



ROMANS

History, Summary, Outline, Lessons



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"God's righteousness is revealed in justification and sanctification by grace through faith to Jew and Gentile"

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Suggested goals for us in the Romans study

1. Know the theme and over all summary of Romans.
2. Think through Romans chapter by chapter.
3. Learn the main doctrines in the book and in which chapter they are taught.
4. What are the lessons Paul teaches in Romans and are you able to understand, explain, and use them?

Why, from a very practical viewpoint, did Paul write Romans?

1. To prepare the way for his visit.
2. Rome will likely be the missionary base for Paul.
3. In case his life ends in Jerusalem.
4. Romans is the theological foundation for his ministry.

Brief background to Paul's letter to the Romans

1. The author was the apostle Paul (Romans 1.1).
2. The date of writing was about the winter A.D. 56-57 during his third missionary trip.
3. Paul wrote to believers in Rome (Romans 1.7), probably from Corinth on his third missionary trip during which he delivered the offering to Jerusalem that was given by believers in Macedonia and Achaia (1 Corinthians 16.1-9). From Jerusalem he planned to travel west to Rome and Spain (Romans 15.24). As we know, Paul eventually got to Rome, but not the way he planned. He went to Rome two years later under arrest (Acts 25.10-12; 26.30-32; 27.1; 28.11-16, 30-31). The Gaius mentioned in Romans 16.23 and 1 Corinthians 1.14 is likely the same person, while the Gaius of Acts 19.29, 20.4, and 3 John 1 do not seem to fit. The Erastus of Romans 16.23 and 2 Timothy 4.20 is probably the same person. These two men may indicate that Paul wrote Romans from Corinth. Paul commended Phoebe, a servant of the church at Cenchrea, to the Romans (Romans 16.1-2). Cenchrea was a seaport city about 8 miles southwest of Corinth. She may have taken Paul's letter to Rome from Corinth. He wrote to the Romans to prepare them for his anticipated visit (Romans 15.22-33). Acts 19.21 also tells of his plan to visit Rome. Acts 23.11 records the Lord telling Paul that he will witness for Christ's cause in Rome.
4. The population of Rome was about 1 million with 15-30 percent slaves, though estimates vary. There were people in Jerusalem from Rome on the day of Pentecost. Claudius expelled the non-citizen Jews from Rome about AD 50 (Acts 18.2). This was also done in AD 19 and AD 139.
5. The Political background placed the first century church under Roman rule. God used Roman rule to protect, to consolidate, to extend, and to test His young church. The city itself was prosperous, popular, growing, dirty, immoral, pagan, with many slaves, and much poverty. Working class, slaves, and aristocracy lived in Rome. Economic subsidies, wealth, poverty, entertainment, government, public buildings, parks, famous people, military, and intrigue filled the city. Nero was the emperor at this time. He ruled from A.D. 54-68. He became the emperor

at age 17 and committed suicide at age 31 in A.D 68. The first part of his reign was adequate. The severe excesses for which he is remembered did not come until later.

6. Romans is a theological letter—the most theological of Paul's writings. Among the topics that Paul addresses are God's nature, man's nature, sin, salvation, faith, works, grace, law, union with Christ, sanctification, the flesh and sinful nature, ministry of the Holy Spirit, Israel in God's plan, remnant of Israel, Christian ministry, spiritual gifts, godly love, authority, weak believers, doubtful things, privileges and responsibilities of believers, and commendation of believers associated with his ministry.

Romans 1-16 Overview Argument and Summary

Argument of Romans

The argument of Paul's letter is that God is perfectly righteous and mankind is sinful. Mankind's relative righteousness is not good enough for heaven, and God cannot overlook sin and admit sinners into His presence because that would compromise His character. Therefore, God credits his righteousness to Jew and Gentile by grace through faith based upon Jesus' substitutionary death for sin. God's righteousness is revealed from faith to faith in justification, sanctification, and glorification, not by law and works. And though the nation of Israel is presently under God's discipline, God's promises still remain, and Israel will be saved in the future. Meanwhile all those justified, sanctified, and glorified—believers, both Jews and Gentiles—are a new priesthood and serve God in many ways.

Summary of Romans

God solved the sin problem by offering legal righteousness to mankind based upon the substitutionary death of Jesus Christ and his resurrection. Jesus Christ took mankind's deserved judgment upon himself. Mankind gains Jesus' righteousness by faith in him. This is the everlasting life good news or gospel (Romans 1-5). But Paul does not end there. He demonstrates that though indwelling sin remains, it does not need to rule a believer. The believer's identification with Christ and the ministry of the Holy Spirit provide the way for experiential sanctification, successful Christian living, and experiential righteousness (Romans 6-8). Paul then answers the question, if Israel is God's elect nation, why is she not reaping God's blessing? The answer is that Israel rejected Messiah Jesus and God's righteousness that is through him. Presently, God is using Israel's unbelief to bring salvation blessings to Gentiles and to provoke Israel to turn from unbelief to belief in Messiah Jesus. In the future she will believe in Messiah Jesus and that remnant will experience the fulfillment of God's promised covenants to her (Romans 9-11). Paul's final section presents God's challenges, blessings, opportunities, and warnings for believers as they live the Christian way of life (12-16).

Romans Sections and Chapter Titles

Section 1: Romans 1-3. God's righteousness and man's unrighteousness—*mankind's problem*
Romans 1. Foundations for ministry, God's righteousness and faith in the gospel, rejection of God's revelation
Romans 2. Self-righteous judging, God judges all people, religious hypocrisy
Romans 3. All people are sinful; justified freely through faith

Section 2: Romans 4-5. God credits his righteousness by grace through faith—*God's solution*
Romans 4. Righteousness is credited by grace through faith
Romans 5. Justification gives many benefits; grace abounds

Section 3: Romans 6-8. Sanctification and the Christian way of life is possible—*now what?*
Romans 6. Union with Christ makes the Christian way of life possible.
Romans 7. The sinful nature inside
Romans 8. The Holy Spirit inside

Section 4: Romans 9-11. God and Israel—*what about Israel?*
Romans 9. God's promise and Israel
Romans 10. Israel needs faith righteousness
Romans 11. Israel's temporary rejection will end with Israel's salvation

Section 5: Romans 12-16. Day to day Christian life—*things to do*
Romans 12. A new kind of priesthood, ministry, relationships
Romans 13. Authority, godly love, godly behavior, put on armor and Christ
Romans 14. Give freedom instead of judgments and obstacles
Romans 15. Think like Christ toward one another, Christ works through Paul, prayer
Romans 16. Personal notes and greetings

