

- 1 Be concise.** Please share your thoughts and answers, but be considerate so that others will have time to share their answers also. Be charitable and kind. Be willing to share with the group, but do not try to dominate the conversation. Use the time after the class to find help with any personal issues or problems you may be confronting in your life.

“Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires.”

(James 1:19–20)

- 2 Be thoughtful with your answer.** Consider your words. Do not simply regurgitate what you have always heard. We have the tendency to speak in “Christianese” — words that only people who grew up on the pews would understand. Think about how your words will be heard by others. Will they understand what you are saying? Is what you are about to say going to be useful for the building up of the faith of others? Or will your words be confusing, cause hurt, or worse, damage someone’s faith? Speak without harshness or anger, but with kindness and humility.

“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.”

(Ephesians 4:29)

- 3 Rely on the scriptures for truth.** It is easy to rely upon conventional, worldly wisdom as truth. Bible study is about seeking God’s answers for our lives, not dispensing the advice of the world. We must consider that our natural answers may be the wrong answers if they are not founded on God’s word.

“For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.”

(1 Corinthians 1:25)

This is a booklet to aid you in your personal study of this book. Read through the text first, discovering God's precious truths for yourself. Write down the main point of each section of text in the space provided. The text is provided for you to mark, color, and highlight things you find interesting and important. Use the margins on each side of the text and the backside of the page to make notations of the truths you discover and passages you do not understand. When you believe you have seen all there is in text, read and answer the questions in the booklet pertaining to that section of text. The questions are not an exhaustive list of things to look for in the text. The questions are to help you consider the points that the author was trying to convey to his audience. Be prepared to share your findings in class.

Paul probably wrote Romans from Corinth, on his third missionary journey, in AD 57 (Acts 20:2–3). Having completed his work in the eastern part of the Roman Empire, he hoped to travel to Rome and then on to Spain; but first he needed to go to Jerusalem to deliver the money he had collected for the church there (Rom. 15:19–32; see Acts 19:21). Paul commends Phoebe (Rom. 16:1–2), and she was likely the person who brought the letter to Rome. She resided in Cenchræe, which was near Corinth and was one of its port cities. Furthermore, Gaius was Paul's host (16:23), and this is likely the same Gaius who lived in Corinth (1 Cor. 1:14). Finally, two fairly early manuscripts of Romans have subscriptions (brief notes that a copyist added to the end of a document) which say that the letter was written from Corinth.

In AD 49, the Emperor Claudius expelled all Jews from Rome—including Jewish Christians (see Acts 18:2). Although Paul had never visited Rome (1:13), in his travels he met some of these Roman Christians, such as Priscilla and Aquila (16:3–4; cp. Acts 18:2). Claudius's decree eventually lapsed, so by the time Paul wrote his letter to the Romans, many Jewish Christians had returned to Rome. However, in their absence the Gentile Christians had taken the lead in the Christian community in Rome. Therefore, when Paul wrote to the Roman Christians (probably about AD 57), the Roman Christian community was divided into two major factions. The Gentile Christians now comprised the majority group, and they were naturally less concerned about continuity with the OT or with the demands of the law of Moses than their Jewish brothers and sisters. They even looked down on the Jewish Christians (see 11:25). The minority Jewish Christians, for their part, reacted to the Gentile-Christian majority by insisting on adherence to certain aspects of the law of Moses. Paul wrote this letter to the Roman Christians to address this theological and social division, a schism that had at its heart the question of continuity and discontinuity between Jewish and Christian faith.

1. Locate Rome on a map in the back on your Bible or other resource.
2. Read Romans. Do not stop on the details; simply survey the book for key points and answer the following questions:
 - a. What seems to be the main point of the book?

 - b. What prominent subjects continue to reoccur through the letter?
3. Outline the structure of this letter:

Author:	Body of letter:
Recipients:	Closing:
Salutation:	Greeting:
Thanksgiving:	

ESV

1:1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ,

7 To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

HCSB

1:1 Paul, a slave of Christ Jesus, called as an apostle and singled out for God's good news— 2 which He promised long ago through His prophets in the Holy Scriptures— 3 concerning His Son, Jesus Christ our Lord, who was a descendant of David according to the flesh 4 and was established as the powerful Son of God by the resurrection from the dead according to the Spirit of holiness. 5 We have received grace and apostleship through Him to bring about the obedience of faith among all the nations, on behalf of His name, 6 including yourselves who are also Jesus Christ's by calling:

7 To all who are in Rome, loved by God, called as saints. Grace to you and peace from God our Father and the Lord Jesus Christ.

1:1-7 Main point: _____
 Make additional notes at left and below:

1. Notice that the author section is six verses long. Answer the following questions concerning this extended author section.
 - a. When was the gospel promised?
 - b. Who was the gospel promised through?
 - c. What is the gospel concerning?
 - d. How was Jesus declared to be the Son of God?
 - e. What have we received through Jesus?
 - f. Why have we received these things through Jesus?

ESV

1:8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you 10 always in my prayers, asking that somehow by God’s will I may now at last succeed in coming to you. 11 For I long to see you, that I may impart to you some spiritual gift to strengthen you— 12 that is, that we may be mutually encouraged by each other’s faith, both yours and mine. 13 I want you to know, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. 14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 15 So I am eager to preach the gospel to you also who are in Rome.

16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

1:8-17 Main point: _____

Make additional notes at left and below:

2. Why is Paul thanking God?
3. What is Paul praying for?
4. Explain Paul’s obligation (vs. 14). What lessons do we learn from this?
5. Why is Paul not ashamed of the gospel?
6. Who is the gospel for?
7. Explain verse 17. Paul quotes Habakkuk 2:4. How does the quotation of Habakkuk go toward Paul’s point in verse 17?
8. What is “the righteousness of God?”
9. What does it mean that “the righteousness of God is revealed from faith for faith?”

HCSB

1:8 First, I thank my God through Jesus Christ for all of you because the news of your faith is being reported in all the world. 9 For God, whom I serve with my spirit in telling the good news about His Son, is my witness that I constantly mention you, 10 always asking in my prayers that if it is somehow in God’s will, I may now at last succeed in coming to you. 11 For I want very much to see you, that I may impart to you some spiritual gift to strengthen you, 12 that is, to be mutually encouraged by each other’s faith, both yours and mine.

13 Now I want you to know, brothers, that I often planned to come to you (but was prevented until now) in order that I might have a fruitful ministry among you, just as among the rest of the Gentiles. 14 I am obligated both to Greeks and barbarians, both to the wise and the foolish. 15 So I am eager to preach the good news to you also who are in Rome.

16 For I am not ashamed of the gospel, because it is God’s power for salvation to everyone who believes, first to the Jew, and also to the Greek. 17 For in it God’s righteousness is revealed from faith to faith, just as it is written: The righteous will live by faith.

ESV

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. 21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools, 23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

HCSB

1:18 For God's wrath is revealed from heaven against all godlessness and unrighteousness of people who by their unrighteousness suppress the truth, 19 since what can be known about God is evident among them, because God has shown it to them. 20 From the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly seen, being understood through what He has made. As a result, people are without excuse. 21 For though they knew God, they did not glorify Him as God or show gratitude. Instead, their thinking became nonsense, and their senseless minds were darkened. 22 Claiming to be wise, they became fools 23 and exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles.

1:18-23 Main point: _____
Make additional notes at left and below:

10. Write down all the things the wrath of God is revealed again and explain what those things are.

11. How has God been made plain to the world? Explain how these attributes are clearly seen.

12. What are the two sins that lead to the immorality of the Gentiles? What lessons do we learn from this?

13. What will happen to us when we commit these sins?

14. Explain verse 14. What is Paul describing the Gentiles doing?

ESV

1:24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

26 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; 27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. 29 They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, 30 slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, 31 foolish, faithless, heartless, ruthless. 32 Though they know God’s decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

HCSB

1:24 Therefore God delivered them over in the cravings of their hearts to sexual impurity, so that their bodies were degraded among themselves. 25 They exchanged the truth of God for a lie, and worshiped and served something created instead of the Creator, who is blessed forever. Amen.

26 This is why God delivered them over to degrading passions. For even their females exchanged natural sexual intercourse for what is unnatural. 27 The males in the same way also left natural sexual intercourse with females and were inflamed in their lust for one another. Males committed shameless acts with males and received in their own persons the appropriate penalty for their perversion.

