

Chapter 1 : A Study Guide for the Book of Romans

Book of Romans Explained. Go To Romans Index. Before we begin in the book of Romans we need to look at the penman, Paul. Paul was also known as Saul. Saul means.

Although a free-born Roman citizen, being born in Tarsus of Cilicia Acts While in Corinth, Paul dictated to the secretary Tertius a letter to be sent to the Christians in Rome. In addition to informing them of his proposed visit, Paul writes a lengthy dissertation on the righteousness of God. However, he must first go to Jerusalem to deliver money, which he had collected from Gentile converts in Macedonia and Achaia, which would be given to those among the saints who were poor He expected that it would be a time of mutual encouragement. Romans is a powerful theological discourse, which is a succinct, efficient presentation of Pauline doctrine. The Revealer of Righteousnessâ€”the Gospel. Paul confirms his calling as an apostle, identifies and prays for the recipients of the letter, and states his obligation to preach the gospel the power of God unto salvation and identifies the theme of the book 1: Paul identifies himself as an Apostle, states the purpose of his calling is the salvation of the Gentiles, and addresses his letter to the Romans 1: Paul is writing to the beloved saints in Rome who are the called of Jesus Christ among the Gentiles, for whom Paul desires grace and peace from both God our Father and the Lord Jesus Christ 1: Paul states his obligation to preach the gospel to all people and his eagerness to preach the gospel in Rome 1: Righteousness by faith is revealed in the gospel 1: The gospel reveals the righteousness of God from the beginning of faith to its conclusion because those who are righteous live by faith 1: The Rejection of Righteousnessâ€”Unbelief: Paul contrasts the suppression of truth of the unrighteous, the stubbornness of the self-righteous, the unbelief of the Jew, and the sinfulness of all 1: God abandons the unrighteous to their own lusts because they reject revealed truth 1: God permitted them to have the degrading passions of unnatural and indecent lust, harming themselves 1: God let their minds become depraved, doing improper and evil things. Knowing that such people desire death, they continue to practice and condone such things 1: Although the unrighteous judge one another, God is impartial, the only One with the right to judge 2: Those accusing others condemn themselves. Only God has a right to judge. No one will escape 2: Those persisting in righteous deeds seek immortality and are promised glory, honor and peace because God is not partial to either Jews or Greeks 2: The Jews will judged by the Law, but the conscience becomes a law and source of judgment for the Gentiles 2: The Pride of the Jew: The self-confidence of the circumcised Jew blasphemes the name of God among the Gentiles 2: The Jew who relies on the Law and boasts in God uses the instructions of the Law to judge others 2: Circumcision is worthless unless the Law is practiced. Keeping the law is of higher worth than circumcision 2: The oracles of God: The OT prophecies remain in effect despite the unbelief of the Jews confirming the righteousness of God 3: The Jews were entrusted with the prophecies of God. God is justified in His words and prevails when examined 3: Unbelief validates the righteousness of God. Inflicting wrath is not inconsistent with His righteousness 3: Those who condemn the pursuit of evil to achieve good are correct 3: The guilt of mankind: No one, neither Jew nor Greek, is righteous before God 3: No one understands or seeks God. All are useless 3: All are deceitful and evil, choosing destruction and misery rather than peace and the fear of God 3: By the law all become accountable to God. The law reveals sin but justifies no one 3: The Imputation of Righteousnessâ€”Justification: The Demonstration of Righteousness: The righteousness of God is through faith in Jesus Christ, apart from the Law, making no distinction 3: The redemption in Christ Jesus justifies sinners as a gift by His grace 3: Justification is by faith alone for both Jew and Gentile, which establishes the Law 3: The Example of Righteousness: Abraham was circumcised as a sign of his righteousness and not the means of attaining it, and therefore becomes the father of all who follow his example of faith 4: Faith and promise must come apart from the Law and so righteousness by faith extends beyond the Law to all nations 4: All are condemned by one transgression and justification of life for all results from one righteous act that grace might prevail through righteousness 4: Result of Righteousness â€” reconciliation: Because we have been justified by faith we have peace with God through our Lord Jesus Christ through whom we have begun a relationship of grace, rejoicing in hope of the glory of God 5: The Action of Righteousness â€” justification:

