

**A SURVEY OF
THE BOOK OF
ROMANS**

BY
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Course # 306

For
Leadership Training by Extension

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Instructions for this study:

- 1.** Read and study this book titled “**Romans**”.
- 2.** As you read this book read your bible text along with the material being discussed.
- 3.** Memorize the following scriptures:
 - a. Romans 1:16
 - b. Romans 1:21-23
 - c. Romans 3:23
 - d. Romans 6:3-5,
 - e. Romans 6:23
 - f. Romans 8:1, 28
 - g. Romans 10:13-15
 - h. Romans 13:1-2
 - i. Romans 15:1
- 4.** Complete questions at the end of this book and return them to your teacher for grading.

Author's Note: This book is not intended to be an in-depth commentary. It is a book designed to be a survey which introduces the reader to the book and the main lessons contained therein.

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ROMANS

Introduction:

Romans is the greatest and most influential of all Paul's epistles. It is one of the first great books written to help us understand God's plan. This book tries to make clear the meaning of the cross of Christ. This book points out how the lost world can find salvation in Christ and explains just what this salvation means to us.

The Purpose of the Letter:

Paul's purpose in writing was to let the Roman Christians know that he was planning to come to Rome. He recognized the possibility that he might not be able to come and because of that he also tried to make clear the message of the Gospel to them.

Date and Occasion of the Letter:

The letter to the Roman church is believed to have been written in the winter time between A.D. 57-58. Paul was in Corinth and was just finishing his third missionary journey. Paul was preparing to leave for Jerusalem with the money he had collected for the poor Christians (Romans 15:22-27). A Christian sister named Phoebe of the area of the city called "Cenchreae" in the city of Corinth was sailing for Rome (Romans 16:1-2) so Paul took this opportunity to send this letter by her to the church. There was no postal service, so all letters had to be carried by some person to those people for which it was intended.

The Church in Rome:

Paul had never been to visit the church in Rome at the time of the writing and it would be three years before he finally got there. It had been around 28 years since the establishment of the church and perhaps some of the founding members of the Roman church had been in Jerusalem on that first day. If they had, they could very well have carried the message of the Risen Savior back to Rome. Of course others could have traveled or moved to the city and helped to begin the church. We are only speculating on this point, but nevertheless, the church of Christ was alive and well in the city of Rome.

Some Problems the Book Deals With:

The largest group in many of the early congregations were converted Jews. A very strong belief held by the Jews was that the Law of Moses was God's final word. They believed that in the Law of Moses, God explained to man what he expected of man throughout the world for all time. Many of the Jews who had become Christians believed that all men must continue to keep the commandments in Law of Moses. Because of this many Jews questioned whether a person who was not a Jew by birth (a Gentile) could become a true Christian. Some of the Jewish Christians taught that for a Gentile to become a Christian he must first obey certain of the commandments found under the Law of Moses, such as being Circumcised.

Paul gives a very strong teaching in the letter to the Roman church that says, "Man's acceptance by God is not based upon obeying the Law of Moses, but on the Mercy of Christ." Man is sinful and cannot hope to completely keep the Law of Moses without making any mistakes. Because of that it is only by the Grace or Mercy of God and Christ that anyone can be saved or acceptable to Him. That is why Christ sacrificed himself so that we might be accepted by God.

Because this is true, mankind owes Christ "Absolute and Whole-Hearted Allegiance, Loyalty, Devotion and Obedience," (Halley's Bible Handbook, Edited by R. Lawson).

Key Chapters: Romans 6-8

"At the very heart of all teaching on the spiritual life of the Christian is the central passages of Romans

chapters 6-8. The answers to the questions of how to be delivered from sin, how to live a balanced life under grace, any how to live the victorious Christian Life through the power of the Holy Spirit are all contained here. Many consider this to be the main scriptures to consider when we consider the need to be conformed to the image of Jesus.” (Open Bible, Nelson Pub. Edited by R. Lawson)

OUTLINE OF THE BOOK OF ROMANS

Doctrine, Chapters 1-8

The theme: the Gospel of Salvation, 1:1-17

The Sins of Man, 1:18-3:20

Justification of the sinner, 3:21-5:21

Sanctification of the Believer, 6:1-8:39

God's Plan Through the Ages, Chapters 9 - 11

God's Past Purpose for Israel, 9:1-33

God's Present Purpose for Israel, 10:1-21

God's Future Purpose for Israel, 11:1-36

The Work and Benefits of Being a Christian, Chapters 12-16

The Christians Work, 12:1-13:14

The Christians Work and Questionable Things, 14:1-15:3

The Christians Work and God's Glory, 15:4-13

The Christians Work and Fellowship, 15:14-16:27

*(Basic Outline from Unger's Bible Handbook, Edited by R. Lawson)

Note: Many of the chapters and sub headings in this work are taken from Unger's Bible Handbook or Halley's Bible Handbook and edited by this author for use in this work.

