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Of all the letters of Paul, that to the Christians at Rome has long held pride of place. It is the longest and most systematic unfolding of the apostle's thought, expounding the gospel of God's righteousness that saves all who believe (Rom 1:16-17); it reflects a universal outlook, with special implications for Israel's relation to the church (Rom 9-11). Yet,
like all Paul's letters, Romans too arose out of a specific situation, when the apostle wrote from Greece, likely Corinth, between A.D. 56 and 58 (cf. Acts 20:2-3). Paul at that time was about to leave for Jerusalem with a collection of funds for the impoverished Jewish Christian believers there, taken up from his predominantly Gentile congregations
(Rom 15:25-27). He planned then to travel on to Rome and to enlist support there for a mission to Spain (Rom 15:20-21), in order to
complete the divine plan of evangelization in the Roman world. Yet he recognized that the visit to Jerusalem would be hazardous (Rom 15:30-32), and we know from Acts 21:30-33 and Acts 21:30-31). The existence of a Christian community in
Rome antedates Paul's letter there. When it arose, likely within the sizable Jewish population at Rome, and how, we do not know. The Roman historian Suetonius mentions an edict of the Emperor Claudius about A.D. 49 ordering the expulsion of Jews from Rome in connection with a certain "Chrestus," probably involving a dispute in the Jewish
community over Jesus as the Messiah ("Christus"). According to Acts 18:2, Aquila and Priscilla (or Prisca, as in Rom 16:3) were among those driven out; from them, in Corinth, Paul may have learned about conditions in the church at Rome. Opinions vary as to whether Jewish or Gentile Christians predominated in the house churches (cf. Rom 16:5) in
the capital city of the empire at the time Paul wrote. Perhaps already by then Gentile Christians were in the majority. Paul speaks in Romans of both Jews and Gentiles (Rom 1:14). The letter also refers to those "weak in faith" (Rom 14:1) and those "who are strong" (Rom 15:1); this terminology may reflect not so much
differences between believers of Jewish and of Gentile background, respectively, as an ascetic tendency in some converts (Rom 14:14, 20). The issues were similar to problems that Paul had faced in Corinth (1 Cor 8). If Rom 16 is part of the letter to Rome (see note on Rom 16:1-
23), then Paul had considerable information about conditions in Rome through all these people there whom he knew, and our letter does not just reflect a generalized picture of an earlier situation in Corinth. In any case, Paul writes to introduce himself and his message to the Christians at Rome, seeking to enlist their support for the proposed mission
to Spain. He therefore employs formulations likely familiar to the Christians at Rome; see note on the confessional material at Rom 1:3-4 and compare Rom 3:25-26; 4:25. He cites the Old Testament frequently (Rom 1:17; 3:10-18; 4; 9:7, 12-13, 15, 17, 25-29, 33; 10:5-13, 15-21; 15:9-12). The gospel Paul presents is meant to be a familiar one to
those in Rome, even though they heard it first from other preachers. As the outline below shows, this gospel of Paul (see Rom 1:16-17). While God's wrath is revealed against all sin and wickedness of Gentile and Jew alike (Rom 1:18-3:20), God's power to save by divine
righteous or justifying action in Christ is also revealed (Rom 1:16-17; 3:21-5:21). The consequences and implications for those who believe are set forth (Rom 9:1-5), disbelieve. The apostle's hope is that, just as rejection of the gospel by some in Israel has led to a
ministry of salvation for non-Jews, so one day, in God's mercy, "all Israel" will be saved (Rom 11:11-15, 25-29, 30-32). The fuller ethical response of believers is also drawn out, both with reference to life in Christ's body (Rom 12) and with regard to the world (Rom 13:1-7), on the basis of the eschatological situation (Rom 13:11-14) and conditions in
the community (Rom 14:1-15:13). Others have viewed Romans more in the light of Paul's earlier, quite polemical Letter to the Galatians and so see the theme as the relationship between Judaism and Christianity, a topic judged to be much in the minds of the Roman Christians. Each of these religious faiths claimed to be the way of salvation based
upon a covenant between God and a people chosen and fulfillment of the faith of the
implacable advocate of freedom of Gentiles from the laws of the Mosaic covenant and, especially in Galatia, had refused to allow attempts to impose them on Gentile converts to the gospel. He had witnessed the personal hostilities that developed between the adherents of the two faiths and had written his strongly worded Letter to the Galatians
against those Jewish Christians who were seeking to persuade Gentile Christians to adopt the religious practices of Judaism. For him, the purity of the religious faiths. Still others find the theme of Israel and the theme of Israel and the religious practices of Judaism.
and the church as expressed in Rom 9-11 to be the heart of Romans. Then the implication of justification by faith rather than by means of law is that the divine plan of salvation works itself out on a broad theological plane to include the whole of humanity, despite the differences in the content of the given religious system to which
a human culture is heir. Romans presents a plan of salvation stretching from Adam through Abraham and Moses to Christ (Rom 4; 5) and on to the future revelation at Christ's parousia (Rom 8:18-25). Its outlook is universal. Paul's Letter to the Romans is a powerful exposition of the doctrine of the supremacy of Christ and of faith in Christ as the
source of salvation. It is an implicit plea to the Christians at Rome, and to all Christians, to hold fast to that faith. They are to resist any pressure put on them to accept a doctrine of salvation through works of the law (see note on Rom 10:4). At the same time they are not to exaggerate Christians freedom as an abdication of responsibility for others
(Rom 12:1-2) or as a repudiation of God's law and will (see notes on Rom 3:9-26; 3:31; 7:7-12, 13-25). The principal divisions of the Letter to the Romans are the following: I. Address The book of Romans is one of the longest and most significant things written by the Apostle Paul, formerly known as Saul of Tarsus. Paul was a Jewish rabbi belonging
to a group called the Pharisees, and he passionately devoted his life to observing the Torah of Moses and the traditions, so he persecuted them. His life was changed, however, when he had a radical encounter with the risen Jesus himself. Paul was commissioned to become an
apostle for Jesus, an official representative to the world of non-Jewish people (or Gentiles). As part of this new vocation, he started going by his Roman name, Paul, and he traveled about the ancient Roman empire telling people about the ancient Roman empire telling people about the risen King Jesus. These new converts would form communities called churches, and Paul would occasionally write
letters to these churches to foster their faith, address specific problems, or answer questions. The book of Romans is one of these letters written later in his career. Faith in Jesus creates new humans who are liberated to become a people characterized by love for God and their neighbors. This new humanity is being transformed by God's Spirit and is
the fulfillment of God's ancient promises. We know from Acts 18:1-2 that the church in Rome had existed for some time and was made up of both Jewish and non-Jewish followers. The crisis for this church began when the Roman emperor Claudius expelled all of the Jewish people from Rome. About five years later, all those Jews, including many who
followed Jesus, were allowed to return. When they did, they found a church that had become non-Jewish in its customs and practice. This culture clash created lots of tension, and by Paul's day, the Roman church was divided. They disagreed about how to follow Jesus, debating about whether or not non-Jewish Christians should observe the Sabbath,
eat kosher, be circumcised, and so on. Paul wrote this letter to accomplish a few things. He wanted this divided community to become unified once again. For a practical purpose, he hoped that the Roman church could become a staging ground for his mission to go even further west, reaching to Spain. These tense circumstances motivated Paul to
write out his fullest explanation of the Gospel, the good news that announces Jesus' life, death, and resurrection. While the letter is designed to have four main movements, it is also unified as one long, flowing exploration of the Gospel, which "reveals God's righteousness" (Rom. 1-4), "creates a new humanity" (Rom. 5-8), and "fulfills God's promise to
Israel" (Rom. 9-11). As a result, it is this Gospel about Jesus (Rom. 12-16). Paul opens by introducing himself as an apostle appointed by God to spread the Gospel about Jesus (Rom. 12-17). This is the message announcing that Jesus is the Messiah of Israel, who was raised from the dead as the Son of God and King of the nations.
As a result, Jesus now calls all humanity to come under his loving rule. Paul says that this good news about Jesus is God's power to save people who trust in him and that it "reveals God's righteousness" is a rich word from the Hebrew Scriptures that describes God's character. It means that God always acts in a way that is
just and right and that God is faithful and just to fulfill his promises. Paul is saying that the story of Jesus shows how God has done both of these things. In Romans 1:18-32, Paul goes into a long, creative retelling of Genesis 3-11, showing how the Gentile world, all nations, have become trapped in a spiral of sin and selfishness. The human heart and
mind are broken. We've turned away from God to embrace idolatry, finding ultimate significance in created things and giving allegiance to things that are not God. This results in a distortion of our humanity and destructive behavior. What's left is a humanity that stands guilty before a just and righteous God. To this, Paul's fellow Israelites might
respond, "It's a good thing God chose our people out from among the nations. He saved us out of slavery in Egypt and gave us the laws of the Torah, like observing the Sabbath, eating kosher, or circumcision. They all show us how to live as God's holy people." Paul responds, "Not so fast!" He recalls the story of the Torah and the rest of the Old
Testament, which showed that Israel was just as sinful, idolatrous, and morally broken as the rest of humanity. In fact, Israel is actually more guilty than the Gentiles because they have the Torah and should know better. As our representative, Jesus took into himself the just consequences of all the pain, sin, and death humans have caused in the world
and he overcame it by his resurrection from the dead. It's Jesus' new life that is now made available to others. Jesus became what we are, so that we might become what he is. All of this, Paul says, is how God justifies those who trust or have faith in Jesus. Justification is another rich Old Testament term for Paul, and it is related to God's righteousness.
It literally means "to declare righteous." Because of what Jesus did on our behalf, we are given a new status before God. Instead of being found guilty, God declares that a person is in right relationship with him and forgiven. This results in a new family, as a person who trusts Jesus is given a place among God's covenant people. Justification also
results in a new future, which begins a journey of life transformation by God's grace. All of these realities about justification are God's gift to those who are in Christ because of their faith and loyalty to him. In chapter 4, Paul explores the huge implications that all this has for those who can now be part of God's covenant family. He turns to the story of
Abraham in Genesis 15. Before the laws of the Torah were ever given to Israel, Abraham was justified, or declared righteous, before God. God promised that Abraham and Sarah were very old and had never been able to have children.