28 And because they did not think it worthwhile to have God in their knowledge, God delivered them over to a worthless mind to do what is morally wrong. 29 They are filled with all unrighteousness, evil, greed, and wickedness. They are full of envy, murder, disputes, deceit, and malice. They are gossips, 30 slanderers, God-haters, arrogant, proud, boastful, inventors of evil, disobedient to parents, 31 undiscerning, untrustworthy, unloving, and unmerciful. 32 Although they know full well God’s just sentence—that those who practice such things deserve to die—they not only do them, but even applaud others who practice them.

1:24-32 Main point: _____
 Make additional notes at left and below:

15. What does it mean that “God gave them up?” Why did God give them up?
16. What sinful activities were the Gentiles engaging in? What sins are condemned here?
17. List the sins the people are engaging in. Do any of these sins surprise you that they are in this list?
18. Explain verse 32. What lessons do we learn from this?

ESV

2:1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. 2 We know that the judgment of God rightly falls on those who practice such things. 3 Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? 4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? 5 But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

6 He will render to each one according to his works: 7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; 8 but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. 9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, 10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek. 11 For God shows no partiality.

2:1-11 Main point: _____
 Make additional notes at left and below:

HCSB

2:1 Therefore, anyone of you who judges is without excuse. For when you judge another, you condemn yourself, since you, the judge, do the same things. 2 We know that God's judgment on those who do such things is based on the truth. 3 Do you really think—anyone of you who judges those who do such things yet do the same—that you will escape God's judgment? 4 Or do you despise the riches of His kindness, restraint, and patience, not recognizing that God's kindness is intended to lead you to repentance? 5 But because of your hardness and unrepentant heart you are storing up wrath for yourself in the day of wrath, when God's righteous judgment is revealed. 6 He will repay each one according to his works: 7 eternal life to those who by patiently doing good seek for glory, honor, and immortality; 8 but wrath and indignation to those who are self-seeking and disobey the truth, but are obeying unrighteousness; 9 affliction and distress for every human being who does evil, first to the Jew, and also to the Greek; 10 but glory, honor, and peace for everyone who does good, first to the Jew, and also to the Greek. 11 There is no favoritism with God.

1. What is the condemnation in verse 1? What lessons do we learn from this?
2. What is the purpose of God's kindness? Did God's kindness have the intended result?
3. What principles are taught in 2:6-8? What do we learn from this?
4. What is Paul's point in verses 9-11? What phrase is repeated? Why?

2:12 For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. 13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. 14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

17 But if you call yourself a Jew and rely on the law and boast in God 18 and know his will and approve what is excellent, because you are instructed from the law; 19 and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— 21 you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? 22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the law dishonor God by breaking the law. 24 For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. 26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? 27 Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. 28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

2:12-29 Main point: _____

Make additional notes at left and below:

2:12 All those who sinned without the law will also perish without the law, and all those who sinned under the law will be judged by the law. 13 For the hearers of the law are not righteous before God, but the doers of the law will be declared righteous. 14 So, when Gentiles, who do not have the law, instinctively do what the law demands, they are a law to themselves even though they do not have the law. 15 They show that the work of the law is written on their hearts. Their consciences testify in support of this, and their competing thoughts either accuse or excuse them 16 on the day when God judges what people have kept secret, according to my gospel through Christ Jesus.

17 Now if you call yourself a Jew, and rest in the law, and boast in God, 18 and know His will, and approve the things that are superior, being instructed from the law, 19 and are convinced that you are a guide for the blind, a light to those in darkness, 20 an instructor of the ignorant, a teacher of the immature, having in the law the full expression of knowledge and truth— 21 you then, who teach another, do you not teach yourself? You who preach, “You must not steal”—do you steal? 22 You who say, “You must not commit adultery”—do you commit adultery? You who detest idols, do you rob their temples? 23 You who boast in the law, do you dishonor God by breaking the law? 24 For, as it is written: The name of God is blasphemed among the Gentiles because of you.

25 For circumcision benefits you if you observe the law, but if you are a lawbreaker, your circumcision has become uncircumcision. 26 Therefore if an uncircumcised man keeps the law’s requirements, will his uncircumcision not be counted as circumcision? 27 A man who is physically uncircumcised, but who fulfills the law, will judge you who are a lawbreaker in spite of having the letter of the law and circumcision. 28 For a person is not a Jew who is one outwardly, and true circumcision is not something visible in the flesh. 29 On the contrary, a person is a Jew who is one inwardly, and circumcision is of the heart—by the Spirit, not the letter. His praise is not from men but from God.

5. Who are those “without the Law” (vs. 12)? Who are those “under the Law.” Why must “the Law” refer to the Law of Moses?

6. Define "justified." Who will be justified (vs. 13)?
7. Explain verse 14.
8. Explain verse 15. How is "the work of the law written on their hearts?" How does "their conscience also bear witness?"
9. Write down and explain what the people of Israel were supposed to be for the Lord (vs. 17-21).
10. What is the condemnation against the people of Israel?
11. How were they dishonoring God?
12. When does circumcision have value?
13. Explain verse 26. What becomes of the uncircumcised who obey the law?
14. Explain the condemnation in verse 27.
15. Who is not a Jew? How is Paul defining "Jew?"
16. Who is a Jew?
17. What does the phrase, "by the Spirit, not by the letter" mean (vs. 29)?

ESV

3:1 Then what advantage has the Jew? Or what is the value of circumcision? 2 Much in every way. To begin with, the Jews were entrusted with the oracles of God. 3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? 4 By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.”

5 But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) 6 By no means! For then how could God judge the world? 7 But if through my lie God’s truth abounds to his glory, why am I still being condemned as a sinner? 8 And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

HCSB

3:1 So what advantage does the Jew have? Or what is the benefit of circumcision? 2 Considerable in every way. First, they were entrusted with the spoken words of God. 3 What then? If some did not believe, will their unbelief cancel God’s faithfulness? 4 Absolutely not! God must be true, but everyone is a liar, as it is written: That You may be justified in Your words and triumph when You judge.

5 But if our unrighteousness highlights God’s righteousness, what are we to say? I use a human argument: Is God unrighteous to inflict wrath? 6 Absolutely not! Otherwise, how will God judge the world? 7 But if by my lie God’s truth is amplified to His glory, why am I also still judged as a sinner? 8 And why not say, just as some people slanderously claim we say, “Let us do evil so that good may come”? Their condemnation is deserved!

3:1-8 Main point: _____
 Make additional notes at left and below:

1. What was the advantage to the Jews? Explain this advantage.
2. Did the unfaithfulness of the nation of Israel ruin the plans of God?
3. Explain the faithfulness of God.
4. Explain verses 5-6.
5. What justification is Paul defeating among the Jews?

ESV

3:9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10 as it is written: "None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one." 13 "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." 14 "Their mouth is full of curses and bitterness." 15 "Their feet are swift to shed blood; 16 in their paths are ruin and misery, 17 and the way of peace they have not known." 18 "There is no fear of God before their eyes."

19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

3:9-20 Main point: _____
 Make additional notes at left and below:

HCSB

3:9 What then? Are we any better? Not at all! For we have previously charged that both Jews and Gentiles are all under sin, 10 as it is written: There is no one righteous, not even one; 11 there is no one who understands, there is no one who seeks God. 12 All have turned away, together they have become useless; there is no one who does good, there is not even one. 13 Their throat is an open grave; they deceive with their tongues. Vipers' venom is under their lips. 14 Their mouth is full of cursing and bitterness. 15 Their feet are swift to shed blood; 16 ruin and wretchedness are in their paths, 17 and the path of peace they have not known. 18 There is no fear of God before their eyes.

19 Now we know that whatever the law says speaks to those who are subject to the law, so that every mouth may be shut and the whole world may become subject to God's judgment. 20 For no flesh will be justified in His sight by the works of the law, for through the law comes the knowledge of sin.

6. What question is Paul asking when he asks, "Are we Jews any better off?"

7. Where does Paul quote from? What is the point of the quotation? What about the original context makes this quotation useful to Paul's point?

