earlychristianwritings.com/suetonius.html>

² Jack Cottrell, The College Press NIV Commentary Romans Volume One (Joplin, Miss.: College Press, 1996), 26.

Paul's Gospel of Grace (1-8)

- I. Introduction (1:1-17)
 - II. Jews and Gentiles are all under condemnation (1:18-3:20)
 - III. Grace through Christ is the means to salvation from sin (3:21-5:21)
 - IV. Grace gives us victory over sin (6:1-8:39)
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1. Introduction
 - a. Paul introduces himself to the Romans (1-7)
 - i. If you were writing a letter to someone who has never met you, how would you introduce yourself?
 - ii. In what ways does Paul describe himself to the Romans?
 - iii. What is Paul's mission, or the purpose of his apostleship?
 - b. Paul addresses himself to the Romans (8-15)
 - i. If you were asked to pray for someone you didn't know, what kinds of things would you pray about?
 - ii. For what does Paul pray about for these Roman Christians?
 - iii. Vs. 11 talks about a "spiritual gift" that Paul hoped to give them. What could Paul offer them that the Holy Spirit had not already given them?
 - iv. If God wants all men to know the gospel, why would Paul have been prevented from seeing them?
 - v. Whom did Paul see as the focus of his ministry of the gospel?
 - c. Paul introduces the first section of Romans (16, 17)
 - i. What do you think is the most important part of the gospel for salvation? Why?
 - ii. Why is faith emphasized here over all the other aspects of faith (repentance, confession, baptism, sanctification, glorification)?
 - iii. In what sense is the Jew "first"?
 - iv. God's righteousness is revealed "from faith to faith". What are the two faiths involved here?
 - v. How are righteousness (who you are ethically) and faith (what you believe) connected? How does this quote from Habbakuk 2:4 help? What kind of life is intended here?

II.A The Plight of the Gentiles (Romans 1:18-32)

1. The Revelation of God (18-23)

a. God's wrath is revealed against unrighteousness of men (18-19)

For what is God's wrath revealed? How is it revealed from heaven?

What specifically do all men suppress?

b. God's Natural Revelation of God (20)

What attributes of God can be clearly seen? How can they be "clearly seen"?

Who can "clearly" see God's attributes in this way? Are there any who can possibly produce an excuse?

c. Exchanging revelation for "wisdom" (21-23)

What happens to thinking when God is denied? What happens to wisdom?

What kinds of things did man exchange God for?

2. The Deliverance of God to Wrath (24-32)

a. Delivered to the craving of their hearts (24-25)

In this first deliverance, what two general sins are described? How do we see these illustrated today?

What does sexual sin do to the body? What does worshipping false gods do to the mind? Why do you think God often equates adultery with idolatry?

b. Delivered to degrading passions (26-27)

In this second deliverance, what general kind of sin is described?

Knowing the kind of culture we live in today, how are these sins described? Why do people commit them?

What is the "appropriate penalty for their perversion" in vs. 27?

c. Delivered to a worthless mind (28-32)

In this third deliverance, what is the general fault described? What are its results?

Do any of the sins on this list surprise you? How might we see these sins today? How might they be explained away by modern psychology?

Verse 32 is disturbing, as it described a vicarious participation in many of these sins. How might Christians be guilty of this?

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

1. God doesn't play favorites (2:1-2:11)

Who is doing the judging? Who is being judged?

God's judgment is delivered upon all men. On what basis does Paul say here God judges? Is it important to be Jew or Greek in God's judgment?

2. Law and Conscience (2:12-16)

What is the "law" in this passage? How do the "law" and "conscience" work together?

On what basis does God judge those without the law?

3. Even those who have the Law cannot keep the Law (2:17-24)

In what ways here do the Jews see themselves as superior to the Gentiles?

In what ways do the Jews become just as guilty as the Gentiles?

What effect does this have on the name of God, when God's own people do not obey Him?

4. Circumcision does not guarantee Salvation (2:25-29)

What is the significance of circumcision? How does it help with salvation from sin (law-breaking)?