Nonetheless, Abraham had radical faith and trust in God's promise, and God declared him to be righteous (Gen. 15:6). Paul's claim is that Abraham's descendants are spreading throughout the world, made up of Jews and Gentiles who have faith in the one who
fulfilled God's promises to Abraham, Jesus the Messiah. Before we move on to chapters 5-16, let's pause to summarize Paul's main ideas in chapters 1-4 because they're the foundation for understanding the rest of the letter. All of humanity is hopelessly trapped in sin and needs to be rescued, but that rescue will not happen by people trying to obey
the laws of the Torah. God's righteous character has moved him to rescue the world through Jesus' death and resurrection, enabling the creation of a multiethnic family as his people. Now Paul will go on to show how this new family is part of a much bigger story that is calling them to a totally new way of life. After showing how Jesus is forming a new
covenant family of people from all nations, Paul goes on to claim that these people are the new humanity that fulfills God's promises to ancient Israel by obeying the Torah in the power of the Spirit. Paul begins by exploring how Jesus' family is a new kind of humanity (Rom. 5). He looks back at the first human character in the biblical story, Adam,
whose name means "humanity." Adam and all humanity have chosen sin and selfishness, and as a consequence, they face God's judgment. They've become enslaved to sin's influence, resulting in death. Paul then contrasts Adam with Jesus, the "new Adam," a human who lived in faithful obedience to God through his act of sacrificial love. Jesus offers
Jesus-style humanity. And the sacred physical symbol of that transition was the immersion of their baptism. Their old humanity died with Jesus as they entered the water, but their new humanity was raised with him from the dead as they entered the water, but their new humanity was raised with him from the dead as they entered the water, but their new humanity was raised with him from the dead as they came up out of the water. When a person trusts in Jesus, their life is joined to his, and what's true of him becomes
true of them. It's when people accept their identity as new Jesus-like humans that they are liberated to become wholehearted people who can love God and their neighbor. Now, if creating this new humanity was always God's purpose, then, Paul says that
the commands in the Torah were good and showed God's will for how Israel should live. However, if you read the storyline of the Torah, Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The more laws Israel broke all of its commands. The m
heart. So, paradoxically, the laws of the Torah made Israel even more guilty. But Paul says that paradox was the very point. God's goal was to make it crystal clear that evil had hijacked the human heart, and the Torah, as good as it was, couldn't do a thing about it. In chapter 8, however, Paul says that the solution has arrived through Jesus and the
Spirit. The commands of the Torah had acted like a magnifying glass, focusing the problem of the human condition in one place, Israel. But now Israel's representative, Jesus the Messiah, has paid for and dealt with all that sin through his death and resurrection. He has released his Spirit into his new family to transform their hearts so that they can
truly fulfill the ultimate call of all of the Torah's commands—to love God and neighbor. God's renewal of human beings is the first step in his larger mission to rescue and renew all creation, making it into a place where his love gets the final word. While chapters 1-8 explain how God's eternal purpose was fulfilled through Jesus, we're still left with the
question of the status of the Israelites who don't acknowledge Jesus as their Messiah. How does this story fulfill God's ancient promises to them? Paul begins chapter 9 with his own anguish over fellow Israelites who don't think Jesus is their Messiah. Then he reflects on the Israel of the past and the Old Testament. He reminds us that simply being an
ethnic Israelite, a physical descendant of Abraham, has never automatically made a person a faithful member of his covenant family. Paul shows us how God has always selected a subset from Abraham's family line to carry on the line of promise. His point is that the line of promise is carried on by those who follow Jesus. He reminds us that for a long
time, people inside and outside Abraham's family have rejected God's will. Paul recalls the story of Israel and the golden calf as well as Pharaoh's rebellion, showing how God was able to orchestrate events so that the people's rejection actually accomplished his own redemptive purposes. In chapter 10, Paul turns his focus to the Israel of the present
The reason so many Israelites reject Jesus is that they're basing their covenant relationship with God on their performance of the commands of the Torah. Sadly, they don't recognize what God has done through Jesus to create the new covenant family. In chapter 11, Paul asks about Israel in the future. Will God write his own people off? Paul says no.
There are many Jewish people, including himself, who have recognized Jesus as the Messiah, but there are also a lot who haven't. Once again, God has used this rejection for his own purposes, as it has caused the Gospel to spread farther into the Gentile world, making the family of Abraham even larger and more multiethnic. Paul describes God's
covenant family as a big olive tree. The rejectors of Jesus are branches that have been broken off, while these Gentiles are like wild branches that have been grafted on. However, Paul does say that one day Jesus will be acknowledged by his own people. He doesn't offer any details about how but simply trusts in God's character and promises that here
will not give up on his covenant people. These ideas transition into the final section of the book of Romans, chapters 12-16. Because of their faith in Jesus, both Jews and Gentiles are a part of Abraham's family. This new humanity is being transformed by God's Spirit and is fulfilling God's ancient promises. The only reasonable response to this is for
these Jewish and non-Jewish Christians to become a unified church community. In chapters 12-13, Paul shows us that this unity comes from a commitment to love and forgiveness. When these different ethnic groups
and cultures come together in Jesus, conflict is inevitable and can only be overcome through the hard work of forgiveness. All of this is how these believers show the greatest Christian virtue, love, which fulfills the Torah's greatest commands to love God and neighbor. Chapters 14-15 focus on the issues creating ethnic divisions in the church,
specifically disputes about Jewish food laws and observing the Sabbath. Paul says that these practices don't define who is in or out of Jesus' family. If the people differ over these culturally important but nonessential issues, they need to respect each other's differences. In this way, love is what heals and unifies Jesus' family. Paul closes his letter by
first commending Phoebe, a key leader of the church in Cenchreae. She had the honor of carrying and likely reading this letter aloud to the Roman churches. Paul further concludes by greeting all the people that he hasn't seen for a while. All the pieces of this letter fit together into a profound masterpiece of Paul's writing. It explained and served to
spread the message of Jesus' new covenant family in the 1st century, and it continues to do the same in our world today. Romans 1:1 identifies the Apostle Paul as the author of the Letter to the Romans. The early church universally accepted Paul's authorship of this letter. And, according to Everett Harrison, in the NIV Bible Commentary, Volume 2,
 "From the post-apostolic church to the present, with almost no exception, this letter has been credited to Paul."The only issue with authorship concerns the use of an amanuensis, or secretary, who did the actual writing of the letter. Sometimes an amanuensis would write from a general outline while other times they would take dictation. In Romans
16:21, Tertius is identified as the one who served as the actual writer, or amanuensis, of the letter. Douglas Moo, in "The Epistle to the Romans," says that it is most likely that Tertius was taking dictation since the style of the writing is so close to that of Galatians and 1 Corinthians. Context and Background of Romans In Romans 1:7, 15, Paul identifies
the audience of this letter as believers in Rome. Paul writes this letter to Rome, at least in part, as an introduction to them. He had never been in Rome but was hoping to stop there for a while on a future trip to Spain (Romans 15:23-24). According to Bill Mounce, in "The New American Commentary on Romans," it is likely that he was looking for
some support from this church as he ventured further and further and further to the west. This letter would appear to have been written at the end of his third missionary journey. In Romans 15:25-29 he tells the Romans that he is one his way to Jerusalem with a gift from the believers in Greece and that once he finishes that he plans on heading to Rome and then
Spain. It is commonly accepted, according to Moo, that Paul wrote this letter during the three months he was in Corinth, as recorded in Acts 20:2-3. Main Theme and Purpose of RomansIt is hard to know definitively what Paul's purpose was in writing this letter. It likely was a combination of things that prompted its writing. Among these would be his
upcoming trip to Spain. He was planning to pass through Rome on the way and seemed hopeful of support while there. And it may well be, as Mounce says, that he was looking for a longer-term relationship with them as he worked in Spain - a relationship like what he had enjoyed with Antioch while working in the eastern part of the empire. In
connection with a possible hope for support, Paul may well have been laying out the gospel he preached. There were many that Paul had contended with over the years who may have been at least in part to prove his orthodoxy. And, finally, chapters 14 and 15 also point to
there being problems within the church that he was hoping to be able to correct. The theme of Romans has been a topic of debate over the centuries. Some claim it to be justification by faith. Others feel that it primarily concerns union with Christ. And still others see the theme as incorporating Gentiles into God's people within the continuity of
salvation history. Moo argues that the theme of Romans is the gospel. He also says that "The bulk of Romans focuses on how God has acted in Christ to bring the individual's eternal life in glory (chaps. 5-8), and to transform that individual's life on earth now (12:1
15:13). "What Can We Learn from Romans for Today? While the culture of the first-century Roman world is different than today, what Paul has to say is still extremely relevant. Paul's focus in Romans is on two aspects of salvation. The first aspect concerns how we can be in right standing before God. Paul tells us that justification (being declared
righteous) is by faith alone, apart from any action on our part (Rom. 3:28); that our faith is to be in Jesus (Rom. 3:21-22). Right standing, or justification, is a gracious gift of God, given to us through faith. It is not something we either earn or
deserve. The second aspect of salvation Paul discusses is frequently called sanctification. It is an ongoing walk with the Epirit in Romans 12:1-15:13. Our Favorite Verses from Romans Romans 1:20 - "For since the creation of the contraction 
the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse."Romans 3:21-22a - "But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given
through faith in Jesus Christ to all who believe. "Romans 4:3 - "What does Scripture say? 'Abraham believed God, and it was credited to him as righteousness.'"Romans 8:1 "Therefore, there is now no condemnation for those who are in Christ Jesus "Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus." Romans 6:11 - "In the same way, count yourselves dead to sin but alive to God in Christ Jesus dead to Sin but alive to God in Christ Jesus dead to Sin but alive to God 
8:28 - "And we know that in all things God works for the good of those who love him, who have been called according to his purpose." Romans 12:1-2 - "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the
pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."Romans 13:14 - "Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh."SourcesThe Expositor's Bible Commentary:
Everett Harrison. Zondervan, Second Edition. 1995. Print. The Epistle to the Romans: Douglas Moo. Eerdmans, Twelfth Impression edition. 1996. Print. © SparrowStockEd Jarrett is a long-time follower of Jesus and a member of Sylvan Way Baptist
Church. He has been a Bible teacher for over 40 years and regularly blogs at A Clay Jar. You can also follow him on Twitter or Facebook. Ed is married, the father of two, and grandfather of two g
sin and rebellion against God left him empty and feeling dead; but he just couldn't find the strength to make a final, real decision for Jesus Christ. As he sat, he heard children playing a game and they called out to each other these words: "Take up and read! Take up and read!" b. Thinking God had a message to him in the words of the children, heard children, heard children playing a game and they called out to each other these words: "Take up and read! Take up and read!" b. Thinking God had a message to him in the words of the children, heard children, heard children playing a game and they called out to each other these words: "Take up and read!" b. Thinking God had a message to him in the words of the children, heard children playing a game and they called out to each other these words in the children playing a game and they called out to each other these words in the children playing a game and they called out to each other these words in the children playing a game and they called out to each other these words in the children playing a game and they called out to each other these words in the children playing a game and they called out to each other these words in the children playing a game and they called out to each other these words in the children playing a game and they called out to each other the children playing a game and they called out to each other the children playing a game and the children pla
picked up a scroll laying nearby and began to read: not in reveling and drunkenness, not in quarreling and jealousy. But put on the Lord Jesus Christ and make no provision for the flesh, to gratify its desires (Romans 13:13b-14). He didn't read any further; he didn't have to. Through the power of God's Word
Augustine gained the faith to give his whole life to Jesus Christ at that moment. 2. The impact of Romans on Martin Luther. a. In August of 1513, a monk lectured on the Book of Psalms to seminary students, but his inner life was nothing but turmoil. In his studies he came across Psalm 31:1: In Thy righteousness deliver me. The passage confused
Luther; how could God's righteousness do anything but condemn him to hell as a righteous punishment for his sins? Luther kept thinking about Romans 1:17, which says, the righteous shall live." b. Luther the monk went on to say: "Night and day I
pondered until... I grasped the truth that the righteousness of God is that righteousness whereby, through open doors into paradise... This passage of Paul became to me a gateway into heaven." Martin Luther was born again, and the
 Reformation began in his heart. 3. The impact of Romans on John Wesley. a. In May of 1738, a failed minister and missionary reluctantly went to a small Bible study where someone read aloud from Martin Luther's Commentary on Romans. b. As Wesley, the failed missionary, said later: "While he was describing the change which God works in the
heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation, and an assurance was given me that he had taken my sins away, even mine." John Wesley was saved that night in London. 4. Consider the testimony of these men regarding Romans: "It is the chief
part of the New Testament and the perfect gospel... the absolute epitome of the gospel." b. Luther's successor Philip Melancthon called Romans, "When anyone understands this Epistle, he has a passage opened to him to the understanding of the whole Scripture." d.
Samuel Coleridge, English poet and literary critic said Paul's letter to the Romans is "The most profound work in existence." e. Frederick Godet, 19th Century Swiss theologian called the Book of Romans was "the most pessimistic page of literature upon which your eyes ever
rested" and at the same time, "the most optimistic poem to which your ears ever listened." g. Richard Lenski wrote that the Book of Romans is "beyond question the most dynamic of all New Testament letters even as it was written at the climax of Paul's apostolic career." 5. We should also remember the Apostle Peter's words about Paul's letters: Also
our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles... in which are some things hard to understand (2 Peter 3:15-16). a. The Book of Romans has life changing truth but it must be approached with effort and determination to understand what the Holy Spirit said through the Apostle Paul. B.