Romans chapter by chapter summary, outline, lessons

Section 1: Romans 1-3, God's righteousness and man's unrighteousness—*mankind's problem*

Romans 1, Foundations for ministry, God's righteousness and faith in the gospel, rejection of God's revelation

Romans 1 Summary

Paul is an apostle appointed by God to serve Jesus Christ. Jesus Christ was promised through the Old Testament prophets which they recorded in the Bible centuries before he was born. His human lineage was in the line of David and he was holy in his human spirit. The resurrection demonstrated his holiness (Romans 1.1-7). Paul is very thankful for the Romans and prays often for them. He wants to visit the Romans and minister to them through his spiritual gifts in order to establish them in the faith, encourage himself and them, and bear spiritual fruit (Romans 1.8-13). The grace gospel has captured Paul's life, so much so that he is obligated and eager to preach the gospel, and he is not ashamed of the gospel which gives salvation to those who believe it (Romans 1.14-16). He further explains that the gospel reveals God's righteousness because God has judged all sin on Jesus. When God grants forgiveness and everlasting life to those who believe the gospel he is applying Jesus' death to them; God is not overlooking sin (Romans 1.17). While God's righteousness is revealed in the gospel, his wrath is revealed against the many, who in unrighteousness *suppress* God's truth and reject God though he is known through creation, *replace* him and his revelation with pagan ideas and things, and *express* their pagan ideas. These do not honor God or thank him. They become futile in their thoughts, they darken their hearts, they think they are wise but are really foolish, and they exchange God's glory for corrupt images (Romans 1.18-23). God gave these over to their sinful choices (Romans 1.24, 26, 28). These choices include: they dishonored their bodies; they exchanged God's truth for lies; they worshiped the creature instead of the creator; both males and females engaged in homosexual activity; they rejected the idea that God matters; and they filled themselves with all kinds of thought sins, talk sins, and sinful activities (Romans 124-32).

Romans 1 Outline

1. Romans 1.1-7. The apostle Paul, servant of Christ Jesus, writes to Roman believers about the gospel, which was promised through the prophets and is about God's son born in David's line and marked out as holy by resurrection.
2. Romans 1.8-13. Paul thanks God for the Roman believers and prays to visit them so he may establish them in the faith, encourage himself and them, and bear spiritual fruit.
3. Romans 1.14-17. The gospel, which reveals God's righteousness, has captured Paul's life—he is obligated, eager, and not ashamed—because it is God's power for salvation by faith for Jew and Gentile.
4. Romans 1.18-32. God's wrath is revealed against all who, though conscious about his existence and creation, reject and suppress his revelation about himself and his creation, and he gives them over to their lusts, passions, and depraved minds.

Romans 1 Lessons

Jesus Christ is the son of David (human) and the son of God (deity), and the Old Testament and his resurrection verify who he is.

1. Paul, an apostle and servant of Jesus Christ, prayed and worked so the Roman believers would grow in the faith, be established in the faith, and that all will be encouraged in the faith.
2. Paul was obligated to spread the gospel, was eager to do so, and not ashamed of the gospel.
3. Eternal salvation can be gained by believing in Jesus Christ for it.
4. God is righteous to forgive sins and grant eternal life because he judged all sin on Jesus Christ.
5. The knowledge that God exists, his nature, and that he is the creator is available to all people.
6. People who reject God do so of their free will, and when people persist in this rejection, God gives them over to their destructive sin patterns.

Romans 2, Self-righteous judging, God judges all people, religious hypocrisy

Romans 2 Summary

Paul then warns those with moral pride who, in their self-righteousness, judge other people. They think they are better because they do not sin so grossly, but they are still guilty. God will judge them, too. God is the absolute and impartial judge of all people. Both those under the Law and those without the Law will be judged on whatever standard they have, whether by the Law or the conscience. Those without the law are still guilty because they have the law written in their hearts. Many Jews have religious pride because they have the law and circumcision, but they do not follow the law nor understand circumcision. They are religious hypocrites. They too are guilty and do not understand that the Jew whom God praises is the one who practices the law from the heart. So far Paul has demonstrated that the immoral sinner, the self-righteous moral sinner, and the religious sinner are all guilty before God.

Romans 2 Outline

1. Romans 2.1-5. Self-righteous judging. Moral self-righteousness is sin, and this person tends to judge others which is wrong because they also sin. They are so focused on their own self-righteousness that they disregard and scorn God's graciousness to them. They refuse God's call to repentance, and so they build up more reason for God to judge them.
2. Romans 2.6-16. God judges all people. Paul presents the general principle that God judges all people. God is an impartial judge and will judge those who persevere in doing good and those who do evil. He judges both Jew and Greek according to their deeds. The Jew has the law as a guide and the Gentile has the law in their conscience.
3. Romans 2.17-29. Religious hypocrisy. The religious pride of the Jew dulls him to the fact that though he talks about the superiority of the law, he does not keep the law. He brags about

circumcision but does not understand circumcision. The Gentile who obeys the law of conscience is better off than the Jew who places misapplied ritual over religious reality and rejects the true nature of being Jewish—that it is inward, not simply outward. From his condemnation of these religiously proud and self-righteous Jews Paul reasons that in practical application the Law is of no value unless one applies the law in one's life.

Romans 2 Lessons

1. It is wrong to judge others—to self-righteously criticize, to ascribe guilt, and to pass condemnation as if one were the righteous standard and had that authority. God will judge those who judge others.
2. God is the impartial judge of all people—believers and unbelievers.
3. Many Jewish believers did not do what they said they believed, and so were self-righteous hypocrites. Believers should understand Scripture and correctly apply it.

Romans 3, All people are sinful; justified freely through faith

Romans 3 Summary

Do the Jews have any advantage? Yes, they were entrusted with the Scriptures. Their failure to believe God does not nullify God's promises to them nor does it lessen God's righteousness when he condemns them. Jews and Gentiles—all mankind—are under sin and are guilty before God. God's righteousness has been made known through Jesus Christ, as the law and the prophets revealed. Though all people are under sin, God's righteousness is shown to anyone who has faith in Jesus Christ. This righteousness is a gift by grace taken by faith for both Jew and Gentile. Everlasting life is only by grace through believing in Jesus Christ, not by keeping the law, not by being Jewish, not by circumcision.

