

**Pepper Road Church of Christ**

# ***ROMANS***

**Unifying Salvation by Grace through Faith**

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2019 Spring Quarter

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# Introduction

## Occasion and Overview

Written apparently near the close of Paul's third missionary journey, after having taken a collection from the Gentiles in Macedonia and Achaia to help needy saints in Judea, while readying to return to Jerusalem, the epistle to the church in Rome addresses divisive issues between Jew and Gentile, which could not wait until Paul's planned visit (**15:18-32**). The church was comprised of a significant number of both Jews and Gentiles, which was producing some measure of conflict (**2:1; 7:1; 11:13; 14:1-3; 15:1**). Also, the threat of divisive false teachers (possibly including Judaizing false teachers) loomed near (**16:17-19**). As apostle to the Gentiles and minister of the gospel to them (**11:13; 15:16**), Paul wanted to visit Rome, but for reasons unknown to us, he had been previously "*hindered*" (**1:9-13**). Eventually, Paul made his promised visit, but surely not in the way he would have imagined or wanted, even if adhering to what he promised (**Acts 20:16-28:16**).

## Outline

Paul's epistle to the Romans can be subdivided into two major sections: doctrinal (chapters 1-11) and practical (chapters 12-16). These major sections and chapter content can be outlined simply as follows:

- I. *Doctrinal* – All spiritual Israel saved by grace through faith (ch. 1-11)
  - A. All Guilty of Sin before God (ch. 1-3)
    1. Condemnation of the Gentiles
    2. Condemnation of the Jews
    3. Condemnation of all
  - B. All Saved by Grace through Faith (ch. 4-5)
    4. Abraham, example of justification by faith
    5. Universal, gracious offering of salvation
  - C. Overcoming Sin & Flesh through Christ & Spirit (ch. 6-8)
    6. Old Carnal Master #1 (Gentile) – Dead to Sin
    7. Old Carnal Master #2 (Jewish) – Dead to the Law
    8. Conquering Sin through Christ in the Spirit
  - D. Salvation of Spiritual Israel (ch. 9-11)
    9. Vindication of God rejecting physical Israel
    10. Physical Israel's rejection of God
    11. God's redemption of spiritual Israel, remnant of Jews and Gentiles
- II. *Practical* – Act like people saved by grace (ch. 12-16)
  - A. Applications toward each other (ch. 12-15)
    12. A transformed people
    13. A submissive people
    14. An accepting people
    15. A unified, peaceful people
  - B. Closing (ch. 16)
    16. Greetings, Final Warnings, and Doxology

## **Convicting Those Who Contradict**

The letter to the Romans focuses so much on combatting the errors of Judaism (salvation by faith not works and God's sovereign election not man's will) that Calvinist generally find their most effective playground for twisting God's word in this great epistle. Please be aware for this possibility in your study of Romans. Watch for questions that highlight their misuse of the text, so you can be settled in your own mind and prepared to answer and help them.

If you are not already familiar with Calvinism, please speak to someone who is, so you can have an overview of their doctrine and be properly oriented to prepare answers for related questions.

## **Question Design**

Most of the questions are designed to provoke thought and a deeper understanding of the text, which should make the answers not only more memorable but also more effective toward application and transformation of the inner man. The relevant verses are specified with each question, which should help narrow the meaning of the question and possible answers. Please do not be frustrated by more challenging questions. Do your best to prepare, and we will study the text and consider answers graciously in class. Feel free to call, text, or email me. I'm always happy to point you in the intended direction.

# Romans 1 – Condemnation of the Gentiles

## Greetings and Personal Wishes – Romans 1:1-17

1. In verses 1-7, what special people or persons are emphasized, and how are they distinguished from other people (1:1-7)?
2. What did Paul include in his prayers about the Romans (1:8-10)? How would this knowledge help them?
3. What benefit would come from Paul visiting the Roman Christians in Rome (1:11-12)? Do you look forward to gospel meetings with visiting preachers with the same expectation? If not, how can that be improved?
4. What pressures might Paul have felt that would make him ashamed to preach (1:13-16)? Why was he not ashamed (1:16-17)?
5. To whom was the gospel directed (1:16-17)? What distinctions were made and not made in Christ's gospel invitation?

