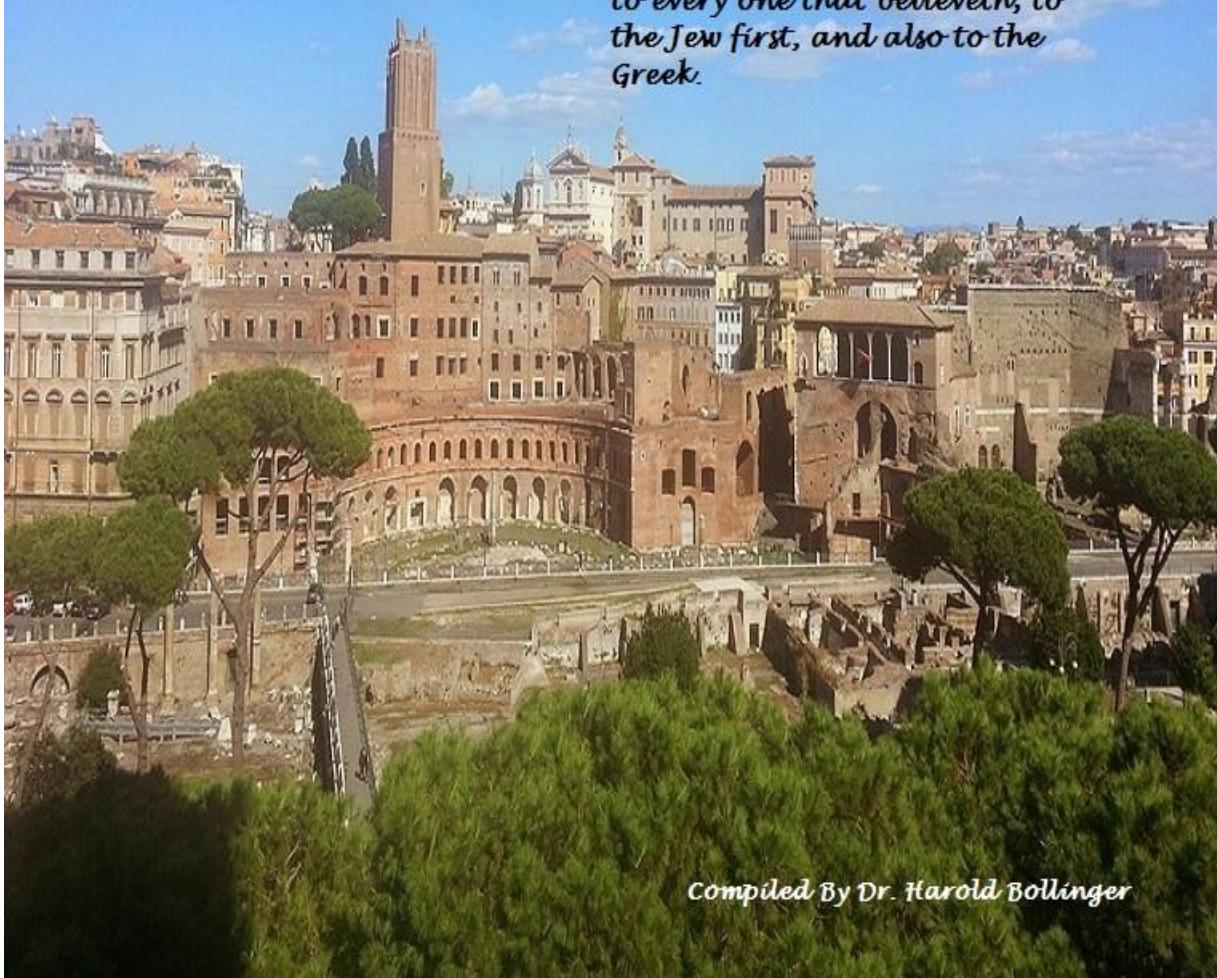


# *Paul Writes to the Church In Rome*

*Romans 1:16*

*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*



*Compiled By Dr. Harold Bollinger*

# **Understanding Paul's letter to the Romans**

## **Table of Contents**

|              |                                   |    |
|--------------|-----------------------------------|----|
| Introduction |                                   | 3  |
| Chapter 1    | Sinfulness of humanity            | 5  |
| Chapter 2    | God's Judgment of sin             | 12 |
| Chapter 3    | God remains faithful              | 15 |
| Chapter 4    | The faith of Abraham              | 18 |
| Chapter 5    | Faith bring joy                   | 20 |
| Chapter 6    | Freedom from sin's grasp          | 23 |
| Chapter 7    | No longer bound to the law        | 26 |
| Chapter 8    | Life in the Spirit                | 29 |
| Chapter 9    | Israel's past, present and future | 34 |
| Chapter 10   | Salvation for everyone            | 37 |
| Chapter 11   | God's mercy on Israel             | 39 |
| Chapter 12   | Personal responsibility           | 43 |
| Chapter 13   | Respect for authority             | 47 |
| Chapter 14   | The danger of criticism           | 50 |
| Chapter 15   | Living to please others           | 53 |
| Chapter 16   | Paul greets his friends           | 55 |

## **Introduction:**

The apostle Paul was intelligent, articulate, and committed to his calling. Like a skilled lawyer, he presented the case for the gospel clearly and forthrightly in his letter to the believers in Rome.

Paul had heard of the church at Rome, but he had never been there, nor had any of the other apostles.

Like a skilled lawyer, he presented the case for the gospel clearly and forthrightly in his letter to the believers in Rome. Evidently the church had been begun by Jews who had come to faith during Pentecost (Acts 2).

They spread the faith on their return to Rome, and the church grew. Although many barriers separated them, Paul felt a bond with these Romans. They were his brothers and sisters in Christ, and he longed to see them face-to-face.

He had never met most of the believers there, yet he loved them. He sent this letter to introduce himself and to make a clear declaration of the faith.

After a brief introduction, Paul presents the facts of the gospel (Romans 1:3) and declares his allegiance to it (Romans 1:16-17). He continues by building an airtight case for the lostness of mankind and the necessity for God's intervention (Romans 1:18-3:20).

Then Paul presents the Good News—salvation is available to all, regardless of a person's identity, sin, or heritage. We are saved by grace (unearned, undeserved favor from God) through faith (complete trust) in Christ and his finished work.

**THE BLUEPRINT AS TO WHAT TO BELIEVE** (Romans 1:1-11:36) Paul clearly sets forth the foundations of the Christian faith. All people are sinful; Christ died to forgive sin; we are made right with God through faith; this begins a new life with a new relationship with God. Like a sports team that constantly reviews the basics, we will be greatly helped in our faith by keeping close to these foundations.

If we study Romans carefully, we will never be at a loss to know what to believe.

1. Sinfulness of mankind
2. Forgiveness of sin through Christ
3. Freedom from sin's grasp
4. Israel's past, present, and future

**B. HOW TO BEHAVE** (Romans 12:1-16:27) Paul gives clear, practical guidelines for the believers in Rome. The Christian life is not abstract theology unconnected with life, but it has practical implications that will affect how we choose to behave each day. It is not enough merely to know the gospel; we must let it transform our lives and let God impact every aspect of our lives.

Paul teaches personal responsibility. Sin means refusing to do God's will and failing to do all that God wants.

Since Adam's rebellion against God, our nature is to disobey him. Our sin cuts us off from God. Sin causes us to want to live our own way rather than God's way. Because God is morally perfect, just, and fair, he is right to condemn sin.

## **Chapter 1**

### **Sinfulness of humanity**

Paul wrote the letter to the Romans during his ministry in Corinth (at the end of his third missionary journey just before returning to Jerusalem; Acts 20:3; Romans 15:25) to encourage the believers and to express his desire to visit them someday (within three years he would).

The Roman church had no New Testament because the Gospels were not yet being circulated in their final written form. Thus, this letter may well have been the first piece of Christian literature the Roman believers had seen. Written to both Jewish and Gentile Christians, the letter to the Romans is a systematic presentation of the Christian faith.

When Paul, a devout Jew who had at first persecuted the Christians, became a believer, God used him to spread the gospel throughout the world. Although it was as a prisoner, Paul did eventually preach in Rome (Acts 28), perhaps even to Caesar himself. Paul's is found in Acts 13:9.

Paul humbly calls himself a servant of Jesus Christ and an apostle ("one who is sent"). For a Roman citizen—which Paul was—to choose to be a servant was unthinkable. But Paul chose to be completely dependent on and obedient to his beloved Master. What is your attitude toward Christ, your Master? Our willingness to serve and obey Jesus Christ enables us to be useful and usable servants to do work for him—work that really matters.

Some of the prophecies predicting the Good News regarding Jesus Christ are Genesis 12:3; Psalm 16:10; Psalm 40:6-10; Psalm 118:22; Isaiah 11:1ff; Zech. 9:9-11; Zech. 12:10; Malachi 4:1-6.

Paul states that Jesus is the Son of God, the promised Messiah, and the resurrected Lord. Paul calls Jesus a descendant of King David to emphasize that Jesus truly had fulfilled the Old Testament Scriptures predicting that the Messiah would come from David's line. With this statement of faith, Paul declares his agreement with the teaching of all Scripture and of the apostles.

Here Paul summarizes the Good News about Jesus Christ, who (1) came as a human by natural descent, (2) was part of the Jewish royal line through David, (3) died and was raised from the dead, and (4) opened the door for God's grace and kindness to be poured out on us. The book of Romans is an expansion of these themes.