Introduction. 1. (1) Paul introduces himself to the Roman Christians. Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God a. Paul: The life and ministry of the Apostle Paul (also known as Saul of Tarsus) is well documented in Acts 8-28, as well as Galatians 1-2, and 2 Corinthians 11-12. i. It is almost universally
agreed that Paul wrote Romans from the city of Corinth as he wintered there on his third missionary journey as described in Acts 20:2-3. This is based on Romans from the city of Corinth as he wintered there on his third missionary journey as described in Acts 20:2-3. This is based on Romans from the city of Corinth as he wintered there on his third missionary journey as described in Acts 20:2-3. This is based on Romans 16:1 and 16:23 along with 1 Corinthians 1:14. A variety of commentators pick the date of writing anywhere from A.D. 53 to 58. ii. When Paul wrote the Book of Romans, he had been a
Christian preacher for some 20 years. On his way to Jerusalem, he had three months in Corinth without any pressing duties. He perhaps thought this was a good time to write ahead to the Christians in Rome, a church he planned to visit after the trip to Jerusalem. iii. As Paul endeavored to go to Rome, the Holy Spirit warned him about the peril
awaiting him in Jerusalem (Acts 21:10-14). What if he were unable to make it to Rome? Then he must write them a letter so comprehensive that the Christians in Rome had the gospel Paul preached, even if Paul himself were not able to visit them. iv. Because of all this, Romans is different than many of the other letters Paul wrote churches. Other
New Testament letters focus more on the church and its challenges and problems. The Letter to the Romans focuses more on God and His great plan of redemption. v. We know the Letter to the Romans was prized by the Christians in Rome; Clement of Rome's letter in A.D. 96 shows great familiarity with Paul's letter. It may be that he memorized it
and that the reading of it became a part of virtually every meeting of the Roman church. As well, many scholars (Bruce and Barclay among them) believe that an edited version of Romans - without the personal references in Romans 16 - was distributed widely among early churches as a summary of apostolic doctrine. b. A bondservant... an apostle:
Paul's self-identification is important. He is first a bondservant of Jesus Christ, and second called to be an apostle. i. There were several ancient Greek words used to designate a slave, but the idea behind the word for bondservant (doulos) is "complete and utter devotion, not the abjectness which was the normal condition of the slave." (Morris) ii. "A
servant of Jesus Christ, is a higher title than monarch of the world." (Poole) c. Separated to the gospel of God in the sense that it belongs to God in heaven. This isn't a gospel Paul made up; he simply
is a messenger of God's gospel. i. Separated unto the gospel: "St. Paul may here refer to his former state as a Pharisee, which literally signifies a separated unto the Gospel of God." (Clarke) ii. "Some think he alludes to the name of Pharisee, which is from
separating: when he was a Pharisee, he was separated to the law of God; and now, being a Christian, he was separated to the gospel of God." (Poole) d. The gospel of God. "God is the most important word in this epistle. Romans is a
book about God. No topic is treated with anything like the frequency of God. Everything Paul touches in this letter he relates to God. In our concern to understand what the apostle is saying about righteousness, justification, and the like we ought not to overlook his tremendous concentration on God." (Morris) i. The word God occurs 153 times in
Romans; an average of once every 46 words - this is more frequently than any other New Testament book. In comparison, note the frequency of other words used in Romans: law (72), Christ (65), sin (48), Lord (43), and faith (40). Romans deals with many different themes but as much as a book can be, it is a book about God. ii. There are many
important words in the vocabulary of Romans we must understand. Bruce quotes Tyndale's preface to Romans: "First we must mark diligently the manner of speaking of the apostle, and such like - or else, read thou it ever so often
thou shall but lose thy labor." 2. (2-6) Paul introduces his gospel to the Romans. Which He promised before through His prophets in the Holy Scriptures, concerning to the Spirit of holiness, by the
resurrection from the dead. Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of Jesus Christ; a. He promised before through His prophets: This gospel is not new, and it is not a clever invention of man. Paul's world was much like ours, with people who
liked "new" teachings and doctrines. Nevertheless, Paul didn't bring something very old in the plan of God. b. Concerning His Son Jesus Christ around. The center of Christianity is not a teaching or a moral system, it is a Person: Jesus Christ. i. This
Jesus has both a human origin (born of the seed of David according to the flesh), and an eternal existence (declared to be the Son of God). The evidence of Jesus' humanity is His resurrection of Jesus shows His divine power because He rose by His own power: Destroy this
temple and in three days I will raise it up again (John 2:19). iii. "There is a sense in which Jesus was the Son of God in weakness before the resurrection but the Son of God in power thereafter." (Morris) c. Declared: This ancient Greek word (horizo) comes from the idea "to bound, define, determine, or limit, and hence our word horizon, the line that
determines the farthest visible part of the earth in reference to the heavens. In this place the word signifies such a manifest and complete exhibition of the subject as to render it indubitable." (Clarke) d. Jesus Christ our Lord: It means something that the Apostle Paul called Jesus Lord: "This term could be no more than a polite form of address like our
'Sir.' But it could also be used of the deity one worships. The really significant background, though, is its use in the Greek translation of the Old Testament to render the divine name, Yahweh... Christians who used this as their Bible would be familiar with the term as equivalent to deity." (Morris) e. Through Him we have received grace and
apostleship for obedience to the faith: "Without the GRACE, favour, and one reason those two gifts were given was to produce obedience to the faith. "Without the GRACE, favour, and peculiar help of God, he
could not have been an apostle." (Clarke) ii. The gospel had reached the Roman Christians, demonstrating that they are the called of Jesus Christ. 3. (7-15) Paul's desire to come to Rome. To all who are in Rome, beloved of God, called to be saints
Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, making request if, by
some means, now at last I may find a way in the will of God to come to you. For I long to see you, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, that I may be encouraged together with you be unaware, brethren, the province of the prov
(but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. I am a debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am ready to preach the gospel to you who are in Rome also. a. To all who are in Rome: Paul had never been to Rome, and he did not found
the Roman church. This makes the Book of Romans different because most of Paul's letters were to churches he founded. It seems the church in Rome began somewhat spontaneously as Christians came to the great city of the Empire and settled there. There is also no Biblical or historical evidence that the Apostle Peter founded the church in Rome. i.
Acts 2:10 describes how there were people from Rome among the Jews present at the Day of Pentecost; so when they returned home, there was a Christian community in Rome are somewhat obscure, but Christians continually migrated to Rome from all parts of the Empire. It shouldn't surprise us that a
church started there spontaneously, without being directly planted by an apostle. ii. Even so, through mutual acquaintances or through his travels, Paul knew many of the Roman Christians by acquaintance, he knew two things about them and
every true Christian. He knew they were beloved of God and that they were saints: "You notice that the words 'to be' are put in by the translators; but though they are not called because they were saints; but they are not really necessary to the sense. These believers in Rome were 'called saints.' They were not called because they were saints; but they are not really necessary to the sense. These believers in Rome were 'called saints.' They were not called because they were saints; but they are not really necessary to the sense.
became saints through that calling." (Spurgeon) b. Grace to you and peace from God: Paul formally addresses his readers with his familiar greeting of peace. This grace and peace is not the kind wish of a man; they are gifts, coming from God our Father and the Lord Jesus Christ. c. I
thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world: Paul was thankful for the good reputation of the church in Rome. Because of its location, this church had a special visibility and opportunity to glorify Jesus throughout the Empire. i. These Christians had to be strong. "The Christians of Rome were
unpopular - reputed to be 'enemies of the human race' and credited with such vices as incest and cannibalism. In large numbers, then, they became the victims of the imperial malevolence - and it is this persecution of Christians under Nero that traditionally forms the setting for Paul's martyrdom." (Bruce) ii. "The Romanists urge this place to prove
Rome the mother church; but without reason: the church of Thessalonica had as high a eulogy: see 1 Thessalonica to know he prayed for them and prayed for an opportunity to visit them (I may find a way in the will of God to come to you).
i. "No wonder that they prospered so well when Paul always made mention of them in his prayers. Some churches would prosper better if some of you remembered them more in prayer," (Spurgeon) ii. For God is my witness is perhaps Paul's acknowledgment of how easy it is to say you will pray for someone, and then fail to do it. He wanted them to
                         rayed, e. I may impart to you... that I may be encouraged: Paul's desire to visit the church in Rome was not merely to give to them, but to receive as well, because Paul realized that in their mutual faith they had something to give to him, f. I often planned to come to you (but was hindered until now): For a long time. Paul wanted
to visit Rome and was only hindered by external circumstances. Perhaps some enemies of Paul implied he was afraid to go to Rome and preach the gospel in the "major leagues," in the Empire's leading city. g. I am a debtor both to wise and to unwise: Paul recognized he had something of a debt to Rome. The Roman
Empire brought world peace and order; they brought a common culture and an excellent transportation system to the world. Paul used all these in spreading the Gospel; so he can best repay this debt by giving Rome the good news of Jesus Christ. i. Paul was a tireless evangelist, working all over the world because he believed he had a debt to pay,
and he owed it to the whole world. h. I am ready: Spurgeon wondered if Paul didn't use the words "I am ready" as his motto. Almost the first words out of his mouth when he was saved were, "Lord, what do you want me to do?" (Acts 9:6). Paul was ready to suffer (Acts 9:6).
do unpleasant work (2 Corinthians 10:6). Paul was ready to die (2 Timothy 4:6). i. "A Moravian was about to be sent by Zinzendorf to preach in Greenland?' He answered, 'Yes, sir.' When will you go?' When my boots come home from the cobbler;'
and he did go as soon as his boots came home. He wanted nothing else but just that pair of boots, and he was ready to go. Paul, not even waiting for his boots to come home from the cobbler, says, 'I am ready.' Oh, it is grand to find a man so little entangled that he can go where God would have him go, and can go at once." (Spurgeon) i. I am ready to
preach the gospel to you who are in Rome also: This is boldness talking. "Talk of your brave men, your great men, O world! Where in all history can you find one like Paul? Alexander, Caesar, Napoleon, marched with the protection of their armies to enforce their will upon men. Paul was eager to march with Christ alone to the center of this world's
greatness entrenched under Satan with the word of the cross, which he himself says is to the Jews, an offence; and to Gentiles, foolishness." (Newell) i. Ironically - in the mystery of God's irony - when Paul did eventually get to Rome, he came as a shipwrecked prisoner. ii. "I do not suppose that Paul guessed that he would be sent there at the
government's expense, but he was. The Roman Empire had to find a ship for him, and a fit escort for him, too; and he entered the city as an ambassador in bonds. When our hearts are set on a thing, and we pray for it, God may grant us the blessing; but, it may be, in a way that we never looked for. You shall go to Rome, Paul; but you shall go in
chains." (Spurgeon) 4. (16-17) Paul introduces the theme of his letter: the righteousness of God, as revealed in the gospel of Jesus Christ. For I am not ashamed of the greek. For in it the righteousness of God is revealed from faith to
faith; as it is written, "The just shall live by faith." a. After his introduces his "thesis statement" for his Letter to the Romans 1:16 and 17: "These two verses have an importance out of all proportion to their length." b. I am not ashamed of the gospel: This reveals Paul's heart. In a sophisticated city like
Rome, some might be embarrassed by a gospel centered on a crucified Jewish Savior and embraced by the lowest classes of people - but Paul is not ashamed. c. For it is the power of God to salvation for everyone who believes: This is why Paul is not ashamed of a gospel centered on a crucified Savior. He knows that the gospel - the good news of Jesus
Christ - has inherent power. We do not give it power, we only stop hindering the power of the gospel is not advice to people, suggesting that they lift themselves. It is power. It lifts them up. Paul does not say that the
gospel brings power, but that it is power, and God's power at that." (Morris) ii. In particular, the city of Rome thought it knew all about power: "Power is the one thing that Rome boasted of the most. Greece might have its philosophy, but Rome had its power" (Wiersbe). Despite all their power, the Romans - like all men - were powerless to make
themselves righteous before God. The ancient philosopher Seneca called Rome "a cesspool of iniquity" and the ancient writer Juvenal called it a "filthy sewer into which the dregs of the empire flood." iii. For salvation: In the Roman world of Paul's day, men looked for salvation. Philosophers knew that man was sick and needed help. Epictetus called
his lecture room "the hospital for the sick soul." Epicurus called his teaching "the medicine of salvation." Seneca said that because men were looking "towards salvation." Epictetus said that men were looking for a peace "not of Caesar's proclamation, but of
God's." (Cited in Barclav) iv. The gospel's power to salvation comes to everyone who believes; but believes, but believes; but believes, but b
initial ministry of the disciples (Matthew 10:5-6). i. This means that the gospel was meant to go first to the ethnic and cultural Jew, and then to the cultural Jew, and the cultural J
(Barclay) e. For in it the righteousness of God is revealed: Simply, the gospel reveals the righteousness of God. This revealed by the gospel is.