## Condemnation of the Gentiles – Romans 1:18-32

6. According to verses 18-19, generally speaking, why was God's wrath directed against ungodly men (1:18-19)?
7. Specifically, why are all men responsible for not recognizing, glorifying, and thanking God (1:20-21)?

8. Because man turned his back on God, how was their thinking and behavior generally affected (1:22-25)?
  
9. What specific, extreme behavior demonstrated these consequences (1:26-27)? Why does this illustrate the depth of their depravity more than other sins?
  
10. What other kinds of sins resulted from man turning his back on God and His commandments (1:28-31)?
  
11. How might we today “*approve of those who practice*” such sins without practicing them ourselves (1:32)?

## **Romans 2 – Condemnation of the Jews**

### **The Equitable God – Romans 2:1-16**

1. What race or group of people might be quick to condemn such sinful people (2:1-2)? Why would their condemnation rob them of any excuse they might offer (2:3)?
  
2. Does this represent a general prohibition and self-condemnation of anyone who would judge others? Explain.
  
3. What characteristics of God are demonstrated both in His judgment and reluctance to judge (2:4-5)?

4. Who will God reward and upon what basis (**2:6-7, 10**)? Likewise, who will God condemn and upon what basis (**2:8-9**)?
  
5. What characteristics does God show through His equality of judgment (**2:11**)?
  
6. Based on the context, when Paul refers to “*the law*” in verse 12, to which law is he referring (**2:12-14**)? How do you know?
  
7. What advantage does “*the law*” offer one standing in judgment before God (**2:13**)?
  
8. How would Gentiles “*by nature do the things in the law*” and “*show the work of the law written in their hearts*” (**2:14-15**)?
  
9. Why would emphasis on God judging even the “*secrets of men*” be particularly fearful and motivating to those addressed in chapter 2 (**2:16**)?

### **Condemnation of the Jews – Romans 2:17-28**

10. After clearly identifying those addressed in chapter 2 as Jews, how is the Jews’ image of themselves contrasted with God’s view of them (**2:17-23**)?
  
  
  
  
  
  
  
  
  
  
11. Who else saw their hypocrisy, and how did this affect God (**2:24**)?

12. How might a Gentile without the law *“judge”* a Jew with the law (2:25-27)?

13. Does this imply we are free to forsake the rites of the law (e.g., baptism) provided we keep the moral requirements (honesty, not stealing, not murdering, etc.)?

12. What distinction is emphasized in verses 28-29 (2:28-29)? How does that relate to the Jews' empty confidence (2:17-23)?

13. Is this an absolute distinction (2:28-29)? Is this passage minimizing obedience? Explain.

## **Romans 3 – Condemnation & Justification of All**

### **Vindicating God's Judgment – Romans 3:1-8**

1. Despite the law's condemnation against the Jews, what advantage did the Jews enjoy (3:1-2)?

2. Since God's law ultimately condemned the Jews, would it not then have demonstrated God's cruelty or inability to help them (3:3)? Explain.

3. Why might God care about the man's judgment of Him (3:4)?

4. What absurd conclusions are inevitably drawn by following the thought that God is unjust to condemn those that provide opportunity to demonstrate His righteous judgment through their sin (3:5-8)?

## Condemnation by the Law – Romans 3:9-20

5. Regarding sin, is anyone better than another, whether Jew or Gentile (3:9)? Why or why not?
6. According to the quotation from Psalms, how did everyone become wicked (3:10-18)? Were they made and born that way, or did they choose and change? How do you know from the quotation?
7. What is the fundamental purpose of law in general and the nature of *“flesh”* in general that prevents the law from providing justification of the *“flesh”* (3:19-20)?

## Righteousness outside the Law – Romans 3:21-31

8. How might *“the law and the prophets”* provide testimony to God’s provision of righteousness *“apart from the law”* (3:21)?
9. What is the common fundamental problem – and solution – that eliminates any room for boasting in judgment before God (3:22-24)?
10. Using a Young’s, Strong’s, Vine’s or similar Greek-English dictionary, look up the word for *“propitiation”* (KJV, NKJ, ASV, NAS, ESV), also translated as *“expiation”* (NAB) and *“sacrifice of atonement”* (NIV), and define it using the selected dictionary and your own words, listing other key passages where the same word or similar words are used in the New Testament (3:25).
11. What two groups of people were *“justified”* by Jesus’ sacrifice (3:25-26)? Beside their justification – but closely associated with it – what else did God accomplish by Jesus’ sacrifice (3:25-26)?