Christians have both privilege and a great responsibility. Paul and the apostles received forgiveness ("grace") as an undeserved privilege. But they also received the responsibility to share the message of God's forgiveness with others. God also graciously forgives our sins when we believe in him as Lord. In doing this, we are committing ourselves to begin a new life. Paul's new life also involved a God-given responsibility—to witness about God's Good News to the world as a missionary. God may or may not call you to be an overseas missionary, but he does call you (and all believers) to witness to and be an example of the changed life that Jesus Christ has begun in you.

Paul says that those who become Christians are invited by Jesus Christ to (1) become part of God's family, and (2) be holy people ("to be saints," set apart, dedicated for his service). What a wonderful expression of what it means to be a Christian! In being reborn into God's family we have the greatest experience of love and the greatest inheritance. Because of all that God has done for us, we strive to be his holy people.

Paul showed his love for the Roman Christians by expressing God's love for them and his own gratitude and prayers for them. To have an effect on people's lives, you first need to love them and believe in them. Paul's passion to teach these people began with his love for them. Thank God for your Christian brothers and sisters, and let them know how deeply you care for them.

Rome was the capital of the Roman Empire that had spread over most of Europe, North Africa, and the Near East. In New Testament times, Rome was experiencing a golden age. The city was wealthy, literary, and artistic. It was a cultural center, but it was also morally decadent. The Romans worshiped many pagan gods, and even some of the emperors were worshiped. In stark contrast to the Romans, the followers of Christ believed in only one God and lived by his high moral standards.

Christianity was at odds with the Romans' dependence on military strength. Many Romans were naively pragmatic, believing that any means to accomplish the intended task was good. And for them, nothing worked better than physical might. The Romans trusted in their strong military power to protect them against all enemies. Christians in every age need to be reminded that God is the only permanent source of our security and salvation, and at the same time he is "our Father"!

Paul uses the phrase "I thank my God through Jesus Christ" to emphasize the point that Christ is the one and only mediator between God and humans. Through Christ, God sends his love and forgiveness to us; through Christ, we send our thanks to God (see 1 Tim. 2:5).

The Roman Christians, at the Western world's political power center, were highly visible. Fortunately, their reputation was excellent; their strong faith was making itself known around the world. When people talk about your congregation or your denomination, what do they say? Are their comments accurate? Would you rather they noticed other features? What is the best way to get the public to recognize your faith?

When you pray continually about a concern, don't be surprised at how God answers. Paul prayed to visit Rome so he could teach the Christians there. When he finally arrived in Rome, it was as a prisoner (see Acts 28:16).

Paul prayed for a safe trip, and he did arrive safely—after getting arrested, slapped in the face, shipwrecked, and bitten by a poisonous snake. God's ways of answering our prayers are often far from what we expect. When you sincerely pray, God will answer—although sometimes with timing and in ways you do not expect.

Paul prayed for the chance to visit these Christians so that he could encourage them with his gift of faith and be encouraged by theirs. As God's missionary, he could help them understand the meaning of the Good News about Jesus. As God's devoted people, they could offer him fellowship and comfort. When Christians gather, everyone should give *and* receive. Our mutual faith gives us a common language and a common purpose for encouraging one another.

By “Greeks and non-Greeks,” Paul was referring to those of the Greek culture and those not of the Greek culture. “The wise and the foolish” refers to educated and uneducated people. What was Paul’s obligation? After his experience with Christ on the road to Damascus (Acts 9), his whole life was consumed with spreading the Good News of salvation. His obligation was to Christ for being his Savior, and he was obligated to the entire world. He met his obligation by proclaiming Christ’s salvation to *all* people—both Jews and Gentiles, across all cultural, social, racial, and economic lines. We also are obligated to Christ because he took on the punishment we deserve for our sin. Although we cannot repay Christ for all he has done, we can demonstrate our gratitude by showing his love to other.

Paul was not ashamed because his message was the gospel of Christ, the Good News. It was a message of salvation, it had life-changing power, and it was for everyone. When you are tempted to be ashamed, remember what the Good News is all about. If you focus on God and on what God is doing in the world rather than on your own inadequacy, you won’t be ashamed or embarrassed.

Why did the message go to the Jews first? They had been God’s special people for more than 2,000 years, ever since God chose Abraham and promised great blessings to his descendants (Genesis 12:1-3).

God did not choose the Jews because they deserved to be chosen (Deut. 7:7-8; Deut. 9:4-6), but because he wanted to show his love and mercy to them, teach them, and prepare them to welcome his Messiah into the world. God chose them, not to play favorites, but so that they would tell the world about his plan of salvation.

For centuries the Jews had been learning about God by obeying his laws, keeping his feasts, and living according to his moral principles.

Often they would forget God’s promises and requirements; often they would have to be disciplined; but still they had a precious heritage of belief in the one true God.

Of all the people on earth, the Jews should have been the most ready to welcome the Messiah and to understand his mission and message—and some of them were (see Luke 2:25, 36-38). Of course, the disciples and the great apostle Paul were faithful Jews who recognized in Jesus God’s most precious gift to the human race.

The gospel shows us both how righteous God is in his plan for us to be saved, and also how we may be made fit for eternal life. Trusting Christ makes our relationship with God made right. “From first to last” God declares us to be righteous because of faith and faith alone.

Paul is quoting Habakkuk 2:4. Habakkuk may have understood “will live” to mean this present life only. But Paul extends this statement to include eternal life. As we trust God, we are saved; we find life both now and forever.

Why is God angry with sinful people? Because they have substituted the truth about him with a fantasy of their own imagination (Romans 1:25). They have stifled the truth God naturally reveals to all people in order to believe anything that supports their own self-centered life-styles. God cannot tolerate sin because his nature is morally perfect.

He cannot ignore or condone such willful rebellion. God wants to remove the sin and restore the sinner—and he is able to, as long as the sinner does not stubbornly distort or reject the truth. But his anger erupts against those who persist in sinning. Make sure you are not pursuing a fantasy rather than the true God. Don’t suppress the truth about him merely to protect your own life-style.

Romans 1:18-3:20 develops Paul’s argument that no one can claim by their own efforts or merit to be good in God’s sight—not the masses, not the Romans, not even the Jews. All people everywhere deserve God’s condemnation for their sin.

Does anyone have an excuse for not believing in God? The Bible answers an emphatic *no*. God has revealed what he is like in and through his creation. Every person, therefore, either accepts or rejects God. Don’t be fooled. When the day comes for God to judge your response to him, no excuses will be accepted. Begin today to give your devotion and worship to him.

In these verses, Paul answers a common objection: How could a loving God send anyone to hell, especially someone who has never heard about Christ? In fact, says Paul, God has revealed himself plainly in the creation to *all* people. And yet people reject even this basic knowledge of God. Also, everyone has an inner sense of what God requires, but they choose not to live up to it.

Put another way, people's moral standards are always better than their behavior. If people suppress God's truth in order to live their own way, they have no excuse. They know the truth, and they will have to endure the consequences of ignoring it.

Some people wonder why we need missionaries if people can know about God through nature (the creation). The answer: (1) although people know that God exists, they suppress that truth by their wickedness and thus refuse a relationship with him. Missionaries sensitively expose their error and point them to a new beginning. (2) Although people may believe there is a God, they refuse to commit themselves to him. Missionaries help persuade them, both through loving words and caring actions. (3) Missionaries convince people who reject God of the dangerous consequences of their actions. (4) Missionaries help the church obey the Great Commission of our Lord (Matthew 28:19-20). (5) Most important, though nature reveals God, people need to be told about Jesus and how, through him, they can have a personal relationship with God.

Knowing that God exists is not enough. People must learn that God is loving. They must understand what he did to demonstrate his love for us (Romans 5:8). They must be shown how to accept God's forgiveness of their sins. (See also Romans 10:14-15.)

God reveals his divine nature and personal qualities through creation, even though creation's testimony has been distorted by the fall. Adam's sin resulted in a divine curse upon the whole natural order (Genesis 3:17-19); thorns and thistles were an immediate result, and natural disasters have been common from Adam's day to ours. In Romans 8:19-21, Paul says that nature itself is eagerly awaiting its own redemption from the effects of sin (see Rev. 22:3).

How could intelligent people turn to idolatry? Idolatry begins when people reject what they know about God. Instead of looking to him as the Creator and sustainer of life, they see themselves as the center of the universe.

They soon invent "gods" that are convenient projections of their own selfish plans and decrees. These gods may be wooden figures, but they may also be goals or things we pursue such as money, power, or comfort.

They may even be misrepresentations of God himself—making God in our image, instead of the reverse. The common denominator is this—idolaters worship the things God made rather than God himself.

Paul clearly portrays the inevitable downward spiral into sin. First, people reject God; next, they make up their own ideas of what a god should be and do; then they fall into sin—sexual sin, greed, hatred, envy, murder, strife, deceit, malice, and gossip. Finally, they grow to hate God and encourage others to do so. God does not cause this steady progression toward evil. Rather, when people reject him, he allows them to live as they choose. God gives them over or permits them to experience the natural consequences of their sin. Once caught in the downward spiral, no one can pull himself or herself out. Sinners must trust Christ alone to put them on the path of escape.