Sin entered the world through Adam and spread to everyone 5: Death reigned because of the sin of Adam but those who receive grace and righteousness will reign in life through Jesus Christ 5: One sinful, disobedient act made people sinners and brought condemnation but one righteous act of obedience results in justification and righteousness 5: Through the law sin increased and reigned in death but grace more so in order to reign through righteousness to eternal life through Jesus Christ our Lord 5: The Reign of Righteousnessâ€”Sanctification: Identification with Christ frees us from the Law and slavery to sin so we can be led by the Spirit of God and thereby fulfill the Law because God has called us and we will never be separated from Christ 6: The mastery of sin over our lives has been broken by the death and resurrection of Christ 6: Grace is manifest by ceasing to live in sin. Positionally, the crucifixion of our old self frees us from slavery to sin and enables us to live for God because by His resurrection Christ gained mastery over sin 6: We must stop permitting sin to reign and stop yielding ourselves to it as agents of unrighteousness. We must present ourselves to God as living vessels of righteousness. We are under grace, not the law, therefore sin is no longer master of our lives 6: But grace does not give us freedom to sin because that would make us slaves to sin, which results in death. But we thank God that by faith in His Word, we are now slaves of righteousness 6: The weakness of our flesh enslaves us to impurity and lawlessness, which results in death. The reward of sin is death but eternal life in Christ Jesus our Lord is a free gift of God 6: Living in the Spirit frees us from the Law, which revealed that death was a result of sin 7: The law is in effect as long as a person lives, but death releases us 7: As unbelievers we produced fruit for death, but now we are no longer subject to the law and so we live in the Spirit 7: Death was caused not by the law, which is spiritual, but by the bondage of sin 7: Paul experienced a conflict within himself between the sin and the good which indwelt him serving either the flesh or the law of God 7: Although he acknowledged the law of God within him, he also recognized that the law of sin fought against the law of his mind, imprisoning him 7: With his mind he serves the law of God, but with his flesh the law of sin is served 7: Sanctification by the Spirit: The law is fulfilled in believers who walk according to the Spirit and makes them righteous. The indwelling Spirit is proof of salvation and a promise of resurrection 8: Because we are in Christ Jesus, the law cannot condemn us and the law of the Spirit of life in Christ Jesus frees us from the law of sin and of death 8: The Law could not condemn sin but God did, sending Christ to die for sin so the Law would be fulfilled in those who walk in the Spirit 8: Those in whom the Spirit of God dwells are in the Spirit which is proof that they belong to Christ. Because of sin, the body of those in Christ is dead but their spirit is alive because they are righteous 8: The same Spirit who raised Jesus from the dead will give resurrection life to those in whom he lives 8: The Spirit which we have received puts to death fleshly deeds, leads us, and testifies of our adoption as joint heirs with Christ, prays for us, and will bring about our glorification 8: Our future glory, which creation awaits, is of incomparable value when compared to our sufferings. Those whom God justifies, though persecuted, will never be separated from His love 8: God also called, justified, and glorified them 8: No one can oppose us because God gave Christ for us and will continue to give all things 8: No one can condemn the one God justifiesâ€”Christ is our intercessor 8: Persecution is a daily event 8: He enables us to conquer all things, assured that nothing can separate us from the love of God which is in Christ Jesus our Lord 8: The Source of Righteousnessâ€”Sovereignty: The true descendants of Abraham are the children of promiseâ€”that Sarah would have a son 9: The Calling of the Gentiles: We are like clay in the hands of a potter, creations of God.

Chapter 2 : Romans Chapter 1

Books and articles that equip you for deeply biblical thinking and ministry. Romans is one of the most well-known books of the Bible. You've probably heard a hundred sermons from the book of Romans. You might list Romans 8 as one of your favorite passages. You might be aware that Romans contains.

If one is not careful, it may become easy to think that Paul was against the Jews and thought that they just were never going to be converted to Christianity. Perhaps we might even think that he was about ready to throw in the towel and just the chips fall where they may concerning the Jews and their rejection of Jesus Christ. But make no mistake about it; Paul loved his own people and was simply trying to say or do anything he could to bring them to a saving knowledge of Jesus. No one could have cared for them more, except the Lord Himself. Can you sense the heart-cry of the Apostle as the calling of God inside of him to reach the lost at any cost had become the battle cry of his life in Christ? Paul had taken up his cross and followed Jesus. He wanted desperately to reach out and get the Jews to accept their Messiah. Just as much as he had fought against Christianity before his conversion; now Paul fought hard, laying his life on the line many times, for the sake of the gospel while preaching to the Jews. Yet it was always the Jews themselves who were his worst enemy in the flesh. Everywhere Paul went, the Jews were there to try and destroy his ministry. Even when he was sent to preach the gospel among the Gentile nations, the Jews were there, trying to keep the Gentiles from believing on Jesus as well, or else trying to cast the bondage of obedience to the Law of Moses on them, weakening their faith. You see, it is in Christ alone, and the atoning power of his blood that salvation is gained through faith. Nothing else is needed, and nothing else should ever be added to the power of the blood when preaching the gospel. Yes there are things we must learn about sanctification of the flesh; and yes there is a life of holiness that Christians should live, but these are only the reflection of the light that is already in us. Obedience to a law never results in salvation of the soul. It only serves to the sanctification of the body. The heart is sanctified, cleansed, washed and made perfect through faith in the blood of Jesus alone. None of the threats, the arrests, the beatings, the cursings or being left for dead at least separate times in his ministry, would deter Paul from fulfilling the call of God on his life. Paul understood the eternal consequences of failing in your assigned mission s. What a dilemma the Jews found themselves in. In their limited understanding of the spiritual things of God, there is no one on earth that carries more zeal for what they know than the Jews. Even today, after thousands of years of being treated as outcasts in society, Israel still clings to the One True God. The nation still displays the Star of David on their official documents and their national flag as a symbol of their faith and belief in a coming Messiah. They are the most zealous people on the planet when it comes to holding on to their beliefs. They alone had the Law and the Prophets for many years; and they alone even had a very personal visitation of the Son of God in the form of a man. They alone had the awesome privilege of having their leaders and high priests come face to face with the very presence of Almighty God in the glory cloud above the Mercy Seat. They had accepted the man called Moses who was the Messiah of the Exodus; but now One greater had come and Jesus was summarily rejected as a false teacher who deserved only to die for his sin of blasphemy. They had all of the head-knowledge of God they needed, but they had not allowed that knowledge to become real in their hearts and allow the fullness of his resurrection power to be made manifest in them. Their zeal was undeniable, but their spiritual understanding was darkened by sin, and all of their zeal would only serve to create their preconceived ideas of salvation. Zeal for God will only produce right fruits when that zeal comes from the heart and not just the head!