12. What has Paul's reasoning thus far done to the Jew's basis for confidence, who exalted themselves over the Gentiles (3:27)? Why will he need to revisit this topic later in this epistle and not leave them in this state?
  
13. What has God required of all men by which He will justify both Jew and Gentile (3:28)? What is His relationship with Gentiles such that He lays requirements upon them too (3:29-30)?
  
14. If Paul's logic eliminated justification by the works of the law, how did he "*establish the law*" and *not* "*make void the law*" (3:31)? ... **Note:** Paul is only alluding to the point here. He will develop it more fully in chapter 7.

## Romans 4 – Abraham, Father of the Faithful

### Abraham, Example of Justification by Faith – Romans 4:1-12

1. What was the basis of God accounting righteousness to Abraham, incidentally as recorded in the "*law and the prophets*" (4:1-3)?
  
2. Based on the context and its relationship to boasting, debt, grace, and faith, what kind of "*works*" is Paul minimizing (4:4-6)? How is this different than the "*works*" of James 2:14-26?
  
3. How does God impute righteousness (4:5-8)? Is it by transferring someone else's righteous deeds to man's account – or something else?
  
4. Relative to his circumcision, when was Abraham's faith accounted to him for righteousness (4:9-10)? How would this relate to justification of Jews versus Gentiles (4:11-12)?

## Abraham, Strengthened in Faith – Romans 4:13-25

5. Beside Abraham receiving the promises before being circumcised (**Genesis 12:1-8; 15:1-6; 17:1-24**), what intrinsic characteristic of the law prevented it from offering a promise of righteousness, especially by faith (**4:13-15**)?
6. What advantages are derived from the promise being grounded in faith and not the law (**4:16**)?
7. How can God accurately speak of things in the future using the past tense (**4:17**)?
8. What does it mean that Abraham “*contrary to hope, in hope believed*” (**4:18**)? How is that possible?
9. How can Abraham, described as one who “*did not waver at the promise of God through unbelief*”, be reconciled with him questioning God in **Genesis 15:1-8** (**4:18-20**)?
10. What is the connection between Abraham’s faith despite his and Sarah’s “*deadness*”, God’s promise to Abraham, Jesus’ death, and our justification (**4:18-25**)? How would understanding this have helped the Jews and Gentiles of Rome, and how can it help us?

## Romans 5 – Power of Grace’s Reign

### Peaceful Confidence from God’s Love – Romans 5:1-11

1. What does Jesus’ death and resurrection provide for us according to **Romans 4:25-5:2**? How does this help us with “*tribulations*”, and how do they in turn help us (**5:3-4**)?

2. How could “*hope*” possibly “*disappoint*”, and how would this be prevented by the Holy Spirit pouring “*the love of God in our hearts*” (5:5)?
  
3. What was unusual about Christ’s sacrifice for us that showed unprecedented, remarkable love towards us (5:6-8)?
  
4. If Christ’s death reconciled us to God, how much more can we be assured of what, and what should that produce in us (5:9-11)?

### **Grace Surpassing Sin – Romans 5:12-21**

5. How did sin and death spread from Adam to all men, and what kind of death spread, physical or spiritual (5:12)?
  
6. How were the people between Adam and Moses charged with sin, since the Law of Moses was not yet given, and since “*sin is not imputed when there is no law*” (5:13-14)?
  
7. How is Adam and his offense both similar and different than Christ and His gift (5:15-19)? Please compare and contrast them.
  
8. Does this passage prove Calvin’s concept of total hereditary depravity, that all people are born with both the guilt of sin and the sinful inclinations of Adam and their forefathers? Explain.
  