When Paul says that men exchanged the glory of the immortal God for images of birds, animals, and reptiles, he seems to deliberately state man's wickedness in the terms used in the Genesis narrative of Adam's fall (see Genesis 1:20-26). When we worship the creature instead of the Creator, we lose sight of our own identity as those who are higher than the animals—made in the image of God.

These people chose to reject God, and God allowed them to do it. God does not usually stop us from making choices that are against his will. He lets us declare our supposed independence from him, even though he knows that in time we will become slaves to our own rebellious choices—we will lose our freedom not to sin.

People tend to believe lies that reinforce their own selfish, personal beliefs. Today, more than ever, we need to be careful about the input we allow to form our beliefs. With TV, music, movies, and the rest of the media often presenting sinful life-styles and unwholesome values, we find ourselves constantly bombarded by attitudes and beliefs that are totally opposed to the Bible. Be careful about what you allow to form your opinions. The Bible is the only standard of truth. Evaluate all other opinions in light of its teachings.

God's plan for natural sexual relationships is his ideal for his creation. Unfortunately, sin distorts the natural use of God's gifts. Sin often means not only denying God, but also denying the way we are made. When people say that any sex act is acceptable as long as nobody gets hurt, they are fooling themselves.

## Chapter 2

### God's Judgment of Sin

Whenever we find ourselves feeling justifiably angry about someone's sin, we should be careful. We need to speak out against sin, but we must do so in a spirit of humility.

Often the sins we notice most clearly in others are the ones that have taken root in us. If we look closely at ourselves, we may find that we are committing the same sins in more socially acceptable forms.

When Paul's letter was read in the Roman church, no doubt many heads nodded as he condemned idol worshipers, homosexual practices, and violent people.

But what surprise his listeners must have felt when he turned on them and said in effect, "You have no excuse. You are just as bad!" Paul was emphatically stressing that *nobody* is good enough to save himself or herself. If we want to avoid punishment and live eternally with Christ, all of us, whether we have been murderers and molesters or whether we have been honest, hardworking, solid citizens, must depend totally on God's grace.

Paul is not discussing whether some sins are worse than others. Any sin is enough to lead us to depend on Jesus Christ for salvation and eternal life. We have all sinned repeatedly, and there is no way apart from Christ to be saved from sin's consequences.

In his kindness, God holds back his judgment, giving people time to repent. It is easy to mistake God's patience for approval of the wrong way we are living. Self-evaluation is difficult, and it is even more difficult to expose our conduct to God and let him tell us where we need to change. But as Christians we must pray constantly that God will point out our sins, so that he can heal them.

Unfortunately, we are more likely to be amazed at God's patience with others than humbled at his patience with us.

Although God does not usually punish us immediately for sin, his eventual judgment is certain. We don't know exactly when it will happen, but we know that no one will escape that final encounter with the Creator. For more on judgment, see John 12:48 and Rev. 20:11-15.

Paul says that those who patiently and persistently *do* God's will find eternal life. He is not contradicting his previous statement that salvation comes by faith alone (Romans 1:16-17). We are not saved by good deeds, but when we commit our lives fully to God, we want to please him and do his will. As such, our good deeds are a grateful *response* to what God has done, not a prerequisite to earning his grace.

People are condemned not for what they don't know, but for what they do with what they know. They will judge those who know God's written Word and his law. Those who have never seen a Bible still know right from wrong, and they will be judged because they did not keep even those standards that their own consciences dictated. Our modern-day sense of fair play and the rights of the individual often balks at God's judgment. But keep in mind that people violate the very standards they create for themselves.

If you traveled around the world, you would find evidence in every society and culture of God's moral law. For example, all cultures prohibit murder, and yet in all societies that law has been broken. We belong to a stubborn race. We know what's right, but we insist on doing what's wrong. It is not enough to know what's right; we must also do it. Admit to yourself and to God that you fit the human pattern and frequently fail to live up to your own standards (much more to God's standards). That's the first step to forgiveness and healing.

Paul continues to argue that all stand guilty before God. After describing the fate of the unbelieving, pagan Gentiles, he moves to that of the religiously privileged. Despite their knowledge of God's will, they are guilty because they too have refused to live by their beliefs. Those of us who have grown up in Christian families are the religiously privileged of today. Paul's condemnation applies to us if we do not live up to what we know.

Paul explained to the Jews that they needed to teach *themselves*, not others, by their law. They knew the law so well that they had learned how to excuse their own actions while criticizing others.

But the law is more than legalistic minimum requirements—it is a guideline for living according to God's will. It is also a reminder that we cannot please God without a proper relationship to him.

As Jesus pointed out, even withholding what rightfully belongs to someone else is stealing (Mark 7:9-13), and looking on another person with lustful, adulterous intent is adultery (Matthew 5:27-28). Before we accuse others, we must look at ourselves and see if that sin, in any form, exists within us.

These verses are a scathing criticism of hypocrisy. It is much easier to tell others how to behave than to behave properly ourselves. It is easier to say the right words than to allow them to take root in our lives. Do you ever advise others to do something you are unwilling to do yourself? Make sure that your actions match your words.

If you claim to be one of God's people, your life should reflect what God is like. When you disobey God, you dishonor his name. People may even blaspheme or profane God's name because of you. What do people think about God from watching your life?

*Circumcision* refers to the sign of God's special covenant with his people. Submitting to this rite was required for all Jewish males (Genesis 17:9-14). According to Paul, being a Jew (being circumcised) meant nothing if the person didn't obey God's laws. On the other hand, the Gentiles (the uncircumcised) would receive God's love and approval if they kept the law's requirements. Paul goes on to explain that a real Jew (one who pleases God) is not someone who has been circumcised (a Jew "outwardly") but someone whose heart is right with God and obeys him (a Jew "inwardly").

To be a Jew meant you were in God's family, an heir to all his promises. Yet Paul made it clear that membership in God's family is based on internal, not external, qualities. All whose hearts are right with God are real Jews—that is, part of God's family (see also Galatians 3:7). Attending church or being baptized, confirmed, or accepted for membership is not enough, just as submitting to circumcision was not enough for the Jews. God desires our heartfelt devotion and obedience. (See also Deut. 10:16; Jeremiah 4:4 for more on "circumcision of the heart.")

## **Chapter 3**

### **God Remains Faithful**

In this chapter Paul contends that everyone stands guilty before God. Paul has dismantled the common excuses of people who refuse to admit they are sinners: (1) “There is no God” or “I follow my conscience”— Romans 1:18-32; (2) “I’m not as bad as other people”— Romans 2:1-16; (3) “I’m a church member” or “I’m a religious person”— Romans 2:17-29. No one will be exempt from God’s judgment on sin. Every person must accept that he or she is sinful and condemned before God. Only then can we understand and receive God’s wonderful gift of salvation.

What a depressing picture Paul is painting! All of us—pagan Gentiles, humanitarians, and religious people—are condemned by our own actions. The law, which God gave to show the way to live, holds up our evil deeds to public view. Is there any hope for us? Yes, says Paul. The law condemns us, it is true, but the law is not the basis of our hope. God himself is. He, in his righteousness and wonderful love, offers us eternal life. We receive our salvation not through law but through faith in Jesus Christ. We do not—cannot—earn it; we accept it as a gift from our loving heavenly Father.

The Jewish nation had many advantages. (1) They were entrusted with God’s laws (“the very words of God,” Exodus 19-20; Deut. 4:8). (2) They were the race through whom the Messiah came to earth (Isaiah 11:1-10; Matthew 1:1-17). (3) They were the beneficiaries of covenants with God himself (Genesis 17:1-16; Exodus 19:3-6). But these privileges did not make them better than anyone else (see Romans 3:9). In fact, because of them the Jews were even more responsible to live up to God’s requirements.

Some may think they don’t have to worry about sin because (1) it’s God’s job to forgive; (2) God is so loving that he won’t judge us; (3) sin isn’t so bad—it teaches us valuable lessons, or (4) we need to stay in touch with the culture around us. It is far too easy to take God’s grace for granted.

But God cannot overlook sin. Sinners, no matter how many excuses they make, will have to answer to God for their sin.

Paul is referring to Psalm 14:1-3. “There is no one righteous” means “no one is innocent.” Every person is valuable in God’s eyes because God created us in his image and he loves us.

But no one is righteous (that is, no one can earn right standing with God). Though valuable, we have fallen into sin. But God, through Jesus his Son, has redeemed us and offers to forgive us if we return to him in faith.

Paul uses these Old Testament references to show that humanity in general, in its present sinful condition, is unacceptable before God.

Have you ever thought to yourself, “Well, I’m not too bad. I’m a pretty good person”? Look at these verses and see if any of them apply to you. Have you ever lied? Have you ever hurt someone’s feelings by your words or tone of voice? Are you bitter toward anyone?

Do you become angry with those who strongly disagree with you? In thought, word, and deed you, like everyone else in the world, stand guilty before God. We must remember whom we are in his sight—alienated sinners. Don’t deny that you are a sinner. Instead, allow your desperate need to point you toward Christ.

The last time someone accused you of wrongdoing, what was your reaction? Denial, argument, and defensiveness? The Bible tells us the world stands silent and accountable before Almighty God. No excuses or arguments are left. Have you reached the point with God where you are ready to hang up your defenses and await his decision? If you haven’t, stop now and admit your sin to him. If you have, the following verses are truly good news for you!