Chapter 3 : Epistle to the Romans - Read the Bible Online

Summary Summary of the Book of Romans. This summary of the book of Romans provides information about the title, author(s), date of writing, chronology, theme, theology, outline, a brief overview, and the chapters of the Book of Romans.

Romans Chapter 1 Romans 1: Notice that Paul calls himself a servant of Jesus Christ. Perhaps these Roman Christians have not heard that Paul was commissioned of Jesus Christ to bring the gospel good news , of Jesus to the Gentiles. In Greek culture a servant often referred to the involuntary, permanent service of a slave, but Paul elevates this word by using it in its Hebrew sense to describe a servant who willingly commits himself to serve a master he loves and respects. The Greek word for apostle is: In the New Testament, it primarily refers to the 12 men that Christ chose to accompany Him and Matthias, who the other apostles chose to replace Judas. Christ gave them power to confirm their apostleship with miracles and authority to speak as His proxies. I might also add that New Testament book was written either by an apostle or under his auspices. Their teaching is the foundation of the church. Christ Himself selected Paul for this position and trained him to fulfill this ministry. But the Old Testament is replete with prophecies concerning Christ and the gospel. In the book of Isaiah, we see numerous prophecies. Of course, all Old Testament prophets prophesied of Jesus, but Isaiah probably had the most to say. At any rate, I will give you several of these prophecies from Isaiah. We see in 7: I could go on and on for there are 35 prophecies in Isaiah alone on Jesus. Of course, Jeremiah, Psalms, Ezekiel and all the others prophesied of Jesus too. John makes believing that Christ has come in the flesh a crucial test of orthodoxy. In Matthew, we see Jesus as descendant of David. This title used nearly 30 times in the gospels, identifies Jesus Christ as the same in essence, as God. Jesus was definitely God the Son. The proof was on the third day he arose from the tomb. The resurrection clearly declared that Jesus was deity, the expression of God Himself in human form. While He was eternally the Son in anticipation of His incarnation, it was when He entered the world in incarnation that He was declared to the entire world as the Son of God and took on the role of submission to the Father. His victory over death was the supreme demonstration and most conclusive evidence that He is God the Son. In His incarnation, Christ voluntarily submitted Himself to do the will of the Father only through the direction, agency and power of the Holy Spirit. We see that the power of Jesus was unlimited. Faith is what saved Abraham. Without faith, it is impossible to please God. We must make Jesus Christ not only our Savior, but our Lord, as well. We read in 1 Samuel , that obedience is better than sacrifice. Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams. To work for God, we must submit our will to Him. We must be obedient to His Word and His will. We will not know what His will is unless we know His Word. The term Apostleship refer to the twelve in a unique way, but in a broader and less official sense it can describe anyone whom God has sent with the message of salvation. We have to decide to follow Him. My own opinion of those who are called to work for God, is that the call was there even before birth. We see this in people like John the Baptist. God protects these people supernaturally until they accept their call. This is so even before they know there is a call. The Greek text records these as 3 separate privileges: God has set His love on His own 5: He has extended to them not only the general, external invitation to believe the gospel, but His effectual calling, or His drawing to Himself all those He has chosen for salvation 8: God has set believers apart from sin unto Himself, so that they are holy ones 1 Cor. It seems they are so zealous for the Lord that it is common knowledge. This spreading of this information to the world just means that Rome is a trade center and people who come there to sell or buy have heard of the Christian movement in Rome. As the center of the Roman Empire and the inhabited world, whatever happened in Rome became known universally. Notice in the verse above that Paul does not serve the Lord in his flesh, but in his spirit. I believe that Paul is saying only God and myself , know the hours that I have spent praying for you. It will be several years after this is written before Paul actually reaches Rome. One important statement above is by the will of God. Paul has submitted his will to God. You should read the whole chapter, but I will quote a little here. Many very shy people, become bold workers for the Lord when they receive the Holy Spirit. Romans Chapter 1 Questions 1. Who was Paul commissioned to bring the gospel

to? What is another word s for apostle? Who is the resurrection and the life? Jesus submitted Himself to do the will of the Father through What? We must make Jesus Christ not only our Savior, but what? Christians are to go into the world and do what? In verse 9, who does Paul pray intercessory prayers for? When Paul leaves Corinth, where does he go? Do all Christians receive the same spiritual gifts? Can shy people become bold workers for the Lord? How or when can those in question 15 become bold?