9. How did the law affect both sin and grace (5:20)?

10. How did “*sin reign in death*”, and in the same manner, how would “*grace reign through righteousness*” (5:21)?

## Romans 6 – Slaves to Sin or Righteousness

### Dead to Sin’s Reign – Romans 6:1-14

1. Why is it unreasonable to continue in sin, even if it increases the awareness and appreciation of God’s grace (6:1-4)?
2. Is baptism a symbolic ceremony performed **after** one is saved, an outward sign of an already accomplished inner working of grace? Consequently, is it something that can be accomplished through pouring or sprinkling of water (6:3-6)? Please substantiate your answers from the chapter.
3. What figure does Paul use to illustrate our relationship to sin before the cross, and what does Christ’s sacrifice do to that relationship (6:7-8)? Why?
4. What is the point of Jesus dying “*to sin once for all*”, living indefinitely toward God (6:8-11)? How does that relate to our association with sin?
5. What excuses can you imagine to continue under sin’s dominion are enabled by sin itself, death, and even the law (6:12-14; see also 6:19)? How does grace eliminate those excuses (6:14)?

## Slaves of Righteousness – Romans 6:15-23

6. By observing a slave's behavior, how can his master be identified (**6:15-16**)? What does this mandate about your future behavior?
7. Some allege that obedience is not required for salvation, rather they assert that we should obey God out of gratitude and love for **already being** saved – not **to be** saved. How does **Romans 6:16-18** resolve this proposition?
8. How would you "*present your members as slaves of uncleanness and of lawlessness*" versus "*slaves of righteousness*" (**6:19-20**)? How should understanding this affect our choices?
9. What is the reward and wages of slavery and service submitted to the masters of sin versus righteousness (**6:21-23**)? What effect should this knowledge have on those struggling with sin?
10. By combining a realization of the wages of slavery to sin and recognition of how one is identified as a slave to sin, what can we infer about grace-only doctrines that eliminate requirements for obedience and ceasing from sin? Please explain.

## Romans 7 – Deliverance from the Law of Sin

### Dead to the Law's Authority – Romans 7:1-6

1. What is the natural end of a husband's authority over his wife (**7:1-3**)? How does this harmonize with Jesus' prohibition to separate was God has joined (**Matthew 19:3-6**)?
2. Following Paul's analogy, how does Jesus' death on the cross also sever men from the authority of the Old Law (**7:4**)? And, whom may we now marry and serve?

3. How could the law “*arouse sinful passions*” (7:5)? Was it not intended to condemn and forbid them?
  
4. Are things new always better than those old (for example, see: **Jeremiah 6:16**)? How is the “*newness of the Spirit*” better than the “*oldness of the letter*” (7:6)?

### **Sin’s Exploitation of the Law – Romans 7:7-12**

5. Some propose that the Law of Moses consisted of two independent laws: one moral, the other ceremonial. Often the moral law is most closely associated with the Ten Commandments. These same people often dismiss Paul’s marriage analogy as only applying to the ceremonial law (i.e., circumcision, sacrifices, etc.). Temporarily overlooking this is an unwarranted and unjustified assertion, does this context even permit such a distinction (7:7)? Please explain.
  
6. At what time in Paul’s life was he first separated from the law, then it “*came*”, and then he “*died*” (7:7-8)? Please explain this abbreviated timeline.
  
7. How could sin “*revive*” or come to life **again** (7:9)?
  
8. How can Paul conclude that the law is “*holy and just and good*” despite it producing death in him (7:10-12)?

### **The Law’s Exposure of Sin and the Flesh – Romans 7:13-25**

9. How did sin’s exploitation of the law to produce death surprisingly help Paul and others (7:13)?

10. How did Paul's behavior prove that the law was indeed "*holy and just and good*" (7:14-16)?
  
11. How is the "*dominion of sin*" and slavery of "*lawlessness leading to more lawlessness*" demonstrated in this context (7:17-20)?
  
12. What is the second law working in Paul's body, which is exposed by the law of Moses (7:21-23)? What is the nature of its rules, requirements, or demands?
  
13. Is Paul's self-loathing and despair a reflection of his then current view of himself as a Christian, or does it represent a typical depiction of the unsaved Jew under the law of Moses and without Christ (7:14-25)? Please support your answer from the context.

## **Romans 8 – Conquering in the Spirit through Christ**

### **The Law Fulfilled in the Flesh – Romans 8:1-4**

1. Paul said, "*there is therefore now no condemnation in Christ*" (8:1). Does that mean that once you are in Christ, you cannot be condemned – once saved, always saved? Substantiate your answer from the context.
  