In these verses we see two functions of God’s law. First, it shows us where we go wrong. Because of the law, we know that we are helpless sinners and that we must come to Jesus Christ for mercy. Second, the moral code revealed in the law can serve to guide our actions by holding up God’s moral standards. We do not earn salvation by keeping the law (no one except Christ ever kept or could keep God’s law perfectly), but we do please God when our lives conform to his revealed will for us.

There were some misunderstandings between the Jewish and Gentile Christians in Rome. Worried Jewish Christians were asking Paul,

“Does faith wipe out everything Judaism stands for? Does it cancel our Scriptures, put an end to our customs, and declare that God is no longer working through us?” (This is essentially the question used to open Romans 3.) “Absolutely not!” says Paul. When we understand the way of salvation through faith, we understand the Jewish religion better. We know why Abraham was chosen, why the law was given, why God worked patiently with Israel for centuries.

Faith does not wipe out the Old Testament. Rather, it makes God’s dealings with the Jewish people understandable. In Romans 4, Paul will expand on this theme (see also Romans 5:20-21; Romans 8:3-4; Romans 13:9-10; Galatians 3:24-29; and 1 Tim. 1:8 for more on this concept).

Most religions prescribe specific duties that must be performed to make a person acceptable to a god. Christianity is unique in teaching that the good deeds we do will not make us right with God. No amount of human achievement or progress in personal development will close the gap between God’s moral perfection and our imperfect daily performance. Good deeds are important, but they will not earn us eternal life. We are saved only by trusting in what God has done for us (see Ephes. 2:8-10).

Why does God save us by faith alone? (1) Faith eliminates the pride of human effort, because faith is not a deed that we do. (2) Faith exalts what God has done, not what people do. (3) Faith admits that we can’t keep the law or measure up to God’s standards—we need help. (4) Faith is based on our relationship with God, not our performance for God.

There were some misunderstandings between the Jewish and Gentile Christians in Rome. Worried Jewish Christians were asking Paul, “Does faith wipe out everything Judaism stands for? Does it cancel our Scriptures, put an end to our customs, and declare that God is no longer working through us?” (This is essentially the question used to open Romans 3.) “Absolutely not!” says Paul. When we understand the way of salvation through faith, we understand the Jewish religion better. We know why Abraham was chosen, why the law was given, why God worked patiently with Israel for centuries.

Faith does not wipe out the Old Testament. Rather, it makes God’s dealings with the Jewish people understandable

## **Chapter 4**

### **The Faith of Abraham**

The Jews were proud to be called children of Abraham. Paul uses Abraham as a good example of someone who was saved by faith. By emphasizing faith, Paul is not saying that God's laws are unimportant (Romans 4:13) but that it is impossible to be saved simply by obeying them.

This verse means that if a person could earn right standing with God by being good, the granting of that gift wouldn't be a free act; it would be an obligation. Our self-reliance is futile; all we can do is cast ourselves on God's mercy and grace.

When some people learn that God saves them through faith, they start to worry. "Do I have enough faith?" they wonder, "Is my faith strong enough to save me?" These people miss the point. It is Jesus Christ who saves us, not *our* feelings or actions, and he is strong enough to save us no matter how weak our faith is. Jesus offers us salvation as a gift because he loves us, not because we have earned it through our powerful faith. What, then, is the role of faith? Faith is believing and trusting in Jesus Christ, and reaching out to accept his wonderful gift of salvation.

What can we do to get rid of guilt? King David was guilty of terrible sins—adultery, murder, lying—and yet he experienced the joy of forgiveness.

We too can have this joy when we (1) quit denying our guilt and recognize that we have sinned, (2) admit our guilt to God and ask for his forgiveness, and (3) let go of our guilt and believe that God has forgiven us. This can be difficult when a sin has taken root and grown over many years, when it is very serious, or when it involves others.

We must remember that Jesus is willing and able to forgive every sin. In view of the tremendous price he paid on the cross, it is arrogant to think that any of our sins are too great for him to cover. Even though our faith is weak, our conscience is sensitive, and our memory haunts us, God's Word declares that sins confessed are sins forgiven (1 John 1:9).

Circumcision was a sign to others and a personal seal or certification for the Jews that they were God's special people. Circumcision of all Jewish boys set the Jewish people apart from the nations who worshiped other gods; thus it was a very important ceremony. God gave the blessing and the command for this ceremony to Abraham (Genesis 17:9-14).

Rituals did not earn any reward for Abraham; he had been blessed long before the circumcision ceremony was introduced. Abraham found favor with God by faith alone, before he was circumcised. Genesis 12:1-4 tells of God's call to Abraham when he was 75 years old; the circumcision ceremony was introduced when he was 99 (Genesis 17:1-14). Ceremonies and rituals serve as reminders of our faith, and they instruct new and younger believers. But we should not think that they give us any special merit before God. They are outward signs and seals that demonstrate inward belief and trust. The focus of our faith should be on Christ and his saving actions, not on our own actions.

Paul explains that Abraham had pleased God through Abraham's faith alone, before he had ever heard about the rituals that would become so important to the Jewish people. We too are saved by faith plus nothing. It is not by loving God and doing good that we are saved; neither is it by faith plus love or by faith plus good deeds. We are saved only through faith in Christ, trusting him to forgive all our sins.

The promise (or covenant) God gave Abraham stated that Abraham would be the father of many nations (Genesis 17:2-4) and that the entire world would be blessed through him (Genesis 12:3). This promise was fulfilled in Jesus Christ. Jesus was from Abraham's line, and truly the whole world was blessed through him.

Abraham never doubted that God would fulfill his promise. Abraham's life was marked by mistakes, sins, and failures as well as by wisdom and goodness, but he consistently trusted God. The obstacles he faced strengthened his faith, and his life was an example of faith in action. If he had looked only at his own resources for subduing Canaan and founding a nation, he would have given up in despair. But Abraham looked to God, obeyed him, and waited for God to fulfill his word.

## Chapter 5

### Faith Brings Joy

We now have peace *with God*, which may differ from peaceful feelings such as calmness and tranquility. Peace with God means that we have been reconciled with him. There is no more hostility between us, no sin blocking our relationship with him. Peace with God is possible only because Jesus paid the price for our sins through his death on the cross.

These verses introduce a section that contains some difficult concepts. To understand the next four chapters, it helps to keep in mind the two-sided reality of the Christian life. On the one hand, we are complete in Christ (our acceptance with him is secure).

On the other hand, we are growing in Christ (we are becoming more and more like him). At one and the same time we have the status of kings and the duties of slaves. We feel both the presence of Christ and the pressure of sin. We enjoy the peace that comes from being made right with God, but we still face daily problems that often help us grow.

If we remember these two sides of the Christian life, we will not grow discouraged as we face temptations and problems. Instead, we will learn to depend on the power available to us from Christ, who lives in us by the Holy Spirit.

**5:2** Paul states that, as believers, we now stand in a place of highest privilege (“this grace in which we now stand”). Not only has God declared us not guilty; he has drawn us close to himself. Instead of being enemies, we have become his friends—in fact, his own children (John 15:15; Galatians 4:5).

*While we were still sinners*—these are amazing words. God sent Jesus Christ to die for us, not because we were good enough, but because he loved us. Whenever you feel uncertain about God’s love for you, remember that he loved you even before you turned to him. If God loved you when you were a rebel, he can surely strengthen you, now that you love him in return.

The love that caused Christ to die is the same love that sends the Holy Spirit to live in us and guide us every day. The power that raised Christ from the dead is the same power that saved you and is available to you in your daily life. Be assured that, having begun a life with Christ, you have a reserve of power and love to call on each day, for help to meet every challenge or trial. You can pray for God's power and love, as you need it.

God is holy, and he will not be associated with sin. All people are sinful and so they are separated from God. In addition, all sin deserves punishment. Instead of punishing us with the death we deserve, however, Christ took our sins upon himself and took our punishment by dying on the cross. Now we can "rejoice in God." Through faith in *Christ*'s work, we become close to God (reconciled) rather than being enemies and outcasts.

How can we be declared guilty for something Adam did thousands of years ago? Many feel it isn't right for God to judge us because of Adam's sin. Yet each of us confirms our solidarity with Adam by our own sins each day. We are made of the same stuff and are prone to rebel, and we are judged for the sins *we* commit. Because we are sinners, it isn't fairness we need—it's mercy.

Paul has shown that keeping the law does not bring salvation. Here he adds that breaking the law is not what brings death. Death is the result of Adam's sin and of the sins we all commit, even if they don't resemble Adam's.

Paul reminds his readers that for thousands of years the law had not yet been explicitly given, and yet people died. The law was added, he explains in Romans 5:20, to help people see their sinfulness, to show them the seriousness of their offenses, and to drive them to God for mercy and pardon.

This was true in Moses' day, and it is still true today. Sin is a deep discrepancy between who we are and who we were created to be. The law points out our sin and places the responsibility for it squarely on our shoulders. But the law offers no remedy. When we are convicted of sin, we must turn to Jesus Christ for healing.

Adam is a *pattern*; he is the counterpart of Christ. Just as Adam was a representative of created humanity, so is Christ the representative of a new spiritual humanity.

We were all born into Adam's physical family—the family line that leads to certain death. All of us have reaped the results of Adam's sin. We have inherited his guilt, a sinful nature (the tendency to sin), and God's punishment. Because of Jesus, however, we can trade judgment for forgiveness. We can trade our sin for Jesus' righteousness. Christ offers us the opportunity to be born into his spiritual family—the family line that begins with forgiveness and leads to eternal life. If we do nothing, we have death through Adam; but if we come to God by faith, we have life through Christ. Which family line do you now belong to?