Romans 3 Outline

1. Romans 3.1-8. Jewish people who fail to understand the meaning and correct application of the Law fail God and miss his purpose for them. Those Gentiles who believe God experience God's blessings. Paul asks a rhetorical question: then, what advantage does the Jew have? Paul's answer is that God gave the Scripture to the world through the Jew. Even if they do not believe the Scripture, the Scripture promises to the Jew are still true.
2. Romans 3.9-20. The Jews are not naturally better than Gentiles; all people are sinful in comparison to God.
3. Romans 3.21-31. God credits His own righteousness to unrighteous people through their faith in Jesus Christ.

Romans 3 Lessons

1. God gave the Bible through Israel for Israel to record, to spread, and to protect.
2. God is faithful to Israel even though she did not always believe him.
3. All people, Jew and Gentile, fail to meet God's righteous standard and are judged as sinful.
4. God will justify anyone who believes in his Son, Jesus Christ.
5. God will not justify anyone who attempts to gain justification by obeying the law.
6. Romans 3 uses words that identify and explain our so great salvation—righteousness, unrighteous, condemnation, sin, sinned, justified, justifier, faith, believe, grace, redemption, and propitiation.

Section 2. Romans 4-5, God credits his righteousness by grace through faith—*God's solution*

Romans 4, Righteousness is credited by grace through faith

Romans 4 Summary

Abraham believed God before his circumcision and before the law was given, and his faith was credited to him for righteousness. David also speaks of God crediting righteousness apart from works. From these examples Paul develops the truth that righteousness was credited to Abraham when he believed God's promise. Neither circumcision nor the law were involved. It was simply by grace through faith. Now Abraham was a pattern for all people—those without the law, those who were circumcised, and those who were not circumcised—that righteousness will be credited to those who believe God who raised Jesus from the dead. Jesus was delivered for our transgressions and raised because of the basis for our justification was completed.

Romans 4 Outline

1. Romans 4.1-9. Abraham and David illustrate the truth that God gives His righteousness to people through faith and not by works.
2. Romans 4.10-12. The circumcision ritual will not help anyone gain God's righteousness.
3. Romans 4.13-15. The promise to Abraham was also grace through faith and not by Law, and it also applied to all people, not just those under the Law.
4. Romans 4.16-21. Both Abraham, though old and normally unable to father a child, and Sarah, also unable to bear a child, believed God. Abraham grew strong in faith and gave all glory to God for fulfilling His promise of a son. This section emphasizes that faith is believing what God has said; faith is not working in order to earn something.
5. Romans 4.22-25. Abraham is a lesson to all of us about faith in God's promises. Paul refers to Genesis 15.6. Righteousness will be credited to everyone who believes God who raised Jesus our Lord (Romans 4.24). This Jesus was delivered over to the Jews and Romans to die for our sins and transgressions on a Roman cross. Jesus was raised because our justification was complete.

Romans 4 Lessons

1. Abraham and David illustrate the truth that God gives His righteousness to people through faith (to people who believe him) and not by works.
2. Faith righteousness was credited to Abraham before he was circumcised.
3. God promised Abraham and his seed that he will be heir of the world through faith, before the Mosaic Law was given.
4. Paul concludes that God works by grace through faith, not by law and works.
5. Abraham is a lesson to all of us that we should believe God's promises. Paul refers to Genesis 15.6 to demonstrate that justification is through faith—believing God's promise.

Romans 5. Justification gives many benefits; grace abounds

Romans 5 Summary

Paul now writes that because we have been justified and reconciled by faith we have many blessings—peace, expectation of glory, tribulations, perseverance, proven character, hope, God's love, the Holy Spirit, saved from God's wrath, and delivered by his present life in heaven. Though the one sinful act of Adam caused all mankind to die because when Adam sinned all mankind sinned in him (natural or seminal), the one righteous act of Christ—his death for sin—made it possible for God to cancel judgment and condemnation and to credit righteousness and justify by grace anyone who believes the gospel.

Romans 5 Outline

1. Romans 5.1-5. Because God has justified believers, we now possess peace, access into grace, can boast about hope and tribulations, and have God's love and the Holy Spirit inside.
2. Romans 5.6-11. God did the most for mankind when Jesus Christ died for sin and He will certainly completely finish what he started out to do.
3. Romans 5.12-14. The one sinful act of Adam caused all mankind to die because when Adam sinned all mankind sinned in him.
4. Romans 5.15-21. The one righteous act of Christ made it possible for God to cancel judgment and condemnation and give eternal life to anyone who believes the gospel.

Romans 5 Lessons

1. I can know I am justified because I have believed Jesus died for my sins—he substituted himself for me—and arose from the dead (Romans 5.1,6,8,9,16,18).
2. Since I am justified by God I also have peace with him because Jesus paid the sin debt and now I am God's adopted son or daughter (Romans 5.1).
3. I can confidently expect to see God's glory in heaven. Furthermore, I can rest assured that tests and trouble make me a stronger believer if I trust God with my day to day life (Romans 5.2-4).
4. Though I still may sin, because of my spiritual rebirth God no longer thinks of me as helpless, ungodly, a sinner, or His enemy (Romans 5.6,8,10).
5. God my heavenly father lets me know that He loves me through the Holy Spirit who now lives inside of me (Romans 5.5).
6. Even though death in all its forms came because of sin, it has no authority to dominate me because I possess the free grace gift of justification resulting in eternal life through faith in Jesus Christ (Romans 5.10,17,20-21).
7. God's word tells me what sin is, yet God's grace is greater than sin and forgives me for my sin (Romans 5.20-21).

Section 3. Romans 6-8, Sanctification and the Christian way of life is possible—*now what?*

Romans 6, Union with Christ makes the Christian way of life possible

Romans 6 Summary

Paul, having dealt with God's righteousness and man's unrighteousness in relation to sin, condemnation, and justification by faith now turns to the justified ones living as slaves of righteousness for God. Believers are not to continue to sin just because they are under grace. Believers died with Christ to sin (sinful nature and personal sin) and now live with him in this new kind of life. Believers know that their old self was crucified with Christ and that Christ died to sin, so they should consider by faith that they are dead to sin and alive to God. Therefore, just as believers used to be slaves of sin, they are to present themselves to God as slaves for righteousness. Being slaves of sin had no benefit—sin brought death. As slaves of God believers do benefit—righteousness in life now, progressive sanctification, and eternal life in the future.