2. Some also advocate that Jesus' death eliminated **all** systems of law from God – not just the Law of Moses, which they use to explain why there is no longer condemnation in Christ (8:1-2). Is that true? Are Christians not responsible to any law from God? Please show from the context.
  
3. What was the weakness of "*the law*", and how did Jesus eliminate it (8:3-4)?

## **Living According to the Spirit – Romans 8:5-17**

4. Why can those *“in the flesh ... not please God”*, and what will be the end of the fleshly walk and its alternative (8:5-8)?
  
5. How can one determine if he is living *“in the flesh”* or *“in the Spirit”* (8:9)?
  
6. What ironic reward will be granted those who do not walk in the flesh (8:10-11)?
  
7. How does one live according to the Spirit (8:12-15)? How is this different than life in the flesh, even according to the law?
  
8. How would the *“Spirit bear witness with our spirit”* and what is the result of that witness (8:16-17)? To whom is the Spirit witnessing?

## **Suffering and Glorified with Christ – Romans 8:18-27**

9. What is one of the tools God provides to help us overcome the required suffering (8:18-19)?
  
10. Why was the *“creation ... subjected to futility”* (8:20-21)?
  
11. Until that day, what is our condition that we must accept, and how must we accept it (8:22-25)? How does this condition help us live in the Spirit instead of the flesh?

12. What additional comfort and help does God provide us to endure these sufferings (8:26-27)? How does this knowledge encourage us?

## **More than Conquerors through Christ – Romans 8:28-39**

13. How can all things – including suffering and weakness – “*work together for good to those who love God*” (8:28)?
14. How do we explain Calvin’s doctrines about foreknowledge, predestination, “*calling according to His purpose*” clearly taught here (8:28-30)? According to Calvin, God first predestined those who would be saved without any foreknowledge of their faith or obedience. Does that fit here?
15. How can we know confidently that God will freely give us all we need to be saved (8:31-32)?
16. Why is that we do not have to worry about someone or something overpowering us, separating us from God and Christ (8:33-39)?
17. Is there nothing that can separate us from God? Is Paul preaching that once we are saved, we will always be saved? Explain.

## **Romans 9 – Vindicating God’s Rejection of Israel**

### **Vindicating God’s Rejection of Physical Israel – Romans 9:1-13**

1. How much did Paul care for Israel, and why did he so care (9:1-3)?

2. What was their remarkable condition, and how would that relate to the closing verses of the previous chapter (9:4-5)? In other words, what natural reaction to chapter eight's closing does he appear to anticipate from Jews and answer (9:6)?
  
3. Calvinists believe that Paul used the examples of God's choices of Isaac over Ishmael and Jacob over Esau to prove that God unconditionally chooses who will be saved apart from anything they control or do (*"not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls"*, 9:6-13). Is that true? Are people saved unconditionally apart from freewill? Please answer using this context and context of passages cited by Paul.

### **Vindicating God Prolonging & Hardening Israel – Romans 9:14-29**

4. What is inherently wrong and flawed with anyone being upset at God for not showing them mercy (9:14-16)? How could God be unfair in dispensing mercy?
  
5. In God's answer to Moses and His hardening of Pharaoh, Calvinists see God unconditionally saving some and destroying others based on His will and choice alone (*"He has mercy on whom He wills, and whom He wills He hardens"*, 9:17-18). Is God responsible for man's destruction and hardened heart? Answer this charge by showing how both man and God are involved in man's hardened heart, using the context of cited passages.
  
6. Why might a Calvinist believe that Paul's illustration of the potter molding the clay proved God's practice and right of making some people righteous and others wicked apart from their choice (9:19-23)? How does the context and quoted context refute such a conclusion?
  
7. What is different about the Jews' claiming God was unfair and us claiming Calvin's God is unfair? Why is 9:19-20 a misapplication, an inapplicable retort from Calvinists when we question their depiction of God's judgment?

8. Why should 1<sup>st</sup> century Israel not have been surprised that God would also want to save the Gentiles (**9:24-26**)?
  
9. Why should 1<sup>st</sup> century Israel not have been surprised that God would ultimately reject their nation (**9:27-29**)? What was a key reason that God had not previously destroyed Israel?