THE BOOK OF ROMANS

Chapter 1:1-17 THE THEME - THE GOSPEL OF SALVATION

Paul and His Gospel, v. 1-7, The author of the epistle presents himself as “servant” in his personal relation to Jesus Christ, “apostle” in his official relation to Him, “separated (from his former way of life) unto the gospel of God,” The Gospel or Good News that he teaches, he explains further as being, “from God” and is centered in and around the fact that Jesus came to earth to live as a human being, that he died and was raised again from the dead. Because of this he is proven to be the Son of God. The humanity of Christ is seen in verse 3, “*who was born,*” in human form. The Deity of Christ is seen in verse 4, “*was.. declared to be the Son of God.*” The availability of Christ to all man is seen in verses 5-7, “*all nations .. are called to be saints.*”

Paul and His Readers, v. 8-17, Paul greets his brothers and sisters in Rome with “*Grace and Peace,*” as well as giving thanks for them. He also asks their concern for him for his coming trip to see them, as he wants to minister to them. Paul here gives the basic nature of the Gospel (verse 16) when he calls it “*the Power of God unto salvation.*” The word translated as “Power” is the Greek word “Dunamis” from which we get the word Dynamo or Dynamite. It is an explosive power that can reach all of the world because of the sacrifice of Christ.

Paul Shows the Universal Sins of Man, 1:18-32, Paul begins here to discuss “*the wrath (anger) of God*” against men because of their sins. First, it is because man has completely left God (Man knew God, knew the difference between good and evil, but refused to recognize and obey God) Man has become convinced that anything he wants to do is all right (v.18-23). Second,. Man has even made idols and begun to worship other men, birds and animals as either being “Gods themselves” or equal with God.

In **verse 24-25,** Paul says that God is angry because man has **continued** to practice any and all kinds of moral corruption and sin in spite of the warnings and long-suffering of God. Man has even begun to say, “what God told us is a lie.” The same thing is being said today. People say, “No one can say what is right for me or for anyone else. Each person should do the things that seem right for them.” In this way, men are serving themselves “the creature” rather than God, “the creator”.

In the rest of this section, **verses 26-32,** Paul tells how God has abandoned people who refuse to do what is right. He will not beg them to do what is right, it must be a choice which each person makes. He shows the terrible sins of homosexuality, lesbianism, covetousness, gossiping, pride, disobeying parents and many other things as examples of just some of the things which will separate mankind from God.

Chapter 2

The Sins of the Gentiles are shown, 2:1-16

In case the gentile nations (those not Jews) should start to protest and claim to be innocent of these sins because they in their own world or culture were acting in accepted ways. Paul tells them that they are not innocent. To show why they are wrong, Paul explains that God does not judge the way man does. God judges man according to the “Gospel, by Jesus Christ”, (See John 12:48-52).

The Sins of the Jews are shown, 2:17-3:8

Verses 17 - 29, Paul does not forget the Jews in his description of the sins of man. He tells them that just claiming to be of a chosen nation is not enough. They claim to know what is right and still they went ahead and sinned, they are wrong and will be judged by God. They went out of their way to preach to other and make converts, but still continued to disobey the very law which they taught.

Chapter 3:1-8, Paul tells the Jews here, that they were being judged because they had refused to keep the covenant which God had made with them. Some even argued that through their sinful lives other men might see the true way they should be living. (**Verse 5**) Paul tells them that is completely untrue (**verse 6**). He says that the end of trying to show that God rejects sin and sinners, does not justify the use of sin and disobedience to show that thing (**verses 7-8**).

All men sin, 3:9-20,

All of mankind are condemned by God because of their sin, both “*Jews and Greeks*” (**verse 9**). Paul then uses a series of quotations from the book of Psalms to illustrate his point. In **verses 19-20** we see the final judgment: “*all the world is brought under judgment by God*”.

Justification or Free Pardon from Sin, 3:21-31

Paul shows us that “Justification Involves the Revelation of God’s Righteousness, (**verse 21-23**)”. (Unger) One of the main purposes of the Old Covenant was to help man understand that we are sinners and that we need someone to save us. “*All (mankind) have sinned and fallen short of the Glory of God*” (**verse 23**). Now, the righteousness of God can be seen separate and apart from the Old Covenant (law). We can understand that he has send a Savior to us in Christ Jesus.

Paul doesn’t stop there, but goes on to explain the heart of the Gospel message to us which is the “Grace of God”, (**V.24-28**). Justification means, that God has said that when we become a Christian, we are seen as someone free from sin. Not that we deserve to be seen that way, but it is a gift given to us by God. Our debt to God because of our sin were paid by the death of Christ, (**V. 25-27**). There is nothing for man to boast about. He can never say, “I have been saved because I am so good or obedient.” Man is saved by his faith and obedience to God. Nothing more and nothing less, (**V. 28-30**) Finally, Paul says that he is not saying that the Old Covenant (law) had no use, but rather that the law was given to help us appreciate what we now have in the New Covenant.

CHAPTER 4:1-25, An Illustration of Saving Faith - Abraham,

Our righteousness is not dependent upon keeping the Old Covenant law (**v. 1-8**) and it is not dependent upon being circumcised (**v. 9-12**). The promise to today is not conditional upon keeping the Old Testament law in any way (**v. 13-25**). Through the descendants of Abraham came Christ Jesus the Savior. His resurrection and ascension are all we need to prove that God still cares for us. Because of His sacrifice we are made righteous before God,

“Paul picks up on his statement in 3:21-22 that this same faith principle is inherent in the Old Testament scriptures. If he can prove his point in the case of Abraham, father of the Jewish nation, and the main example of an upright man, surely the Jewish objectors will be convinced. And Paul can prove this! God accepted Abraham not because of his good life, but because of his faith (4:3; Genesis 15:6). Because against all of the odds Abraham stuck to his conviction that God would do what he promised (v.21). the covenant agreement, of which circumcision was the outward sign,

came later (genesis 17). So it is to those who share Abraham's faith, not simply his national identity, that God extends his friendship still." (Eerdmans Handbook to the Bible, Edited by R. Lawson)

CHAPTER 5:1-21, A Contrast Between Christ and Adam,

Paul continues his argument by saying that we can do nothing to save ourselves, therefore our hope is based on what God has done. When we understand this, "***We have peace with God through Our Lord Jesus Christ, through Christ we also have access by faith to God's grace wherein we stand and we rejoice in hope...***" (V. 1-2) We have the hope or expectation of receiving the promise of God of eternal life. That hope is defined as "faith," (Hebrew 11:1).