What is "true circumcision"? To where is it applied? If it is by the Spirit, how is it applied?

5. Advantages and Accusations (3:1-8)

What advantage did the Jews have over the Gentiles?

Did the Jews' unfaithfulness (to God, to recognizing Jesus, etc.) prove God unfaithful to His promises (to Abraham, David, etc.)?

How did the unrighteousness of the Jews magnify the righteousness of God? How might some use this to say God's judgment is unfair?

What is Paul's "lie"? How might grace be considered a lie?

How might some of the Jews claim that Christians are promoting "evil so that good may come"? How is this a mischaracterization of grace?

II.C. All Guilty Before God (3:9-20)

1. The plight of all men before God (9-10a)

Who are the “we” of vs. 9? In what way are these distinct from both Jews and Gentiles? In what way are “we” the same?

Both Jews and Gentiles are all under sin. Describe how each group is guilty.

The fact that these things have already been written down should tell you something about God. What is it?

2. The Old Testament speaks to man’s universal sin (10b-18)

What passages does Paul apply to the problem of sin? Using your Bible’s footnotes or concordance, complete the chart below. Then, reading the passage in its original context, what is the original subject of the passage?

3:10-12		
3:13		
3:14		
3:15-17		
3:18		

How many different sources does Paul draw from to construct this text (Romans 3:10b-18)? What authors does he draw from? What one theme ties all of these texts together?

What does this tell you about Paul’s understanding and purpose of the Old Testament for the Christian?

How do these passages prove his point in vs. 9?

3. The Relationship of Law and Sin (19-20)

In what way is “law” applicable to the whole world? Whose law applies to whom? Under law, how are men indicted, and subject to the judgment of God?

What is the relationship between law and sin? How is it then that no one can be justified before God by doing the works of law?

III. Grace through Christ is the means to salvation from sin

A. The Revelation of God's Righteousness (3:21-31)

In 1:18, God's wrath was revealed. What was God's wrath? (See 1:24) In 2:2, God's judgment was revealed. What was God's judgment? (See 2:11) In 3:21, God's righteousness has been revealed. What is God's righteousness?

Romans 3:23, 24 summarize Paul's argument thus far. How do these verses explain the Christian position?

In Vss. 25 and 26, God makes two presentations of Jesus. What are they? And what do they mean?

In vs. 27, why is boasting excluded? What kind of law does Paul have in mind here?

Romans 3:28 encapsulates Paul's thinking here about faith and salvation, and may be the core of the entire book. How would you explain this verse?

In what way does faith uphold the law? (vs. 31)

B. The Testimony of Abraham (4:1-25)

How did Abraham receive righteousness? (vv. 1-3)

What is the relationship of faith to work? (4, 5)

As David writes (Ps 32:1-2), how should a man respond whose sin has been forgiven and receives this righteousness? (6-8)

Was Abraham necessarily circumcised before he could be declared righteous? (9-12) How would Gentiles find hope in this?

In Genesis 12:1-3, God calls Abraham and promises him he would inherit the world. On what basis does Paul write here that this promise was made, by faith or by law? Why is this an important distinction? Why would law be a poor basis for this promise? (Covenant) (13-15)

How might Gentiles consider Abraham to be their father? In what ways do promises made to Abraham apply also to Gentiles? (16-17)

In vss 18-22, Paul is referring what Old Testament story? How does Paul see this story as evidence of Abraham's faith?

In vss 23-25, Paul compares Abraham's story with ours. How are the two similar?

C. Grace through Christ is the means to salvation from sin 5:1-21

1. Three Gifts of Faith 5:1-5

In these first five verses, what three gifts are granted to us by faith?

What is “peace with God”? How does Paul explain where this peace comes from?

Though it is only mentioned here, how might we consider “this grace in which we stand”? What does it mean to “stand” in grace? (See 1 Cor. 15:1)

Paul describes a process to achieve “hope”. What is this process? How does each produce the next? How might this process be identical to Christian maturity?