Chapter 4 : Book of Romans Introduction Free Study Notes | A love of The Truth

Introduction to the Book of Romans It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes." 1 "It is the most remarkable production of the most remarkable man.

Romans The book of Romans is the fullest and most comprehensive statement of Christianity. The book of Romans is the fullest and most comprehensive statement of Christianity. But it is also a letter. The teaching of Romans can be broken into the following outline: Creation should draw people to seek God. Instead, they worship creation rather than the Creator. God has punished this willful ignorance by giving people over to their sins. This spiritual outworking of sin drags the human race downward and enslaves us in invisible chains. Our great need When we were unable to do good, understand the gospel or seek and find God on our own, God took the initiative to save us. Through the work of Jesus Christ, God has provided the righteousness we lack. Salvation is given from God alone. Renewed, eternal relationship Being justified by God through faith, we now have a new status before God and new privileges as He molds us more and more into His character through our sanctification. Now we are at peace with God. We belong to the living Lord Jesus Christ and are joined to Him forever. Sovereignty of God Salvation is by grace alone through faith alone in Christ alone. God will keep working until all His purposes are complete. Renewing of our mind How we think determines how we act. If we think as Christians, we will begin to act as Christians. A lack of genuine Christian thinking always leads to a lack of humble, sacrificial, God-glorifying Christian behavior.. The last days Christians are not to live for the present time alone, but rather with their eyes fixed heavenward. Find a Class "And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

Chapter 5 : Romans | Bible Study Fellowship

A Study of Romans Gene Taylor D. It was the center of the Roman Empire. 1. It attracted all kinds of people and religions. It had an estimated temples in it.

How does Paul regard himself? As a bondservant of Christ. We have a great need in the United States to think of ourselves as the slaves of Jesus Christ. The only free individual is the one who is the slave of Christ. Paul was an apostle—a person sent forth from the Presence of Christ with a commission. For what Divine purpose was Paul set apart as an individual? For the purpose of proclaiming and teaching the Gospel of the Kingdom of God. By whom was the Gospel of the Kingdom of God promised? With whom is the Gospel of the Kingdom concerned? By raising Him from the dead through the Spirit of holiness. Grace and apostleship for the purpose of bringing about, among all the nations, the obedience that is produced by faith. To what group do the saints in Rome now belong? Those who have been called to belong to Christ. The Book of Romans contains what probably are the strongest statements to be made by Paul—perhaps the strongest statements in all Scripture—concerning Divine foreknowledge, predestination, and calling. A firm grasp on the concept of Divine calling is necessary if the saint is to understand the majesty of God and is to cease from his own works and enter the rest of God. Divine foreknowledge and election do not, if understood properly, cause passivity or a deadening sense of inevitability in the saint. But the calling of Abraham and the nation of Israel cannot be grasped apart from the concept of Divine election nor can the creation of the Body of Christ. To whom is Paul writing? What was the calling of the believers in Rome? They were called to be saints. The term "saints" means holy ones. The name "Christian" is seldom applied to the believer in the New Testament. The word "saint" is used often, and with reason, in both the Old Testament and the New Testament. It states something about our election, our position in God, and our conduct. A believer in Christ is a saint, a holy person. If we are not living a righteous and holy life we are not walking in the Spirit, we are not living in the Kingdom of God. It is as simple as that. To be "saved by grace" is to be escaping the corruption that is in the world through lust—escaping by the supernatural wisdom and power being given us daily through the Holy Spirit who is dwelling in us. Every believer is called to be a saint, called to be righteous, holy, and obedient through the Virtue that is in Christ. We are called to be saints. We are known by the fruit of holiness. What does Paul confer on the holy ones who are dwelling in the city of Rome? Grace is the blessing, wisdom, and strength of God by which we can walk in heavenly places even though we still are on the earth. Divine peace is the Presence of Christ in our heart and mind so we possess a deeply settled awareness of joy and security, whether or not we are pleased with our outward circumstances. The faith of the saints in Rome was being announced throughout the whole world. This was very important because the city of Rome was the center of government of a great empire. What does Paul pray for unceasingly, concerning the saints in Rome? Paul was praying for their welfare and that God would grant him a prosperous journey to them. Paul desired to impart to them some spiritual gift so they would be strengthened and established in the faith. Paul had never visited the church in Rome and was writing this letter to them from Corinth. It took him three years after this letter to get there. Perhaps Paul felt that he had exalted himself just a bit by stating that he was going to impart to them some spiritual gift. So he immediately assumed their level by explaining, "that is, that I may be comforted together with you by the mutual faith both of you and me. But Paul never forgot that man is the dust of the ground and that it is the Glory of the Lord that always is to be exalted. Of what did Paul desire that the saints in Rome be aware? He had often planned to come to them and bear the fruit of Christ among them just as he had among other nations; but hindrances to his visit had arisen. To whom was Paul indebted to give the Presence and knowledge of Christ? To the Greeks, to the non-Greeks, to the wise, to the unintelligent. To whom was Paul now ready and eager to announce the Good News of Christ? To people living in Rome. Why was Paul not ashamed of the Good News of Christ? Because it is the power of God to salvation to every individual who believes it and receives it. To whom is the salvation of Christ directed? To the Jew first, and also to the Greek. What is revealed in the Gospel of Christ? The righteousness of God. How do the righteous live? Behold, his soul which is lifted up is not upright in him: It did not originate in the New Testament but in the Book of