The motive for living a life of love and service to God is seen **in verses 6-11**. It is through the freely given sacrifice of Christ that motivates us as a Christian to serve God. Jesus gave his life, "***While we were still sinners,***" (V. 8). We have been brought back into a relationship with God ("reconciled), by "His (Christ's) life," which was given freely for us on the cross.

Paul next gives us an overview of sin (coming through Adam) and salvation (coming through Christ) (V. 12-21)

"Adam is seen as the Natural Head of the Human Race. Christ is seen as the Spiritual Head. What one head did, the other head undid. One man's Sin (Adam) brought death to the race of man (V. 12, 17). In the same way, through one man (Christ Jesus) comes life to those who will accept it (V. 17-18)." (Halley's Bible Handbook, Edited by R. Lawson)

Chapter 6, The True Change in our Relationship to God is the Motive for Living Upright Lives

Paul has been building an argument from the very first chapter of this book. He has been showing the sinfulness of man in ways which cannot be denied. He has also been showing the Love of God who desperately wants to have man reconciled (brought back) to him. This can be accomplished through the sacrifice of the Son of God, Jesus Christ for those who will accept this reconciliation. In this chapter Paul shows how this reconciliation it takes place and what that acceptance means in the way we should live.

DYING TO LIVE, 6:1-14, "In the beginning of this chapter Paul gives an argument against a kind of imaginary opponent. The argument would go something like this.

The Objector: Paul, You have just said that God's grace is great enough to find forgiveness for every sin.

Paul: That is so.

The Objector: You are, in fact, saying that God' grace is the greatest and the most wonderful thing in all this world.

Paul: That is so.

The Objector: Well, if that is so, let us go on sinning. The more we sin the more grace will abound. Sin does not matter, for God will forgive the sin anyway. In fact we can go further than that and say that sin is an excellent thing, because sin gives the grace of God a chance to be seen. The conclusion of your argument is that sin produces grace; therefore sin is bound to be a good thing if it produces the greatest thing in the world." (The letter to the Romans by William Barclay, Edited by R. Lawson) (See also, "looking at special scriptures", P. 23)

Of course Paul's response to this argument in **verse 2** is *"God forbid. We who died to sin, how shall we any longer live in it?"* Then in **verse 3** he begins to explain the change that takes place when we become Christians. If we truly realize the extent of this change in our relationship with God then we will refuse to take part in any sin.

"Water baptism is an outward symbol of the change that takes place in our lives, it is a time of joining with Christ in a body that has passed through death, burial and resurrection into a new life, (V. 3-4). Because of this we are no longer "in Adam" but "in Christ." "Planted together," (V.5) means we have been caused to grow together as a grafted plant, so that our way of living and our character or personality become the same thing. It is not just an outward show for others to see. The "old man," (V. 6), is what we were in Adam. The "body of sin" which was "destroyed," (no longer enslaves us), is our human body and its desires. Verse 7 declares that "he that died is delivered from sin." The Christian is united with Christ and has been given the power to live no longer enslaved by sin, because we understand this new relationship with Christ, (V. 8)." (Unger's Bible Handbook, Edited by R. Lawson)

To continue in sin is not acceptable for the Christian, 6:15-23

Paul is still concerned that the reader might not understand that a Christian cannot continue to live a sinful life. He has already show that when we become a Christian we are united with Christ. In this section he shows more about that new relationship. He speaks of it in terms of being a slave. We are no longer our own master, but are owned by another. Because of that we live and serve them in a way that is pleasing to them. That service must not be only because it is a duty, but it must come from a changed heart (V 17-18).

Chapter 7, Dead to the Law but Alive to Christ,

(V. 1-6), Remember that Paul is writing mainly to those who were having problems because of their Jewish background. They desperately wanted to hold on to the Old Customs (traditional ways). They did not want to give up the Old Covenant (law). In this chapter he again reminds them that they must give up the Old Law to serve God under the New Law. In this section he uses the illustration of a marriage contract. The husband and wife are bound to one another as long as they are live, but when death comes to one the other is free to remarry. The example is that the Old Law is dead, nailed to the cross (Colossians 2:14) and no longer has any power for today. "We have been delivered from the law," (V. 6) and are no longer under compulsion to obey it.

(V. 7-25) Only Christ can deliver us from the consequences of our sins, not the law! We are no longer under the old law. It was given to prepare us to receive the true plan for our salvation. It was given to help man to see that he needed a savior and to bring us to Christ, (Galatians 3:24).

Chapter 8, The Spirit Delivers Us From the Power of the Flesh,

Because of the message of hope found in this chapter it is probably one of the best loved chapters in the Bible.

THE SPIRIT AND THE CHRISTIAN, (1-11)

In verse 1-2, Paul tells us the heart of the Gospel which he preaches. "In spite of the fact that the Christian is in a continuing struggle with the law of sin in his body, there is no verdict of "Guilty" given to us by God, because we are "In Christ Jesus." We have been justified (seen just as if we had no sin) be-

cause we have been united with Christ, buried with him in baptism to be raised to be a new person living in Christ. We are now striving to live a different way, a way which will follow and obey the Spirit of God which now lives in us, (Acts 2:38; I Corinthians 6:19).