8. Explain verse 19.

9. Define the works of the law. For help, look back at Romans 2:25-29 and Galatians 2:1-21.

10. With this definition, explain verse 20.

11. What does come through the law? What is the purpose of the law?

3:21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. 28 For we hold that one is justified by faith apart from works of the law. 29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30 since God is one—who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

3:21-31 Main point: _____

Make additional notes at left and below:

3:21 But now, apart from the law, God's righteousness has been revealed—attested by the Law and the Prophets 22 —that is, God's righteousness through faith in Jesus Christ, to all who believe, since there is no distinction. 23 For all have sinned and fall short of the glory of God. 24 They are justified freely by His grace through the redemption that is in Christ Jesus. 25 God presented Him as a propitiation through faith in His blood, to demonstrate His righteousness, because in His restraint God passed over the sins previously committed. 26 He presented Him to demonstrate His righteousness at the present time, so that He would be righteous and declare righteous the one who has faith in Jesus.

27 Where then is boasting? It is excluded. By what kind of law? By one of works? No, on the contrary, by a law of faith. 28 For we conclude that a man is justified by faith apart from works of law. 29 Or is God for Jews only? Is He not also for Gentiles? Yes, for Gentiles too, 30 since there is one God who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then cancel the law through faith? Absolutely not! On the contrary, we uphold the law.

12. How has the righteousness of God been revealed? What does this mean?

13. How has the righteousness of God been revealed? How is a person benefited by this?

14. What is there no distinction concerning?

15. Explain verse 25. What does it mean that Jesus was "put forward as a propitiation?" Define propitiation. How is this propitiation received? How did this show God's righteousness?

16. Explain verse 26.

17. How is one justified (3:27-28)?

ESV

4:1 What then shall we say was gained by Abraham, our forefather according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” 4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

7 “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin.”

9 Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. 10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

4:1-12 Main point: _____

Make additional notes at left and below:

1. How was Abraham justified?
2. Explain the principle in verses 5-6.
3. How does David confirm these principles of justification?
4. How does the timing of Abraham’s circumcision further Paul’s point?
5. Who are the children of Abraham?

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4:1 What then can we say that Abraham, our forefather according to the flesh, has found? 2 If Abraham was justified by works, then he has something to brag about—but not before God.

3 For what does the Scripture say? Abraham believed God, and it was credited to him for righteousness. 4 Now to the one who works, pay is not considered as a gift, but as something owed. 5 But to the one who does not work, but believes on Him who declares righteous the ungodly, his faith is credited for righteousness. 6 Likewise, David also speaks of the blessing of the man to whom God credits righteousness apart from works:

7 How happy those whose lawless acts are forgiven and whose sins are covered! 8 How happy the man whom the Lord will never charge with sin!

9 Is this blessing only for the circumcised, then? Or is it also for the uncircumcised? For we say, Faith was credited to Abraham for righteousness. 10 How then was it credited—while he was circumcised, or uncircumcised? Not while he was circumcised, but uncircumcised. 11 And he received the sign of circumcision as a seal of the righteousness that he had by faith while still uncircumcised. This was to make him the father of all who believe but are not circumcised, so that righteousness may be credited to them also. 12 And he became the father of the circumcised, not only to those who are circumcised, but also to those who follow in the footsteps of the faith our father Abraham had while still uncircumcised.

4:13 For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. 14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath, but where there is no law there is no transgression.

16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, 17 as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” 19 He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. 20 No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 fully convinced that God was able to do what he had promised. 22 That is why his faith was “counted to him as righteousness.” 23 But the words “it was counted to him” were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification.

4:13-25 Main point: _____

Make additional notes at left and below:

6. Explain the promise to Abraham. How does Paul expand the promise? How does one receive the promise?
7. What does the law bring?
8. Explain verse 16.
9. What lessons do we learn from Abraham?
10. Explain verses 23-25.

4:13 For the promise to Abraham or to his descendants that he would inherit the world was not through the law, but through the righteousness that comes by faith. 14 If those who are of the law are heirs, faith is made empty and the promise is canceled. 15 For the law produces wrath; but where there is no law, there is no transgression.

16 This is why the promise is by faith, so that it may be according to grace, to guarantee it to all the descendants—not only to those who are of the law, but also to those who are of Abraham’s faith. He is the father of us all 17 in God’s sight. As it is written: I have made you the father of many nations. He believed in God, who gives life to the dead and calls things into existence that do not exist. 18 Against hope, with hope he believed, so that he became the father of many nations, according to what had been spoken: So will your descendants be. 19 He considered his own body to be already dead (since he was about a hundred years old), and the deadness of Sarah’s womb, without weakening in the faith. 20 He did not waver in unbelief at God’s promise, but was strengthened in his faith and gave glory to God, 21 because he was fully convinced that what He had promised He was also able to perform. 22 Therefore, it was credited to him for righteousness. 23 Now it was credited to him was not written for Abraham alone, 24 but also for us. It will be credited to us who believe in Him who raised Jesus our Lord from the dead. 25 He was delivered up for our trespasses and raised for our justification.

ESV

5:1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. 3 More than that, we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

HCSB

5:1 Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ. 2 Also through Him, we have obtained access by faith into this grace in which we stand, and we rejoice in the hope of the glory of God. 3 And not only that, but we also rejoice in our afflictions, because we know that affliction produces endurance, 4 endurance produces proven character, and proven character produces hope. 5 This hope does not disappoint, because God's love has been poured out in our hearts through the Holy Spirit who was given to us.

6 For while we were still helpless, at the appointed moment, Christ died for the ungodly. 7 For rarely will someone die for a just person—though for a good person perhaps someone might even dare to die. 8 But God proves His own love for us in that while we were still sinners Christ died for us! 9 Much more then, since we have now been declared righteous by His blood, we will be saved through Him from wrath. 10 For if, while we were enemies, we were reconciled to God through the death of His Son, [then how] much more, having been reconciled, will we be saved by His life! 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

5:1-11 Main point: _____
 Make additional notes at left and below:

1. Write down all we have because we have been justified. Explain these blessings.
2. Explain verse 5. How has God's love been poured into our hearts through the Holy Spirit?
3. Write down all the descriptions of what we were in relationship to God.
4. Explain Paul's point in verse 10.

5:12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

5:12-21 Main point: _____

Make additional notes at left and below:

5. How did sin come into the world? What is the result of sin? Why did death spread to all people?
6. Explain verse 14.
 - Why is it important to notice that death reigned from Adam to Moses? What is the point?
7. How is the free gift not like the trespass?
8. Explain verses 20-21. What hope is Paul giving?

5:12 Therefore, just as sin entered the world through one man, and death through sin, in this way death spread to all men, because all sinned. 13 In fact, sin was in the world before the law, but sin is not charged to one's account when there is no law. 14 Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression. He is a prototype of the Coming One.

15 But the gift is not like the trespass. For if by the one man's trespass the many died, how much more have the grace of God and the gift overflowed to the many by the grace of the one man, Jesus Christ. 16 And the gift is not like the one man's sin, because from one sin came the judgment, resulting in condemnation, but from many trespasses came the gift, resulting in justification. 17 Since by the one man's trespass, death reigned through that one man, how much more will those who receive the overflow of grace and the gift of righteousness reign in life through the one man, Jesus Christ.

18 So then, as through one trespass there is condemnation for everyone, so also through one righteous act there is life-giving justification for everyone. 19 For just as through one man's disobedience the many were made sinners, so also through the one man's obedience the many will be made righteous. 20 The law came along to multiply the trespass. But where sin multiplied, grace multiplied even more, 21 so that, just as sin reigned in death, so also grace will reign through righteousness, resulting in eternal life through Jesus Christ our Lord.

ESV

6:1 What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, to make you obey its passions. 13 Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

6:1-14 Main point: _____
 Make additional notes at left and below:

HCSB

6:1 What should we say then? Should we continue in sin in order that grace may multiply? 2 Absolutely not! How can we who died to sin still live in it? 3 Or are you unaware that all of us who were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, so we too may walk in a new way of life. 5 For if we have been joined with Him in the likeness of His death, we will certainly also be in the likeness of His resurrection. 6 For we know that our old self was crucified with Him in order that sin's dominion over the body may be abolished, so that we may no longer be enslaved to sin, 7 since a person who has died is freed from sin's claims. 8 Now if we died with Christ, we believe that we will also live with Him, 9 because we know that Christ, having been raised from the dead, no longer dies. Death no longer rules over Him. 10 For in that He died, He died to sin once for all; but in that He lives, He lives to God. 11 So, you too consider yourselves dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin reign in your mortal body, so that you obey its desires. 13 And do not offer any parts of it to sin as weapons for unrighteousness. But as those who are alive from the dead, offer yourselves to God, and all the parts of yourselves to God as weapons for righteousness. 14 For sin will not rule over you, because you are not under law but under grace.