What a promise this is to those who love Christ! We can reign over sin's power, over death's threats, and over Satan's attacks. Eternal life is ours now and forever. In the power and protection of Jesus Christ, we can overcome temptation. See Romans 8:17 for more on our privileged position in Christ.

As a sinner, separated from God, you see his law from below, as a ladder to be climbed to get to God. Perhaps you have repeatedly tried to climb it, only to fall to the ground every time you have advanced one or two rungs.

Or perhaps the sheer height of the ladder seems so overwhelming that you have never even started up. In either case, what relief you should feel to see Jesus offering with open arms to lift you above the ladder of the law, to take you directly to God! Once Jesus lifts you into God's presence, you are free to obey—out of love, not necessity, and through God's power, not your own.

You know that if you stumble, you will not fall back to the ground. Instead, you will be caught and held in Christ's loving arms.

.

## Chapter 6

### Freedom from Sin's Grasp

This section deals with *sanctification*—the change God makes in our lives as we grow in the faith. Romans 6 explain that believers are free from sin's control. Romans 7 discuss the continuing struggle believers have with sin. Romans 8 describe how we can have victory over sin.

If God loves to forgive, why not give him more to forgive? If forgiveness is guaranteed, do we have the freedom to sin as much as we want? Paul's forceful answer is *By no means!* Such an attitude—deciding ahead of time to take advantage of God—shows that a person does not understand the seriousness of sin. God's forgiveness does not make sin less serious; his Son's death for sin shows us the dreadful seriousness of sin. Jesus paid with his life so we could be forgiven. The availability of God's mercy must not become an excuse for careless living and moral laxness.

In the church of Paul's day, immersion was the usual form of baptism—that is, new Christians were completely “buried” in water. They understood this form of baptism to symbolize the death and burial of the old way of life. Coming up out of the water-symbolized resurrection to new life with Christ. If we think of our old, sinful life as dead and buried, we have a powerful motive to resist sin. We can consciously choose to treat the desires and temptations of the old nature as if they were dead. Then we can continue to enjoy our wonderful new life with Jesus.

We can enjoy our new life in Christ because we are united with him in his death and resurrection. Our evil desires, our bondage to sin, and our love of sin died with him. Now, united by faith with him in his resurrection life, we have unbroken fellowship with God and freedom from sin's hold on us.

The power and penalty of sin died with Christ on the cross. Our “old self,” our sinful nature, died once and for all, so we are freed from its power. The “body of sin” is not the human body, but our rebellious sin-loving nature inherited from

Adam. Though our body willingly cooperates with our sinful nature, we must not regard the body as evil. It is the sin in us that is evil. And it is this power of sin at work in our body that is defeated.

Paul has already stated that through faith in Christ we stand acquitted, “not guilty” before God. Here Paul emphasizes that we need no longer live under sin’s power. God does not take us out of the world or make us robots—we will still feel like sinning, and sometimes we will sin. The difference is that before we were saved we were slaves to our sinful nature, but now we can choose to live for Christ.

Because of Christ’s death and resurrection, his followers need never fear death. That assurance frees us to enjoy fellowship with him and to do his will. This will affect all our activities—work and worship, play, Bible study, quiet times, and times of caring for others. When you know that you don’t have to fear death, you will experience a new vigor in life.

“Count yourselves dead to sin” means that we should regard our old sinful nature as dead and unresponsive to sin. Because of our union and identification with Christ, we are no longer obligated to carry out those old motives, desires, and goals. So let us consider ourselves to be what God has in fact made us. We have a new start, and the Holy Spirit will help us become in our daily experience what Christ has declared us to be.

If we’re no longer under the law but under grace, are we now free to sin and disregard the Ten Commandments? Paul says, “By no means.” When we were under the law, sin was our master—the law does not justify us or help us overcome sin. But now that we are bound to Christ, he is our Master, and he gives us power to do good rather than evil.

In certain skilled crafts, an apprentice works under a master, who trains, shapes, and molds his apprentice in the finer points of his craft. All people choose a master and pattern themselves after him. Without Jesus, we would have no choice—we would have to apprentice ourselves to sin, and the results would be guilt, suffering, and separation from God. Thanks to Jesus, however, we can now choose God as

our Master. Following him, we can enjoy new life and learn how to work for him. Are you still serving your first master, sin? Or have you apprenticed yourself to God?

To obey wholeheartedly means to give yourself fully to God, to love him “with all your heart and with all your soul and with all your mind” (Matthew 22:37). And yet so often our efforts to know and obey God’s commands can best be described as “halfhearted.” How do you rate your heart’s obedience? God wants to give you the power to obey him with all your heart.

The “form of teaching” delivered to them is the Good News that Jesus died for their sins and was raised to give them new life. Many believe that this refers to the early church’s statement of faith found in 1 Cor. 15:1-11.

It is impossible to be neutral. Every person has a master—either God or sin. A Christian is not someone who cannot sin, but someone who is no longer a slave to sin. He or she belongs to God.

You are free to choose between two masters, but you are not free to manipulate the consequences of your choice. Each of the two masters pays with his own kind of currency. The currency of sin is death. That is all you can expect or hope for in life without God. Christ’s currency is eternal life—new life with God that begins on earth and continues forever with God. What choice have you made?

Eternal life is a free gift from God. If it is a gift, then it is not something that we earn, nor something that must be paid back. Consider the foolishness of someone who receives a gift given out of love and then offers to pay for it.

The recipient cannot purchase a gift. A more appropriate response to a loved one who offers a gift is graceful acceptance with gratitude. Our salvation is a gift of God, not something of our own doing (Ephes. 2:8-9).

He saved us because of his mercy, not because of any righteous things that we have done (Titus 3:5). How much more we should accept with thanksgiving the gift that God has freely given to us.

## **Chapter 7**

### **No long bound to the law**

Paul shows that the law is powerless to save the sinner (Romans 7:7-14), the law keeper (Romans 7:15-22), and even the person with a new nature (Romans 7:23-25). The law condemns the sinner; the law keeper can't live up to it; and the person with the new nature finds his or her obedience to the law sabotaged by the effects of the old nature. Once again, Paul declares that salvation cannot be found by obeying the law. No matter who we are, only Jesus Christ can set us free.

Paul uses marriage to illustrate our relationship to the law. When a spouse dies, the law of marriage no longer applies. Because we have died with Christ, the law can no longer condemn us.

We rose again when Christ was resurrected and, as new people, we “belong” to Christ. His Spirit enables us to produce good fruit for God. We now serve not by obeying a set of rules, but out of renewed hearts and minds that overflow with love for God.

When a person dies to the old life and belongs to Christ, a new life begins. An unbeliever's mind-set is centered on his or her own personal gratification. Those who don't follow Christ have only their own self-determination as their source of power. By contrast, God is at the center of a Christian's life. God supplies the power for the Christian's daily living. Believers find that their whole way of looking at the world changes when they come to Christ.

Some people try to earn their way to God by keeping a set of rules (obeying the Ten Commandments, attending church faithfully, or doing good deeds), but all they earn for their efforts is frustration and discouragement. However, because of Christ's sacrifice, the way to God is already open, and we can become his children simply by putting our faith in him.

No longer trying to reach God by keeping rules, we can become more and more like Jesus as we live with him day by day. Let the Holy Spirit turn your eyes away from your own performance and toward Jesus. He will free you to serve him out of love and gratitude. This is living “in the new way of the Spirit.”

Keeping the rules, laws, and customs of Christianity doesn't save us. Even if we could keep our actions pure, we would still be doomed because our hearts and minds are perverse and rebellious. Like Paul, we can find no relief in the synagogue or church until we look to Jesus Christ himself for our salvation—which he gives us freely. When we do come to Jesus, we are flooded with relief and gratitude.

Where there is no law, there is no sin, because people cannot know that their actions are sinful unless a law forbids those actions. God's law makes people realize that they are sinners doomed to die; yet it offers no help. Sin is real, and it is dangerous. Imagine a sunny day at the beach. You plunge into the surf; then you notice a sign on the pier: "No swimming. Sharks in water." Your day is ruined. Is it the sign's fault? Are you angry with the people who put it up? The law is like the sign. It is essential, and we are grateful for it—but it doesn't get rid of the sharks.

Sin deceives people by misusing the law. The law was holy, expressing God's nature and will for people. In the Garden of Eden (Genesis 3), the serpent deceived Eve by taking her focus off the freedom she had and putting it on the one restriction God had made. Ever since then, we have all been rebels. Sin looks good to us precisely because God has said it is wrong. Instead of paying attention to his warnings, we use them as a "to do" list. When we are tempted to rebel, we need to look at the law from a wider perspective—in the light of God's grace and mercy. If we focus on his great love for us, we will understand that he only restricts us from actions and attitudes that ultimately will harm us.

"I am unspiritual, sold as a slave to sin" may be a reference to the old nature that seeks to rebel and be independent of God. If I, being a Christian, try to struggle with sin in my own strength, I am slipping into the grasp of sin's power.