“We may not feel it (the Spirit), nor be conscious of it. But it is there. We accept it as a matter of Faith. There is within ourselves, beyond the realm of our Conscious Knowledge, a Divine Life, the child of God’s Spirit, working in stillness, never weary, never exhausted, to gain control of our Whole Being, and transform us into the Image of God. This is the Life that will blossom into Immortal Glory in the day of resurrection.” (Halley’s Bible Handbook, Edited by R. Lawson)

OUR OBLIGATION TO THE SPIRIT, (12-17)

The Spirit of God and our Spirit (our spiritual essence or soul) know one another and work together. They testify to one another that we are Sons of God. Because of this new relationship and the Spirit of God that now dwells in us we are given an obligation to live according to God’s new law.

“Walking after the Spirit means that, while depending wholly and completely on Christ for our Salvation, we still struggle to the utmost to live up to His Law. Paul is specific in saying that the Grace of Christ does not release us from doing everything in our power to Live Right Lives. Walking after the Flesh means giving ourselves up to satisfying our fleshly desires.” (Halley’s Bible Handbook, Edited by R. Lawson).

THE SPIRIT ASSURES US OF A BETTER LIFE TO COME, (18-25)

All of the universe is “groaning” (a cry of distress) for a better way of living. That way of living will be completely revealed when God comes back in final judgment.

INTERCESSION OF THE SPIRIT, (26-30)

The in-dwelling spirit is our pledge of Resurrection and Eternal Life, but through His prayers in our behalf we are assured that God will make everything that might happen to us “Work together for our Good.” We may forget that and forget to ask God to help us, but the spirit never does. The spirit is our pledge from God that He will always be with us.

THE SPIRIT ASSURES US OF FINAL VICTORY, (31-39)

Christ died for us and has forgiven those who are obedient to him of their sins. He has given us the gift of the in-dwelling of the Holy Spirit as a pledge to us. If we are truly a Christian and living for Christ, fighting against sin and Satan, then there is no power in heaven or on earth that can separate us from God. “*Who shall separate us from the love of Christ?*” No one and nothing can!

The Problem of Jewish Unbelief, Chapters 9, 10 & 11

NOTE: You should read these chapters of Romans as you read this book and consider the comments and explanations made as you read each section.

“As Paul dwells on God’s glorious provision for all who are “in Christ”, he is filled with worry and distress for the people of Israel, the Jews. How could they refuse to believe in their own, promised Messiah? The Gentiles responded eagerly to the gospel, but not the Jews. And Paul would have sold his own soul to have had it otherwise.

How can he account for their refusal to believe? God has not broken His word (**Chapter 9:6**). All along He applied His right to make a choice (**Chapter 9:6-13**). And we can not ask God to give account for his decisions. He is the creator and has the right to do as He pleases with what He makes (**Chapter 9:14-21**). It is only because of his patience and mercy that any of the stubborn and rebellious Jews survived His judgment (**Chapter 9:22-29**). People of other nations, knowing their failure to live good lives, welcomed God's offer to be saved. The Jews, thinking they could earn salvation by keeping the Old Covenant (Law of Moses) refused to consider following the teachings of the Gospel, (**Chapter 9:30-33**). Because of that they were rejected and the Gospel sent to the Gentile nations.

(**Chapter 10:1-4**) Paul himself once shared this wrong way of thinking. Now he is trying the best he can to share his faith with the Jews. God offers Salvation and life to men and women on the condition that they believe and obey the risen Christ, (**Chapter 10:5-13**). It is the preacher's work to see that everyone hears about this message of salvation. Israel has heard and understood, yet they still refused to believe (**Chapter 10:14-21**). (ESP V. 16)

THE HOPE OF ISRAEL: CHAPTER 11

Is this the end for the Jews (**Chapter 11:1-36**)? No, the very fact that Paul and some of his fellow Jews had become Christians is living proof that God has not given up on Israel. Because Israel has refused to see and believe the message of God, it has given the Gentiles the opportunity to hear the message sooner. The Gentiles should understand and appreciate that fact and not look down on the Jews. Given time, the faith of the Gentiles will lead to many Jews being saved also. God's ways are beyond our understand, but His purpose is that all mankind should find forgiveness through Christ Jesus our Lord, whether Jew or Gentile." (*Much of this section taken from Eerdmans Bible Handbook, re-written by R. Lawson*)

Chapter 12, What It Is To Live as a Christian

NOTE: The last five chapters constitute the practical part of the letter. Now Paul begins to tell what it means for us to live a new life in Christ.

THE CHRISTIAN'S RESPONSIBILITY TO GOD: (V. 1-2)

Just to go through the act of becoming a Christian is not enough to satisfy God. We must also live our complete life in obedience to God. We must present our complete selves to God, which is a fair request from God after he has offered us eternal life.

THE CHRISTIAN'S SERVICE AND THE USE OF OUR TALENTS, (V. 3-8)

Each of us are given different gifts, talents or abilities. These are ways we can serve God and our fellow Christians. Paul here relates the use of these abilities as if we are all different parts of the same body. Each serves the whole body in the use of these gifts. When we use these abilities to serve the church or other Christians, then we are serving God at the same time.