Romans 6 Outline

1. Romans 6.1-14. The believer's union with Christ makes it possible and practical to live the Christian life right now. Doctrine (Romans 6.1-10) is followed by application (Romans 6.11-14).
2. Romans 6.15-23. Believers who understand and apply this truth are slaves of God and this slavery should result in righteousness and sanctification (6.15-23).

Romans 6 Lessons

1. When anyone believes in Jesus Christ as savior, at that moment that person is united with Christ and identified with Christ (baptized into Christ) in Christ's death and resurrection. The baptism of the Holy Spirit brings this about (Romans 6.3,4,5; 1 Corinthians 12.12-13; Galatians 3.26-27).
2. Because Christ died to sin, we believers also died to sin with him. The one who dies is no longer under the authority of the previous master or king. In this case the sinful nature, personified as a ruler, king, or legal power no longer has authority over the believer. This is a fact (Romans 6.2,6,7,11,18,22).
3. We believers need to know this, consider it as true, and apply it or act on this truth every day (Romans 6.6,9,11,12,13).
4. We apply the truth of Romans 6 when we stop presenting ourselves to deposed "king" sin, and instead present ourselves to God for righteousness. We do this each time we are tempted to sin. We say no to sin and yes to God and righteousness (Romans 6.13-14).
5. The result is that we, in fact, live in newness of life, in resurrection kind of life. When we apply this in experience we live as God's slaves, we become more sanctified in life, and we recognize that eternal life is ours (Romans 6.4,5,22).
6. The main point that Paul is teaching is that believers do not need to give in to temptations by "king" sin. Sin no longer has authority over us. We are now God's slaves and as slaves we should obey him. Furthermore, we gain amazing benefits: benefits now from obeying God, and benefits in the future. All of this is possible because when we believed in Christ as savior we were baptized into Christ and so are in relationship or union with him.

Romans 7, The sinful nature inside

Romans 7 Summary

Since believers now can live in newness of life, serve God and righteousness, and experience sanctification, why does one fail so often? The answer is that the Adam sinful nature is still present and it can only bring failure. To demonstrate this Paul first addresses those familiar with the Law of Moses. The Law worked through the sinful passions of man's nature to bring about sinful conduct. But believers died to the law in Christ (Jewish believers in Paul's context) so the law has no legal authority over them. They are released from its authority, and now can live the new life in Christ that the Holy Spirit produces (Romans 7.1-6). The law was good, yet it did not provide *power* to live. The law taught about sin and how to live well if it was obeyed, yet the Adam sinful nature used the law to provoke people to commit personal sin. Before Paul knew the Law's clear prohibitions he was not tempted to violate what he did not know. Once he knew the prohibitions he struggled to obey them because of his sinful nature. Paul knew that even as a believer, in his flesh he was a slave to sin (Romans 7.7-14). He concluded with a brief biography of his battle with sin as a believer. Every believer has this same battle. The foundation of his problem was his indwelling sinful nature. Because sin lived in him he did things that he did not want to do and did not do what he wanted to do. This struggle demonstrated his inner spiritual conflict between the law of sin and the law of God. He and all believers needed to be set free from slavery to the sinful nature. Who will set him and all believers free? God set him free through Jesus Christ's death and resurrection and relationship to Christ. This freedom is put into practice in each believer's life through the ministry of the Holy Spirit.

Romans 7 Outline

1. Romans 7.1-6. The believer's union with Christ broke any tie to law and at the same time brought every believer into a new life and service with God.

2. Romans 7.7-14. Paul's sinful nature (king sin) rebelled against the holy law and produced personal sins, and through this he learned what he was really like inside.
3. Romans 7.15-25. Paul realized that because sin lived in him he did things that he did not want to do and did not do what he wanted to do, and this demonstrated his inner spiritual conflict between the law of sin and the law of God.

Romans 7 Lessons

1. Jewish believers died to the Law. Therefore, they are not under its authority as the way to live the Christian life. Paul built on this to teach that neither the Mosaic Law nor any other set of rules are the standard for Jews or Gentiles to live the Christian life (Romans 7.4,6,8,11,14).
2. The Law is good because it teaches God's holiness, teaches about sin, and teaches about God's plan, but it provides no ability (Romans 7.7,12,13).
3. The sinful nature uses the Mosaic Law, other rules, and even our conscience to try get us to sin (Romans 7.8,11,13).
4. The person and work of Jesus Christ is the basis for the Christian life (Roman 7.4,25).
5. Believers serve in the Christian life based upon our present relationship with Christ and through the Holy Spirit (Romans 7.4,6,25).
6. Indwelling sin, our sinful nature, is the reason that we sin even when we do not want to and the reason that we do not always do what we should do. So, we have an inner conflict between what God (law of God) and we want as believers (new man in Christ), and what our sinful nature wants (law of sin). This is a constant struggle and we lose if we attempt to serve God in our own power (Romans 7.15-25)

Romans 8, The Holy Spirit inside

Romans 8 Summary

The Holy Spirit makes living the Christian life possible in spite of the flesh and the curse on creation; and the Father secures us in his love from start to finish because Jesus died, was raised, ascended, and intercedes for us; and no one or nothing can separate us from God's love that is in Christ Jesus our Lord. Our position is in Christ and so we have the privilege to live according to the law of the Spirit of life in Christ Jesus instead of according to the law of sin and death. Nothing can change this or separate us from God's love. We believers (in Christ, new man, Christ person) are no longer under the sinful nature's condemning influence so that we must serve sin (king sin). The law of the Spirit of life (the Holy Spirit influencing us and empowering us) has set us free from the law of sin and death. This law states that the sinful nature tries to influence us and produce in us death toward God, a death or separation from God's kind of life and way of life. When we live by the Holy Spirit we fulfill righteousness and enjoy life with God and peace with God. We live successfully by walking according to the Spirit and setting our minds and interests on the things of God. To go with our new life in Christ we have a future inheritance, and though the present life has suffering, the new heavens and new earth will be free from the curse. Right now, God works all things together for good. Whatever happens nothing can separate us from God's love for us in Christ Jesus.

Romans 8 Outline

1. Romans 8.1-13. Christ's death on the cross not only provided justification, it also provided sanctification. And the law of the Spirit of life in Christ Jesus—the Holy Spirit living in us and empowering us—makes it possible to live righteously and serve God, not serve sin. We can live the resurrection kind of life now. The challenge to each of us is to consciously rely on the Holy Spirit to live in us and through us each hour of each day.