Paul shares three lessons that he learned in trying to deal with his old sinful desires. (1) Knowledge is not the answer (Romans 7:9). Paul felt fine as long as he did not understand what the law demanded. When he learned the truth, he knew he was doomed. (2) Self-determination (struggling in one's own strength) doesn't succeed (Romans 7:15). Paul found himself sinning in ways that weren't even attractive to him. (3) Becoming a Christian does not stamp out all sin and temptation from a person's life (Romans 7:22-25).

Being born again takes a moment of faith, but becoming like Christ is a lifelong process. Paul compares Christian growth to a strenuous race or fight (1 Cor. 9:24-27; 2 Tim. 4:7).

Thus, as Paul has been emphasizing since the beginning of this letter, *no one* in the world is innocent; no one deserves to be saved—not the pagan who doesn’t know God’s laws, not the Christian or Jew who knows them and tries to keep them. All of us must depend totally on the work of Christ for our salvation. We cannot earn it by our good behavior.

This is more than the cry of one desperate man—it describes the experience of any Christian struggling against sin or trying to please God by keeping rules and laws without the Spirit’s help. We must never underestimate the power of sin. We must never attempt to fight it in our own strength.

Satan is a crafty tempter, and we have an amazing ability to make excuses. Instead of trying to overcome sin with human willpower, we must take hold of the tremendous power of Christ that is available to us. This is God’s provision for victory over sin—he sends the Holy Spirit to live in us and give us power. And when we fall, he lovingly reaches out to help us up.

“The devil made me do it.” “I didn’t do it; the sin in me did it.” These sound like good excuses, but we are responsible for our actions. We must never use the power of sin or Satan as an excuse, because they are defeated enemies. Without Christ’s help, sin is stronger than we are, and sometimes we are unable to defend ourselves against its attacks. That is why we should never stand up to sin all alone. Jesus Christ, who has conquered sin once and for all, promises to fight by our side. If we look to him for help, we will not have to give in to sin.

The “law at work in the members of my body” is the sin deep within us. This is our vulnerability to sin; it refers to everything within us that is more loyal to our old way of selfish living than to God.

This inward struggle with sin was as real for Paul as it is for us. From Paul we learn what to do about it. Whenever Paul felt lost, he would return to the beginning of his spiritual life, remembering that he had already been freed by Jesus Christ. When you feel confused and overwhelmed by sin’s appeal, follow Paul’s example: thank God that he has given you freedom through Jesus Christ. Let the reality of Christ’s power lift you up to real victory over sin.

## **Chapter 8**

### **Life in the Spirit**

“Not guilty; let him go free”—what would those words mean to you if you were on death row? The fact is that the whole human race *is* on death row, justly condemned for repeatedly breaking God’s holy law. Without Jesus we would have no hope at all. But thank God! He has declared us not guilty and has offered us freedom from sin and power to do his will.

This Spirit of life is the Holy Spirit. He was present at the creation of the world (Genesis 1:2), and he is the power behind the rebirth of every Christian. He gives us the power we need to live the Christian life.

Jesus gave himself as a *sacrifice* (“sin offering”) for our sins. In Old Testament times, animal sacrifices were continually offered at the temple. The sacrifices showed the Israelites the seriousness of sin: blood had to be shed before sins could be pardoned (see Leviticus 17:11). But animal blood could not really remove sins (Hebrews 10:4). The sacrifices could only point to Jesus’ sacrifice, which paid the penalty for all sins.

Paul divides people into two categories—those who let themselves be controlled by their sinful natures, and those who follow after the Holy Spirit. All of us would be in the first category if Jesus hadn’t offered us a way out. Once we have said yes to Jesus, we will want to continue following him, because his way brings life and peace. Daily we must consciously choose to center our lives on God. Use the Bible to discover God’s guidelines, and then follow them. In every perplexing situation ask yourself, “What would Jesus want me to do?” When the Holy Spirit points out what is right, do it eagerly

Have you ever worried about whether or not you really are a Christian? A Christian is anyone who has the Spirit of God living in him or her. If you have sincerely trusted Christ for your salvation and acknowledged him as Lord, then the Holy Spirit has come into your life, and you are a Christian. You won’t know that the Holy Spirit has come if you are waiting for a certain feeling; you will know he has come because Jesus promised he would.

When the Holy Spirit is working within you, you will believe that Jesus Christ is God's Son and that eternal life comes through him (1 John 5:5); you will begin to act as Christ directs (Romans 8:5; Galatians 5:22-23); you will find help in your daily problems and in your praying (Romans 8:26-27); you will be empowered to serve God and do his will (Acts 1:8; Romans 12:6ff); and you will become part of God's plan to build up his church (Ephes. 4:12-13).

The Holy Spirit is God's promise or guarantee of eternal life for those who believe in him. The Spirit is in us now by faith, and by faith we are certain to live with Christ forever.

"Put to death the misdeeds of the body" means to regard as dead the power of sin in your body (see Romans 6:11; Galatians 5:24). When we regard sin's appeal as dead and lifeless, we can ignore temptation when it comes.

Paul uses adoption or "sonship" to illustrate the believer's new relationship with God. In Roman culture, the adopted person lost all rights in his old family and gained all the rights of a legitimate child in his new family. He became a full heir to his new father's estate.

Likewise, when a person becomes a Christian, he or she gains all the privileges and responsibilities of a child in God's family.

Of these outstanding privileges is being led by the Spirit (see Galatians 4:5-6). We may not always feel as though we belong to God, but the Holy Spirit is our witness. His inward presence reminds us of who we are and encourages us with God's love (Romans 5:5).

We are no longer cringing and fearful slaves; instead, we are the Master's children. What a privilege! Because we are God's children, we share in great treasures as co-heirs. God has already given us his best gifts: his Son, forgiveness, and eternal life; and he encourages us to ask him for whatever we need.

There is a price for being identified with Jesus. Along with the great treasures, Paul mentions the suffering that Christians must face. What kinds of suffering are we to endure? For first-century believers, there was economic and social persecution, and some even faced death. We too must pay a price for following Jesus.

In many parts of today's world, Christians face pressures just as severe as those faced by Christ's first followers. Even in countries where Christianity is tolerated or encouraged, Christians must not become complacent. To live as Jesus did—serving others, giving up one's own rights, resisting pressures to conform to the world—always exacts a price. Nothing we suffer, however, can compare to the great price that Jesus paid to save us.

Sin has caused all creation to fall from the perfect state in which God created it. So the world is subject to frustration and bondage to decay so that it cannot fulfill its intended purpose. One day all creation will be liberated and transformed. Until that time it waits in eager expectation for the resurrection of God's children.

Christians see the world as it is—physically decaying and spiritually infected with sin. But Christians do not need to be pessimistic, because they have hope for future glory. They look forward to the new heaven and new earth that God has promised, and they wait for God's new order that will free the world of sin, sickness, and evil. In the meantime, Christians go with Christ into the world where they heal people's bodies and souls and fight the evil effects of sin in the world.

We will be resurrected with bodies, glorified bodies like the body Christ now has in heaven (see 1 Cor. 15:25-58). We have the "first fruits," the first installment or down payment of the Holy Spirit as a guarantee of our resurrection life (see 2 Cor. 1:22; 2 Cor. 5:5; Ephes. 1:14).

It is natural for children to trust their parents, even though parents sometimes fail to keep their promises. Our heavenly Father, however, never makes promises he won't keep. Nevertheless, his plan may take more time than we expect. Rather than acting like impatient children as we wait for God's will to unfold, we should place our confidence in God's goodness and wisdom.

In Romans, Paul presents the idea that salvation is past, present, and future. It is past because we *were* saved the moment we believed in Jesus Christ as Savior (Romans 3:21-26; Romans 5:1-11; Romans 6:1-11, 22-23); our new life (eternal life) begins at that moment. And it is present because we *are being* saved; this is the process of sanctification (see the note on □Romans 6:1-8:39).

But at the same time, we have not fully received all the benefits and blessings of salvation that will be ours when Christ's new kingdom is completely established.

That's our future salvation. While we can be confident of our salvation, we still look ahead with hope and trust toward that complete change of body and personality that lies beyond this life, when we will be like Christ (1 John 3:2).

As a believer, you are not left to your own resources to cope with problems. Even when you don't know the right words to pray, the Holy Spirit prays with and for you, and God answers. With God helping you pray, you don't need to be afraid to come before him. Ask the Holy Spirit to intercede for you "in accordance with God's will." Then, when you bring your requests to God, trust that he will always do what is best.

God works in "all things"—not just isolated incidents—for our good. This does not mean that all that happens to us is good. Evil is prevalent in our fallen world, but God is able to turn every circumstance around for our long-range good. Note that God is not working to make us happy, but to fulfill his purpose. Note also that this promise is not for everybody. Only those who love God and are called according to his purpose can claim it.

Those who are "called" are those who the God's ultimate goal for us is to make us like Christ (1 John 3:2). As we become more and more like him, we discover our true selves, the persons we were created to be. How can we be conformed to Christ's likeness? By reading and heeding the Word, by studying his life on earth through the Gospels, by being filled with his Spirit, and by doing his work in the world.

Some believe these verses mean that before the beginning of the world, God chose certain people to receive his gift of salvation. They point to verses like Ephes. 1:11 that says we are "predestined according to the plan of him who works out everything in conformity with the purpose of his will." Others believe that God *foreknew* those who would respond to him and upon those he set his mark (predestined). What is clear is that God's *purpose* for people was not an afterthought; it was settled before the foundation of the world. People are to serve and honor God. If you have believed in Christ, you can rejoice in the fact that God has always known you. God's love is eternal. His wisdom and power are supreme. He will guide and protect you until you one-day

Do you ever think that because you aren't good enough for God, he will not save you? Do you ever feel as if salvation is for everyone else but you?