THE CHRISTIAN'S LIFE AND OUR RELATIONSHIP TO OTHER CHRISTIANS, (V-9-16)

As Christians we must practice true or sincere love. To try and tell someone that you love them when you do not is not acceptable to God. At the same time we are to seek after goodness or "*cling to what is good*". Too often we see only the bad things in others. Paul says we must take time to seek out the good also. A Christian looks to the needs of others and try's to help them. This is the "Golden Rule"

once again, but here we see being put into practice. *“Do unto others as you would have them do unto you”*, (Matthew 7:12).

THE CHRISTIAN’S LIVE AND OUR RELATIONSHIP TO THOSE WHO ARE NOT CHRISTIANS, (V. 17-21)

Here Paul clearly asks that we understand what it means to have the “Mind of Christ”, (Philippians 2:5). It is to love and forgive even if we have reason not to do those things. He says, it is God’s work to administer the punishment to the wicked, (V. 19) It is man’s work to love others and spread the Gospel (V.20).

CHAPTER 13, THE CHRISTIAN, THE GOVERNMENT AND GOOD CITIZENSHIP

THE CHRISTIAN AND THE CIVIL GOVERNMENT, (V 1-7)

“We as Christians are reminded by Paul, that Civil Governments were instituted by God (V. 1) God established these governments to restrain the criminal elements of human society. Christians should be law-abiding citizens of the Government under which they live, in all their attitudes and relations in life. They should be governed by the principles of the Golden Rule.” (Halley’s Bible Handbook)

This does not mean the God approves of corrupt men who run the governments to suit their own purpose. It **does** mean that the idea of civil authority and our obedience to it is God’s idea. Therefore, to be a Christians, means that we will be obedient to the laws and government of the countries where we live.

THE CHRISTIAN AND GOOD CITIZENSHIP, (V8-14)

The Christian as with everyone, has certain obligations and duties. Part of those obligations is to pay our debts. In **verse 6** he mentions “paying our taxes,” but this idea can carry on to all areas of our life. The making of debts between people can ruin the love they should have for one another. That love is more important than money and that is the only debt that people should have between one another.

Paul quotes five of the ten commandments of the Old Covenant which deal with our relationship to others. A person who loves according to Gods Law, would never commit adultery, or steal, or kill, or bear false witness, or covet. If we truly love as God has commanded and given example through the life of Christ, we would do nothing which would hurt someone else.

In **verses 11-12**, we are told to *“wake up, for our salvation is nearer than when we first believed.”* Every day brings us closer to our death or to the return of Christ to judge mankind. We should realize this and live like we believe it.

CHAPTER 14 - 15:3, CONSIDERATION FOR THOSE WITH WEAK FAITH AND THE JUDGMENT OF OTHERS

In this chapter Paul begins to discuss a new problem. The problem of people having different levels of Christian maturity or faith. Some people had been Christians for a long time, while others for only a short time. Some had the opportunity to study and understand God’s word better than others. This sometimes brought about disagreements and even bad feelings between brothers. Paul deals with that problem here. (See looking at special scriptures section, p. 26)

Paul says, that the stronger Christians should welcome the weaker Christians as equal brothers or sisters in Christ. It may be that they don’t have the same level of understanding or faith, but they are still

Christians, (V. 1). He warns them though not to fight about “doubtful disputations” (KJV) “disputable matters” (NIV) “matters of scruples” (ASV). This is talking about things about which the scripture does not give direction, things about which we have to make our own decisions based on Christian principles. Paul goes on to illustrate what he is talking about:

“There are some matters of conscience over which Christians disagree. (Paul gives examples of the eating of meat, v 2-3, 14 and setting some other day as well as the first day of the week aside as a special day to worship God, v 6) There was the problem that meat sold in the market had many times been sacrificed to pagan gods; and there were also the Jewish food-laws about “clean” and “unclean” animals and the method in which they should be killed under the Old Covenant. Paul is saying that we should try not to force someone to agree with us and in that way create division.” (Eerdmans Handbook to the Bible, Edited by R. Lawson)

We ourselves may feel free to do things that would give a weaker Christian a bad conscience, but that might not be the right thing for us to do. That is no reason to despise them, we all answer to Christ. It is better to give in and limit our own freedom (not doing some things we have a right to do), than to demand our own way and cause a weak Christian to fall away.

CHAPTER 15: 1-3, PUTTING THE PRINCIPLE INTO PRACTICE:

The strong believer should understand and try to accommodate the Christian with the weaker faith. Our purpose in life should not be just to please ourselves, but we should take into consideration how we might benefit our neighbors or others around us. We are to be imitators of Christ Jesus, who even though he had the power, did not demand his own way or his rights, he considered the rights of others first.

CHAPTER 15: 4-13, THE CHRISTIANS WORK AND GOD'S GLORY

All of the scriptures we have received from God have one thing in common, they all teach us about and give us “**HOPE**”, (V. 4). The scripture gives us hope by teaching us about God and how Christians should live with one another, (V. 5-7). Jesus Christ, the Son of God has come to this world to fulfill the Old Law so that the whole world, both the “circumcision” (the Jews) and the Gentiles might be reached by the Gospel, (V. 8-13).

Chapter 15: 14 -16: 27, The Christian Work and Fellowship

(**Verses 14-33**) In this section Paul begins his conclusion to the letter. He sends greetings to the Roman Christians and explains his purpose in what he does to serve Christ. Which is to preach the Gospel to everyone who has not yet heard it, (V. 20). He explains that he has plans to come and see them personally, but first has other things which he must do and other places he must go, (V. 22-29). He does request that they remember him in prayer as he continues to suffer for the sake of Christ, (V. 30-33).