Habakkuk. Largely because of the theology of Martin Luther the expression the just shall live by faith has come to mean men cannot save themselves by righteous works but only by believing in the Lord Jesus. While this is true, the conclusion being drawn from it today is not true. The current understanding of the just shall live by faith is that people are not required to seek God and to serve Him diligently because to do so would be to attempt to save oneself by works. It is said we are saved by faith alone apart from any righteous conduct on our part. This is not scriptural. It would be to maintain that one has been healed because he has called the doctor even though he still is sick. Part of the problem arises from our defining salvation as being salvation from Hell rather than salvation from sin. We are attempting to use the Divine salvation as a means of escaping the consequences of our lawlessness, rather than what it is in actualityâ€”a means of escaping our lawlessness. In this case the Christian Gospel would be the worst possible catastrophe. It would be far better that the universe be obliterated. It may be true that the Book of Romans is the most misunderstood writing of all time. Let us think about the correct understanding of the just shall live by faith. There are two ways in which a human being can live on the earth. He can live in pride, presumption, haughtiness, self-exaltation, self-will, self-seeking, or he can live in humble dependence on the Lord. Man can attempt to insure his own survival, his own joy, his own communication of his worth, reputation, and eminence, his own rulership, his own achievement of lasting and worthwhile projects, or he can trust in the Lord for his survival, his joy, the communication of his worth, reputation, and eminence, his rulership, his achievement of lasting and worthwhile projects. People live by pride and self-seeking or by trust and faith in God. The just shall live by faith means the righteous individual is the one who journeys through life by faith in God and dependence on God, and who looks to God alone for righteousness, for approval, and for reward. It does not mean godly behavior is not a requisite of salvation. In fact, godly behavior is salvation. Godly character and behavior are the only proof, the very demonstration, of salvation. Faith apart from works of godliness is deadâ€”and a dead faith is not the salvation that proceeds from the God of Israel! What is being revealed? The wrath of God from Heaven. On the ungodliness and unrighteousness of men who are holding down, suppressing, hindering the truth by wickedness. What is true of these unrighteous men? God has made the knowledge of Himself plain to them. How have the invisible truths of God been made plain? They have been made plain since the world was created, by the things that have been created. All of nature describes the Lord God to us. We can see the Glory of God in the things around us. What is revealed in nature? The eternal power of God and His Divine Nature. What therefore is true? The people who hinder the truth of God by their wickedness are without excuse. How has mankind responded to the portrayal of God in nature? People have not glorified God or given thanks to Him. Instead, what has taken place? Men and women have become vain and fruitless in their reasonings and their senseless hearts have become darkened. How do people view themselves who do not trust in the Lord? What actually is true?

Chapter 6 : A Messianic Bible Study of the book of Romans

4 INTRODUCTION This Bible study was developed out of love for those who will come seeking God's truth in the book of Romans. My prayer is that the teaching of this letter will open our minds and hearts to a.