1. What is Paul's warning after speaking about "grace reigning through righteousness" in Romans 5?
2. According to Paul's words, what does baptism mean?
3. What does it mean if we are "united with him in a death like his?"
4. What does it mean, "That the body of sin might be brought to nothing, so that we would no longer be enslaved to sin?" (6:6) What is the body of sin? How is it brought to nothing? What does it mean to be enslaved to sin? How are we no longer enslaved to sin?

5. Explain what Christ did and how we follow his example (6:7-11).
6. How does “sin reign in our mortal bodies?” (6:12)
7. What are we to do with the members of our body? What must we not do? What must we do?
8. What does it mean that we are no longer under law but under grace? (6:14)

ESV

6:15 What then? Are we to sin because we are not under law but under grace? By no means! 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, 18 and, having been set free from sin, have become slaves of righteousness. 19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

20 For when you were slaves of sin, you were free in regard to righteousness. 21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. 22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

6:15-23 Main point: _____

Make additional notes at left and below:

HCSB

6:15 What then? Should we sin because we are not under law but under grace? Absolutely not! 16 Do you not know that if you offer yourselves to someone as obedient slaves, you are slaves of that one you obey—either of sin leading to death or of obedience leading to righteousness? 17 But thank God that, although you used to be slaves of sin, you obeyed from the heart that pattern of teaching you were entrusted to, 18 and having been liberated from sin, you became enslaved to righteousness. 19 I am using a human analogy because of the weakness of your flesh. For just as you offered the parts of yourselves as slaves to moral impurity, and to greater and greater lawlessness, so now offer them as slaves to righteousness, which results in sanctification. 20 For when you were slaves of sin, you were free from allegiance to righteousness. 21 And what fruit was produced then from the things you are now ashamed of? For the end of those things is death. 22 But now, since you have been liberated from sin and become enslaved to God, you have your fruit, which results in sanctification—and the end is eternal life! 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

9. What is Paul asking in verse 15?
10. Explain verse 16. How do you know what you are a slave to?

11. What does slavery to impurity lead to? (6:19) What does slavery to righteousness lead to?

12. What does verse 20 mean? What does Paul mean to be “free in regard to righteousness?”

13. What is the fruit of being slaves to sin? What is the fruit of being slaves of God?

ROMANS

7

ESV

7:1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

7:1-6 Main point: _____
Make additional notes at left and below:

HCSB

7:1 Since I am speaking to those who understand law, brothers, are you unaware that the law has authority over someone as long as he lives? 2 For example, a married woman is legally bound to her husband while he lives. But if her husband dies, she is released from the law regarding the husband. 3 So then, if she gives herself to another man while her husband is living, she will be called an adulteress. But if her husband dies, she is free from that law. Then, if she gives herself to another man, she is not an adulteress.

4 Therefore, my brothers, you also were put to death in relation to the law through the [crucified] body of the Messiah, so that you may belong to another—to Him who was raised from the dead—that we may bear fruit for God. 5 For when we were in the flesh, the sinful passions operated through the law in every part of us and bore fruit for death. 6 But now we have been released from the law, since we have died to what held us, so that we may serve in the new way of the Spirit and not in the old letter of the law.

1. How does the illustration in verse 1-3 explain the impact of the Law?

2. What does it mean to be “in the flesh” (7:5)? Consider a variety of translations (NIV: controlled by the sinful nature; NIV 2011: in the realm of the flesh; NLT: controlled by our old nature)

3. What is “the new way of the Spirit?” What is “the old way of the written code?”

7:7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." 8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. 9 I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10 The very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and righteous and good.

13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14 For we know that the law is spiritual, but I am of the flesh, sold under sin. 15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24 Wretched man that I am! Who will deliver me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

7:7-25 Main point: _____
 Make additional notes at left and below:

7:7 What should we say then? Is the law sin? Absolutely not! On the contrary, I would not have known sin if it were not for the law. For example, I would not have known what it is to covet if the law had not said, You shall not covet. 8 And sin, seizing an opportunity through the commandment, produced in me coveting of every kind. For apart from the law sin is dead. 9 Once I was alive apart from the law, but when the commandment came, sin sprang to life 10 and I died. The commandment that was meant for life resulted in death for me. 11 For sin, seizing an opportunity through the commandment, deceived me, and through it killed me. 12 So then, the law is holy, and the commandment is holy and just and good.

13 Therefore, did what is good cause my death? Absolutely not! On the contrary, sin, in order to be recognized as sin, was producing death in me through what is good, so that through the commandment sin might become sinful beyond measure. 14 For we know that the law is spiritual; but I am made out of flesh, sold into sin's power. 15 For I do not understand what I am doing, because I do not practice what I want to do, but I do what I hate. 16 And if I do what I do not want to do, I agree with the law that it is good. 17 So now I am no longer the one doing it, but it is sin living in me. 18 For I know that nothing good lives in me, that is, in my flesh. For the desire to do what is good is with me, but there is no ability to do it. 19 For I do not do the good that I want to do, but I practice the evil that I do not want to do. 20 Now if I do what I do not want, I am no longer the one doing it, but it is the sin that lives in me. 21 So I discover this principle: when I want to do good, evil is with me. 22 For in my inner self I joyfully agree with God's law. 23 But I see a different law in the parts of my body, waging war against the law of my mind and taking me prisoner to the law of sin in the parts of my body. 24 What a wretched man I am! Who will rescue me from this body of death? 25 I thank God through Jesus Christ our Lord! So then, with my mind I myself am a slave to the law of God, but with my flesh, to the law of sin.

4. What does Paul state to be the purpose of the Law in verse 7?

ESV

8:1 There is therefore now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. 8 Those who are in the flesh cannot please God. 9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

HCSB

8:1 Therefore, no condemnation now exists for those in Christ Jesus, 2 because the Spirit's law of life in Christ Jesus has set you free from the law of sin and of death. 3 What the law could not do since it was limited by the flesh, God did. He condemned sin in the flesh by sending His own Son in flesh like ours under sin's domain, and as a sin offering, 4 in order that the law's requirement would be accomplished in us who do not walk according to the flesh but according to the Spirit. 5 For those whose lives are according to the flesh think about the things of the flesh, but those whose lives are according to the Spirit, about the things of the Spirit. 6 For the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace. 7 For the mind-set of the flesh is hostile to God because it does not submit itself to God's law, for it is unable to do so. 8 Those whose lives are in the flesh are unable to please God. 9 You, however, are not in the flesh, but in the Spirit, since the Spirit of God lives in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 Now if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11 And if the Spirit of Him who raised Jesus from the dead lives in you, then He who raised Christ from the dead will also bring your mortal bodies to life through His Spirit who lives in you.

8:1-11 Main point: _____
 Make additional notes at left and below:

1. How is verse 1 an answer to the dilemma of Romans 7:13-25?

2. What exactly has set us free in verse 2?

3. What was the Law unable to do that God was able to do? (8:3-4)

4. What is the righteous requirement of the law? (8:4)

5. Describe the lifestyle of those who live according to the flesh. Explain the lifestyle of those who live according to the Spirit.

6. Why can't those who set their minds on the flesh submit to God's law? (8:7-8)

7. What does it mean for the Spirit of God to dwell in you? (8:9)

8. Explain how Christ is in you. (8:10)

9. What is the result of the Spirit dwelling in us? (8:11)

ESV

8:12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. 14 For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” 16 The Spirit himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

HCSB

8:12 So then, brothers, we are not obligated to the flesh to live according to the flesh, 13 for if you live according to the flesh, you are going to die. But if by the Spirit you put to death the deeds of the body, you will live. 14 All those led by God’s Spirit are God’s sons. 15 For you did not receive a spirit of slavery to fall back into fear, but you received the Spirit of adoption, by whom we cry out, “Abba, Father!” 16 The Spirit Himself testifies together with our spirit that we are God’s children, 17 and if children, also heirs—heirs of God and co-heirs with Christ—seeing that we suffer with Him so that we may also be glorified with Him.

8:12-17 Main point: _____
 Make additional notes at left and below:

10. Why are we debtors? What are we not debtors to?

11. What does it mean to be led by the Spirit? (8:14)

12. What does it mean to be “sons of God?” (8:14)

13. Explain verse 15. What is the spirit of slavery and the spirit of adoption? What does it mean to cry, “Abba, Father?”