1. _____

2. _____

3. _____

4. _____

How does the “hope of the glory of God” equal the “hope does not disappoint”?

2. Three Gifts of Christ’s Sacrifice 5:6-11

What point do you see Paul making in vss. 6-9? Why is the fact that Jesus died for sinners such a great sacrifice? How does this prove the love of God? Why is it so important to believe that Jesus is the Son of God on this point? (Check your Christology)

Paul uses three terms in vss. 9-11 that build upon each other and describe our new relationship with God. What are they?

1. _____

2. _____

3. _____

3. The Entry of Sin and Death Into the World 5:12-14

An important point for Young Earth Creationists is made by vs. 12, that death entered the world through the sin of Adam. The assumption here is that all death, including animal and possibly plant death is included here (implying that the earth existed as a vegetarian paradise before this). Is this a valid assumption to make, esp. in light of Gen 6:7? Why or why not?

The Bible speaks of different kinds of death (physical death, spiritual death, the second death) Is this death of these or something else? Is this the same death God predicts in Gen. 2:17?

How can we reconcile vs. 13 with Genesis 6:5?

How might death be considered a ruler until Moses? What happened with Moses that changed death's claim over men?

4. Prototype and Antetype: Adam and Jesus 5:15-21

Paul contrasts three aspects of the trespass (of Adam) and the gift (through Jesus Christ). He has already established that all have sinned (3:23), therefore all are guilty. But now he is contrasting our "inheritance" through Adam with what Jesus offers through faith.

	The Trespass Through Adam	The Gift Through Christ
Vs. 15		
Vs. 16		
Vs. 17		
Vs. 18		
Vs. 19		
Vs. 21		

In this text, how important is it that Adam is a real, actual, historical person, and not a mythological story about man's origins?

In verse 20, Paul makes a comment about the insertion of the Law into the economy of Sin. How did the Law affect sin, and what was the result? How does grace (vs. 21) result in eternal life?

IV. Grace gives us victory over sin (6:1-8:39)

A. Is Grace a license to Sin? (1-14)

License to Sin (1,2)

What behavior or activity do you suppose lies behind vss. 1, 2? Why would Christians come to believe that the grace of God allow them to commit sin? What primary reason does Paul give here why Christians should no longer sin?

Dead to Sin, Alive to God (3-14)

Christian Baptism is a recreation of what two events in Jesus life? What kinds of baptism exist among the churches? Which of these best illustrates Christ's death (burial) and resurrection?

Paul intentionally sets two stories alongside each other in this passage, Christ's story, and your story. Make note of the following:

Christ's Story – The Gospel	Your Story – Relationship to Sin
Christ was buried	
Christ was crucified	
Christ was raised from the dead	
Having been raised from death, no longer dies	
He lives to God	

When vs. 8 talks about death, what is dying? How does this change our relationship to sin? When Paul speaks of our resurrection, is he speaking of our "resurrection" from the baptistery, or from the grave? How might your life in Christ be considered resurrection living?

In vss 12-14, Paul makes a distinct connection between our spirit and our body. Some might be tempted to say that their spirit is saved, but their body is irrelevant. That's not what he's saying here. How is it important that we should keep from sin, and the members of our body from sin as Christians? Can a Christian afford to allow one part of his body, or one part of his life, to continue to sin?

B. Should We sin since we are not under law? (6:15-7:6)

1. Sin and Slavery (6:15-23)

In vs. 15, another argument is put forward: Shouldn't grace be considered a license to sin, since we no longer live under the law? Again, Paul says no! How might one conclude that grace is such a license?

Consider again a side by side comparison:

	Slaves to Sin	Slaves to God
The result of this slavery (vs. 16)		
Because of the Gospel, I have been (vs. 17-18)		
Offering your parts results in (vs. 19)		
The fruit of this slavery is (vs. 20-22)		
What you receive in the end (vs. 23)		

What we should note here is that everyone is a slave to something, but our free-will is our decision to whom we are enslaved. When Adam and Eve threw off the shackles of God's commandment, to whom did they become enslaved?