It does not speak of the holy righteousness of God that condemns the guilty sinner, but of the God-kind of righteousness: William Barclay explains the meaning of this ancient Greek word dikaioo, which means I justify, and is the root of dikaioun (righteousness): "All verbs
in Greek which end in oo... always mean to treat, or account or reckon a person as something. If God justifies a sinner at all." iii. "It does not even mean, at this point, that he makes the sinner as if he had not been a sinner at all." iii.
was the happiest day in Luther's life when he discovered that 'God's Righteousness of God given to the believer." (Lenski) iv. This declaration is even greater when we understand that this is the righteousness of God given to the believer. It is not the righteousness of even the most holy man, nor is it the
righteousness of innocent Adam in Eden. It is God's righteousness. "The righteousness which is unto justification is one characterized by the perfection belonging to all that God is and does. It is a 'God-righteousness'." (Murray) v. This faith (trust) in Jesus Christ becomes the basis of life for those who are justified (declared righteousness'."
shall live by faith. They are not only saved by faith from first to last. i. "He saith not, from faith to works, or from works to faith; but from faith to faith, i.e. only by
faith." (Poole) ii. "Perhaps what it conveys is the necessity of issuing a reminder to the believer that justifying faith is only the beginning of the Christian's life. The same attitude must govern him in his continuing experience as a child of God." (Harrison) This is an echo of Paul's message in Galatians 3:1-3. C. Why man must be justified by faith: the
guilt of the human race in general. 1. (18a) The greatest peril facing the human race; the wrath of God is revealed from heaven against the human race, and the human race deserves the wrath of God. b. The
wrath of God: We sometimes object to the idea of the wrath of God because we equate it with human anger, which is motivated by selfish personal reasons or by a desire for revenge. We must not forget that the wrath of God is completely righteous in character. i. "It is unnecessary, and it weakens the biblical concept of the wrath of God, to deprive it
of its emotional and affective character... to construe God's wrath as a movement within the mind of God. Wrath is the holy revulsion of God's being against that which is the contradiction of his
holiness." (Murrary) ii. In Romans 1:16, Paul spoke of salvation - but what are we saved from? First and foremost we are saved from the wrath of God: In this portion of the letter (Romans 1:18-3:20),
Paul's goal is not to proclaim the good news, but to demonstrate the absolute necessity of the good news of salvation from God's righteous wrath. i. The wrath of God is not revealed in the gospel, but in the facts of human experience. 2. (18b-23) Why the human race is guilty before God: demonstrations of our ungodliness and unrighteousness. Against
all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they
are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became fools, and changed the glory of the incorruptible God into an image made like corruptible man; and birds and four-footed animals and
creeping things. a. Ungodliness: This refers to man's offenses against God. Unrighteousness refers to the sins of man against man. b. Who suppress the truth in unrighteousness: Mankind does in fact suppress the truth of God. Every truth revealed to man by God has been fought against, disregarded, and deliberately obscured. c. His invisible
attributes are clearly seen: God shows us something of His eternal power and divine nature through creation, by the things that are made. He has given a general revelation and the clarity of it leave man without excuse for
rejecting it. "Men cannot charge God with hiding himself from them and thus excuse their irreligion and their immorality." (Lenski) d. Although they knew God, but that he did know Him - yet refused to glorify Him as God. Therefore, mankind is without excuse. Instead of
glorifying God we transformed our idea of Him into forms and images more comfortable to our corrupt and darkened hearts. i. "Will you kindly notice, that, according to my text, knowledge is of no use if it does not lead to holy practice? 'They knew God.' It was no good to them to know God, for 'they glorified him not as God.' So my theological friend
over there, who knows so much that he can split hairs over doctrines, it does not matter what you know, unless it leads you to glorify God, and to be thankful." (Spurgeon) ii. We can't seem to resist the temptation to create God into our own corrupt image, or even in an image beneath us. Tragically, we inescapably become like the
God we serve, iii. It is absolutely essential that we constantly compare our own conception of God against the reality of who God is as revealed in His Word. We can also be guilty of worshipping a self-made God, iv. Image in Romans 1:23 is the ancient Greek word eikon. It is a dangerous thing to change the glory of the incorruptible God into an eikon
(image) of your own choosing. e. Nor were thankful: Man's simple ingratitude against God is shocking. "I cannot say anything much worse of a man than that he is not thankful to God, you have said about the worst thing you can say of him." (Spurgeon) i. "But when you
glorify God as God, and are thankful for everything - when you can take up a bit of bread and a cup of cold water, and say with the poor Puritan, 'What, all this, and Christ too?' - then are you happy, and you make others happy. A godly preacher, finding that all that there was for dinner was a potato and a herring, thanked God that he had ransacked
sea and land to find food for his children. Such a sweet spirit breeds love to everybody, and makes a man go throughts, and makes our foolish
hearts darkened - and we become fools. i. The fact is once a man rejects the truth of God in Jesus, he will fall for anything foolish, and trust far more feeble and fanciful systems than what he rejects from God. ii. This futility of thinking, darkening of the heart, and folly must be seen as one example of God's righteous wrath against those who reject
what He reveals. Part of His judgment against us is allowing us to suffer the damage our sinful course leads to. 3. (24-32) The tragic result of human guilt before God. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and
served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and
receiving in themselves the penalty of their error which was due. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-
mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those
who practice them. a. Therefore God also gave them up: In His righteous wrath and judgment, God gives man up to the sin our evil hearts desire, allowing us to experience the self-destructive result of sin. This phrase is so important Paul repeats it three times in this passage. i. Hosea 4:17 expresses the judgmental aspect of God "giving us up,"
leaving us to our own sin: Ephraim is joined to idols, let him alone. ii. We make a mistake when we think that it is God's mercy or kindness that allows man to continue in sin. It is actually His wrath that allows us to go on destroying ourselves with sin. b. Who exchanged the truth of God for the lie: In every rebellion and disobedience against God we
exchange the truth of God for the lie of our own choosing, and set the creature before the Creator. i. Paul uses the definite article - it is not a lie, but the lie of our own choosing, and set the passions: Paul wrote this from the city
of Corinth, where every sort of sexual immorality and ritualistic prostitution was practiced freely. The terminology of Romans 1:24 refers to this combination of sexual immorality and idolatrous worship. i. This begins a passage where Paul describes the sin and corruption of the pagan world with an amazing directness - so direct that Spurgeon
thought this passage unfit for public reading. "This first chapter of the Epistle to the Romans is a dreadful portion of the Word of God. I should hardly like to read it all through aloud; it is not intended to be so used. Read it at home, and be startled at the awful vices of the Gentile world." (Spurgeon) d. For even their women exchanged the natural use:
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Paul uses homosexuality - both in the female and the male expressions - as an example of God giving mankind over to uncleanness and lust. i. Some say that the Bible nowhere condemns 1:27 makes it clear that the sin of homosexuality condemned in Romans 1:27 is connected to the sin of women

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mentioned in Romans 1:26. ii. Paul doesn't even use the normal words for men and women here; he uses the words for male and female, using categories that describe sexuality outside of human terms, because the type of sexual sin he describes is outside of human dignity. iii. Paul categories that describe sexuality outside of human terms, because the type of sexual sin he describes is outside of human dignity.
unhealthy, unholy. Nevertheless, Paul lived in a culture that openly approved of homosexuality was accepted as a part of life for both men and women. For some 200 years, the men who ruled the Roman Empire openly practiced homosexuality
often with young boys. v. At times the Roman Empire specifically taxed approved homosexual prostitution and gave boy prostitutes a legal holiday. Legal marriage between same gender couples was recognized, and even some of the emperors married other men. At the very time Paul wrote, Nero was emperor. He took a boy named Sporus and had
him castrated, then married him (with a full ceremony), brought him to the palace with a great procession, and Mero was the "wife." vi. In modern culture, homosexual practice reflects the abandonment of giving them up to uncleanness, in the lusts of their hearts, to dishonor their
bodies among themselves. A 2013 study demonstrated that male homosexuals have markedly earlier first-time sexual partners over their lifetime, and are much more sexual partners over than one sexual partners.
who were considerably older or younger than themselves, compared to male heterosexuals or females. (Glick, Morris, Foxman; ) vii. Other research indicates that male homosexuals have multiple partners (4 or more in the last 12 months) at almost three times the rate as heterosexual men and almost eight times the rate of heterosexual women.
(England, Brown, ) e. Receiving in themselves the penalty of their error which was due: Paul speaks of a penalty for homosexual conduct; homosexua
violating nature's order. Sometimes it is the penalty of rebellion, resulting in spiritual emptiness and all its ramifications. In this sense the term "gay" is wishful thinking. It sends a message that there is something essentially happy and carefree about the homosexual lifestyle - which there is not. f. Again, this "freedom" to disobey should be seen as
God's judgment, not His kindness; those who engage in such acts are receiving in themselves the penalty of their error. g. As further judgment, God gives man over to a debased (or, reprobate in the KJV) originally meant "that which has not
stood the test." It was used of coins that were below standard and therefore rejected. The idea is that since man did not "approve" to know God, they came to have an "unapproved" mind. ii. "The human race put God to the test for the purpose of approving Him should He meet the specifications which it laid down for a God who would be to its liking,
and finding that He did not meet those specifications, it refused to approve Him as the God to be worshipped, or have Him in its knowledge." (Wuest) iii. A debased mind: Our rebellion against God is not only displayed in our actions, but in our thinking. We are genuinely "spiritually insane" in our rebellion against God. h. The list in Romans 1:29-31
gives concrete examples of the kind of things which are not fitting. Notice how "socially unacceptable" sins (such as murder and being unloving). i. Covetousness: This word literally describes the itch for more. ii. Whisperers: "Secret detractors; those who,
under pretended secrecy, carry about accusations against their neighbours, whether true or false; blasting their reputation by clandestine tittle-tattle." (Clarke) iii. Envy: Is this a small sin? Envy is so powerful that there is a sense in which it put Jesus on the cross. Pilate knew that they had handed Him over because of envy (Matthew 27:18). iv. Proud:
"They who are continually exalting themselves and depressing others; magnifying themselves at the expense of their neighbours; and wishing all men to receive their sayings as oracles." (Clarke) i. Those who either practice or approve of these things are worthy of death; they are the worthy targets of the wrath of God. j. Where does all this violence,
immorality, cruelty and degradation come from? It happens when men abandon the true knowledge of God, and the state of society reflects God's judgment upon them for this. © 2018 David Guzik - No distribution beyond personal use without permission Paul Greets the Saints in Rome1Paul, a servant of Christ Jesus, called to be an apostle, and set
apart for the gospel of God— 2the gospel He promised beforehand through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, who was a descendant of David according to the flesh, 4and who through His prophets in the Holy Scriptures, 3regarding His Son, and 3regarding His So
on behalf of His name, we received grace and apostleship to call all those among the Gentiles to the obedience that comes from faith. 6And you also are among those who are loved by God and called to belong to Jesus Christ. 7To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and the Lord Jesus Christ.