14. How does the Spirit bear witness/testify with our spirit? (8:16)

15. If we are children of God, then what else are we? (8:17) What does this mean? How do we receive this status?

8:18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. 19 For the creation waits with eager longing for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. 23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? 25 But if we hope for what we do not see, we wait for it with patience.

26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

8:18-30 Main point: _____
 Make additional notes at left and below:

16. What do you learn from verse 18?
17. How was the creation subjected to futility? (8:19-20) Explain.
18. Why is the whole creation groaning? (8:22)
19. Why are we groaning? (8:23)
20. Explain verse 26.
21. Explain verse 28.
22. Explain verses 29-30.

8:18 For I consider that the sufferings of this present time are not worth comparing with the glory that is going to be revealed to us. 19 For the creation eagerly waits with anticipation for God's sons to be revealed. 20 For the creation was subjected to futility—not willingly, but because of Him who subjected it—in the hope 21 that the creation itself will also be set free from the bondage of corruption into the glorious freedom of God's children. 22 For we know that the whole creation has been groaning together with labor pains until now. 23 And not only that, but we ourselves who have the Spirit as the firstfruits—we also groan within ourselves, eagerly waiting for adoption, the redemption of our bodies. 24 Now in this hope we were saved, yet hope that is seen is not hope, because who hopes for what he sees? 25 But if we hope for what we do not see, we eagerly wait for it with patience.

26 In the same way the Spirit also joins to help in our weakness, because we do not know what to pray for as we should, but the Spirit Himself intercedes for us with unspoken groanings. 27 And He who searches the hearts knows the Spirit's mind-set, because He intercedes for the saints according to the will of God. 28 We know that all things work together for the good of those who love God: those who are called according to His purpose. 29 For those He foreknew He also predestined to be conformed to the image of His Son, so that He would be the firstborn among many brothers. 30 And those He predestined, He also called; and those He called, He also justified; and those He justified, He also glorified.

8:31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." 37 No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

8:31-39 Main point: _____
 Make additional notes at left and below:

8:31 What then are we to say about these things? If God is for us, who is against us? 32 He did not even spare His own Son, but offered Him up for us all; how will He not also with Him grant us everything? 33 Who can bring an accusation against God's elect? God is the One who justifies. 34 Who is the one who condemns? Christ Jesus is the One who died, but even more, has been raised; He also is at the right hand of God and intercedes for us. 35 Who can separate us from the love of Christ? Can affliction or anguish or persecution or famine or nakedness or danger or sword?

36 As it is written: Because of You we are being put to death all day long; we are counted as sheep to be slaughtered. 37 No, in all these things we are more than victorious through Him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor rulers, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing will have the power to separate us from the love of God that is in Christ Jesus our Lord!

23. Looking at verses 31-32, what exactly is God going to give us because he is for us and did not spare his own Son?

24. Can charges be brought against God's elect? (8:33) How does God solve the problem?

25. Who can bring a condemnation against us?

26. Who can separate from the love of Christ?

27. What point is Paul driving at with these rhetorical questions?

ESV

9:1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls— 12 she was told, “The older will serve the younger.” 13 As it is written, “Jacob I loved, but Esau I hated.”

14 What shall we say then? Is there injustice on God’s part? By no means! 15 For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

9:1-18 Main point: _____
 Make additional notes at left and below:

1. Explain verses 1-3.
2. What was given to the Israelites? (9:4-5) How does this connect back to Romans 3:1?

HCSB

9:1 I speak the truth in Christ—I am not lying; my conscience is testifying to me with the Holy Spirit— 2 that I have intense sorrow and continual anguish in my heart. 3 For I could wish that I myself were cursed and cut off from the Messiah for the benefit of my brothers, my countrymen by physical descent. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the temple service, and the promises. 5 The forefathers are theirs, and from them, by physical descent, came the Messiah, who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel are Israel. 7 Neither are they all children because they are Abraham’s descendants. On the contrary, in Isaac your seed will be called. 8 That is, it is not the children by physical descent who are God’s children, but the children of the promise are considered seed. 9 For this is the statement of the promise: At this time I will come, and Sarah will have a son. 10 And not only that, but also when Rebekah became pregnant by Isaac our forefather 11 (for though they had not been born yet or done anything good or bad, so that God’s purpose according to election might stand, 12 not from works but from the One who calls) she was told: The older will serve the younger. 13 As it is written: Jacob I have loved, but Esau I have hated.

14 What should we say then? Is there injustice with God? Absolutely not! 15 For He tells Moses: I will show mercy to whom I show mercy, and I will have compassion on whom I have compassion. 16 So then it does not depend on human will or effort, but on God who shows mercy. 17 For the Scripture tells Pharaoh: For this reason I raised you up: so that I may display My power in you, and that My name may be proclaimed in all the earth. 18 So then, He shows mercy to whom He wills, and He hardens whom He wills.

3. What does Paul mean, "For not all who are descended from Israel belong to Israel?" (9:6)
4. How are not all the children of Abraham, according to Paul's line of reasoning?
5. How are not all Jacob's children the children of promise, according to Paul's line of reasoning?
6. Explain verses 11-13 and God's purpose of election. How is God's purpose of election seen in Jacob and Esau?
7. Looking at verse 16, what exactly does not depend "on human will or exertion?"
8. How does God's dealings with Pharaoh prove God's purpose of election?

ESV

9:19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" 26 "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become

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9:19 You will say to me, therefore, "Why then does He still find fault? For who can resist His will?" 20 But who are you—anyone who talks back to God? Will what is formed say to the one who formed it, "Why did you make me like this?" 21 Or has the potter no right over His clay, to make from the same lump one piece of pottery for honor and another for dishonor? 22 And what if God, desiring to display His wrath and to make His power known, endured with much patience objects of wrath ready for destruction? 23 And what if He did this to make known the riches of His glory on objects of mercy that He prepared beforehand for glory— 24 on us whom He also called, not only from the Jews but also from the Gentiles? 25 As He also says in Hosea: I will call "Not-my-people," "My-people," and she who is "Unloved," "Beloved." 26 And it will be in the place where they were told, you are not My people, there they will be called sons of the living God.

27 But Isaiah cries out concerning Israel: Though the number of Israel's sons is like the sand of the sea, only the remnant will be saved; 28 for the Lord will execute His sentence completely and decisively on the earth. 29 And just as Isaiah predicted: If the Lord of Hosts had not left us a seed, we would have become like Sodom, and we would have

like Gomorrah.”

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”

been made like Gomorrah. 30 What should we say then? Gentiles, who did not pursue righteousness, have obtained righteousness—namely the righteousness that comes from faith. 31 But Israel, pursuing the law for righteousness, has not achieved the law. 32 Why is that? Because they did not pursue it by faith, but as if it were by works. They stumbled over the stumbling stone. 33 As it is written: Look! I am putting a stone in Zion to stumble over, and a rock to trip over, yet the one who believes on Him will not be put to shame.

9:19-33 Main point: _____
Make additional notes at left and below:

9. Explain verses 19-24. What is Paul proving concerning God’s purpose in election?
10. How does the prophecy from Hosea prove Paul’s point concerning God’s election? (9:25-26)
11. How does Isaiah’s prophecy prove Paul’s point? (9:27-28)
12. What does the second quotation from Isaiah prove for Paul? (9:29)
13. What did the Gentiles not pursue but receive? (9:30-31) What did the Jews pursue but did not receive?
14. Why did the Jews not receive what they were seeking? (9:32)
15. How does Paul’s third quotation in this section from Isaiah prove his point? (9:33)

ESV

10:1 Brothers, my heart's desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. 6 But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 or "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. 13 For "everyone who calls on the name of the Lord will be saved."

14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15 And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17 So faith comes from hearing, and hearing through the word of Christ.

18 But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world." 19 But I ask, did Israel not understand? First Moses said, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." 20 Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." 21 But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

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10:1 Brothers, my heart's desire and prayer to God concerning them is for their salvation! 2 I can testify about them that they have zeal for God, but not according to knowledge. 3 Because they disregarded the righteousness from God and attempted to establish their own righteousness, they have not submitted to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes. 5 For Moses writes about the righteousness that is from the law: The one who does these things will live by them. 6 But the righteousness that comes from faith speaks like this: Do not say in your heart, "Who will go up to heaven?" that is, to bring Christ down 7 or, "Who will go down into the abyss?" that is, to bring Christ up from the dead. 8 On the contrary, what does it say? The message is near you, in your mouth and in your heart. This is the message of faith that we proclaim: 9 if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. 10 With the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation. 11 Now the Scripture says, No one who believes on Him will be put to shame, 12 for there is no distinction between Jew and Greek, since the same Lord of all is rich to all who call on Him. 13 For everyone who calls on the name of the Lord will be saved.