### **Vindicating God Saving Gentiles over Jews – Romans 9:30-33**

10. Why did the Gentiles find righteousness and the Jews did not (**9:30-33**)? Why is that ironic and surprising?

## **Romans 10 – Israel’s Rejection of God**

### **Israel’s Rejection of God’s Righteousness – Romans 10:1-4**

1. What commendable trait does Paul acknowledge in Israel (**10:1-2**)?
  
2. Why did that trait fail them? What two issues did they suffer, and how might they be related (**10:3-4**)?

### **Righteousness of the Law versus Faith – Romans 10:5-11**

3. How is the righteousness obtained by the law different than the righteousness obtained by faith (**10:5-8**)?
  
4. Some teach that a person only needs to believe in Jesus and confess Him, which is typically expressed through a simple prayer, often called the “sinner’s prayer”. Does **10:9-11** support that teaching, that we only need to believe and confess to be saved? Explain.

## Israel's Rejection of the Gospel – Romans 10:14-21

5. What distinction did the gospel eliminate (**10:12-13**)? Why might this have caused some of Israel to reject the gospel?
6. What charge or question does Paul anticipate in **10:14-15**? What might be the motivation of such a question, given the background of chapters 9 and 10 so far?
7. How is any implication of mistreatment or injustice answered by Paul through the Holy Spirit (**10:16-18**)?
8. Why should 1<sup>st</sup> century Israel not have been surprised by God's redemption of the Gentiles (**10:19-21**)? What should their reaction have ultimately been, even if it surprised and unsettled them at first?

## Romans 11 – God's Redeeming Israel's Remnant

### Preservation of the Remnant by Grace – Romans 11:1-15

1. What two examples does Paul cite as proof that God had not discarded Israel completely (**11:1-5**)? How could Paul apply the second example to his time, since it was written about a specific situation so far in the past?
2. What is the relationship between "*works*" and "*grace*" in this context, if not the whole book of Romans (**11:5-6**)? How would someone be part of the "*remnant according to the election of grace*" (**11:5-6**)?
3. What consequence fell upon those were not part of the "*remnant*" (**11:7-10**)? Why?

4. How did national Israel fail or “*stumble*” in the context of **11:11**? How did God use their stumbling for good (**11:11-12**)?
  
5. How would God use this surprising result to help restore some of Israel (**11:13-15**)?

### **Humble Gentiles – Romans 11:16-25**

6. Why might the redeemed Gentiles be tempted to “*boast*” (**11:16-19**)? What reminder does Paul offer to help them fight this temptation and danger (**11:19-22**)?
  
7. What do we learn about God’s nature from His demonstrated behavior in this context? Can you think of any other examples that help show this quality?
  
8. How does understanding this nature and demonstrated behavior affect the doctrines of “unconditional election” and “once saved, always saved”?
  
9. How would understanding that the Jews could so easily be grafted back into the main trunk be both encouraging – and humbling (**11:23-25**)?

### **The Unsearchable God – Romans 11:25-36**

10. Does **11:25-27** refer to a universal salvation of all physical Israel, a restoration of national Israel to political preeminence, or something else? Please specify how “*all Israel will be saved*”?
  
11. How could Israel simultaneously be both “*enemies*” and “*beloved*” (**11:28-29**)? In whose eyes would they be so seen?

12. What unique mercy from God was shown – and continues to be shown – toward Israel that is unlike the mercy shown to any other nation (**11:30-32**)?
13. What special characteristic of God is demonstrated in His salvation of all Israel (**11:33-36**)? How should this make us feel and react towards God?

## **Romans 12 – A Transformed People**

### **The Basis of Transformation – Romans 12:1-5**

1. Given the preceding chapter and discussion of God’s mercy, what is so special about Paul pleading “*by the mercies of God*”, and why is giving yourself as a “*living sacrifice ... reasonable*” (**12:1**)?
2. What is the difference between being “*conformed*” versus “*transformed*”, and how does that apply to this context (**12:2**)?
3. How would we ever “*prove*” (test, examine, verify) the “*will of God*” (**12:2**)?

### **A Sacrificial, Humble, Trusting People – Romans 12:3-21**

4. What danger does Paul highlight, and what two thoughts does the Holy Spirit provide to help protect us from this danger (**12:3-5**)?
5. Are the “*gifts*” in this context miraculous or natural gifts (**12:6-8**)? Does it matter? Explain.