Unashamed of the Gospel8First, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed all over the world. 9God, whom I serve with my spirita in preaching the gospel of His Son, is my witness how constantly I remember you 10in my prayers at all times, asking that now at last by God's will I may succeed in coming
to you. 11For I long to see you so that I may impart to you some spiritual gift to strengthen you, 12that is, that you and I may be mutually encouraged by each other's faith. 13I do not want you to be unaware, brothers, how often I planned to come to you (but have been prevented from visiting buntil now), in order that I might have a harvest among
you, just as I have had among the other Gentiles. 14I am obligated both to Greeks and non-Greeks,c both to the gospel also to you who are in Rome. 16I am not ashamed of the gospel also to you who are in Rome. 16I am not ashamed of the gospel also to you who are in Rome. 16I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, then to the Greeks and non-Greeks and non-Greek
17For the gospel reveals the righteousness of God that comes by faith from start to finish,d just as it is written: "The righteous will live by faith." e God's Wrath against Sin18The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness. 19For what may be known about
God is plain to them, because God has made it plain to them. 20For since the creation of the world God's invisible qualities, His eternal power and divine nature, have been clearly seen, being understood from His workmanship, so that men are without excuse. 21For although they knew God, they neither glorified Him as God nor gave thanks to Him,
but they became futile in their thinking and darkened in their foolish hearts. 22Although they claimed to be wise, they became fools, 23and exchanged the glory of the immortal God for images of mortal man and birds and animals and reptiles. 24Therefore God gave them over in the desires of their hearts to impurity for the dishonoring of their bodies
with one another. 25They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is forever worthy of praise! Amen. 26For this reason God gave them over to dishonorable passions. Even their women exchanged natural relations for unnatural ones. 27Likewise, the men abandoned natural relations
with women and burned with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their error. 28Furthermore, since they did not see fit to acknowledge God, He gave them up to a depraved mind, to do what ought not to be done. 29They have become filled with every kind of wickedness,
evil, greed, and depravity. They are full of envy, murder, strife, deceit, and malice. They are gossips, 30slanderers, God-haters, insolent, arrogant, and boastful. They invent new forms of evil; they disobey their parents. 31They are senseless, faithless, heartless, merciless. 32Although they know God's righteous decree that those who do such things are
worthy of death, they not only continue to do these things, but also approve of those who practice them. Footnotes: 9 Or in my spirit 13 Literally For in it is revealed the righteousness of God from faith to faith 17 Habakkuk 2:425 Or forever blessed God's Righteousness.
Judgment(Psalm 75:1-10)1You, therefore, have no excuse, you who pass judgment on another. For on whatever grounds you judge the other, you are condemning yourself, because you who pass judgment do the same things. 2And we know that God's judgment against those who do such things is based on truth. 3So when you, O man, pass judgment
on others, yet do the same things, do you think you will escape God's judgment? 40r do you disregard the riches of His kindness, tolerance, and patience, not realizing that God's kindness leads you to repentance? 5But because of your hard and unrepentant heart, you are storing up wrath against yourself for the day of wrath, when God's righteous
judgment will be revealed. 6God "will repay each one according to his deeds." a 7To those who by perseverance in doing good seek glory, honor, and immortality, He will give eternal life. 8But for those who are self-seeking and who reject the truth and follow wickedness, there will be wrath and anger. 9There will be trouble and distress for every
 human being who does evil, first for the Jew, then for the Greek; 10but glory, honor, and peace for everyone who does good, first for the Jew, then for the Jew, then for the law will be judged by the law. 13For it is not the hearers
of the law who are righteous before God, but it is the doers of the law who will be declared righteous. 14Indeed, when Gentiles, who do not have the law, do by nature what the law requires, their consciences also
bearing witness, and their thoughts either accusing or defending them 16on the day when God will judge men's secrets through Christ Jesus, b as proclaimed by my gospel. The Jews and the Law17Now you, if you call yourself a Jew; if you rely on the law and boast in God; 18if you know His will and approve of what is superior because you are
instructed by the law; 19if you are convinced that you are a guide for the blind, a light for those in darkness, 20an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth—21you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? 22You who
forbid adultery, do you commit adultery? You who abhor idols, do you rob temples? 23You who boast in the law, your circumcision has become
uncircumcision. 26If a man who is not circumcised keeps the requirements of the law, will not his uncircumcision, are a lawbreaker. 28A man is not a Jew because he is one
outwardly, nor is circumcision only outward and physical. 29No, a man is a Jew because he is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the written code. Such a man's praise does not come from men, but from God. Footnotes: 6 Psalm 62:1216 BYZ and TR through Jesus Christ 24 Isaiah 52:5 (see also LXX) God
Remains Faithful1What, then, is the advantage of being a Jew? Or what is the value of circumcision? 2Much in every way. First of all, they have been entrusted with the very words of God. 3What if some did not have faith? Will their lack of faith nullify God's faithfulness? 4Certainly not! Let God be true and every man a liar. As it is written: "So that
You may be proved right when You speak and victorious when You judge."b 5But if our unrighteousness of God, what shall we say? That God is unjust to inflict His wrath on us? I am speaking in human terms. 6Certainly not! In that case, how could God judge the world? 7However, if my falsehood accentuates God's
truthfulness, to the increase of His glory, why am I still condemned as a sinner? 8Why not say, as some slanderously claim that we say, "Let us do evil that good may result"? Their condemnation is deserved! There Is No One Righteous(Psalm 14:1-7; Psalm 53:1-6; Isaiah 59:1-17)9What then? Are we any better? Not at all. For we have already made
the charge that Jews and Greeks alike are all under sin. 10As it is written: "There is no one who understands, no one who does good, not even one. 11There is no one who understands, no one who understands are open graves; their tongues practice
deceit."d "The venom of vipers is on their lips."e 14"Their mouths are full of cursing and bitterness."f 15"Their feet are swift to shed blood; 16ruin and misery lie in their wake, 17and the way of peace they have not known."g 18"There is no fear of God before their eyes."h 19Now we know that whatever the law says, it says to those who are under the
law, so that every mouth may be silenced and the whole world held accountable to God. 20Therefore no one will be justified in His sight by works of the law merely brings awareness of God has been revealed, as attested by
the Law and the Prophets, 22And this righteousness from God comes through faith in Jesus Christ to all who believe. There is no distinction, 23for all have sinned and fall short of the glory of God, 24and are justified freely by His grace through the redemption that is in Christ Jesus, 25God presented Him as the atoning sacrifice through faith in His
blood, in order to demonstrate His righteousness, because in His forbearance He had passed over the sins committed beforehand. 26He did this to demonstrate His righteousness at the present time, so as to be just and to justify the one who has faith in Jesus. 27Where, then, is boasting? It is excluded. On what principle? On that of works? No, but on
that of faith. 28For we maintain that a man is justified by faith apart from works of the law. 29Is God the God of Jews only? Is He not the God of Gentiles too, 30since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. 31Do we, then, nullify the law by this faith? Certainly
not! Instead, we uphold the law.Footnotes: 2 Or the oracles 4 Or when You are judged; Psalm 51:4 (see also LXX)13 Psalm 59:7-8 (see also LXX)18 Psalm 50:125 Or as a propitiation Abraham Justified by Faith(Genesis 15:1-7; Psalm 32:1-11;
Hebrews 11:8-19)1What then shall we say that Abraham was indeed justified by works, he had something to boast about, but not before God. 3For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." a 4Now the wages of the worker are not credited as a gift,
but as an obligation. 5However, to the one who does not work, but believes in Him who justifies the wicked, his faith is credited as righteousness. 6And David speaks likewise of the blessedness of the man to whom God credits righteousness. 6And David speaks likewise of the blessedness of the man to whom God credits righteousness.
man whose sin the Lord will never count against him." b 9Is this blessing only on the circumcised, or also on the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. 10In what context was it credited? Was it after his circumcision, or before? It was not after, but before count against him." b 9Is this blessing only on the circumcised, or also on the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. 10In what context was it credited? Was it after his circumcision, or before? It was not after, but before count against him." b 9Is this blessing only on the circumcised, or also on the uncircumcised.
circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is also the father of the circumcised who not only are circumcised, but who also walk in the footsteps of the faith that our
father Abraham had before he was circumcised. Abraham Receives the Promise (Genesis 15:8-21)13For the promise to Abraham and his offspring that he would be heir of the world was not given through the promise is
 worthless, 15 because the law brings wrath. And where there is no law, there is no transgression. 16 Therefore, the promise comes by faith, so that it may rest on grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law, but also to those who are of the faith of Abraham. He is the father of us all. 17 As it is written:
have made you a father of many nations."d He is our father in the presence of God, in whom he believed, the God who gives life to the dead and calls into being what does not yet exist. 18Against all hope, Abraham in hope believed and so became the father of many nations, just as he had been told, "So shall your offspring be." e 19Without weakening be." e 19Without weake
in his faith, he acknowledged the decrepitness of his body (since he was about a hundred years old) and the lifelessness of Sarah's womb. 20Yet he did not waver through disbelief in the promise of God, but was strengthened in his faith and gave glory to God, 21being fully persuaded that God was able to do what He had promised. 22This is why "it
was credited to him as righteousness."f 23Now the words "it was credited—for us who believe in Him who raised Jesus our Lord from the dead. 25He was delivered over to death for our justification. Footnotes: 30 for us, to whom righteousness will be credited—for us who believe in Him who raised Jesus our Lord from the dead. 25He was delivered over to death for our justification. Footnotes: 30 for us, to whom righteousness will be credited—for us who believe in Him who raised Jesus our Lord from the dead. 25He was delivered over to death for our justification. Footnotes: 30 for us, to whom righteousness will be credited—for us who believe in Him who raised Jesus our Lord from the dead. 25He was delivered over to death for our justification. Footnotes: 30 for us, to whom righteousness will be credited—for us who believe in Him who raised Jesus our Lord from the dead. 25He was delivered over to death for our justification.