14 But how can they call on Him in whom they have not believed? And how can they believe without hearing about Him? And how can they hear without a preacher? 15 And how can they preach unless they are sent? As it is written: How welcome are the feet of those who announce the gospel of good things! 16 But all did not obey the gospel. For Isaiah says, Lord, who has believed our message? 17 So faith comes from what is heard, and what is heard comes through the message about Christ.

18 But I ask, "Did they not hear?" Yes, they did: Their voice has gone out to all the earth, and their words to the ends of the inhabited world. 19 But I ask, "Did Israel not understand?" First, Moses said: I will make you jealous of those who are not a nation; I will make you angry by a nation that lacks understanding. 20 And Isaiah says boldly: I was found by those who were not looking for Me; I revealed Myself to those who were not asking for Me. 21 But to Israel he says: All day long I have spread out My hands to a disobedient and defiant people.

10:1-21 Main point: _____
Make additional notes at left and below:

1. What lesson do we learn from verse 2?
2. Why has Israel not found justification?
3. Explain verse 4.
4. How is one justified by the law? (10:5)
5. What is the righteousness based on faith, according to Paul? (10:6-10)
6. What is the point of verse 12 in the context of Paul's argument in this chapter and the last chapter?
7. How does one "call on the name of the Lord," according to the text? (10:13)
8. What is the point of verses 14-17?
9. Has Israel heard?
10. What is the reason that Israel has not obeyed? (10:19-21)

ESV

11:1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2 God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? 3 “Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” 4 But what is God’s reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” 5 So too at the present time there is a remnant, chosen by grace. 6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. 7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 as it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.” 9 And David says, “Let their table become a snare and a trap, a stumbling block and a retribution for them; 10 let their eyes be darkened so that they cannot see, and bend their backs forever.”

11:1-10 Main point: _____
 Make additional notes at left and below:

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11:1 I ask, then, has God rejected His people? Absolutely not! For I too am an Israelite, a descendant of Abraham, from the tribe of Benjamin. 2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the Elijah section—how he pleads with God against Israel? 3 Lord, they have killed Your prophets, torn down Your altars; and I am the only one left, and they are trying to take my life! 4 But what was God’s reply to him? I have left 7,000 men for Myself who have not bowed down to Baal. 5 In the same way, then, there is also at the present time a remnant chosen by grace. 6 Now if by grace, then it is not by works; otherwise grace ceases to be grace. 7 What then? Israel did not find what it was looking for, but the elect did find it. The rest were hardened, 8 as it is written: God gave them a spirit of stupor, eyes that cannot see and ears that cannot hear, to this day. 9 And David says: Let their feasting become a snare and a trap, a pitfall and a retribution to them. 10 Let their eyes be darkened so they cannot see, and their backs be bent continually.

1. Has God rejected his people? How does the illustration of Elijah prove his point?
2. How is the remnant chosen? Why is the remnant not chosen by works? (11:5-6)
3. What did the elect obtain? What did Israel fail to obtain? Why did it fail to obtain it? (11:7-10)
4. How do the two quotations prove Paul’s point? (11:8-10)

11:11 So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous. 12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry 14 in order somehow to make my fellow Jews jealous, and thus save some of them. 15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? 16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

17 But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, 18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. 19 Then you will say, "Branches were broken off so that I might be grafted in." 20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. 21 For if God did not spare the natural branches, neither will he spare you. 22 Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. 23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. 24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

11:11-24 Main point: _____

Make additional notes at left and below:

11:11 I ask, then, have they stumbled so as to fall? Absolutely not! On the contrary, by their stumbling, salvation has come to the Gentiles to make Israel jealous. 12 Now if their stumbling brings riches for the world, and their failure riches for the Gentiles, how much more will their full number bring!

13 Now I am speaking to you Gentiles. In view of the fact that I am an apostle to the Gentiles, I magnify my ministry, 14 if I can somehow make my own people jealous and save some of them. 15 For if their being rejected is world reconciliation, what will their acceptance mean but life from the dead? 16 Now if the firstfruits offered up are holy, so is the whole batch. And if the root is holy, so are the branches.

17 Now if some of the branches were broken off, and you, though a wild olive branch, were grafted in among them, and have come to share in the rich root of the cultivated olive tree, 18 do not brag that you are better than those branches. But if you do brag—you do not sustain the root, but the root sustains you. 19 Then you will say, "Branches were broken off so that I might be grafted in." 20 True enough; they were broken off by unbelief, but you stand by faith. Do not be arrogant, but be afraid. 21 For if God did not spare the natural branches, He will not spare you either. 22 Therefore, consider God's kindness and severity: severity toward those who have fallen, but God's kindness toward you—if you remain in His kindness. Otherwise you too will be cut off. 23 And even they, if they do not remain in unbelief, will be grafted in, because God has the power to graft them in again. 24 For if you were cut off from your native wild olive, and against nature were grafted into a cultivated olive tree, how much more will these—the natural branches—be grafted into their own olive tree?

5. Explain Paul's question in verse 11. Then explain Paul's answer in verses 11-12.

6. How was Israel's rejection the means for the reconciliation of the world? What will Israel's acceptance mean? (11:15)

7. Explain the message of the olive tree. What is the message to Israel? What is the message to the Gentiles?

11:25 Lest you be wise in your own sight, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; 27 “and this will be my covenant with them when I take away their sins.” 28 As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are irrevocable. 30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience, 31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. 32 For God has consigned all to disobedience, that he may have mercy on all.

33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 34 “For who has known the mind of the Lord, or who has been his counselor?” 35 “Or who has given a gift to him that he might be repaid?” 36 For from him and through him and to him are all things. To him be glory forever. Amen.

11:25-36 Main point: _____

Make additional notes at left and below:

11:25 So that you will not be conceited, brothers, I do not want you to be unaware of this mystery: a partial hardening has come to Israel until the full number of the Gentiles has come in.

26 And in this way all Israel will be saved, as it is written: The Liberator will come from Zion; He will turn away godlessness from Jacob. 27 And this will be My covenant with them, when I take away their sins. 28 Regarding the gospel, they are enemies for your advantage, but regarding election, they are loved because of their forefathers, 29 since God’s gracious gifts and calling are irrevocable. 30 As you once disobeyed God, but now have received mercy through their disobedience, 31 so they too have now disobeyed, [resulting] in mercy to you, so that they also now may receive mercy. 32 For God has imprisoned all in disobedience, so that He may have mercy on all.

33 Oh, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable His judgments and untraceable His ways! 34 For who has known the mind of the Lord? Or who has been His counselor? 35 Or who has ever first given to Him, and has to be repaid? 36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

8. Explain Paul’s statement about a partial hardening coming upon Israel until the fullness of the Gentiles has come in. (11:25)
9. How will all Israel be saved? What Israel is Paul talking about?
10. Explain verses 28-29.
11. What was brought about by the disobedience of Israel?
12. What does it mean that God has consigned (bound, NIV; imprisoned, NASB) all to disobedience? (11:32)

ESV

12:1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. 4 For as in one body we have many members, and the members do not all have the same function, 5 so we, though many, are one body in Christ, and individually members one of another. 6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; 7 if service, in our serving; the one who teaches, in his teaching; 8 the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

12:1-8 Main point: _____

Make additional notes at left and below:

HCSB

12:1 Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship. 2 Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God.

3 For by the grace given to me, I tell everyone among you not to think of himself more highly than he should think. Instead, think sensibly, as God has distributed a measure of faith to each one. 4 Now as we have many parts in one body, and all the parts do not have the same function, 5 in the same way we who are many are one body in Christ and individually members of one another. 6 According to the grace given to us, we have different gifts: If prophecy, use it according to the standard of faith; 7 if service, in service; if teaching, in teaching; 8 if exhorting, in exhortation; giving, with generosity; leading, with diligence; showing mercy, with cheerfulness.