He had reached the middle of the book, Romans , on the Sunday when a visitor attended the service. As the service came to a close, a woman sitting nearby turned to the young man and engaged him in conversation. The study of the Book of Romans has often proven to be a life-changing exercise. Augustine, in , was sitting in the garden of a friend, weeping, as he considered making a radical change in his life. Augustine later wrote about his response to these words from the pen of the apostle Paul: Many years later, in November of , Martin Luther, an Augustinian monk who was a professor at the University of Wittenberg, began to expound the Book of Romans to his students. The more he studied the Epistle, the more he recognized that the Pauline doctrine of justification by faith was central and crucial to the argument of the Epistle. But he found himself struggling to understand it. He describes his struggle with this Epistle and his dramatic conversion when the message came clear to his mind, heart, and soul: Thereupon I felt myself to be reborn and to have gone through open doors into paradise. This passage of Paul became to me a gateway to heaven. As he wrote in his journal, he: I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me that he had taken my sins away, even mine; and saved me from the law of sin and death. Luther, in his preface to the Roman letter, wrote: It deserves not only to be known word for word by every Christian, but to be the subject of his meditation day by day, the daily bread of his soul € The more time one spends in it, the more precious it becomes and the better it appears. At the conclusion of this lesson, I would like to suggest several possibilities, some or all of which may provide the answer to this question. Our answers must come from the text of Romans itself, and thus we shall press on to our study with great anticipation. We will then briefly trace the argument of the book through the entire book. On the basis of this study, we shall seek to discern and identify at the conclusion of this lesson what makes Romans unique, that which sets it apart from the other 65 books of the Bible which has enabled Romans to dramatically impact so many lives down through the ages. After our survey in this lesson of the Book of Romans as a whole, we will look at Romans section by section. We will seek to identify the major sections of this Epistle and to study each of these, devoting one lesson to each major section. Finally, we will undertake a chapter by chapter, verse by verse study of the book. First, pray that God would use this book in your life, in a powerful way, as He has done in the lives of countless others before you. Expect God to speak to you, and pray that He will. Second, set some specific goals for your own study. Determine when and how you will study Romans during the week. Establish a goal for how many times you will read the book clear through, and when during the week you will commit yourself to this reading. Also, purchase those study helps which will assist you in your study. Third, follow through with your study of the Book of Romans. Let these lessons be the starting point and the stimulus for an intensive study of your own. I am convinced that those whose lives were transformed were those who worked hard at studying Romans. Do not expect God to transform your life apart from your own diligent search of these Scriptures. May these words of wisdom be your motto as you begin your study: My son, if you will receive my sayings, And treasure my commandments within you, Make your ear attentive to wisdom, Incline your heart to understanding; for if you cry for discernment, Lift your voice for understanding; if you seek her as silver, And search for her as for hidden treasures; Then you will discern the fear of the Lord, And discover the knowledge of God Proverbs 2: It would seem clear that the Holy Spirit did not want us to focus on men as the founders of this church. It is a great encouragement to me that this church may have been founded by the testimony of ordinary Christians, rather than celebrities like Paul. Such was the case with the church at Antioch Acts It was a church that seems to have been spiritually prospering. Paul commended this church for its reputation: First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world Romans 1: From secular history, we know that in Rome the Jews were not well thought of nor kindly treated at various times. Claudius, for example, expelled the Jews from Rome Acts Soon would come the day when Christians would be fed to the lions at Rome. This may have set the scene for the martyrdom of both

Peter and Paul, as well as many others. Paul had wanted to visit Rome and the saints there, but up to this point in time he had not been able to do so: First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. And I do not want you to be unaware, brethren, that often I have planned to come to you and have been prevented thus far in order that I might obtain some fruit among you also, even as among the rest of the Gentiles. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. Thus, for my part, I am eager to preach the gospel to you also who are in Rome Romans 1: For this reason I have often been hindered from coming to you; but now, with no further place for me in these regions, and since I have had for many years a longing to come to you whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while—but now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. Paul had nothing to do with the founding of the church in Rome nor had he yet been to Rome at the time of the writing of his Epistle to the Romans. He had heard reports about the faith of the Romans 1: He had made the Roman church a matter of persistent prayer. He looked forward to the day when he could visit the church in Rome to minister to these saints, as well as to be encouraged by their faith. His Epistle to the Romans was apparently written because of his delay in reaching Rome and perhaps in preparation for his coming. If Paul had not been to Rome and did not personally know many of the Roman saints, he did have a fair knowledge of this church. After these things he left Athens and went to Corinth. And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them Acts Paul must have gained a great deal of information from Aquila and Priscilla about the church in Rome. If those named in Romans When he was at Ephesus, he expressed his intention of going through Macedonia and Achaia to Jerusalem and from there to Rome Acts Paul eventually reached Rome but not in the way he might have expected. Upon his arrival, he was warmly greeted by the brethren and encouraged, as he had hoped: And the brethren, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage Acts While Paul was not free to travel about Rome, he was free to have visitors at his rented quarters, and so he was able to minister to all who came to him The Time and Place of the Writing of Romans The time and place of the writing of Romans is a matter which is generally agreed upon and which has a fair degree of certainty. The place of writing seems quite clearly to be Corinth. Not only this epistle but also others were circulated among the saints: The copy which was taken to Rome was certainly treasured in the church of that city, and survived the persecution of AD Since later study will consider the text on a verse-by-verse basis, we will pass by all but the main thrust of each section. We will also briefly deal with the introduction 1: Paul was saved and set apart for the gospel 1: In particular, he was given the privilege and responsibility of preaching the gospel to the Gentiles. Among the Gentiles reached by the gospel, the saints of Rome are included. The gospel transformed their lives in a way that resulted in the report of their faith in distant places 1: Their common faith in the gospel, in fact, is the bond which unites Paul and the saints in Rome. For this reason he had long wished to visit them but had been prevented from going to them. He still looks forward to the time when he will see them face to face, there to proclaim the gospel and to fellowship with these saints. The righteousness of God is directly linked with the gospel. In these two introductory verses, Paul asserts his confidence in the gospel and gives us two reasons for his boldness in proclaiming it. Second, the gospel reveals the righteousness of God. We shall now set out to see how Paul develops this fundamental truth. In essence, Paul is setting before us a theology of the gospel in a way that demonstrates the righteousness of God. This is precisely what Paul concludes in chapter 3: But if our unrighteousness demonstrates the righteousness of God, what shall we say? The first is given in 1: A self-righteous Jew would