(**Chapter 16:1-27**), In this section Paul gives his personal greetings to some (V. 1-16) as well as some final warnings about problems coming in the church (V. 17-20). In the final few verses he closes with a salutation naming some who are with him (V. 21-23) and in verses 24-27 closes in words of prayer and praise to God.

KEY TEACHINGS FOUND IN THE BOOK OF ROMANS

“Righteousness”, (1:17; 3:22)

“The theme of Romans is found in 1:16-17; God offers the gift of His righteousness to everyone who comes to Christ. Paul writes Romans to reveal God’s plan for salvation because of His (God’s) righteousness (Chapters 1-8). Also he shows how both the Jews and the Gentiles fit into that plan (Chapters 9-11) and then exhorts them to live righteous lives and not to be separated by cultural differences, but to live in brotherhood (Chapters 12-16).” (Open Bible, Nelson Pub. Edited by R. Lawson)

The word “Righteous” or “Righteousness” carries the idea of living in a just manner or as a person ought live. To live in accordance with the proper rules of conduct or morality. The word originally was spelled, “rightwiseness”. The meaning can clearly be seen as, “to live in the right way.” (Def. R. Lawson).

When we speak of the “Righteousness of God”, we are speaking of the fact that he deals with mankind in the best possible way. That all of His thoughts and actions are good and are aimed at benefiting mankind. God’s entire being is made up of “rightwiseness”, of thinking and doing what is right. I John 1:5 tells us this of God, ***“This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.”***

This righteousness of God is what effects us and gives us hope today. Romans 8:10 tells us ***“And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.”***

We are told to ***“have this mind in you which was in Christ Jesus,”*** Philippians 2:5. If we have the mind of Christ, then we have a mind that lives in “rightwiseness” or “righteousness”, trying to do that which is right at all times. To live good, moral, honest lives because it is no longer we that live, but we have given our lives totally to Christ to control, (Galatians 2:20) We understand as Christians that we can never attain righteousness in and of ourselves (Romans 3:10, 23). Any righteousness we might attain comes through or because of the righteousness of God and his gift to us of forgiveness.

“Justification”, Romans 1:16-17 and 3:21-25, 28

“But now the righteousness of God apart from the law is revealed, being witnessed by the Law and Prophets, even the righteousness of God which is through faith in Jesus Christ to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, **being justified freely** by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed” (Romans 3:21-25)

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek (Gentiles). For in it the righteousness of God is revealed from faith to faith; as it is written, **“The just shall live by faith”**” (Romans 1:16-17)

“The word “Justify” or the act of “Justification” is to pronounce a person as being just, or righteous; to declare them not guilty. Of course, if a person kept the law perfectly, he would not be justified; he would be declared not guilty. If God forgives a sinner, there is then nothing against him. He is free from guilt, he is as righteous as if he had never sinned.” (Commentary of Romans, R.L. Whitesides,

1945)

The book of Romans clearly teaches that sin is universal. That “*All (people) sin and fall short of the glory of God.*” Because of this sin, then we are condemned and found guilty before God. The righteous love of God for mankind however has provided a way for us to overcome this problem. He sent His Son, Jesus Christ to be a sin offering or a sacrifice for us (I John 2:2) and cleans us of our sins. This free gift of course is limited to those who have made a change in their lives and decided to turn their lives over to God (I John 1:7). Only by “*walking in the light*” or obeying God’s laws can we meet the blood of Jesus that will “Justify” us, or make him see us, “just as if” we had never sinned. The blood of Jesus “cleanses” us from our sin, (Revelation 1:5).

“It was fundamental in Paul’s thinking that Christ died for our sins, according to the Scriptures (I Corinthians 15:3). In due season He died for the ungodly (Romans 5:6); while we were yet sinners He died for us (verse 8) we are justified in His blood (verse 9), and it is through Him that we are saved from the wrath (judgment of God) (verse 9). While we were enemies we were reconciled (brought back to) God through the death of His Son (verse 10), being justified freely by His grace through the redemption that is in Christ Jesus whom God set forth as a propitiation (Sin offering) (Romans 3:24-25). There is no reconciliation, no justification, except through and by and for Christ.” (International Standard Bible Encyclopedia, Vol. 3)

Looking at Special Scriptures

Romans 1:24-32, The question of morality? (Homosexuality, Lesbianism, covetousness, gossiping, pride, etc.)

We live in a world that wants to deny authority. It seems that many of the basic rules for living have been thrown away, but this is not a new problem. This is a problem which has existed almost since man first walked on the earth. As far back as the story of the city of Sodom in the book of Genesis man has wanted to forget the rules which God has given for morality. Nevertheless, God is still God and His rules still govern our lives.

In Romans 1:18, Paul tell us, that ***“the wrath (anger) of God is revealed from heaven against all ungodliness and unrighteousness of men.”*** To make sure that those who read this letter understand exactly what he is talking about he then begins to list some the ‘ungodly and unrighteous’ things which they are doing.