2. The Argument from Marriage (7:1-6)

In Romans 7:1-3, what institution is Paul using for reference?

What laws apply to marriage? (Matthew 19:4-9)

How long are these laws in effect? (Matthew 22:29-30)

Why do these laws expire at death?

How does Christian faith affect the institution of marriage? How is it that the spiritually dead and spiritually alive can stay together? (1 Cor 7:10-16)

In Romans 7:4-6, he applies this argument to the Christian life. As Christians, we have been put to death (through the cross) and alive to God. How does Paul contrast the old way with the new way?

- a. (4) Before we belonged to _____ but now we belong to _____
- b. (4-5) Before we bore fruit for _____ but now we bear fruit for _____
- c. (5-6) Before sinful operated through the _____ but now we are released from the _____ since we died to what held us
- c. (6) Before we served in the letter of the _____ but now by the new way of the _____

C. Is the Law Sin? (7:7-12)

How does a Christian know what sin is?

Why is “thou shalt not covet” a good illustration for this?

In vs. 9, Paul describes a period of his life before he knew sin. When do you think this might be? How might this be true for everyone?

How is sin “dead” apart from the law, and made alive through the law? Sin commits three acts in vs. 11. What are they?

If the Law is holy, just, and good, what does this tell us about its author? If the Law is capable of producing such sin, why would God give us the Law?

D. Did what is Good cause my death? (7:13-25)

Paul puts forth this argument, that law reveals sin, sin leads to death, and all of us sin, therefore all us die. Do we lay the blame for this at God’s feet, or somewhere else? Wouldn’t we be better off living in ignorance?

The Law reveals the work of sin in the flesh. So where does sin come from? Why do people sin? (See Mark 7:20-23)

Paul sets up a model of the human being with the verses that follow, and the spheres of influence of the law, and the newness of the Spirit. Understanding this can go a long way to understand why Christians still sin, and understand that Christians are what Paul has in mind here, regenerated Christians made alive in the Spirit.

The sphere of the Flesh (NIV: “sinful nature”)

How does sin work in the flesh? How is it that sin still has a home in the flesh? (vs. 17)

- The flesh has been sold to sin’s power (14)? How did this happen?
- Evil is with me (21), a constant presence. How can we escape?
- I do what I hate? (15) Why would I keep doing this?
- Law of sin taking me prisoner (23)? How can I be taken prisoner again?
- Do we cede authority of the flesh over to sin then?

The sphere of the Inner Man (soul, mind)

- Delightfully agrees with God’s law (22)
- A slave to law of God (24)
- Desire to do what is good (18)

D. The Law of Death and the Spirit of Life (8:1-39)

1. Salvation from the Law through Christ (1-4)

What condemnation did we face without Christ? What is the law of sin and death?

How did Christ's work negate the law of sin and death?

How does his work benefit us?

2. The mindset of flesh and spirit (5-8)

How does the mind set on the flesh differ from the mind set on the Spirit?

Why can't the flesh please God?

3. The relationship between the flesh and the Spirit in the Christian (9-13)

If a person does not have the Spirit of Christ, who do they belong to? How does one receive the Spirit of Christ?

What happens to the body when Christ is in you? How will we then live?

What will happen to our mortal bodies? Does this happen while we live on earth, or in the resurrection, or both?

How might we "put to death the deeds of the body"?

4. The Children of God (14-23)

What is the difference between being a slave and being a child?

Paul seems to say that if we are co-heirs with Christ, we are also co-sufferers with Him. How do you see this at work in your faith?

How will creation be set free from the bondage of corruption? If it is groaning with labor pains, what should we expect?

5. The Blessed Hope (24-30)

What is the hope of vs 24-25?

We often quote vs 26 as a way to explain the Spirit's work in prayer. How is it affected in this context?

Again, vs 28 is often quoted in a similar way. How does this verse speak in this context?