certainly think of the sinners described in chapter 1 as Gentiles. These sinners have rejected the natural revelation of God, that which can be known about God through His creation. The result of this rejection of the revelation of God through nature is being turned over to that which is unnatural. The sinners of chapter 1 seem to have lives of chaos and disorder as the present consequence of their sin. The sinners of chapter 2 seem to be living quite well. They are not aware of their sinfulness. They actually feel righteous.

Romans teaches believers a very important truth by beginning with the fact that Jesus is a pattern for us. He mentions Jesus in a particular manner with a purpose of getting us to understand Christian life.

Justification, or the Imputation of Righteousness 1: Condemnation, or the Universal Need of Righteousness 1: Manifestation, or the Universal Provision of Righteousness 3: Harmonization, or Justification and the Purpose of the Law 3: Illustration, or Justification and the Old Testament 4: Exultation, or the Certainty of Salvation 5: The Reign of Sin and the Reign of Grace 5: The New Relationship in Life 6: The New Principle in Life 6: The New Freedom in Life 7: The New Power in Life 8: The New Hope in Life 8: Application in the Assembly Application in the State Application in Doubtful Things The Gospel of Christ tells how sinful people can find access into the heavenlies through sacrificial atonement. It is little wonder that the book draws upon the pattern of those ancient sacrifices. But essentially there was the forgiveness and acceptance by God through atoning sacrifices, the celebration of being at peace with God in the fellowship or peace offering, and the dedication to worship and serve God through the dedication or meal offering. The following overview will show how the argument of the book unfolds: In chapter 1 after giving the introduction and purpose of the book, Paul surveys natural revelation via creation, noting that the creation rejected the Creator for the satisfaction of baser instincts. This section is an exposition on the early part of Genesis. In chapter 2 Paul announces the judgment of God according to truth, explaining that the judgment is by law and that circumcision alone avails nothing. This section is a theological explanation of the law code. The point is that all have sinnedâ€”there is none righteous chapter 3. No one is justified by works. Here then is the fulfillment of the expiatory sacrifices. But the sacrifice by itself was a ritual; there had to be faith operating or it was of no value. So righteousness was reckoned for faith 3: Once there is justification by faith in the atoning blood, there then follows the celebration of being at peace with God in a new life chapter 5. And so we are actually dead to sin chapter 6. Just as a believing Israelite knew that blood of the animal should have been his or her blood that was spilt, that body on the ground his or her dead body, we also reckon the same, that because Christ is our substitute he died in our place. Since we actually died in Christ, we now live in him, and become servants of righteousness. But we are still sinful human creatures; we struggle constantly with sin 7: Israel repeated her sacrifices, but we do not. That better provision made for us is the glorious Holy Spirit who leads us into righteousness and bears witness that we are the children of God chapter 8. If we are in Christ, we are dead to sin; but in the spiritual realities of life it is the Spirit who is alive, delivering us from sin and bondage, through suffering to glory. If all this fulfillment in Christ is so much better than the old covenant, what then do we make of the old covenant? In chapters 9, 10, and 11 Paul stops to recall the privileges Israel enjoyed, but how through disobedience she missed the fulfillment of the promises and the Lord turned to the Gentiles for the present time. But Paul affirms that there is a glorious future for the covenant promises. Now, in view of the fact that we have been grafted into the program, and have peace with God through faith in the atoning blood of Christ, we are to offer ourselves as living sacrifices. The rest of the book chapters lays out the application of our new covenant relationship through Christâ€”it is the law of love. Chapter 12 discusses the application in the assembly through the spiritual gifts offered in love; chapter 13 broadens the application to submission in love; chapter 14 applies the law of love in doubtful things, focusing on having the mind of Christ. So the argument of the book builds upon the age-old revelation through the ritual of Israel that provided the sinner with access to God. There are several works that would provide helpful material for the study of the book in the English. Among these I would list: Stifler, The Epistle to the Romans a beautiful treatment of the book. Commentaries on the Greek Text. The following are helpful tools: These works, plus many more that could have been listed, can be acquired through book stores, or, if out of print, found through the internet such as www. It would be most helpfulâ€”although certainly not necessaryâ€”to have at least one good commentary on the book, one that you can work with i. Very importantly, however, Bible students should read through the Book of Romans several times in different English translations. Use a couple that you are not used to, in addition to your favorite translation. These will get you thinking when you see different wording in the text.