Worshipping idols shaped like men, animals and birds is the first thing he lists (verse 23). Then in verse 24 he begins to list sins of the flesh in which they have engaged. He calls them, ***“uncleanness, ... lusts of their hearts, to dishonor their bodies among themselves.”*** (V. 25) ***“Who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator...”*** Here he has stated the heart of the problem. They have ***“exchanged the truth of God for the lie”***. This is the same problem we see in Genesis 3:1f, God had told Adam and Eve that certain things were to be obeyed. Satan came and said, “God doesn’t mean what He said, go ahead and fulfill the lust of your heart. Do what you want and it will be OK.” That is the same lie that Satan is still using on men today. They exchange the truth of God for the lie. The lie that says, “God is a loving God who really won’t make us stick on the word he has given us.”

Men continue to practice all kinds of moral corruption. Parts of this section of scripture looks specifically at Sexual Immorality, Homosexuality and Lesbianism, we see here what God has said about those sins. If we read Romans 1:26-32 we see that Paul deals very clearly with both areas, but spends more time explaining what he is talking about concerning homosexuality.

What is homosexuality and Lesbianism? Paul says it is, ***“Vile Passions (lusts or desires)”*** (V.26) Women and men leaving their natural sexual impulses behind and ***“women burning in their lust for one another,”*** and men doing the same thing (V. 26-27). Paul is talking about women engaging in sexual acts with women and men engaging in sexual acts with men. That is homosexuality. Paul goes on to say in verse 28, ***“they did not like to retain God in their knowledge.”*** They tried their best to forget what God has said about the sin in which they were engaged, so that they could believe the lie.

So there will be no misunderstanding about what God feels concerning those engaged in homosexuality Paul describes them in verse 29 as, ***“being filled with all unrighteousness, sexual immorality, wickedness...”*** Paul goes ahead and describes this type of person further in the remaining part of the chapter.

Notice however what Paul says in verse 32 about those who believe and follow this lie. ***“Who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them.”*** This shows us without a doubt that even though we believe the lie, we will still be judged by God by his word. Homosexuality is one type of sexual immorality that is death to men, women and mankind, because it brings about our separation for

God, Revelation 21:8.

In this section we don't want to indicate that sexual sins are the only important sins. Paul also addresses several other types of sin. But, because this book is not intended to be a full commentary, we will just notice and define some of these things.

These we will mention are found in verses 29-31. Paul lists, *“all kinds of wickedness, evil, greed, and vice; they are full of jealousy, murder, fighting, deceit, they are gossip’s, backbiters, they are hateful to God, insolent, proud, and boastful; they think of more ways to do evil’ they disobey their parents; they are immoral, they do not keep their promises, and they show no kindness or pity to others.”*

“**Wickedness**”, is a broad term for all kinds of evil. “**Greed**” or “**Covetousness**”, from the Greek, means to “lust for or desire something to which you have no right”. “**Gossip’s**”, some places translated this “**Whispers**”, it speaks of those who secretly and in a sly manner, by hints and innuendoes, blacken the name and character of others, or excite suspicion concerning them. “**Backbiters**”, this is those who openly and avowedly calumniate or speak ill of those who are absent.

All of these sins, just like any other sin can be stopped, repented of and forgiven. That is what God desires for those who are involved in such things II Peter 3:9. That is the power of God (Romans 1:16) to save us even though we live imperfect lives, (Romans 3:23; 6:23). Our God is strict, but he is just and he loves us (Romans 5:6), even when we are sinners.

Romans 6:1-14, What does being a Christian mean?

In this particular section we want to look at a section of scripture that is often used only to teach the need for water baptism. That is part of what can be seen in this scripture, but only part! There is much this scripture tells us about our relationship to God or “Being a Christian”.

Remember that in chapter 5 Paul has been showing us the contrast of Adam and Christ Jesus. He tells us, that through Adam (one man) sin entered into the world, (5:12). In a similar way, through the death of Jesus Christ (one man), the free gift of eternal life came to the world (5:18-19).

With chapter five as a background then, Paul begins to write chapter six. Chapter six is concerned with the changed life we live as a Christian!

A common thought of that day was that, “God forgives our sins and saves us (that is Grace), therefore if we sin more God will spread more forgiveness (grace) around the world”. This is a completely wrong way of thinking. Notice what Paul says in **verses 1 - 2**, *“What shall we say then? shall we continue in sin that grace may grow? Certainly not! How shall we who died to sin live any longer in it?”* These two verses set the stage for the rest of the chapter. The theme of this chapter is “The Changed Life of the Christian”. Indeed there is and must be a change in our lives, or we cannot claim to truly become Christians!

Paul goes on and explains how this change must take place in our lives and uses some symbolism in his descriptions.

The Example of Baptism:

Many times when people read this section of scripture they use it only to show the necessity of Bap-

tism, but there is much more to the lesson we find here. It is through baptism that we meet the blood of Jesus which saves us (**Romans 6:3**; Colossians 1:13-14; Revelation 1:5). Why is it that we cannot go on sinning if we are a Christian? It is because we have met the Lord and Savior Jesus Christ in our Baptism. How did this happen? **Verse 4** tells us, *“therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life”*. Verse 8 tells us, *“Now if we died with Christ, we believe that we shall also live with him.”* Why do we change? Why do we leave sin and sinful ways behind when we become a Christian? Because our old self died and we now live with Christ (as a Christian), Galatians 3:23, “we put on Christ”.

If we have been baptized into the death of Christ Jesus, then we should know some things. Verse 6 tells us, *“Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.”* In Galatians 2:20 Paul says the same thing in a slightly different way, *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me...”*

Our Purpose Today:

Paul concludes this particular encouragement in verses 12-14, where he once again emphasizes that we need to leave sin behind us and get on with living for Christ. He says, (verse 13) we should be *“instruments of righteousness to God.”* That is our duty today as Christians. To live our lives in such a way, that we might truly be “instruments of God” to the world around us. In Matthew 5:16 Jesus said, *“Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”* That is our purpose for living as a Christian today. To help other people see Christ in our lives.