Who are the one whom God foreknew? When did He know them? What is the meaning of foreknew and predestined? Who are the ones who are justified?

6. The Inexhaustible Love of God! (31-39)

How is it that all believers benefit when Christ is the One who suffered?

Who are the elect of God? What does this mean?

Who intercedes for the believer? Why is this intercession necessary?

On what occasions would Paul's list in vs 35 be a threat? Are Christians in danger of being slaughtered? How is this possible? How should we respond?

What victory is Paul referring to in vs. 37?

How is it that any of these things listed in vss 38-39 would be a threat of separation? Why are they powerless to do so?

Israel's Role in Salvation history (9 – 11)

The Descendants of Abraham

- 9:1-5 - Paul's Prayer for Israel
 - How is Paul conscious of the inspiration of the Holy Spirit in vs. 1?
 - What is Paul grieving in vss. 2 and 3?
 - What advantages does Paul list for the Israelites?
 - _____
 - _____
 - _____
 - _____
 - _____
 - _____
 - _____
 - _____
- 9:6-13 - God's Promises to Abraham
 - Who then are Abraham's children? How are they reckoned?
 - What was God's promise to Abraham? To Isaac?
 - On what basis was this promise made to Rebekah, through works, or through election? What does this mean?

Seven Questions

- 9:14-18 - Is there injustice with God?
 - Paul justifies God using what Old Testament text? _____
 - What is the "it" of vs. 16?
 - Using Pharaoh as an illustration, what point is Paul making in vs. 18? How does this affect the free will each of us possesses?
- 9:19-29 - Why then does He still find fault? For who can resist His will?
 - What is this question trying to ask? Put this question in your own words.
 - What does the illustration of potter and clay show us? (See Job 42:1-6)
 - Who or what might be the "objects of wrath" in vs. 22?
 - Who or what might be the "objects of mercy" in vs. 23?
 - How does Hosea help us answer this question (Hosea 2:23)?
 - Who might be Isaiah's remnant? (From Isaiah 10:22-23; 28:22) And Isaiah's seed? (From Isaiah 1:9)
- 9:30-33 - Why couldn't Israel receive righteousness for pursuing the law?
 - How does one receive righteousness, through faith or law?

- Why couldn't the Israelites receive righteousness? (vs. 32)
- Israel Tried to Be Righteous Through the Law (10:1-8a)

Why isn't Israel saved?

In Deuteronomy 30:11-16, Moses reiterates to the nation of Israel that God's commands are not too hard to follow, nor require extra effort to find out. How does Paul use this to teach the "righteousness that comes by faith"?

- Righteousness Comes by Faith in the Gospel (10:8b-15)

In vss 9 and 10, Paul presents an abbreviated plan of salvation. Why do you think this is? What elements of salvation does he stress here, and how is that relevant to his subject of Israel's salvation?

In Isaiah 28:15, God pronounces that He will lay the chief cornerstone. How does this abolish the distinction between Jews and Greeks?

Paul further applies Joel 2:32 by saying that all who call the name of the Lord will be saved. Note the context of Joel 2:31-32. At what time will this take place?

Note Isaiah 52:7 and its surrounding verses. Now apply that idea to Paul's assertion presented here in vss 14-15. Why doesn't Israel believe the gospel message?

- 10:16-21 - Did Israel Hear?

Paul echoes Isaiah's frustration of Isaiah 53:1. Why didn't Israel obey the gospel message?

Did Israel hear the gospel message? What does Psalm 19:4 say about this?

Did Israel hear the gospel, but fail to understand it? Again, Scripture answers this question in Deuteronomy 32:21. How are we to understand this?

So the gospel went out and some heard, and others did not. We turn to Isaiah 65:1-2 to discover who these two groups are. Who are they?