Genesis 15:68 Psalm 32:1-2 (see also LXX)10 Literally How then was it reckoned—being in circumcision, or in uncircumcision, but in uncircumcision, but in uncircumcision, but in uncircumcision, or in uncircumcision, but in uncircumcision, but in uncircumcision, but in uncircumcision, or in uncircumcision, but in uncircum
Christ, 2through whom we have gained access by faith into this grace in which we stand. And we rejoice in our suffering produces perseverance; 4perseverance; and character, hope. 5And hope does not disappoint us, because God has
poured out His love into our hearts through for a good man someone might possibly dare to die. 8But God proves His love
for us in this: While we were still sinners, Christ died for us. 9Therefore, since we have now been justified by His blood, how much more shall we be saved from wrath through Him! 10For if, when we were enemies of God, we were reconciled to Him through His
life! 11Not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. Death in Adam, Life in Christ(Genesis 3:1-7)12Therefore, just as sin entered the world through one man, and death through sin, so also death was passed on to all men, because all sinned. 13For sin was in the world
before the law was given; but sin is not taken into account when there is no law. 14Nevertheless, death reigned from Adam until Moses, even over those who did not sin in the way that Adam transgressed. He is a pattern of the One to come. 15But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did
God's grace and the gift that came by the grace of the one man, Jesus Christ, abound to the many! 16Again, the gift is not like the result of the one man, death reigned through that
one man, how much more will those who receive an abundance of grace and of the gift of righteousness brought justification and life for all men. 19For just as through the disobedience of the one man the
many were made sinners, so also through the obedience of the one man the many will be made righteous. 20The law came in so that the trespass would increased, grace might reign through righteousness to bring eternal life through Jesus Christ our
Lord. Footnotes: 1 Or let us have 2 Or exult; also in verses 3 and 11 Dead to Sin, Alive to God(2 Corinthians 4:7-18) 1What then shall we say? Shall we continue in sin so that grace may increase? 2 Certainly not! How can we who died to sin live in it any longer? 3 or aren't you aware that all of us who were baptized into Christ Jesus were baptized into
His death? 4We were therefore buried with Him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, we too may walk in newness of life. 5For if we have been united with Him like this in His death, we will certainly also be united with Him in His resurrection. 6We know that our old self was
crucified with Him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin. 7For anyone who has died has been freed from the dead, He cannot die again; death no longer has dominion over
Him. 10The death He died, He died to sin once for all; but the life He lives, He lives to God. 11So you too must count yourselves dead to sin, but alive to God in Christ Jesus. 12Therefore do not let sin reign in your mortal body so that you obey its desires. 13Do not present the parts of your body to sin as instruments of wickedness, but present
yourselves to God as those who have been brought from death to life; and present the parts of your body to Him as instruments of righteousness. 14For sin shall not be your master, because you are not under law, but under grace? Certainly not! 16Do you not
know that when you offer yourselves as obedient slaves, you are slaves to the one you obey, whether you are slaves to sin, you wholeheartedly obeyed the form of teaching to which you were committed. 18You have been set free
from sin and have become slaves to righteousness. 19I am speaking in human terms because of the weakness of your flesh. Just as you used to offer them in slavery to righteousness leading to holiness. 20For when you were slaves to sin, you were free of obligation
to righteousness. 21What fruit did you reap at that time from the things of which you are now ashamed? The outcome of those things is death. 22But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to holiness, and the outcome is eternal life. 23For the wages of sin is death, but the gift of God is eternal
life in Christ Jesus our Lord. Release from the Law(Galatians 3:15-25)1Do you not know, brothers (for I am speaking to those who know the law), that the law has authority over a man only as long as he lives? 2For instance, a married woman is bound by law to her husband as long as he lives. But if her husband dies, she is released from the law of
marriage. 3So then, if she is joined to another man while her husband is still alive, she is free from that law and is not an adulteress, even if she marries another man. 4Therefore, my brothers, you also died to the law through the body of Christ, that you might belong to another, to Him who was
raised from the dead, in order that we might bear fruit to God. 5For when we lived according to the flesh, the sinful passions aroused by the law were at work in our bodies, bearing fruit for death. 6But now, having died to what bound us, we have been released from the law, so that we serve in the new way of the Spirit, and not in the old way of the
written code. God's Law Is Holy7What then shall we say? Is the law sin? Certainly not! Indeed, I would not have been mindful of sin if not for the law. For I would not have been aware of coveting if the law had not said, "Do not covet." 8But sin, seizing its opportunity through the commandment, produced in me every kind of covetous desire. For
apart from the law, sin is dead. 90nce I was alive apart from the law; but when the commandment that was meant to bring life actually brought death. 11For sin, seizing its opportunity through the commandment, deceived me and through the commandment put me to
death. 12So then, the law is holy, and the commandment is holy, righteous, and good. Struggling with Sin13Did that which is good, then, become death in me through what was good, so that through the commandment sin might become utterly sinful. 14We know
that the law is spiritual; but I am unspiritual, sold as a slave to sin. 15I do not understand what I do. For what I do not do. But what I do not do. But what I do not do. But what I do not want to do, I admit that the law is good. 17In that case, it is no longer I who do it, but it is sin living in me that does it. 18I know that nothing good lives in me, that is,
in my flesh; for I have the desire to do what is good, but I cannot carry it out. 19For I do not want to do. Instead, I keep on doing the evil I do not want to do what I do not want to do good, evil is right
my mind I serve the law of God, but with my flesh I serve the law of sin. Footnotes: Tesus a 26:16-28; Galatians 5:16-28; Galatians 5:16-28; Galatians 5:16-28) Therefore, there is now no condemnation for those who are in Christ Jesus a 2For in Christ Jesus the law of the Spirit (Ezekiel 36:16-28) Therefore, there is now no condemnation for those who are in Christ Jesus a 2For in Christ J
Spirit of life set youb free from the law of sin and death. 3For what the law was powerless to do in that it was weakened by the flesh, God did by sending His own Son in the likeness of sinful man, as an offering for sin.c He thus condemned sin in the flesh, 4so that the righteous standard of the law might be fulfilled in us, who do not walk according to
the flesh but according to the Spirit. 5Those who live according to the Spirit is life and peace, 7because the mind of the flesh is hostile to God: It does not submit to
God's law, nor can it do so. 8Those controlled by the flesh cannot please God. 9You, however, are controlled not by the Spirit of Christ, he does not belong to Christ. 10But if Christ is in you, your body is dead because of sin, yet your spirit is alivee because of
righteousness. 11And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ Jesus from the deadf will also give life to your mortal bodies through His Spirit, who live according to the
flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14For all who are led by the Spirit of sonship, by whom we cry, "Abba! Father!" 16The Spirit Himself testifies with our spirit that we are
God's children. 17And if we are children, then we are heirs: heirs of God and co-heirs with Christ—if indeed we suffer with Him, so that we may also be glorified with Him, so that we may also be glorified with Him. Future Glory(2 Corinthians 5:1-10)18I consider that our present sufferings are not comparable to the glory that will be revealed in us. 19The creation waits in eager expectation for
the revelation of the sons of God. 20For the creation was subjected to futility, not by its own will, but because of the One who subjected it, in hope 21that the creation itself will be set free from its bondage to decay and brought into the glorious freedom of the children of God. 22We know that the whole creation has been groaning together in the pains
of childbirth until the present time. 23Not only that, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. 24For in this hope we were saved; but hope that is seen is no hope at all. Who hopes for what he can already see? 25But if we hope for what we do not
yet see, we wait for it patiently. 26In the Spirit helps us in our weakness. For we do not know how we ought to pray, but the Spirit helps us in our weakness. For we do not know how we ought to pray, but the Spirit helps us in our weakness. For we do not know how we ought to pray, but the Spirit helps us in our weakness. For we do not know how we ought to pray, but the Spirit helps us in our weakness.
Works in All Things (Ephesians 1:3-14)28And we know that God works all things together for the good of those who love Him, who are called according to the image of His Son, so that He would be the firstborn among many brothers. 30And those He predestined, He also
called; those He called, He also justified, He also justified; those He justified, He also glorified. 31What then shall we say in response to these things? If God is for us, who can be against us? 32He who did not spare His own Son but gave Him up for us all, how will He not also, along with Him, freely give us all things? 33Who will bring any charge against God's elect? It
is God who justifies. 34Who is there to condemn us? For Christ Jesus, who died, and more than that was raised to life, is at the right hand of God—and He is interceding for us. More than Conquerors(Psalm 44:1-26)35Who shall separate us from the love of Christ? Shall trouble or distress or persecution or famine or nakedness or danger or sword?
36As it is written: "For Your sake we face death all day long; we are considered as sheep to be slaughtered." 37No, in all these things we are more than conquerors through Him who loved us. 38For I am convinced that neither death nor life, neither angels nor principalities, neither the present nor the future, nor any powers, 39neither height nor
depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus, who do not walk according to the Spirit. 2 BYZ and TR in Christ Jesus, who do not walk according to the flesh but according to the Spirit. 2 BYZ and TR in Christ Jesus, who do not walk according to the flesh but according to the Spirit. 2 BYZ and TR in Christ Jesus, who do not walk according to the flesh but 
910 Or yet the Spirit is life 11 NA, BYZ, and TR raised Christ from the dead 36 Psalm 44:22 Paul's Concern for the Jews1I speak the truth in Christ; I am not lying, as confirmed by my conscience in the Holy Spirit. 2I have deep sorrow and unceasing anguish in my heart. 3For I could wish that I myself were cursed and cut off from Christ for the sake of
my brothers, my own flesh and blood, 4the people of Israel. Theirs is the adoption as sons; theirs the divine glory and the promises. 5Theirs are the patriarchs, and from them proceeds the human descent of Christ, who is God over all, forever worthy of praise! Amen. God's Sovereign
Choice (Genesis 25:19-28; Malachi 1:1-5) 6It is not as though God's word has failed. For not all who are descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are Israel. 7Nor because they are Abraham's descended from Israel are I
children of the promise who are regarded as offspring. 9For this is what the promise stated: "At the appointed time I will return, and Sarah will have a son." to 10Not only that, but Rebecca's children were conceived by one man, our father Isaac. 11Yet before the twins were born or had done anything good or bad, in order that God's plan of election
might stand, 12not by works but by Him who calls, she was told, "The older will serve the younger." d 13So it is written: "Jacob I loved, but Esau I hated." e 14What then shall we say? Is God unjust? Certainly not! 15For He says to Moses: "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." f 16So then, it
does not depend on man's desire or effort, but on God's mercy. 17For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display My power in you, and that My name might be proclaimed in all the earth." g 18Therefore God has mercy on whom He wants to have mercy, and He hardens whom He wants to harden. 19One
of you will say to me, "Then why does God still find fault? For who can resist His will?" 20But who are you, O man, to talk back to God? Shall what is formed say to Him who formed it, "Why did You make me like this?" 12Does not the potter have the right to make from the same lump of clay one vessel for special occasions and another for common
use? 22What if God, intending to show His wrath and make His power known, bore with great patience the vessels of His mercy, whom He has called not only from the Jews, but
also from the Gentiles? 25As He says in Hosea: "I will call them 'My People,' they will be called 'sons of the living God.' "j 27Isaiah cries out concerning Israel: "Though the
number of the Israelites is like the sand of the sea, only the remnant will be saved. 28For the Lord will carry out His sentence on the earth thoroughly and decisively."k 29It is just as Isaiah foretold: "Unless the Lord of Hosts had left us descendants, we would have become like Sodom, we would have resembled Gomorrah." Israel's Unbelief30What
then will we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness, have obtained it, a righteousness, have obtained it, a righteousness, have obtained it. 32Why not? Because their pursuit was not by faith, but as if it were by works. They stumbled over the stumbling stone, 33as it is written: "See, I lay in Zion a
stone of stumbling and a rock of offense;m and the one who believes in Him will never be put to shame."n Footnotes: 5 Or forever blessed 7 Genesis 21:129 Ge
1:9 (see also LXX)33 Isaiah 8:1433 Isaiah 8:1433 Isaiah 8:1433 Isaiah 8:1433 Isaiah 8:1-16)1Brothers, my heart's desire and prayer to God for the Israelites is for their salvation. 2For I testify about them that they are zealous for God, but not on the basis of knowledge. 3Because they were ignorant of God's righteousness and sought to
establish their own, they did not submit to God's righteousness. 4For Christ is the end of the law, to bring righteousness to everyone who believes. 5For concerning the righteousness that is by faith says: "Do not say in your heart, 'Who will
ascend into heaven?'b (that is, to bring Christ down) 7 or, 'Who will descend into the Abyss?'c (that is, to bring Christ up from the dead)." 8But what does it say? "The word is near you; it is in your mouth, "Jesus is Lord," and believe in your heart
that God raised Him from the dead, you will be saved. 10For with your heart you believe and are justified, and with your mouth you confess and are saved. 11It is just as the Scripture says: "Anyone who believes in Him will never be put to shame." e 12For there is no difference between Jew and Greek: The same Lord of all, and gives richly to
all who call on Him, 13for, "Everyone who calls on the name of the Lord will be saved." f 14How then can they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed? And how can they believe in the One of whom they have not believed?