Barrett, A Commentary on the Epistle to the Romans, p.

Chapter 8 : A Study Of The Book Of Romans Lesson #24 Sermon by James May, Romans - theinnatdunvi

"Dr. Alexander Whyte once said that whenever a new book on Romans comes out and is sent to him for consideration, he at once turns to the comments on chapter seven, and according to the view taken of that important section he decides on the value of the entire work".

Paul was also known as Saul. Saul means asked and this was the name he was using when he was persecuting the Christians. The name Paul means little. His Jewish name was Saul and his Roman name was Paul. I personally believe that Saul stopped using that name when he was saved by Jesus Christ, and used the name Paul from then on. He was a native of Tarsus, a city of Cilicia. Paul was Jewish in fact a Pharisee. He was from the tribe of Benjamin. His father was a Roman. Paul was such a controversial figure that I feel our time will be well spent considering his background. Paul was an educated man. He had studied in Jerusalem in a Jewish school under Gamaliel. This may explain what he says in Corinthians. I am made all things to all [men], that I might by all means save some. He does not say the same thing all the time, because he is speaking to people who have different customs. Paul tries to reach them at their level of understanding at the time. He establishes a church in Philippi with 2 women in high position and then writes the Corinthian church for women to be silent in church. In this same 1 Corinthians, we read that women should have their head covered when they prophesy in the church. The reason for this is not that he is doubleminded, but that as I said, he is keeping the customs of each person he ministers to. Paul was not a hater of women as many thought, for he travelled with women ministers who worked with him. When God sent him to Macedonia, he ministered to the women on the Sabbath and Lydia and her family were saved. And she constrained us. Paul never married, but it was not because he hated women but because he was so busy working for God. All of chapter 7 of first Corinthians is about this very thing. Many of the people of our day have deified Paul and that is very dangerous. It appears to me that this is very like what the Jews did about John the Baptist. John the Baptist was more acceptable to the Jews than Jesus was. If we Christians are not careful we will forget also that Jesus Christ the Son of God is the focal point of the entire Bible, John the Baptist was a messenger a truly great servant of God , but Jesus was the Message. The messenger is not more important than the Message. Paul was a servant of Jesus as we read in his own words in Romans 1. Paul is not at fault in this, we Christians are. We must worship God alone. We certainly do not want to down play them at all. Tremendous teachings of the basic Christian walk are taught in the books he penned. Gentiles owe much of their church beginnings to him and Peter. Paul was a tentmaker by trade and even worked as a tentmaker while he ministered. He tried to make his own way so that he was not subject to any particular church. He did not complain. Paul was a very special man. He went into the desert for 3 years after his encounter with Jesus and was taught of the Holy Spirit of God. I will come to visions and revelations of the Lord. God knoweth; such a one caught up to the third heaven. God knoweth; " "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. I speak as a fool I [am] more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Some of these churches were the church at Corinth, the church at Ephesus, and the church at Philippi. Paul helped establish the doctrine for the Christians when he fought so hard the Jews and even went to Jerusalem to get the last word from Peter stating that believers in Christ were not to circumcise males and were not to keep the Mosaic law. Chapter 15 of Acts tells of all they were to do in the way of a doctrine. He went on 3 missionary journeys establishing churches. He spent more time at Ephesus than any other of these places. On one visit, he stayed two and one half years there. Much of his writing was done from Rome where he was under house arrest for a lengthy time. Paul was a full apostle of Christ. Apostle means one sent with a special message. Paul certainly fell into that category. He not only preached, but healed the sick as well. Paul covered a great deal of the known world at that time also. He fulfilled the commission that Jesus gave in Mark. This can be found in Acts in chapter 13 and John Mark ministered for a short time with Paul and Barnabas. Luke who wrote the books of Acts , went with Paul on these missionary journeys and even went to Rome with him. Perhaps Paul was closer to Timothy than any of these others. He loved Timothy so much that he speaks of him as a son. Paul took Timothy as a youth and

trained him for a minister of Jesus Christ. We would go on and on, like Dorcas, who many believe helped Paul financially. He was popular among the followers of Jesus. Paul was sorry that he had consented to the stoning of Stephen. He and Peter had a few differences which were settled quickly. At the end Paul was able to say in 2 Timothy. Some due to length, have been shorten into "continued" sections. Each section contains a questionnaire which follows the section which has been done to aid in the learning process. Each section can be accessed by the simple menu found at the bottom of the file.

Chapter 9 : An Outline of the Book of Romans: Justification by Faith

The book of Romans was Paul's greatest literary achievement, a majestic letter in which the apostle explains crucial doctrines such as original sin, election, substitutionary atonement, the role of the law, and justification by faith alone. Plumbing the theological depths, this guide explains the.