2. Romans 8.14-15. The Holy Spirit gives each of us confidence that we are children of God. But if we do not know God's word or if we reject God's word about everlasting life we will be pushing against the Holy Spirit working in us and so may question our everlasting life.
3. Romans 8.17. Every believer in Christ possesses an inheritance that we will come into in the future—we will be honored with Christ.
4. Romans 8.18-25. The present world is characterized by suffering due to sin, but the future redemption of believers and the creation of the new heavens and new earth will free creation from the curse.
5. Romans 8.26-27. There are times, especially during intense suffering, when we do not even know what to pray. At these times the Holy Spirit, who lives inside of each believer, in some way steps in and prays for us to our heavenly father.
6. Romans 8.28-34. God promises to work all things in our lives together for our good. Not everything in our lives is good, but God works them all together for good because God has a salvation plan from start to finish for each believer. We are secure in this plan because it is based upon Jesus Christ and his completed work on the cross, his resurrection, and his intercession for us.
7. Romans 8.35-39. God keeps every believer totally secure in his love. No one or anything can break that love, and this love was demonstrated through Christ and we experience it because we are related to Christ.

Romans 8 Lessons

1. Christ's death on the cross not only provided justification, it also provided sanctification. And the law of the Spirit of life in Christ Jesus—the Holy Spirit living in us and empowering us—makes it possible to live righteously and serve God, not serve sin. We can live the resurrection kind of life now. The challenge to each of us is to consciously rely on the Holy Spirit to live in us and through us each hour of each day (Romans 8.1-13).
2. The Holy Spirit gives each of us confidence that we are children of God. But if we do not know God's word or if we reject God's word about everlasting life we will be pushing against the Holy Spirit working in us and so may question our everlasting life (Romans 8.14-15).
3. Every believer in Christ possesses an inheritance that we will come into in the future—we will be honored with Christ (Romans 8.17).
4. The present world is characterized by suffering due to sin, but the future redemption of believers and the creation of the new heavens and new earth will free creation from the curse (Romans 8.18-25).
5. There are times, especially during intense suffering, when we do not even know what to pray. At these times the Holy Spirit, who lives inside of each believer, in some way steps in and prays for us to our heavenly father (Romans 8.26-27).
6. God promises to work all things in our lives together for our good. Not everything in our lives is good, but God works them all together for good (Romans 8.28).
7. God has a salvation plan from start to finish for each believer. We are secure in this plan because it is based upon Jesus Christ and his completed work on the cross, his resurrection, and his intercession for us (Romans 8.29-34).
8. God keeps every believer totally secure in his love. No one or anything can break that love, and this love was demonstrated through Christ and we experience it because we are related to Christ (Romans 8.35-39).

Section 4. Romans 9-11, God's and Israel—*what about Israel?*

Romans 9, God's promise and Israel

Romans 9 Summary

At this point in Paul's letter he voices his great sorrow about Israel. She has such a great heritage from God as his choice or elect nation to bring in redemption, yet Israel is not experiencing God's blessings at this time because she has rejected the way of redemption which is faith in Jesus the Christ. Israel's failure is not evidence that God has failed to keep His word. Israel is still God's choice nation and in God's plan. God has the right to select the nation Israel. God cannot be accused of unfairness in selecting Israel. He has the right to choose to whom he will show mercy and to whom he will show wrath. Paul illustrated this by Moses, by Pharaoh, by Israel, by the church, and by Israel in the future. Faith in God's promises are the needed human response by all people. The Gentiles are not God's appointed redemptive people, but they believed God and attained righteousness while Israel stumbled over Jesus when she tried to get righteousness by works instead of by faith.

Romans 9 Outline

1. Romans 9.1-5. God has privileged Israel, and Paul is sorry that Israel, God's chosen nation, has rejected Christ.
2. Romans 9.6-13. Not all who physically descended from Abraham are children of God; only those who, like Abraham, believed God are His children. But this is not evidence that God has failed to keep His word. Israel is still in God's plan. Now this Israel has descended from Abraham, Isaac, and Jacob and these three are related to God through promise.
3. Romans 9.14-29. Can God be accused of unfairness in His choice of Jacob over Esau? No. He chooses to whom he will show mercy (those who believe him) and to whom he will judge (those who do not believe him). This fact Paul then illustrates in several ways: by Moses leading Israel, by Pharaoh rejecting God, by Israel being molded as clay by God as potter, by God blessing Gentiles through Israel, and by saving a remnant of believers in Israel. Therefore, God has the right to select Israel based on believed promise; furthermore, God will always have people that believe His promise.
4. Romans 9.30-33. The Gentiles are not God's appointed people, but because they believed God they attained righteousness while Israel tried to get righteousness through the law and stumbled over God's promise, so people who believe God's promise are given God's righteousness.

Romans 9 Lessons

1. Romans 9 is not about choosing individuals for everlasting salvation. God called, chose, and formed the nation Israel through Abraham, Isaac, and Jacob to be the nation through whom he will redeem the world—the redemptive nation. (Romans 9.1-13; 11.1-2)
2. God is free and sovereign. He can do what he wants to do. He is the creator and king over all creation. A free person can choose to limit himself in order to accomplish his good will. Human free will does not intrude upon that. God has planned that people may freely choose him and this honors God more than his making all choices for them. Our choices will either honor God or bring dishonor to him (Romans 9.6, 14-27).
3. God formed the church, a unique spiritual body made up of Jews and Gentiles, not to replace Israel in His plan, but to prod Israel to realize that righteousness is only gained by faith (Romans 9.23-24; 10.19; 11.11).
4. Israel's present unbelief did not annul God's purpose for Israel. She continues to hold her redemptive purpose in God's plan. Romans 9-11 teach that Israel will be grafted back into their

root. There is a remnant that will accept the Messiah in the future. We ought to pray for Israel and witness to them (Romans 9.27; Romans 11.1-2, 11.23-32).

5. Eternal salvation (justification) is by faith for both Jew and Gentile (Romans 9.30-33).

Romans 10, Israel Needs Faith Righteousness

Romans 10 Summary

In Romans 9 Paul is sorry that Israel, who has had the advantage of choice, revelation, and privilege through God's promises, has not accepted their Messiah Jesus. Why did they not accept Jesus Christ? Because they were intent on working for their own righteousness instead of believing God for his righteousness. Now in Romans 10 Paul's desire and prayer for Israel is that she will accept Jesus as Messiah. Israel has no excuse. Israel has heard the message which requires only faith. The right response is to confess or admit that Jesus is Yahweh (the true Messiah) and believe that God raised him from the dead (Messiah's death for sin, and his resurrection were true). For Israel at that time, to accept this was a break from their religious culture. Israel had heard the Jesus message. God will not disappoint anyone, Jew or Gentile, who believes the message. Whoever calls on the name of the Lord will be saved. But to call one must believe, and to believe one must hear, and to hear someone must be sent to preach the message. Yet Israel has heard and has rejected the word about faith in Christ. God always has saved Gentiles who believe him, which angers the self-righteous Jews, but God continues to offer Israel salvation.