- 11:1-10 Has God rejected His people?
 - How does Paul’s pedigree help his argument here?
 - Using Elijah’s situation (1 Kings 19:1-18) as an illustration, what does Paul say about Israel and the elect (“those whom He foreknew”)?
 - These “elect” Paul says are saved by grace, not by works. How do people receive grace?
 - How does Paul draw a difference between those were “elect” and those who were “hardened”?
 - What passage does Paul reference in verse 8? (Note that Paul is more specific with his reference in vss. 9, 10)
- 11:11-12 Have they stumbled so as to fall?
 - Israel’s “stumbling” has provided what opportunities for everyone else?
 - What is Paul’s hope for the people of Israel?
- 11:13-24 To the Gentiles: The illustration of the Olive Tree
 - What was Paul’s plan to bring his own people to faith in Christ?
 - Who are the firstfruits vs. the whole batch? The root vs. the branches?
 - How are Gentiles to regard the roots? The broken branches? How does this motivate Gentiles?
 - What keeps the broken branches from being grafted back in again?
- 11:25-26 Hardening and Salvation to Israel
 - What is the mystery? How long is this mystery to be in place? What is this “partial hardening”?
 - Who is “all Israel”? Who is the “Liberator” in vs. 26? Which covenant is he referring to in vs. 27? (See Matt 1:21; 26:28)
 - As far as the gospel is concerned, the Jews are still enemies for the good of the Gentiles. In what way are the Jews the “elect” here? (See Rom 3:1-2)
 - Paul contrasts the former disobedience of the Gentiles with the present disobedience of the Jews, all of this for the purpose of God’s mercy. Since all are disobedient, in what way does God show His mercy?
 - Vss. 33-36 form a hymn of praise and gratitude for the truths of the preceding section. What things do you notice are emphasized as reasons to praise God? How does this reflect on the previous content?

Ethical Exhortations based on the truth of the Gospel (12 – 15)

- Chapter 12 – Exhortation to Fellowship
 - Changing Your Thinking (1-3)
 - What mercies does Paul have in mind here? How would this be an encouragement to living a life of worship?
 - How are we a “living sacrifice”?
 - Note the contrast between “conformed” and “transformed”. It is the difference between “this age” and “the perfect will of God”. Where is the seat of this transformation? Why might it be the head (mind) rather than the heart? Or are these the same? - 2 Cor 10:5
 - How are we equipped to think sensibly? Is faith described here as something God gives us, or something we develop on our own? (gift of faith vs. saving faith) – 1 Cor 12:9
 - Church Anatomy (4-8)
 - If the church is like a body, how are Christians to be connected to each other?
 - What does each Christian receive in addition to their salvation? Are there Christians without gifts?
 - What kinds of gifts are listed here? How do we know this list is not exhaustive? Do you see any particular emphasis in this list?
 - Fellowship Within the Church (9-13)
 - How many commands are in this section? What do you notice about them?
 - Relationship with the World (14-21)
 - This series of commands involves more negative aspects. What do you notice about them?

Chapter 13 – Christian Obligation (Following right on the heels of Christian ethics)

- 1-7 Obligation to Legal Authority
 - Who are the “governing authorities”? In what ways are Christians to “submit” to them? On what basis do Christians submit to them? Why do you think this would have been an issue in Imperial Rome?
 - Is Paul speaking of authority ideally here, or of all authorities in all times and circumstances? What kind of authority was in place in Paul’s day? Considering the many kinds of authorities (monarchy, oligarchy, tyranny, representative (or constitutional) republic, democracy), are there some more divinely instituted than others?
 - But notice that Paul does not engage in debate over what government is right, but in what a Christian’s responsibility is to the authorities in place. How ought Christians to behave under a ruling authority that opposes them?
 - Paul begins to describe what “submit” means with verse 5: taxes, tolls, respect and honor. What did these mean then and now?
- 8-10 Obligation to Love
 - Verse 8 has often been interpreted in a financial context (“no debts!”). Is that a fair understanding of this text? Or might it be understood as “leave nothing undone” that ought to be done for others?
 - Note what commandments are listed in vs. 9. Where do you find these commandments in the Decalogue (the Ten Commandments)? Where do we find the final commandment of vs. 9? Who else refers to it?
 - How is this commandment an easy summary of all law having to do with our life with others?
- 11-14 Obligation to Live
 - What does Paul anticipate in vss 11-12?
 - In light of this, what ought we to do in vss. 13-14?
 - Note what “deeds of darkness” Paul points out. On what fleshly desire do these come from? How does the world define these? Why are these problems for the Christian?
 - Carousing
 - Drunkenness
 - Sexual impurity
 - Promiscuity
 - Quarreling
 - Jealousy
 - If a Christian puts on the Lord Jesus Christ, how he change these deeds of darkness?