6. How could “love be **with** hypocrisy” (12:9)? What clue does the remainder of the verse provide for avoiding this danger?
  
7. How does “giving preference to one another ... in honor” help us to “be affectionate to one another in brotherly love” (12:10)?
  
8. How are the admonishments to be “not lagging in diligence, fervent in spirit” supported and strengthened by the reminder that we are ever “serving the Lord” (12:11)?
  
9. How are “hope ... tribulation ... prayer” connected (12:12)?
  
10. Please summarize the admonishments of 12:13-15 and explain how 12:16 relates.
  
11. What motivations might someone have for avenging wrongs done to them? How are they answered in this context (12:14, 16-21)?

## **Romans 13 – A Submissive People**

### **The Laws of Man – Romans 13:1-7**

1. Why might the people of God be tempted to dismiss the laws of men? What is wrong with such reasoning (13:1-2)?

2. What is the general mission of rulers and government (**13:3-5**)? How does this understanding help us to be submissive to them?
3. What reasons might we use to excuse or avoid paying taxes? How are those excuses answered in this context (**13:6-7**)?

### **The Law of Love Toward Our Neighbor – Romans 13:8-10**

4. Why are we indebted to “*love one another*”, especially those who may have never profited us (**13:8**)?
5. How does love “*fulfill the law*”, and which law is under consideration (**13:9-10**)?
6. Some advocate that we should practically never rebuke, correct, or condemn anyone, and that we should never withdraw fellowship because that would cause immense “*harm*” and after all, “*love does no harm*”. Are they right? Explain this apparent contradiction.

### **Urgency of Transformation – Romans 13:11-14**

7. In what way or ways can “*our salvation be nearer than when we first believed*” (**13:11**)? Are we not saved after being baptized? Explain.
8. Please explain the analogy made between the sleeping and walking, night and day, and darkness and light (**13:11-13**).

9. How could someone conceivably “*make provisions for the flesh to fulfill its lust*” (13:14), and how can we avoid that trap?
  
10. Looking back on chapters 12-13, are you reminded of any other multi-chapter sections of Scripture? If so, which one or ones? What similarities do they share in setting, which would require these similar collections of points?

## Romans 14 – An Accepting People

### Accept the Weak – Romans 14:1-12

1. The references to people being “*weak in the faith*”, do they correspond to a lack of determination or something else (14:1)? How do the examples used as points of application throughout this chapter help you narrow down the meaning (14:2, 5)?
  
2. Based on the examples and the themes of this epistle, who would have been the “*weak*” brethren, and who would have been the strong (14:2-3, 5)?
  
3. Whenever we receive such people, what are we not supposed to do (14:1, 3-4, 10)?
  
4. Why are we not supposed to treat them differently (14:3-12)? There are at least 6 reasons.

5. Based on the above answers, identify what spiritual differences are addressed by this chapter and require mutual acceptance and what differences require resistance, possibly even division (**Romans 16:17-18; 1 Corinthians 5:1-13; Galatians 2:3-5, 11-14; 2 Timothy 3:1-8; Titus 1:9-11; Jude 3-4**).
  
  
  
  
  
  
  
  
  
  
6. Does this imply that we are to have no opinion on such matters (**14:5**)?
  
  
  
  
  
  
  
  
  
  
7. **Challenge Question:** Assuming we are permitted to at least discuss these differences over which we must ultimately accept each other anyway, at what point does our discussion go too far and violate the commands of this chapter?

### **Do Not Tempt the Weak – Romans 14:13-23**

8. Are any foods “*unclean*” now (**14:14**)? How would it become “*unclean*” to the one who “*considers*” it to be “*unclean*” (**14:14, 20, 23**)?
  
  
  
  
  
  
  
  
  
  
9. How could someone “*put a stumbling block or a cause to fall in our brother’s way*”, “*grieve*” him, and possibly even “*destroy*” him (**14:13-15**)?
  
  
  
  
  
  
  
  
  
  
10. Identify the provided reasons and motivations to help the strong not destroy the weak (**14:15-23**)? There are at least 10 reasons provided.