Romans 10 Outline

1. Romans 10.1-4. Paul wants Israel to believe in Christ so that the nation will be given God's righteousness and then possess salvation, but their religious zeal has blinded them to the person and work of Christ.
2. Romans 10.5-13. Paul concludes that faith righteousness, God's righteousness given to mankind through faith, is always superior to law righteousness, mankind's own righteousness that is based on keeping the law.
3. Romans 10.14-16. Before one calls, he must believe that there is help. Faith righteousness is for anyone who wants it, but they must first hear God's gospel in order to believe it, and to hear the message someone must be sent to preach it.
4. Romans 10.17-21. God's message has been available for all people through general revelation and special revelation. Israel heard the message and most did not believe it, which explains Paul's great sorrow for his people Israel, that he expresses in the beginning of chapters 9 and 10.

Romans 10 Lesson

1. Paul prayed for the salvation of Israel—that Israel would recognize the Messiah and believe in him, thus gaining God's righteousness. We can also pray that people will know that Jesus is the only savior and believe in him (Romans 10.1).
2. Israel, in her religious zeal without right knowledge, tried to gain righteousness by works and so missed God's righteousness which comes only through faith. Religious people, in their zeal for good works, often miss the gospel message. We must carefully explain the why and how of God's righteousness and that we gain it by grace through faith (Romans 10.1-4).
3. The message that Israel must believe was available to them. That message is that Jesus is the Messiah: he came from heaven and was born as a man; and he was crucified for the sins of the world and then arose from the dead—the incarnation and resurrection. This is what Israel struggled with. They need to hear and believe this message (Romans 10.5-9).

4. Faith is the requirement, but faith must have the right object. Jesus, God in the flesh, the Messiah is the only right object of faith. This is true for both Jew and Gentile (Romans 10.10-11).
5. The world needs proclaimers of the good news about Jesus Christ because without the right knowledge of the gospel people will not know about Jesus and God's righteousness gained only by faith (Romans 10.13-17).
6. Israel has had the good news of God's salvation given to her over the years. She has rejected the gospel, but Gentiles have accepted it. We are to continue proclaim the gospel to both Jews and Gentiles (Romans 10.18-21).

Romans 11, God will end Israel's temporary rejection with Israel's regathering and salvation

Romans 11 Summary

Paul concludes his comments about his beloved Israel. Though Israel is now under God's discipline he has not rejected her. Even now God has a remnant of believers, while he hardens those who do not believe him and allows them to go their own way. Meanwhile God is working with Gentiles and many are being saved. The olive tree illustration teaches that Israel, the cultivated tree, had branches broken off and branches from the wild olive tree (Gentiles) were grafted in. The reason was unbelief by Israel and faith by the Gentiles. But the Gentiles must not become arrogant because of their blessings. When Israel believes God's promise of righteousness through Christ, she will be grafted back into the olive tree. Meanwhile God continues his partial hardening of Israel until he has completed his work with the Gentiles. At that time all Israel, the believing remnant, will be saved. They are God's choice beloved people. God wants to show mercy. Paul concludes with an exclamation that God's wisdom, knowledge, judgments, and ways are rich with blessing and beyond our search. We cannot advise him or put him in our debt. All glory is God's glory.

Romans 11 Outline

1. Romans 11.1-10. God always preserves a grace remnant—a small number of people who understand grace and accept salvation through faith—of Israel.
2. Romans 11.11-24. Israel stumbled over Jesus and so was temporarily set aside because of her unbelief and during this time Gentiles were joined to God's kingdom through faith.
3. Romans 11.25-32. Paul has demonstrated that God can restore Israel; now he says that God will restore Israel to prominence after He completes His plan with the Gentiles.
4. Romans 11.33-36. God is infinitely wonderful and all glory belongs to him.

Romans 11 Lessons

1. The Israelites are still God's choice nation and though they are under God's discipline and hardening due to their unbelief, there is always a remnant of Israeli believers, and in the future after God completes his plan for the Gentiles, called the fullness of the Gentiles, Israel will believe in Messiah, be restored, and blessed by God (Romans 11.25-29).
2. Meanwhile, God is working through all who believe in Messiah, and these are mainly Gentiles. They are grafted into God's believing kingdom, and make up a new body, the church, which Paul names in Romans 16.1,5,23 and many of his letters (Romans 11.24-25).
3. God is infinitely wonderful and all glory belongs to him. We cannot advise God nor deserve anything from him. Yet he works through and blesses all who believe him (Romans 11.33-36).

Section 5. Romans 12-16, Day to Day Christian Living—*things to do*

Romans 12, a new kind of priesthood

Romans 12 Summary

Based upon what Paul has written to this point, he instructs the Roman believers, who like us and all church age believers are priests, to give themselves to God and for his service. This includes not being conformed to the world's thinking, but being transformed to God's thinking. This priesthood and spiritual transformation by taking on biblical thinking puts believers in position to serve God and the church with humility and with their spiritual gifts coupled with faith. Since Christians live around other Christians and serve God together, they are to exemplify godly love, biblical attitudes, and biblical relationships with each other. Furthermore, they have a responsibility to all people, even nonbelievers, to not take revenge, to respect what is right, to be at peace with people if at all possible, and to do God's good, instead of the world's evil.

Romans 12 Outline

1. Romans 12.1-2. God makes all church believers into priests and as priests we believers no longer sacrifice animals to Him, but instead we give ourselves to God for priestly service while at the same time we are progressively being changed inside by a biblical renewal of our thinking instead of being molded in the pattern of the present evil worldview. The sacrifice is alive, holy, and pleasing (predicate adjectives). These words emphatically describe the sacrifice of our bodies to God. Our body is the house in which we live and through which we serve God.
2. Romans 12.3-8. Believers are individual members of the body of Christ and each has been given a spiritual gift, and so each has the privilege and responsibility to serve God and other believers according to that particular spiritual gift and with the faith that God gives each to serve. Paul then adds a qualifying statement to each gift to encourage and guide the believer in his Christian ministry.
3. Romans 12.9-16. Once the foundation has been put down—presenting ourselves to God, being transformed by renewing our minds, in humility, and serving through spiritual gifts and faith in God for that service—Paul adds 20 items that our attitudes and relationships with other believers should include.
4. Romans 12.17-21. Paul now broadens his instructions by listing eight ways we ought to think toward and treat all people, believers and non-believers. This includes a responsibility to all people, even nonbelievers, to not take revenge, to respect what is right, to be at peace with people if at all possible, and to do God's good, instead of the world's evil.