Conclusion:

This section of Scripture is more than just a place to prove that baptism is necessary. It is the place that testifies to us, that a change of life is necessary! That change takes place upon our baptism into the death, burial and resurrection of Jesus Christ. That is the message of Paul, not only to the Roman church, but to all of the church throughout all time.

Romans 14, What does the scripture say about Christian freedoms? (Opinion versus commandments)

Introduction:

To try and understand this special problem, let us look at the areas of belief and opinion. Perhaps if we understand the differences in this area, we can also understand the freedom found in God’s law, *“the perfect law of liberty”* (James 1:25).

To deal with this we will look at Romans chapter 14. The big problem at times, for the Christian is to know the difference between opinion, Biblical command and something that is governed by principles found in the Bible that are not direct commands. The problem becomes more difficult when we believe a matter is one of opinion, but someone else believes it is a matter of Biblical command or principle. The situation becomes even more confused if a person condemns others for what they believe are matters of opinion, while someone else believes that they are commandments.

The problem then is to try and decide what is an opinion and what is **not** an opinion. The problem is

FINAL TEST -
COURSE # 306 ROMANS
“A Survey of Romans”, by Russ Lawson

Student's Name: _____

INSTRUCTIONS: Please tick the correct answer(s). It is possible for a question to have more than one answer.

1. Paul's purpose in writing this book was,
 a. he was in prison and needed help
 b. he missed his many friends in Rome
 c. to make clear the message of the gospel.

2. Paul sent the letter to the Roman church with,
 a. Timothy
 b. Phoebe
 c. Titus

3. How many times had Paul been to Rome?
 a. 5
 b. 2
 c. 0

4. In his personal relationship with Christ, Paul represents himself as being,
 a. an apostle
 b. a servant
 c. as unworthy

5. In his official relationship to Christ, Paul represented himself as being,
 a. an apostle
 b. a servant
 c. as unworthy

6. The basic nature of the Gospel is stated when it is called,
 a. the cross
 b. the resurrection
 c. the power of God unto Salvation

7. Concerning judging, Paul explains,
 a. we should pay judges
 b. God does not judge the same way man does.
 c. God does not judge man

8. All mankind,
 a. must die
 b. are promised to live a long time if they serve God.
 c. have sinned and fallen short of the glory of God.

Paul then goes ahead and explains through the use of examples just what he is talking about. First we

9. What proves that God still cares for us?
 __a. he has taken away the Old Law
 __b. the death, burial, resurrection and ascension of Jesus.
 __c. sending people to do miracles.
10. We have the hope of receiving the promise of God,
 __a. of God's love
 __b. of a new body
 __c. of eternal life
11. The motive for living upright lives is,
 __a. being truly afraid of God
 __b. a true change in our relationship to God
12. Our service to Christ must not be only duty,
 __a. but must come because we fear God
 __b. but must come because of a changed heart
 __c, but must come because the church leaders demand it.
13. In chapter seven Paul teaches concerning the law.
 __a. God has given us a harder law to follow
 __b. We have been delivered from the law.
 __c. The law is only for the Jews
14. Chapter eight gives us,
 __a. A new law for spiritual things
 __b. A message of hope
 __c. A better understanding of our punishment.
15. To be justified means:
 __a. we are seen just as if we had never sinned
 __b. we are seen as being guilty of sin
 __c. we are seen just as if we are still sinners
16. Christ has given us the,
 __a. hope of salvation and heaven
 __b. the gift of the in-dwelling of the Holy Spirit.
 __c. the promise of no worries
17. In chapter nine we are told that God has,
 __a. not broken His word concerning the Jews.
 __b. not given us physical food
 __c. hated Satan for a long time
18. The stubborn Jews survived,
 __a. because they are good fighters
 __b. because of God's patience and mercy
 __c. because their king was killed.

19. In the last five chapters of Romans,

- a. Paul sends personal greetings
- b. Paul begins to tell what it means for us to live a new life in Christ.

20. To go through the act of becoming a Christian,

- a. is what everybody should do.
- b. is a hard thing
- c. is not enough to satisfy God.
- d. we must present our complete selves to God.

21. Civil Governments,

- a. are a necessary evil
- b. a poor way to manage countries
- c. instituted by God

22. Christians should be:

- a. protesting against the governments wrong ways.
- b. law-abiding citizens
- c. forced to vote in every election

23. How many of the ten commandments of the Old Covenant are quoted by Paul.

- a. three
- b. four
- c. five

24. Paul says the Christians with a strong faith,

- a. should correct the weaker brothers.
- b. welcome the weaker Christians as equals
- c. should refuse to listen to the weaker Christians.

25. Paul's purpose in Christ was,

- a. to straighten out problems in the Roman church.
- b. to travel to Rome.
- c. to preach the Gospel to everyone

26. The word "Righteous" means,

- a. to always be right
- b. to attend the meetings of the church
- c. to live in accordance with proper rules of conduct.

27. All sin,

- a. can be stopped
- b. can be repented of
- c. can be forgiven

(continued on next page)

I HAVE COMPLETED ALL OF MY MEMORY WORK!

I HAVE COMPLETED ALL OF THE READING LISTED ON THE SYLLABUS!

Signed, _____

Date _____

(Read Revelation 20:12-13)