Then these verses are especially for you. If God gave his Son for you, he isn't going to hold back the gift of salvation! If Christ gave his life for you, he isn't going to turn around and condemn you! He will not withhold anything you need to live for him. The book of Romans is more than a theological explanation of God's redeeming grace—it is a letter of comfort and confidence addressed to you.

Paul says that Jesus is interceding for us in heaven. God has acquitted us and has removed our sin and guilt, so it is Satan, not God, who accuses us. When he does, Jesus, the advocate for our defense, stands at God's right hand to present our case. stand in his presence.

These words were written to a church that would soon undergo terrible persecution. In just a few years, Paul's hypothetical situations would turn into painful realities. This passage reaffirms God's profound love for his people. No matter what happens to us, no matter where we are, we can never be lost to his love. Suffering should not drive us away from God, but help us to identify with him further and allow his love to reach us and heal us.

These verses contain one of the most comforting promises in all Scripture. Believers have always had to face hardships in many forms: persecution, illness, and imprisonment, even death. These could cause them to fear that Christ has abandoned them. But Paul exclaims that it is *impossible* to be separated from Christ. His death for us is proof of his unconquerable love. Nothing can stop Christ's constant presence with us. God tells us how great his love is so that we will feel totally secure in him. If we believe these overwhelming assurances, we will not be afraid.

*Powers* are unseen forces of evil in the universe, forces like Satan and his fallen angels (see Ephes. 6:12). In Christ we are super-conquerors, and his love will protect us from any such forces.

## **Chapter 9**

### **Israel's past, present and future**

Paul expressed concern for his Jewish “brothers” by saying that he would willingly take their punishment if that could save them. While the only one who can save us is Christ, Paul showed a rare depth of love. Like Jesus, he was willing to sacrifice for others. How concerned are you for those who don’t know Christ? Are you willing to sacrifice your time, money, energy, comfort, and safety to see them come to faith in Jesus?

The Jews viewed God’s choosing of Israel in the Old Testament as being like adoption. They were undeserving and without rights as natural children. Yet God adopted them and granted them the status of his sons and daughters.

God’s word in the form of beautiful covenant promises came to Abraham. Covenant people, the true children of Abraham, are not just his biological descendants. They are all those who trust in God and in what Jesus Christ has done for them. (See also Romans 2:29; Galatians 3:7.)

The Jews were proud of the fact that their lineage came from Isaac, whose mother was Sarah (Abraham’s legitimate wife), rather than Ishmael, whose mother was Hagar (Sarah’s maid servant). Paul asserts that no one can claim to be chosen by God because of his or her heritage or good deeds. God freely chooses to save whomever he wills. The doctrine of election teaches that it is God’s sovereign choice to save us by his goodness and mercy, and not by our own merit.

Was it right for God to choose Jacob, the younger, to be over Esau? In Malachi 1:2-3, the statement “Jacob I loved, but Esau I hated” refers to the nations of Israel and Edom rather than to the individual brothers. God chose Jacob to continue the family line of the faithful because he knew his heart was for God. But he did not exclude Esau from knowing and loving him. Keep in mind the kind of God we worship: he is sovereign; he is not arbitrary; in all things he works for our good; he is trustworthy; he will save all who believe in him. When we understand these qualities of God, we know that his choices are good even if we don’t understand all his reasons.

Paul quotes from Exodus 9:16, where God foretold how Pharaoh would be used to declare God's power. Paul uses this argument to show that salvation was God's proper work, not man's. God's judgment on Pharaoh's sin was to harden his heart, to confirm his disobedience, so that the consequences of his rebellion would be his own punishment.

With this illustration, Paul is not saying that some of us are worth more than others, but simply that the Creator has control over the created object. The created object, therefore, has no right to demand anything from its Creator—its very existence depends on him. Keeping this perspective removes any temptation to have pride in personal achievement.

About seven hundred years before Jesus' birth, Hosea told of God's intention to restore his people. Paul applies Hosea's message to God's intention to bring Gentiles into his family after the Jews rejected his plan. Romans 9:25 is a quotation from Hosea 2:23 and Romans 9:26 is from Hosea 1:10.

Isaiah prophesied that only a small number—a remnant—of God's original people, the Jews, would be saved. Paul saw this happening in every city where he preached. Even though he went to the Jews first, relatively few ever accepted the message. Romans 9:27 and Romans 9:28 are based on Isaiah 10:22-23; and Romans 9:29 is from Isaiah 1:9.

Sometimes we are like these people, trying to get right with God by keeping his laws. We may think that attending church, doing church work, giving offerings, and being nice will be enough. After all, we've played by the rules, haven't we? But Paul's words sting—this approach never succeeds.

Paul explains that God's plan is not for those who try to earn his favor by being good; it is for those who realize that they can never be good enough and so must depend on Christ. Only putting our faith in what Jesus Christ has done can save us. If we do that, we will never be "put to shame" or be disappointed.

The Jews had a worthy goal—to honor God. But they tried to achieve it the wrong way—by rigid and painstaking obedience to the law. Thus some of them became more dedicated to the law than to God.

They thought that if they kept the law, God would have to accept them as his people. But God cannot be controlled. The Jews did not see that their Scriptures, the Old Testament, taught salvation by faith, and not by human effort (see Genesis 15:6).

The “stumbling stone” was Jesus. The Jews did not believe in him, because he didn’t meet their expectations for the Messiah. Some people still stumble over Christ because salvation by faith doesn’t make sense to them.

They would rather try to earn their way to God, or else they expect God simply to overlook their sins. Others stumble over Christ because his values are the opposite of the world’s. He asks for humility, and many are unwilling to humble themselves before him. He requires obedience, and many refuse to put their wills at his disposal.

## Chapter 10

What will happen to the Jewish people who believe in God but not in Christ? Since they believe in the same God, won't they be saved? If that were true, Paul would not have worked so hard and sacrificed so much to teach them about Christ.

Because Jesus is the most complete revelation of God, we cannot fully know God apart from Christ; and because God appointed Jesus to bring God and man together, we cannot come to God by another path.

The Jews, like everyone else, can find salvation only through Jesus Christ (John 14:6; Acts 4:12). Like Paul, we should wish that all Jews might be saved. We should pray for them and lovingly share the Good News with them.

Rather than living by faith in God, the Jews established customs and traditions (in addition to God's law) to try to make themselves acceptable in God's sight. But human effort, no matter how sincere, can never substitute for the righteousness God offers us by faith. The only way to *earn* salvation is to be perfect—and that is impossible. We can only hold out our empty hands and receive salvation as a gift.

Christ is the “end of the law” in two ways. He fulfills the purpose and goal of the law (Matthew 5:17) in that he perfectly exemplified God’s desires on earth. But he is also the termination of the law because in comparison to Christ, the law is powerless to save.

In order to be saved by the law, a person would have to live a perfect life, not sinning once. Why did God give the law when he knew people couldn’t keep it? According to Paul, one reason the law was given was to show people how guilty they are (Galatians 3:19). The law was a shadow of Christ—that is, the sacrificial system educated the people so that when the true sacrifice came, they would be able to understand his work (Hebrews 10:1-4). The system of ceremonial laws was to last until the coming of Christ. The law points to Christ, the reason for all those animal sacrifices.

Paul adapts Moses' farewell challenge from Deut. 30:11-14 to apply to Christ. Christ has provided our salvation through his incarnation (coming to earth) and resurrection (coming back from the dead). God's salvation is right in front of us. He will come to us wherever we are. All we need to do is to respond and accept his gift of salvation. The *deep* as used here refers to the grave or Hades, the place of the dead.

Have you ever been asked, "How do I become a Christian?" These verses give you the beautiful answer—salvation is as close as your own mouth and heart. People think it must be a complicated process, but it is not. If we believe in our hearts and say with our mouths that Christ is the risen Lord, we will be saved.

This verse must be read in context. Paul is not saying Christians will never be put to shame or be disappointed. There will be times when people will let us down and when circumstances will take a turn for the worse. Paul is saying that God will keep his side of the bargain—those who call on him will be saved. God will never fail to provide righteousness to those who believe.

We must take God's great message of salvation to others so that they can respond to the Good News. How will your loved ones and neighbors hear it unless someone tells them? Is God calling you to take a part in making his message known in your community? Think of one person who needs to hear the Good News, and think of something you can do to help him or her hear it. Then take that step as soon as possible.

Many Jews who looked for the Messiah refused to believe in him when he came. God offered his salvation to the Gentiles ("those who are not a nation" and "a nation that has no understanding"); thus many Gentiles who didn't even know about a Messiah found and believed in him. Some religious people are spiritually blind, while those who have never been in a church are sometimes the most responsive to God's message. Because appearances are deceiving, and we can't see into people's hearts, beware of judging beforehand who will respond to the gospel and who will not.

## **Chapter 11**

### **God's mercy on Israel**

In this chapter Paul points out that not *all* Jews have rejected God's message of salvation. There is still a faithful remnant (Romans 11:5). Paul himself, after all, was a Jew, and so were Jesus' disciples and nearly all of the early Christian missionaries.