Romans 14

Conflict Resolution in the Church

1. Criticism and Argument regarding doubtful issues (1-6)
 - a. Eating
 - b. Observing Days
2. All alike at the Judgment Seat (7-12)
 - a. Equality under Christ
 - b. All Must Give an Account to God
3. Serious Consequences for Criticism (13-18)
 - a. Stumbling Blocks to Practice
 - b. Clean and Unclean
 - c. Breaking the Law of Love
 - d. The Substance of the Kingdom
4. Promoting Peace (19-23)
 - a. Respecting our Brother's Weakness
 - b. Reserving Our Approval of Doubtful Things

Romans 15

5. Bearing the Weak so that They May Be Strong (1-15)

- A. The Obligation of the Strong (1-2) (1 Thess 5:14; Gal 6:2; See esp. Hebrews 5:11-14)
- B. The Example of Christ (3) (See Psalm 69:9)
- C. The Example of the Scriptures (4) (See 1 Cor 10:11,12)
- D. Prayer for Unity (5-6)
- E. Christ's Acceptance of Us was Example of Grace (7-12)
 - 1. For the Jew (8)
 - 2. And the Gentile (9-12) (2 Sam 22:50; Ps 18:49; Dt. 32:43; Ps 117:1; Is 11:10)
- G. Prayer for Joy and Peace (13)
- H. Confidence in the Romans (14)
- I. Boldness on Certain Points (15)

Evangelism of the Gentiles

1. Paul's special calling as the Apostle to the Gentiles (16-21)

- A. Gentiles as Paul's Offering to God (16-17)
- B. Paul's evangelical method (18-19) (by word, signs, Spirit power, to the Message)
- C. Always Breaking Fresh Ground (20-21)

2. Paul's Travel Plans (22-32)

- A. Travel to Spain via Rome (22-24)
- B. Travel to Jerusalem with the Offering and the obligation of the Gentiles (25-27)
- C. Hope for Rome and Spain (28-29)
- D. Paul asks for Prayer (30-32)

3. Closing of the main body of the letter (33)

Final Comments (Romans 16)

- I. Various Greetings to those the Romans knew
 - a. Commendation of Phoebe (1-2)
 - b. Greetings to Various Christians
 - i. Prisca and Aquila (3-5a) (Acts 18:12)
 - ii. Epaenetus (5b)
 - iii. Mary (6)
 - iv. Andronicus and Junia (7)
 - v. Ampliatus (8)
 - vi. Urbanus (9)
 - vii. Apelles (10a)
 - viii. Aristobulus (10b)
 - ix. Herodion (11a)
 - x. Narcissus (11b)
 - xi. Tryphanaena and Tryphosa (12a)
 - xii. Persis (12b)
 - xiii. Rufus (13) (Mark 15:21)
 - xiv. Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers (14)
 - xv. Philologus and Julia, Nereus and his sister, Olympas, and all the saints (15)
 - c. Greet one another with a holy kiss (16)
- II. Warnings against Decievers (17-18)
- III. Imminent Victory (19-20)
- IV. Various Greetings to the Romans
 - a. Timothy, Lucious, Jason, and Sosipater (21)
 - b. Tertius (22)
 - c. Gaius, Erastus and Quartus (23)
 - d. Grace to you (24)
- V. Mystery of Jesus Christ
 - a. The Mystery of the gospel (25)
 - b. Revealed for the obedience of the nations (26)
 - c. Wisdom belongs to God (27)