# Romans 15 – A Unified, Peaceful People

## United in Patience unto Glory – Romans 15:1-16

1. What goal will help us “bear with the scruples of the weak” (15:1-2)?
2. Why do we have no justification to seek our own pleasure at the expense of others (15:3)?
3. If we are no longer bound by the Old Law and the Old Testament, what value does it serve today (15:4)? How do we know when to apply it? ... Why was this especially meaningful to the original audience?
4. How do the Scriptures and God help us to be patient, comfort us, and give us hope (15:4-5)?
5. What is the goal of God’s “patience and comfort” (15:6-7)?
6. What was unusual and instructive about Jesus patiently bearing with both the law and the people of “circumcision” (15:8-12)?
7. How do both the “power of the Holy Spirit” and “believing” produce “hope”, and how does “hope” “fill you with all joy and peace” (15:13)?

8. If the Roman Christians were “*full of goodness, filled with all knowledge, able also to admonish one another*”, why did Paul write so forcefully to them (15:14-16)? How can understanding this help us receive correction more graciously?

### **Minister of Jesus Christ to the Gentiles – Romans 15:17-33**

9. Was it sinful for Paul to “*glory*”, “*boast*” about what he did (15:17-19)? Why or why not?
10. Why had Paul delayed in coming to Rome (15:20-22)?
11. Why was Paul planning to go to Rome anyway, despite his previously expressed reason for delaying (15:23-24)?
12. What errand did Paul have to run first (15:25)? How did this errand highlight and encourage the already existing unity among so many Christians, even Jews and Gentiles (15:26-27)?
13. What confidence did Paul have about his upcoming trip to Rome (15:28-29)?
14. What prayers did he ask of the Roman Christians (15:30-32)?
15. Was his confidence validated? Were their prayers answered? Please explain.

16. **Challenge Question:** The Greek and Roman mythologies told stories of many gods, each with a few specialized skills or virtues of which they were uniquely master (e.g., Zeus, god of the Sky; Poseidon, god of the Sea; Ares, god of War; Athena, god of Wisdom, War; etc.). How is the true God presented differently in Romans (**15:33** and other passages)?

## Romans 16 – Greetings and Doxology

### Requested Greetings – Romans 16:1-16

1. What 4 things does Paul mention that should have ensured Phoebe was welcomed among the Roman Christians (**16:1-2**)?
2. Some people use Phoebe and **Romans 16:1-2** as a proof-text for female deacons (“a *deaconess*”). Is this a correct usage of this passage? Please explain.
3. Some contend that churches should not meet in buildings except people’s homes (i.e., “house churches”). There are many references to churches in houses (**Romans 16:5, 23; 1 Corinthians 16:19; Colossians 4:15; Philemon 2**). Are these examples limiting? Can churches only meet in houses?
4. Some believe there were many more apostles beside the original 14 (the twelve, plus Matthias, plus Paul), and they cite “*Andronicus and Junia ... who are of note among the apostles*” as proof (**16:5**). Is this reading of the passage correct and consistent with all of Scripture?
5. What characteristic is noted and commended most often among the names found in this chapter (**16:1-12**)? Lessons for us?
6. What relation might Rufus have been to Paul (**16:13**)?

7. Should we start *“greeting one another with a holy kiss”* (16:16)? Why or why not?
  
8. Is *“church of Christ”* a proper name for the Lord’s church (16:16)? Is it the only valid name? Please explain.

### **Warning of False Teachers, Promise of Hope – Romans 16:17-20**

9. Why is it important to *“avoid ... those who cause divisions and offenses, contrary to the doctrine you learned”* (16:17-18)? Should we not try to save them?
  
10. In relation to false teachers, why would the publicizing of their good reputation require them to be *“wise in what is good, and simple concerning evil”* (16:19)?
  
11. What is meant by the promise that *“the God of peace will crush Satan under your feet shortly”* (16:20)?

### **Provided Greetings and Doxology – Romans 16:21-27**

12. Some say that the Bible – especially Paul’s preaching and writings are mysterious and cannot be understood even today, and they may even cite passages like **Romans 16:25-26** as proof. What is wrong with this conviction and dangerous about it?
  
13. How is Jesus at the center of the mystery, proof of God’s wisdom, and conduit of God’s grace (16:24-27)? And, why would this bring God glory?