beautiful are the feet of those who bring good news!" g 16But not all of them welcomed the good news. For Isaiah says, "Lord, who has believed our message?" h 17Consequently, faith comes by hearing, and hearing by the word of Christ. 18But I ask, did they not hear? Indeed they did: "Their voice has gone out into all the earth, their words to the
ends of the world." i 19I ask instead, did Israel not understand? First, Moses says: "I will make you jealous by those who did not seek Me; I revealed Myself to those who did not ask for Me." k 21But as for Israel he says: "All make you angry by a nation without understanding." j 20And Isaah boldly says: "I will make you angry by a nation without understanding." j 20And Isaah boldly says: "I was found by those who did not seek Me; I revealed Myself to those who did not ask for Me." k 21But as for Israel he says: "All make you angry by a nation without understand? First, Moses says: "I will make you angry by a nation without understanding." j 20And Isaah boldly says: "I was found by those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not ask for Israel he says: "I was found by those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to those who did not seek Me; I revealed Myself to t
day long I have held out My hands to a disobedient and obstinate people." Footnotes: 5 Leviticus 18:5; see also Ezekiel 20:11, 13, and 21.6 Deuteronomy 30:127 See Deuteronomy 30:128 Literally good news of good things; BYZ and TR How beautiful are the feet of those who bring good news of goo
news of peace, who bring good news of good things; Isaiah 52:716 Isaiah 52:716 Isaiah 52:716 Isaiah 65:121 Isaiah 
2God did not reject His people, whom He foreknew. Do you not know what the Scripture says about Elijah, how he appealed to God against Israel: 3"Lord, they have killed Your prophets and torn down Your altars. I am the only one left, and they are seeking my life as well"a? 4And what was the divine reply to him? "I have reserved for Myself seven
thousand men who have not bowed the knee to Baal." 5 In the same way, at the present time there is a remnant chosen by grace. 6And if it is by grace, then it is no longer by works. Otherwise, grace would no longer be grace. Then it is no longer by works. Otherwise, grace would no longer be grace. Then it is no longer by works. Otherwise, grace would no longer be grace.
gave them a spirit of stupor, eyes that could not see, and ears that could not hear, to this very day."d 9And David says: "May their eyes be darkened so they cannot see, and their backs be bent forever."e The Ingrafting of the Gentiles11I ask then, did they
stumble so as to fall beyond recovery?f Certainly not! However, because of their trespass, salvation has come to the Gentiles, how much greater riches will their fullness bring! 13I am speaking to you Gentiles. Inasmuch as I am the
apostle to the Gentiles, I magnify my ministry 14in the hope that I may provoke my own people to jealousy and save some of them. 15For if their rejection is the whole batch; if the root is holy, so are the branches. 17Now if
some branches have been broken off, and you, a wild olive shoot, have been grafted in among the others to share in the nourishment of the root, but the root supports you. 19You will say then, "Branches were broken off so that I could be grafted in."
20That is correct: They were broken off because of unbelief, but you stand by faith. Do not be arrogant, but be afraid. 21For if God did not spare the natural branches, He will certainly notg spare you either. 22Take notice, therefore, of the kindness and severity of God: severity to those who fell, but kindness to you, if you continue in His kindness
Otherwise you also will be cut off. 23And if they do not persist in unbelief, they will be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into one that is cultivated, how much more readily will the natural branches, and the natural branches, and the natural branches, and the natural branches are not all the natural branches, and the natural branches are not all the n
Be Saved25I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in. 26And so all Israel will be saved, as it is written: "The Deliverer will come from Zion; He will remove godlessness from Jacob. 27And this is My covenant with
them when I take away their sins." h 28Regarding the gospel, they are enemies on your account; but regarding election, they are loved on account; but regarding election, they are loved on account of the patriarchs. 29For God's gifts and His call are irrevocable. 30Just as you who formerly disobeyed, in order
that they too may now receive mercy shown to you.i 32For God has consigned everyone to disobedience so that He may have mercy on everyone. A Hymn of Praise(Isaiah 40:9-31)330, the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and untraceable His ways! 34"Who has known
the mind of the Lord? Or who has been His counselor?" 35"Who has first given to God, that God should repay him?" 36For from Him and through Hi
longer work. 8 See Deuteronomy 29:4 and Isaiah 29:10.10 Psalm 69:22-23 (see also LXX)11 Or did they stumble so as to lose their share? Literally did they stumble that they might fall? 21 Or He will perhaps not; SBL, NE, and WH He will not 27 Isaiah 27:9 and Isaiah 59:20-21; see also LXX31 Literally may now receive mercy through your mercy;
BYZ and TR may receive mercy through your mercy 34 Isaiah 40:13 (see also LXX)35 Job 41:11 Living Sacrifices, holy and pleasing to God, which is your spiritual service of worship.a 2Do not be conformed
to this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what is the good, pleasing, and perfect will of God. 3For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but think of yourself with sober judgment, according to the measure of faith God has
given you. 4Just as each of us has one body with many members, and not all members have the same function, 5so in Christ we who are many are one body, and each member belongs to one another. 6We have different gifts according to the grace given us. If one's gift is prophecy, let him use it in proportion to his faith; 7if it is serving, let him serve;
if it is teaching, let him teach; 8if it is encouraging, let him encourage; if it is giving, let him give generously; if it is leading, let him lead with diligence; if it is showing mercy, let him do it cheerfully. Love, Zeal, Hope, Hospitality(John 13:31-35; 1 John 3:11-24)9Love must be sincere. Detest what is evil; cling to what is good. 10Be devoted to one
another in brotherly love. Outdo yourselves in honoring one another. 11Do not let your zeal subside; keep your spiritual fervor, serving the Lord. 12Be joyful in hope, patient in affliction, persistent in prayer. 13Share with the saints who are in need. Practice hospitality. Forgiveness (Matthew 18:21-35)14Bless those who persecute you. Bless and do not
curse. 15Rejoice with those who rejoice; weep with those who rejoice; we rejoice with those who rejoice; we rejoice with those who rejoice with those with thos
yourselves, beloved, but leave room for God's wrath. For it is written: "Vengeance is Mine; I will repay, says the Lord." b 20On the contrary, "If your enemy is hungry, feed him; if he is thirsty, give him a drink. For in so doing, you will heap burning coals on his head." c 21Do not be overcome by evil, but overcome evil with good. Footnotes: 1 Or your
reasonable service 19 Deuteronomy 32:35 (see also LXX) 20 Proverbs 25:21-22 (see also LXX) Submission to Authorities, for there is no authority except that which is from God. The authorities that exist have been appointed by God. 2Consequently, whoever resists authority
is opposing what God has set in place, and those who do so will bring judgment on themselves. 3For rulers are not a terror to good conduct, but to bad. Do you want to be unafraid of the one in authority? Then do what is right, and you will have his approval. 4For he is God's servant for your good. But if you do wrong, be afraid, for he does not carry
the sword in vain. He is God's servant, an agent of retribution to the wrongdoer. 5Therefore it is necessary to submit to authorities are God's servants, who devote themselves to their work. 7Pay everyone what you owe him: taxes to
whom taxes are due, revenue to whom revenue is due, respect to whom respect to whom honor is due. Love Fulfills the Law(Leviticus 19:9-18)8Be indebted to no one, except to one another in love. For he who loves his neighbor has fulfilled the law. 9The commandments "Do not commit adultery," "Do not murder," "Do not steal," "Do
not covet,"a and any other commandments, are summed up in this one decree: "Love your neighbor as yourself."b 10Love does no wrong to its neighbor. The hour has come for you to wake up from your slumber, for our salvation is nearer now than
when we first believed. 12The night is nearly over; the day has drawn near. So let us lay aside the deeds of darkness and put on the armor of light. 13Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. 14Instead, clothe yourselves without the Lord Jesus
Christ, and make no provision for the desires of the flesh. Footnotes: 9 Exodus 20:13-17; Deuteronomy 5:17-219 Leviticus 19:1814 Or put on; see verse 12. The Law of Liberty (Matthew 7:1-6; Luke 6:37-42) 1Accept him whose faith is weak, without passing judgment on his opinions. a 2For one person has faith to eat all things, while another, who is
weak, eats only vegetables. 3The one who does not eat everything must not belittle the one who does not, and the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not belittle the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not judge the one who does not eat everything must not be a supplied to make him stand.
person regards a certain day above the others, while someone else considers every day alike. Each one should be fully convinced in his own mind. 6He who abstains does so to the Lord; be who eats does so to the Lord; be who eats does so to the Lord; be who eats does so to the Lord; be who abstains does so to the Lord; be who eats does not be used to b
himself alone, and none of us dies to himself alone. 8If we live, we live to the Lord. 9For this reason Christ died and returned to life, that He might be the Lord of both the dead and the living. 10Why, then, do you judge your brother? Or why do you belittle your
brother? For we will all stand before God's judgment seat. 11It is written: "As surely as I live, says the Lord, every knee will bow before Me; every tongue will confess to God." to Carontel Standard S
make up your mind not to put any stumbling block or obstacle in your brother's way. 14I am convinced and fully persuaded in the Lord Jesus that nothing is unclean, then for him it is unclean.
destroy your brother, for whom Christ died. 16Do not allow what you consider good, then, to be spoken of as evil. 17For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit. 18For whoever serves Christ in this way is pleasing to God and approved by men. 19So then, let us pursue what leads
to peace and to mutual edification. 20Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to let his eating be a stumble.d 22Keep your belief about such matters between yourself and God.e Blessed is the
one who does not condemn himself by what he approves. 23But the one who has doubts is condemned if he eats, because his eating is not from faith; and everything that is not from faith is sin.f Footnotes:1 Or without quarreling over disputable matters 6 BYZ and TR include he who does not regard the day, to the Lord he does not regard it; 11 Or will
give praise to God or will acknowledge God; Isaiah 45:23 (see also LXX)21 SBL, BYZ, and TR include or to be hindered or weakened .22 Literally Keep the faith that you have to yourself before God 23 Some manuscripts place the text of Romans 16:25-27 here. Accept One Another1We who are strong ought to bear with the shortcomings of the weak
and not to please ourselves. 2Each of us should please his neighbor for his good, to build him up. 3For even Christ did not please Himself, but as it is written in the past was written in the past was written for our instruction, so that through endurance and the encouragement of the
Scriptures, we might have hope. 5Now may the God who gives endurance and encouragement grant you harmony with one another in Christ Jesus, 6so that with one another, then, just as Christ accepted you, in order
to bring glory to God. 8For I tell you that Christ has become a servant of the circumcised on behalf of God's truth, to confirm the promises made to the patriarchs, 9so that the Gentiles may glorify God for His mercy. As it is written: "Therefore I will praise You among the Gentiles; I will sing hymns to Your name." b 10Again, it says: "Rejoice, O Gentiles
with His people." c 11And again: "Praise the Lord, all you Gentiles, and extol Him, all you peoples." d 12And once more, Isaiah says: "The Root of Jesse will appear, One who will arise to rule over the Gentiles; in Him the Gentiles will put their hope." e 13Now may the God of hope fill you with all joy and peace as you believe in Him, so that you may
overflow with hope by the power of the Holy Spirit. Paul the Minister to the Gentiles14I myself am convinced, my brothers, that you yourselves are full of goodness, brimming with knowledge, and able to instruct one another. 15However, I have written you a bold reminder on some points, because of the grace God has given me 16to be a minister of
Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. 17Therefore I exult in Christ Jesus in my service to God. 18I will not presume to speak of anything except what Christ has accomplished through me in leading the Gentiles to obedience
by word and deed, 19by the power of signs and wonders, and by the power of the Spirit of God.f So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. 20In this way I have aspired to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. 21Rather, as it is
written: "Those who were not told about Him will see, and those who have not heard will understand." 22That is why I have often been hindered from coming to you. Paul's Travel Plans (1 Corinthians 16:5-9)23But now that there are no further opportunities for me in these regions, and since I have longed for many years to visit you, 24I hope to see
you on my way to Spain. And after I have enjoyed your company for a while, you can equip me for my journey. 25Now, however, I am on my way to Jerusalem to serve the saints in Jerusalem. 27They were pleased to do it, and indeed they owe it to
 them. For if the Gentiles have shared in their spiritual blessings, they are obligated to minister to them with material blessings, 28So after I have completed this service and have safely delivered this bounty to them. I will set off to Spain by way of you. 29I know that when I come to you. I will come in the fullness of the blessings of the blessings and have safely delivered this service and have safely delivered this service and have safely delivered this bounty to them. I will set off to Spain by way of you. 29I know that when I come to you. I will come in the fullness of the blessings are completed this service.
urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. 31Pray that I may be delivered from the unbelievers in Judea, and that my service in Jerusalem may be acceptable to the saints there, 32so that by God's will I may come to you with joy and together with you be refreshed.