Romans 12 Lessons

1. Believers are priests and as such we should begin and end each day by presenting ourselves to God and for his service. Our life should be marked by being in God's service all the time, wherever and whenever. This is to be a constant attitude, and also our choice whenever the time arises and it is appropriate. We are in his service. This is reasonable because of who God is and our relationship to him (Romans 12.1-2).
2. As priests we need a genuine transformation away from the values, the lifestyles, the thinking of the unbelieving world and this comes by a change in knowledge and thinking. We take on God's thoughts and throw off the world's thoughts through knowing and using God's word (Romans 12.1-2).
3. Spiritual gifts are the ability God gives each believer to serve him and his church. We do not all have the same gift, but each gift is a gracious blessing from God and we are to serve by means of that gift and do so knowing that we are serving God and the body of Christ (Romans 12.3-8).

4. God has given believers the ability to trust him for whatever he asks us to do. Whatever God calls us to do he gives us the ability to trust him to do his work. This is not a spiritual gift of faith (Romans 12.3).
5. Paul adds twenty items that our attitudes and relationships with other believers should include; and he names eight ways we ought to think toward and treat all people, believers and non-believers. It pays to review and apply these (Romans 12.9-21).

Romans 13, Authority, godly love, godly behavior, put on armor and Christ

Romans 13 Summary

Paul gives the general principle that people are to *submit* to governing authorities. God has established authorities in life, and his authority in the political sphere works out through the governing power. Paul does not mention exceptions, such as if a law is contrary to Scripture or to the Constitution of a nation or to the accepted common law. The established authority is directed *to punish evil and to promote good; it is given for good*. Paul gives two reasons for why we submit to governing authorities: fear of punishment if one disobeys, and to motivate correct submission by appealing to conscience. Taxes are paid to make it possible for the authority to punish evil and promote good (Romans 13.1-7). Along with owing submission to governing powers, believers owe love to one another. Love fulfills God's moral standard for the way people are to treat one another (Romans 13.8-10). Paul then makes a logical and expected conclusion to his instructions about political authority and love. Since our anticipated salvation is closer than it was when we believed, we should behave properly—we are people of light, not darkness. To do this we need to put on the character of the Lord Jesus Christ, and not allow our flesh to dominate us (Romans 13.11-14).

Romans 13 Outline

1. Romans 13.1-7. God delegates authority to certain people and God designed this authority for good, to punish evil doers and promote good.
2. Romans 13.8-10. Believers owe love to each other and those who love do no harm and also fulfill God's moral standard to each other.
3. Romans 13.11-14. Our anticipated salvation is closer than it was when we believed and we should behave properly by putting on the character of our Lord Jesus Christ.

Romans 13 Lessons

1. God designed the principle of authority for the benefit of creation. Every authority governs by God's placement or permission. This passage sets the principle of submission to authority, and omits exceptions. We are to obey governing authorities. But if there is a conflict between human authority and God's authority, Peter and others said that we must obey God rather than man (Moses, Exodus 1.15-22; Daniel, Daniel 3.8-18; 6.1-28; Peter, Acts 4.19-20; 5.27-29; Paul, Romans 13.1-2).
2. Romans 13 gives three fundamental statements about authority: 1. The ruling authority is God's servant, whether the ruler recognizes it or not; 2. The governing authority is supposed to punish evil behavior and promote good behavior; 3. We obey rightful authority because it is the right thing to do (conscience sake) and because disobedience can bring punishment (brings wrath, Romans 13.3-5).
3. Jesus taught that there are two areas of obligation—to God and to Caesar (Matthew 22.15-22; Mark 12.13-17; Luke 20.19-26). We owe obedience and taxes to "Caesar." God wants us to pay taxes because taxes pay the governing authorities to work. We owe godly love to our neighbor because godly love to our neighbor fulfills God's moral laws for society which protect and bless society, and reflects God's love to people (Romans 13.6-10).

4. The return of Jesus Christ for his church and then later to finalize human history is now closer than when we believed the gospel. Therefore, Paul emphasizes six things to do: 1) wake up to Christian living, 2) put off sinful deeds and habits, 3) put on the spiritual armor for protection, 4) behave properly, 5) put on the character of the Lord Jesus Christ, and 6) do not put yourself in situations where you might sin. We can summarize all six as keep spiritually alert and become more Christ-like (Romans 13.11-14).

Romans 14. Give freedom instead of judgments and obstacles

Romans 14 summary

Not all believers have the same level of spiritual growth. Some do not understand freedom about what food they may eat. Others do not understand freedom about days of the week. The weak believer judges the strong believer and the strong believer shows contempt for the weak. Each person must do what he does for the Lord, not for himself. In fact, whether we live or we die we belong to the Lord because he is Lord over everyone (Romans 14.1-9). Therefore, do not judge or show contempt for each other. Each of us will be evaluated at the Judgment Seat of God and there give an account for ourselves (Romans 14.10-12). Furthermore, do not do something that will confuse the weak believer or cause him to go against his level of biblical understanding. Give him freedom to choose. What we all do, we must do in faith—with the confidence that that is right. If we do something against our conscience it is sin for us (Romans 14.13-23).

Romans 14 Outline

1. Romans 14.1-9. Not all believers have the same level of spiritual growth. Some do not understand freedom about what food they may eat. Others do not understand freedom about days of the week. Each person must do what he does for the Lord, not for himself.
2. Romans 14.10-12. Therefore, do not judge or show contempt for each other. Each will be evaluated at the Judgment Seat of God.
3. Romans 14.13-23. Furthermore, do not do something that will confuse the weak believer or cause him to go against his level of biblical understanding. Give him freedom to choose. What we all do, we must do with confidence that our choice is right. If we do something against our conscience it is sin for us.