1. Explain Paul's appeal in verse 1. What is the basis of his appeal? How do we obey Paul's appeal?

2. How are we "conformed to this world?" How are we "transformed by the renewal of our minds?" What does this mean?

3. How are we not to think? How are we to think? (10:3) How do we obey these commands?

4. What are the different gifts and functions that exist in the one body of Christ?

5. What is the command to us concerning these gifts? How do we obey this command?

ESV

12:9 Let love be genuine. Abhor what is evil; hold fast to what is good. 10 Love one another with brotherly affection. Outdo one another in showing honor. 11 Do not be slothful in zeal, be fervent in spirit, serve the Lord. 12 Rejoice in hope, be patient in tribulation, be constant in prayer. 13 Contribute to the needs of the saints and seek to show hospitality.

14 Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. 17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all. 18 If possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." 20 To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." 21 Do not be overcome by evil, but overcome evil with good.

12:9-21 Main point: _____
 Make additional notes at left and below:

HCSB

12:9 Love must be without hypocrisy. Detest evil; cling to what is good. 10 Show family affection to one another with brotherly love. Outdo one another in showing honor. 11 Do not lack diligence; be fervent in spirit; serve the Lord. 12 Rejoice in hope; be patient in affliction; be persistent in prayer. 13 Share with the saints in their needs; pursue hospitality. 14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice; weep with those who weep. 16 Be in agreement with one another. Do not be proud; instead, associate with the humble. Do not be wise in your own estimation. 17 Do not repay anyone evil for evil. Try to do what is honorable in everyone's eyes. 18 If possible, on your part, live at peace with everyone. 19 Friends, do not avenge yourselves; instead, leave room for His wrath. For it is written: Vengeance belongs to Me; I will repay, says the Lord.

20 But If your enemy is hungry, feed him. If he is thirsty, give him something to drink. For in so doing you will be heaping fiery coals on his head. 21 Do not be conquered by evil, but conquer evil with good.

6. How can we have genuine love or love without hypocrisy?

7. Write down the rest of the commands for a Christian from each verse. Then explain how you can obey the command.
 - Verse 9:
 - Verse 10:
 - Verse 11:
 - Verse 12:
 - Verse 13:
 - Verse 14:
 - Verse 15:
 - Verse 16:
 - Verse 17:
 - Verse 18:
 - Verses 19-21:

ESV

13:1 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2 Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. 3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, 4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. 5 Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. 6 For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. 7 Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

13:1-7 Main point: _____
 Make additional notes at left and below:

HCSB

13:1 Everyone must submit to the governing authorities, for there is no authority except from God, and those that exist are instituted by God. 2 So then, the one who resists the authority is opposing God's command, and those who oppose it will bring judgment on themselves. 3 For rulers are not a terror to good conduct, but to bad. Do you want to be unafraid of the authority? Do good and you will have its approval. 4 For government is God's servant to you for good. But if you do wrong, be afraid, because it does not carry the sword for no reason. For government is God's servant, an avenger that brings wrath on the one who does wrong. 5 Therefore, you must submit, not only because of wrath, but also because of your conscience. 6 And for this reason you pay taxes, since the [authorities] are God's public servants, continually attending to these tasks. 7 Pay your obligations to everyone: taxes to those you owe taxes, tolls to those you owe tolls, respect to those you owe respect, and honor to those you owe honor.

1. Why must everyone be subject to the governing authorities, according to Paul?
2. What must we do to not fear the power of the governing authorities?
3. What authority do the governing authorities wield?
4. Why else should a person obey the government? (13:5)
5. What is commanded concerning taxes? Why?

ESV

13:8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. 9 For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” 10 Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. 12 The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. 13 Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

13:8-14 Main point: _____
 Make additional notes at left and below:

HCSB

13:8 Do not owe anyone anything, except to love one another, for the one who loves another has fulfilled the law. 9 The commandments: You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet, and if there is any other commandment—all are summed up by this: You shall love your neighbor as yourself. 10 Love does no wrong to a neighbor. Love, therefore, is the fulfillment of the law.

11 Besides this, knowing the time, it is already the hour for you to wake up from sleep, for now our salvation is nearer than when we first believed. 12 The night is nearly over, and the daylight is near, so let us discard the deeds of darkness and put on the armor of light. 13 Let us walk with decency, as in the daylight: not in carousing and drunkenness; not in sexual impurity and promiscuity; not in quarreling and jealousy. 14 But put on the Lord Jesus Christ, and make no plans to satisfy the fleshly desires.

6. Explain in practical terms how we obey the command given in verse 8.

7. How are the commandments summed up in one command: “You shall love your neighbor as yourself?”

8. What are verses 11-12 commanding us to do? How do we do it?

9. Apply the principle of verse 14 to your life.

ESV

14:1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions. 2 One person believes he may eat anything, while the weak person eats only vegetables. 3 Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. 4 Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. 6 The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. 7 For none of us lives to himself, and none of us dies to himself. 8 For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. 9 For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11 for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God." 12 So then each of us will give an account of himself to God.

14:1-12 Main point: _____

Make additional notes at left and below:

1. Explain being "weak in faith." Is this person "weak in faith" in the subjective sense (weak in his own personal faith and convictions) or in the objective sense (weak in the knowledge of the faith, that is, God's will)? Explain your answer.
2. What issues is this person "weak in faith" about? (cf. 14:2, 5, 14; 15:8)
3. What are the instructions to the one who eats? (14:3) What are the instructions to the one who abstains from eating?

HCSB

14:1 Accept anyone who is weak in faith, but don't argue about doubtful issues. 2 One person believes he may eat anything, but one who is weak eats only vegetables. 3 One who eats must not look down on one who does not eat; and one who does not eat must not criticize one who does, because God has accepted him. 4 Who are you to criticize another's household slave? Before his own Lord he stands or falls. And stand he will! For the Lord is able to make him stand.

5 One person considers one day to be above another day. Someone else considers every day to be the same. Each one must be fully convinced in his own mind. 6 Whoever observes the day, observes it to the Lord. Whoever eats, eats to the Lord, since he gives thanks to God; and whoever does not eat, it is to the Lord that he does not eat, yet he thanks God. 7 For none of us lives to himself, and no one dies to himself. 8 If we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we belong to the Lord. 9 Christ died and came to life for this: that He might rule over both the dead and the living.

10 But you, why do you criticize your brother? Or you, why do you look down on your brother? For we will all stand before the judgment seat of God. 11 For it is written: As I live, says the Lord, every knee will bow to Me, and every tongue will give praise to God. 12 So then, each of us will give an account of himself to God.

4. Why are they condemned for passing judgment on each other? (14:4)

5. Explain Paul's instruction in verse 5.

6. What principle is taught in verse 6.

7. Explain verses 7-9. What point is Paul making?

8. What is the lesson from verses 10-12?

ESV

14:13 Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. 15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. 16 So do not let what you regard as good be spoken of as evil. 17 For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. 18 Whoever thus serves Christ is acceptable to God and approved by men. 19 So then let us pursue what makes for peace and for mutual upbuilding.

20 Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. 21 It is good not to eat meat or drink wine or do anything that causes your brother to stumble. 22 The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. 23 But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

14:13-23 Main point: _____

Make additional notes at left and below:

HCSB

14:13 Therefore, let us no longer criticize one another, but instead decide not to put a stumbling block or pitfall in your brother's way. 14 (I know and am persuaded by the Lord Jesus that nothing is unclean in itself. Still, to someone who considers a thing to be unclean, to that one it is unclean.) 15 For if your brother is hurt by what you eat, you are no longer walking according to love. By what you eat, do not destroy that one for whom Christ died. 16 Therefore, do not let your good be slandered, 17 for the kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. 18 Whoever serves the Messiah in this way is acceptable to God and approved by men.

19 So then, we must pursue what promotes peace and what builds up one another. 20 Do not tear down God's work because of food. Everything is clean, but it is wrong for a man to cause stumbling by what he eats. 21 It is a noble thing not to eat meat, or drink wine, or do anything that makes your brother stumble. 22 Do you have faith? Keep it to yourself before God. Blessed is the man who does not condemn himself by what he approves. 23 But whoever doubts stands condemned if he eats, because his eating is not from faith, and everything that is not from faith is sin.