33The God of peace be with all of you. Amen.i Footnotes: 3 Psalm 69:99 2 Samuel 22:50; Psalm 18:4910 Deuteronomy 32:4311 Psalm 11:112 Isaiah 52:15 (see also LXX)29 TR and BYZ include of the gospel .33 Some manuscripts do not include
Amen. One early manuscript places the text of Romans 16:25-27 here. Personal Greetings and Love1I commend to you our sister Phoebe, a servanta of the church in Cenchrea. 2Welcome her in the Lord in a manner worthy of the saints, and assist her with anything she may need from you. For she has been a great help to many people, including me.
3Greet Priscab and Aquila, my fellow workers in Christ Jesus, 4who have risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. 5Greet also the church that meets at their house. Greet my beloved Epenetus, who was the first convert to Christ in the province of Asia.c 6Greet Mary, who has worked very hard for
you. 7Greet Andronicus and Junia,d my fellow countrymen and fellow prisoners. They are outstanding among the apostles, and they were in Christ, and my beloved Stachys. 10Greet Applies, who is approved in Christ. Greet those who belong to the
household of Aristobulus. 11Greet Herodion, my fellow countryman. Greet those from the Lord. 12Greet Tryphena and Tryphosa, women who have worked hard in the Lord. 13Greet Rufus, chosen in the Lord, and his mother, who has been a mother
to me as well. 14Greet Asyncritus, Phlegon, Hermas, and the brothers with them. 15Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them. 15Greet one another with a holy kiss. All the churches of Christ send you greetings. Avoid Divisions(Titus 3:9-11)17Now I urge you, brothers, to watch out
for those who create divisions and obstacles that are contrary to the teaching you have learned. Turn away from them. 18For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the hearts of the naive. 19Everyone has heard about your obedience, so I rejoice over you. But I want you to be wise
about what is good and innocent about what is evil. 20The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christe be with you. Greetings from Paul's Fellow worker, sends you greetings, as do Lucius, Jason, and Sosipater, my fellow countrymen. 22I, Tertius, who wrote
down this letter, greet you in the Lord. 23Gaius, who has hosted me and all the church, sends you greetings. Erastus, the city treasurer, sends you greetings, as does our brother Quartus.f Doxology(Jude 1:24-25)25Now to Him who is able to strengthen you by my gospel and by the proclamation of Jesus Christ, according to the revelation of the
mystery concealed for ages past 26but now revealed and made known through Iesus Christ! Amen.h Footnotes: 1 Or deaconess 3 Prisca is a variant of Priscilla; see Acts
18:2.5 Literally in Asia; Asia was a Roman province in what is now western Turkey. 7 Some translators Junias 20 NA, NE, and WH Lord Jesus Christ be with you all. Amen. 26 Literally the obedience of faith 27 Some manuscripts place the text of verses 25-27 after Romans 14:23 or after
Romans 15:33. Book Type: The first Pauline Epistle; the sixth book of the New Testament; the forty-fifth book of the Bible. Author: Paul, specifically named in Romans 1:1. Audience: Paul wrote to Christians living in Rome who were primarily Gentiles as
well as the cult of emperor worship. These believers were likely well educated, in comparison with some of Paul's other letter recipients. The contents of Romans, especially chapters 1—11, feature some of the most complex writing Paul provides in the New Testament. Date: Romans was written in approximately AD 56—58, most likely at the end of
Paul's third missionary journey in AD 56. Overview: Romans provides the Bible its first book of "systematic theology," offering explanations of many aspects of the faith. These sixteen chapters can be divided into seven major sections. The first section includes Paul's introduction, and a statement of the book's theme. Paul's goal is to present salvation
to Jews and Gentiles (Romans 1:16-17). The second section addresses the unrighteousness of all people (Romans 1:18—3:20). This includes his Roman Gentile readers (Romans 1:18-32), Jews (Romans 1:18-32), Jew
(Romans 3:21-5:21). Jesus is the source of all righteousness (3:21-31), making faith, as characterized by Abraham, our means of realizing this provision (Romans 4). Christ blesses people with sharing His righteousness (Romans 5). There is
no condemnation for those in Christ (Romans 8:1). Paul concludes the section with the teaching that nothing can separate the believer from the love of God in Christ Jesus (Romans 8:37-39). The fifth section deals with Israel (Romans 9:1—11:36).
focuses on the application of Christian living (Romans 12:1—15:13). Believers are called to be different and live differently, in personal life (Romans 14:1—15:13). The seventh, final section provides a conclusion regarding his teaching, Paul's future plans to visit Rome, a
closing blessing from Paul and those with him to the many believers he already knew by name in the city, and a doxology (Romans 1:16: "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." Romans 3:23: "For all have
sinned and fall short of the glory of God." Romans 5:8: "But God shows his love for us in that while we were still sinners, Christ died for us." Romans 8:28: "And we know that for those who love God all things work together for good, for those
who are called according to his purpose." Romans 8:37-39: "No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor anything else in all creation, will be able to separate us from the love
of God in Christ Jesus our Lord." Romans 10:9-10: "Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved." Romans 12:1: "I appeal to you therefore, brothers, by the
mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." Romans 12:19: "Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, 'Vengeance is mine, I will repay, says the Lord.'" Page 2 English Standard Version New International Version New American
Standard Bible Christian Standard Bible New Living Translation King James Version © 2025 Christianity.com. All Rights Reserved. Article Images Copyright © 2025 JupiterImages Corporation. This summary of the
book of Romans provides information about the title, author(s), date of writing, chronology, theme, theology, outline, a brief overview, and the chapters of the Book of Romans. Author The writer of this letter was the apostle Paul (see 1:1 and note). No voice from the early church was ever raised against his authorship. The letter contains a number of
historical references that agree with known facts of Paul's life. The doctrinal content of the book was probably written in the early spring of a.d. 57. Very likely Paul was on his third missionary journey, ready to return to Jerusalem
with the offering from the mission churches for poverty-stricken believers in Jerusalem (see 15:25-27 and notes). In 15:26 it is suggested that Paul had already been there. Since he had not yet been at Corinth (on his third missionary journey)
when he wrote 1 Corinthians (cf. 1Co 16:1-4) and the collection issue had still not been resolved when he wrote 2 Corinthians (dated c. 55). The most likely place of writing is either Corinth or Cenchrea (about six miles away) because of references to Phoebe of Cenchrea (see 16:1
and note) and to Gaius, Paul's host (see 16:23 and note), who was probably a Corinthian (see 17:14). Erastus (see 16:23 and note) may also have been a Corinthian (see 27i 4:20). Recipients The original recipients of the letter were the people of the church at Rome (1:7), who were predominantly Gentile. Jews, however, must have constituted a
substantial minority of the congregation (see 4:1; chs. 9 - 11; see also note on 1:13). Perhaps Paul originally sent the entire letter to the Roman church, after which he or someone else used a shorter form (chs. 1 - 14 or 1-15) for more general distribution. See note on 2Pe 3:15; see also map, p. 2314. Major Theme Paul's primary theme in Romans is the
basic gospel, God's plan of salvation and righteousness for all humankind, Jew and Gentile alike (see 1:16-17 and notes). Although justification by faith has been suggested by some as the theme, it would seem that a broader theme states the message of the book more adequately. "Righteousness from God" (1:17) includes justification by faith, but it
also embraces such related ideas as guilt, sanctification and security. Purpose Faul's purposes for writing this letter were varied: He wrote to present the basic system of salvation to a church that had not received the teaching of an
apostle before. He sought to explain the relationship between Jew and Gentile in God's overall plan of redemption. The Jewish believers still felt constrained to observe dietary laws and sacred days (14:2-6). Occasion When Paul wrote this
letter, he was probably at Corinth (see Ac 20:2-3 and notes) on his third missionary journey. His work in the eastern Mediterranean was almost finished (see 1:11-12; 15:23-24). At this time, however, he could not go to Rome because he felt he must personally deliver the collection taken
among the Gentile churches for the poverty-stricken Christians of Jerusalem (see 15:25-28 and notes). So instead of going to Rome, he sent a letter to prepare the Christians there for his intended visit in connection with a mission to Spain (see 15:23-24 and note on 15:24). For many years Paul had wanted to visit Rome to minister there (see 1:13-15),
and this letter served as a careful and systematic theological introduction to that hoped-for personal ministry. Since he was not acquainted directly with the Roman church, he says little about its problems (but see 14:1 -- 15:13; cf. also 13:1-7; 16:17-18). Content Paul begins by surveying the spiritual condition of all people. He finds Jews and Gentiles
alike to be sinners and in need of salvation. That salvation has been provided by God through Jesus Christ and his redemptive work on the cross. It is a provision, however, that must be received by faith -- a principle by which God has always dealt with humankind, as the example of Abraham shows. Since salvation is only the beginning of Christian
experience, Paul moves on to show how believers are freed from sin, law and death -- a provision made possible by their union with Christ in both death and resurrection and by the indwelling presence and power of the Holy Spirit. Paul then shows that Israel too, though presently in a state of unbelief, has a place in God's sovereign redemptive plan.
Now she consists of only a remnant, allowing for the conversion of the Gentiles, but the time will come when "all Israel will be saved" (11:26; see note there). The letter concludes with an appeal to the readers to work out their Christian faith in practical ways, both in the church and in the world. None of Paul's other letters states so profoundly the
content of the gospel and its implications for both the present and the future. Special Characteristics The most systematic of Paul's letters. It reads more like an elaborate theological essay than a letter. Emphasis on Christian doctrine. The number and importance of the theological themes touched upon are impressive: sin and death, salvation, grace,
faith, righteousness, justification, redemption, resurrection and glorification, redemption, resurrection and glorification and glorific
relationship to the Gentiles and her final salvation. Outline Introduction (1:1-15) Theme: Righteousness from God (1:16-17) The Unrighteousness Imputed: Justification (3:21;5:21) Through Christ (3:21-26) Received by Faith (3:27;4:25) The principle
established (3:27-31) The principle illustrated (ch. 4) The Fruits of Righteousness (5:1-11) Summary: Humanity's Unrighteousness Contrasted with God's Gift of Righteousness (5:1-21) R
Spirit (ch. 8) God's Righteousness Vindicated: The Justice of His Way with Israel (chs. 9-11) The Rejection (9:30;10:21) The Rejection is only temporary (11:11-24) God's Rejection (9:30;10:21) The Rejection of Israel (chs. 9-11) The Rejection is only temporary (11:11-24) God's Rejection is only temporary (11:11-24) God's Rejection of Israel (chs. 9-11) The Rejection is only temporary (11:11-24) God's Rejection is only temp
(11:25-36) Righteousness Practiced (12:1;15:13) Commendation, Greetings and Doxology (ch. 16) From the NIV Study Bible, Introductions to the Books of the Bible, Romans Copyright 2002 © Zondervan. All rights reserved. Used with permission.
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