Romans 14 Lessons

1. Not every believer has reached the same level of spiritual growth. We need to recognize this and accept all believers. God has accepted all believers based on the death and resurrection of Christ. People have liberty within the Bible's worldview. And, biblically-named sins do not fall in the category of Christian liberty (Romans 14).
2. The stronger or more mature believer should not look down on or show contempt for the younger or more immature believer who has not been taught and does not understand Christian liberty (Romans 14.1-3).
3. The weak or more immature believer should not criticize or judge a stronger believer who knows and uses Christian liberty. Remember, all believers will be evaluated by God (Romans 14.3-4, 10-13).
4. The more mature believer modifies his liberty when around a weaker believer, and has the privilege of helping that one become more mature by instructing and encouraging him.
5. Each believer must be convinced about Christian liberty as it applies to non-essential activities or doubtful things. He believes before God that he has liberty to eat, drink, or do whatever. This is living by faith in God's revelation, the Bible. If one acts against his conscience, even if the action is allowed, he sins (Romans 14.14, 22-23).

Romans 15, Think like Christ toward one another, Christ works through Paul, and Prayer

Romans 15 summary

The strong believer should help the weak believer understand and outgrow his spiritual weaknesses. All believers, Jew and Gentile, should seek to live in such a way that all may grow in the faith. Christ demonstrated this in his life by pleasing God, not himself. Paul takes a line from Psalm 69.9 to illustrate this and to instruct us to put up with the weakness of another, but God and Paul also want us to grow out of our spiritual weaknesses, doctrinal misunderstandings, and taboos. He then asks that God will give them Christ's kind of thinking toward one another so all may glorify God. Christ was a servant to both Jews (to confirm the promises to their fathers) and Gentiles (to glorify God for his mercy) and Paul wants Jews and Gentiles to accept each other and serve each other as Christ did. He uses Psalm 18.49, Deuteronomy 32.43, Psalm 117.1, and Isaiah 11.10 to demonstrate that God will accept Gentiles who come to him by faith. He prays that both Jew and Gentile believers will have joy, peace, and hope by the power of the Holy Spirit (Romans 15.1-13). Paul is confident about the Romans' relationships with each other, and even though he admonishes them, he commends them for their desire and ability to serve. Regarding his own ministry to the Roman believers and regions beyond, Paul is a priest of the gospel and serves so that his work will be acceptable to God and sanctified by the Holy Spirit. He is only interested in what Christ has done through him for the Gentiles, not what he has done by himself (Romans 15.14-21). He wants to visit them on his way to Spain, but first he must go to Jerusalem to deliver the money that the churches of Macedonia and Asia have collected (Romans 15.22-29). Paul then asks the Roman believers to pray for him in his ministry: for protection, that his service will be acceptable to the believers, and afterward he will have joy and rest when he comes to Rome (Romans 15.30-33).

Romans 15 Outline

1. Romans 15.1-13. All Jewish and Gentile believers, especially the stronger, should seek to live in such a way that all may grow in the faith and accept each other to God's glory as Christ demonstrated.
2. Romans 15.14-21. Paul's apostolic ministry does not reflect what Paul has done, but what Christ has accomplished through Paul.
3. Romans 15.22-29. Paul plans on visiting the Romans on his way to Spain, but he must first take a contribution to Jerusalem.
4. Romans 15.30-33. Paul asks the Romans to pray for his Jerusalem trip and for his trip to Rome.

Romans 15 Lessons

1. Remember the doctrine of doubtful things for weaker and stronger believers, for Jews and Gentiles, that Paul taught them in Romans 14. The strong believer should help the weak believer so that the weaker and stronger may grow and glorify God (Romans 15.1-2).
2. Jewish and Gentile believers are to accept each other to God's glory, and should demonstrate grace to each other, even if they are weak and confused (Romans 15.5-7).
3. Our Christian service centers on Christ working through us, not what we do ourselves (Romans 15.18).
4. The Holy Spirit works in believers for successful ministry (Romans 15.13,16,19).
5. Prayer for those in ministry is authorized by Christ and motivated by the love that the Holy Spirit puts in us (Romans 15.30).
6. Paul's pattern of prayer for those in speaking ministries should include prayer for protection, prayer that the service will be acceptable to the believers, and that afterward God's messenger will reap joy and rest (Romans 15.30-32).

Romans 16, Personal notes and greetings

Romans 16 Summary

Paul winds up this reasoned theological letter by extending personal greetings and appreciation to some of the beloved fellow servants of the Lord in Rome. From this we get a glimpse of the servants of the Lord, and of Paul in his ministry. Anyone who serves the Lord Jesus Christ is valued. They are immortalized in God's Holy Word. We also see that many small house churches make up the church in the capital of the Roman Empire. Paul, in this final chapter, notes that even the churches in Rome had trouble makers, because he advises them to be alert to trouble makers and those opposing the correct doctrine they were taught, and not only to be alert but also to stay away from such people. Along with this warning, he commends the believers in Rome for their well-known good testimony. He is glad of that testimony, yet reminds them to continue to be wise toward good and innocent toward evil. Paul, and his stenographer Tertius, then extend greetings from those who are with Paul. His benediction focuses on thanks to God who is able to establish them based on Paul's ministry and the Old Testament Scriptures.

Romans 16 Outline

1. Romans 16.1-2. Paul recommends Phoebe, a serving lady, and asks that the Romans help her whenever and in whatever she needs help.
2. Romans 16.3-16. Paul greets and sends personal notes to many of the Roman believers.
3. Romans 16.17-21. Paul warns them to beware of the troublemakers, specifically those that live by their emotions and smooth talk to people and work against the doctrine that has been taught.
4. Romans 16.21-24. Others greet—some of the men with Paul also send personal greetings to the Romans.
5. Romans 16.25-27. Benediction—God, who stabilizes believers, has all glory.

Romans 16 Lessons

1. All believers, young or old, men or women, prominent or unknown, can serve the LORD and his church with distinction no matter what spiritual gift and abilities they have (Romans 16.1-16).
2. Trouble makers may be found in many churches. They are self-centered, they flatter, and they are skilled talkers. They will try to insert false doctrine and cause divisions in the congregation. Do not allow them to gain a foothold in the church (Romans 16.17-18).
3. God establishes believers in the faith through the gospel about Jesus Christ and teaching the Scriptures (Romans 16.25-26).
4. The gospel has been made known and available to all the nations (probably Gentiles here) and they should believe it (Romans 16.26).
5. Give honor to God who is wise and powerful (Romans 16.25-27).
6. We have access to our Heavenly Father through Jesus Christ (Romans 16.27).