9. What must we devote ourselves to? (14:13)

10. What principle is taught in verse 14? How do we apply this principle properly?

11. What principles taught in verses 15-16 must govern our actions?

12. What do we learn in verses 19-21?

13. What does verse 22 tell us we can do with our knowledge?

14. What does verse 23 tell us about our convictions?

ROMANS

15

ESV

15:1 We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. 2 Let each of us please his neighbor for his good, to build him up. 3 For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” 4 For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. 5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, 6 that together you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

8 For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, 9 and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I will praise you among the Gentiles, and sing to your name.” 10 And again it is said, “Rejoice, O Gentiles, with his people.” 11 And again, “Praise the Lord, all you Gentiles, and let all the peoples extol him.” 12 And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.” 13 May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

HCSB

15:1 Now we who are strong have an obligation to bear the weaknesses of those without strength, and not to please ourselves. 2 Each one of us must please his neighbor for his good, in order to build him up. 3 For even the Messiah did not please Himself. On the contrary, as it is written, The insults of those who insult You have fallen on Me. 4 For whatever was written before was written for our instruction, so that through our endurance and through the encouragement of the Scriptures we may have hope. 5 Now may the God of endurance and encouragement grant you agreement with one another, according to Christ Jesus, 6 so that you may glorify the God and Father of our Lord Jesus Christ with a united mind and voice.

7 Therefore accept one another, just as the Messiah also accepted you, to the glory of God. 8 Now I say that Christ has become a servant of the circumcised on behalf of the truth of God, to confirm the promises to the fathers, 9 and so that Gentiles may glorify God for His mercy. As it is written: Therefore I will praise You among the Gentiles, and I will sing psalms to Your name. 10 Again it says: Rejoice, you Gentiles, with His people! 11 And again: Praise the Lord, all you Gentiles; all the peoples should praise Him! 12 And again, Isaiah says: The root of Jesse will appear, the One who rises to rule the Gentiles; in Him the Gentiles will hope. 13 Now may the God of hope fill you with all joy and peace in believing, so that you may overflow with hope by the power of the Holy Spirit.

15:1-13 Main point: _____
Make additional notes at left and below:

1. What are Paul's instructions to the strong? (15:1-2)
2. How is the example of Christ to affect how we deal with one another? (15:3)
3. How does verse 4 fit in with this message of bearing with one another?
4. What is the goal, according to verse 6?
5. What is Paul proving with the four quotations from the Old Testament in verses 9-12?

ESV

15:14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. 15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17 In Christ Jesus, then, I have reason to be proud of my work for God. 18 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, 19 by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; 20 and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, 21 but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."

HCSB

15:14 Now, my brothers, I myself am convinced about you that you also are full of goodness, filled with all knowledge, and able to instruct one another. 15 Nevertheless, to remind you, I have written to you more boldly on some points because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles, serving as a priest of God's good news. My purpose is that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17 Therefore I have reason to boast in Christ Jesus regarding what pertains to God. 18 For I would not dare say anything except what Christ has accomplished through me to make the Gentiles obedient by word and deed, 19 by the power of miraculous signs and wonders, and by the power of God's Spirit. As a result, I have fully proclaimed the good news about the Messiah from Jerusalem all the way around to Illyricum. 20 So my aim is to evangelize where Christ has not been named, in order that I will not be building on someone else's foundation, 21 but, as it is written: Those who had no report of Him will see, and those who have not heard will understand.

15:14-21 Main point: _____
Make additional notes at left and below:

6. How do verses 14-16 sum up the arguments made in Romans 14-15?

7. Explain verses 20-21. How did Paul visualize his apostolic mission?

ESV

15:22 This is the reason why I have so often been hindered from coming to you. 23 But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. 25 At present, however, I am going to Jerusalem bringing aid to the saints. 26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. 28 When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. 29 I know that when I come to you I will come in the fullness of the blessing of Christ.

30 I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, 31 that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, 32 so that by God's will I may come to you with joy and be refreshed in your company. 33 May the God of peace be with you all. Amen.

15:22-33 Main point: _____
Make additional notes at left and below:

HCSB

15:22 That is why I have been prevented many times from coming to you. 23 But now I no longer have any work to do in these provinces, and I have strongly desired for many years to come to you 24 whenever I travel to Spain. For I do hope to see you when I pass through, and to be sent on my way there by you, once I have first enjoyed your company for a while. 25 Now, however, I am traveling to Jerusalem to serve the saints; 26 for Macedonia and Achaia were pleased to make a contribution to the poor among the saints in Jerusalem. 27 Yes, they were pleased, and they are indebted to them. For if the Gentiles have shared in their spiritual benefits, then they are obligated to minister to Jews in material needs. 28 So when I have finished this and safely delivered the funds to them, I will go by way of you to Spain. 29 But I know that when I come to you, I will come in the fullness of the blessing of Christ.

30 Now I implore you, brothers, through the Lord Jesus Christ and through the love of the Spirit, to agonize together with me in your prayers to God on my behalf: 31 that I may be rescued from the unbelievers in Judea, that my service for Jerusalem may be acceptable to the saints, 32 and that, by God's will, I may come to you with joy and be refreshed together with you. The God of peace be with all of you. Amen.

8. What are Paul's travel plans?

9. What situation is Paul talking about in verses 25-28? (cf. 2 Corinthians 8-9)

10. What is Paul's appeal to the Romans? (15:30-33)

ESV

16:1 I commend to you our sister Phoebe, a servant of the church at Cenchreae, 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. 6 Greet Mary, who has worked hard for you. 7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. 8 Greet Ampliatus, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11 Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

HCSB

16:1 I commend to you our sister Phoebe, who is a servant of the church in Cenchreae. 2 So you should welcome her in the Lord in a manner worthy of the saints, and assist her in whatever matter she may require your help. For indeed she has been a benefactor of many—and of me also.

3 Give my greetings to Prisca and Aquila, my co-workers in Christ Jesus, 4 who risked their own necks for my life. Not only do I thank them, but so do all the Gentile churches. 5 Greet also the church that meets in their home. Greet my dear friend Epaenetus, who is the first convert to Christ from Asia. 6 Greet Mary, who has worked very hard for you. 7 Greet Andronicus and Junia, my fellow countrymen and fellow prisoners. They are outstanding among the apostles, and they were also in Christ before me. 8 Greet Ampliatus, my dear friend in the Lord. 9 Greet Urbanus, our co-worker in Christ, and my dear friend Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the household of Aristobulus. 11 Greet Herodion, my fellow countryman. Greet those who belong to the household of Narcissus who are in the Lord. 12 Greet Tryphaena and Tryphosa, who have worked hard in the Lord. Greet my dear friend Persis, who has worked very hard in the Lord. 13 Greet Rufus, chosen in the Lord; also his mother—and mine. 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ send you greetings.

16:1-16 Main point: _____

Make additional notes at left and below:

1. Explain the role of Phoebe. What were the Romans instructed to do concerning her? Is she a deacon (NIV 2011; NRSV, NLT) or a servant? Explain the difference.
2. Write down some of the acts of service and commendations Paul gives to the various people in the church at Rome.

ESV

16:17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. 18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. 19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

22 I Tertius, who wrote this letter, greet you in the Lord.

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

25 Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— 27 to the only wise God be glory forevermore through Jesus Christ! Amen.

HCSB

16:17 Now I implore you, brothers, watch out for those who cause dissensions and pitfalls contrary to the doctrine you have learned. Avoid them; 18 for such people do not serve our Lord Christ but their own appetites, and by smooth talk and flattering words they deceive the hearts of the unsuspecting.

19 The report of your obedience has reached everyone. Therefore I rejoice over you. But I want you to be wise about what is good, yet innocent about what is evil. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

21 Timothy, my co-worker, and Lucius, Jason, and Sosipater, my fellow countrymen, greet you.

22 I Tertius, who penned this epistle in the Lord, greet you.

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus greet you.

25 Now to Him who has power to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the sacred secret kept silent for long ages, 26 but now revealed and made known through the prophetic Scriptures, according to the command of the eternal God, to advance the obedience of faith among all nations— 27 to the only wise God, through Jesus Christ—to Him be the glory forever! Amen.

16:17-27 Main point: _____
 Make additional notes at left and below:

3. Explain Paul's final warning (16:17-18). How can we obey this command? What actions would fall under Paul's condemnation?

4. How can we obey Paul's instruction in verse 19?

5. Explain the imagery of God crushing Satan under the feet of the Romans (16:20). How would this happen? How does this relate to the curse in Genesis 3:15.

6. What hope and encouragement do you get from Paul's doxology? (16:25-27)

ROMANS

The Righteousness of God

For in it the righteousness of God is revealed from faith for faith, as it is written,
"The righteous shall live by faith." (Romans 1:17)



SELF-STUDY WORKBOOK

by: Brent Kercheville