Elijah was a great reforming prophet who challenged the northern kingdom of Israel to repent. See his Profile for more information.

God chose the Jews ("his people, whom he foreknew") to be the people through whom the rest of the world could find salvation. But this did not mean the entire Jewish nation would be saved; only those who were faithful to God (the remnant) were considered true Jews (Romans 11:5).

We are saved through faith in Christ, not because we are part of a nation, religion, or family. On whom or on what are you depending for salvation?

We are saved through faith in Christ, not because we are part of a nation, religion, or family. On whom or on what are you depending for salvation?

Do you think it's easier for God to love you when you're good? Do you secretly suspect that God chose you because you deserved it? Do you think some people's behavior is so bad that God couldn't possibly save them? If you ever think this way, you don't entirely understand that salvation is by grace, a free gift. It cannot be earned, in whole or in part; it can only be accepted with thankfulness and praise.

"The others were hardened" was God's punishment for their sin. It was a confirmation of their own stubbornness. In judging them, God removed their ability to see and hear, and to repent; thus they would experience the consequences of their rebellion.

These verses describe the punishment for hardened hearts predicted by the prophet Isaiah (Isaiah 6:9-13). If people refuse to hear God's Good News, they eventually will be unable to understand it. Paul saw this happening in the Jewish congregations he visited on his missionary journeys. (Romans 11:8 is based on

Deut. 29:4 and Isaiah 29:10. Romans 11:9 and Romans 11:10 are from Psalm 69:22-23.)

Paul had a vision of a church where all Jews and Gentiles would be united in their love of God and in obedience to Christ. While respecting God's law, this ideal church would look to Christ alone for salvation. A person's ethnic background and social status would be irrelevant (see Galatians 3:28)—what mattered would be his or her faith in Christ.

But Paul's vision has not yet been realized. Many Jewish people rejected the gospel. They depended on their heritage for salvation, and they did not have the heart of obedience that was so important to the Old Testament prophets and to Paul. Once Gentiles became dominant in many of the Christian churches, they began rejecting Jews and even persecuting them. Unfortunately, this practice has recurred through the centuries.

True Christians should not persecute others. Both Gentiles and Jews have done so much to damage the cause of the God they claim to serve that Paul's vision often seems impossible to fulfill. Yet God chose the Jews, just as he chose the Gentiles, and he is still working to unite Jew and Gentile in a new Israel, a new Jerusalem, ruled by his Son (see Ephes. 2:11-22)

Paul was appointed as a missionary to the Gentiles. He reminded his Jewish brothers of this fact, hoping that they too would want to be saved. The Jews had been rejected, and thus Gentiles were being offered salvation. But when a Jew comes to Christ, there is great rejoicing, as if a dead person had come back to life.

Speaking to Gentile Christians, Paul warns them not to feel superior because God rejected some Jews. Abraham's faith is like the root of a productive tree, and the Jewish people are the tree's natural branches. Because of faithlessness, the Jews were the broken branches. Gentile believers have been grafted into the tree like a wild olive shoot. Both Jews and Gentiles share the tree's nourishment based on faith in God; neither can rest on heritage or culture for salvation.

"Continue in his kindness" refers to steadfast perseverance in faith. Steadfastness is a proof of the reality of faith and a by-product of salvation, not a means to it.

Some say the phrase “And so all Israel will be saved” means that the majority of Jews in the final generation before Christ’s return will turn to Christ for salvation. Others say that Paul is using the term *Israel* for the “spiritual” nation of Israel made up of everyone—Jew and Gentile—who has received salvation through faith in Christ.

Thus *all Israel* (or all believers) will receive God’s promised gift of salvation. Still others say that *all Israel* means Israel as a whole will have a role in Christ’s kingdom. Their identity as a people won’t be discarded. God chose the nation of Israel, and he has never rejected it.

He also chose the church, through Jesus Christ, and he will never reject it either. This does not mean, of course, that all Jews or all church members will be saved. It is possible to belong to a nation or to an organization without ever responding in faith. But just because some people have rejected Christ does not mean that God stops working with either Israel or the church. He continues to offer salvation freely to all. Still others say that the phrase “and so” means, “in this way” or “this is how,” referring to the necessity of faith in Christ.

In this passage Paul shows how the Jews and the Gentiles benefit each other. Whenever God shows mercy to one group, the other shares the blessing. In God’s original plan, the Jews would be the source of God’s blessing to the Gentiles (see Genesis 12:3).

When the Jews neglected this mission, God blessed the Gentiles anyway through the Jewish Messiah. He still maintained his love for the Jews because of his promises to Abraham, Isaac, and Jacob (“on account of the patriarchs”). But someday the faithful Jews will share in God’s mercy. God’s plans will not be thwarted: he will “have mercy on them all.” For a beautiful picture of Jews and Gentiles experiencing rich blessings, see Isaiah 60.

The privileges and invitation of God given to Israel can never be withdrawn.

This doxology is a prayer of praise to God for the wisdom of his plan. Although God’s method and means are beyond our comprehension, God himself is not

arbitrary. He governs the universe and our lives in perfect wisdom, justice, and love.

The implication of these questions is that no one has fully understood the mind of the Lord. No one has been his counselor. And God owes nothing to any one of us. Isaiah and Jeremiah asked similar questions to show that we are unable to give advice to God or criticize his ways (Isaiah 40:13; Jeremiah 23:18). God alone is the possessor of absolute power and absolute wisdom.

In the final analysis, all of us are absolutely dependent on God. He is the source of all things, including ourselves. He is the power that sustains and rules the world that we live in. And God works out all things to bring glory to himself. The all-powerful God deserves our praise.

## **Chapter 12**

### **Personal responsibility**

Moving from the theological to the practical, Paul gives guidelines for living as a redeemed people in a fallen world. We are to give ourselves to Christ as living sacrifices, obey the government, love our neighbors, and take special care of those who are weak in the faith. He closes with personal remarks. Throughout this section, we learn how to live our faith each day.

When sacrificing an animal according to God's law, a priest would kill the animal, cut it in pieces, and place it on the altar. Sacrifice was important, but even in the Old Testament God made it clear that obedience from the heart was much more important (see 1 Samuel 15:22; Psalm 40:6; Amos 5:21-24). God wants us to offer ourselves, not animals, as *living* sacrifices—daily laying aside our own desires to follow him, putting all our energy and resources at his disposal and trusting him to guide us. We do this out of gratitude that our sins have been forgiven.

God has good, pleasing, and perfect plans for his children. He wants us to be transformed people with renewed minds, living to honor and obey him. Because he wants only what is best for us, and because he gave his Son to make our new lives possible, we should joyfully give ourselves as living sacrifices for his service.

Christians are called to “not conform any longer to the pattern of this world,” with its behavior and customs that are usually selfish and often corrupting. Many Christians wisely decide that much worldly behavior is off limits for them. Our refusal to conform to this world’s values, however, must go even deeper than the level of behavior and customs—it must be firmly planted in our minds—“be transformed by the renewing of your mind.” It is possible to avoid most worldly customs and still be proud, covetous, selfish, stubborn, and arrogant. Only when the Holy Spirit renews, reeducates, and redirects our minds are we truly transformed (see Romans 8:5).

Healthy self-esteem is important because some of us think too little of ourselves; on the other hand, some of us overestimate ourselves. The key to an honest and accurate evaluation is knowing the basis of our self-worth—our identity in Christ. Apart from him, we aren’t capable of very much by eternal standards; in him, we are valuable and capable of worthy service. Evaluating yourself by the worldly standards of success and achievement can cause you to think too much about your worth in the eyes of others and thus miss your true value in God’s eyes.

Paul uses the concept of the human body to teach how Christians should live and work together. Just as the parts of the body function under the direction of the brain, so Christians are to work together under the command and authority of Jesus Christ (see 1 Cor. 12:12-31; Ephes. 4:1-16).

God gives us gifts so we can build up his church. To use them effectively, we must (1) realize that all gifts and abilities come from God; (2) understand that not everyone has the same gifts; (3) know who we are and what we do best; (4) dedicate our gifts to God's service and not to our personal success; (5) be willing to utilize our gifts wholeheartedly, not holding back anything from God's service.

God's gifts differ in nature, power, and effectiveness according to his wisdom and graciousness, not according to our faith. The "measure of faith" (Romans 12:3) or the "proportion to his faith" means that God will give spiritual power necessary and appropriate to carry out each responsibility. We cannot, by our own effort or willpower, drum up more faith and thus be more effective teachers or servants. These are God's gifts to his church, and he gives faith and power as he wills. Our role is to be faithful and to seek ways to serve others with what Christ has given us.

*Prophesying* in Scripture is not always predicting the future. Often it means preaching God's messages (1 Cor. 14:1-3).

Look at this list of gifts and imagine the kinds of people who would have each gift. Prophets are often bold and articulate. Servers (those in ministry) are faithful and loyal. Teachers are clear thinkers. Encouragers know how to motivate others. Givers are generous and trusting. Leaders are good organizers and managers. Those who show mercy are caring people who are happy to give their time to others.

It would be difficult for one person to embody all these gifts. An assertive prophet would not usually make a good counselor, and a generous giver might fail as a leader. When you identify your own gifts (and this list is far from complete), ask how you can use them to build up God's family. At the same time, realize that your gifts can't do the work of the church all alone. Be thankful for people whose gifts are completely different from yours. Let your strengths balance their weaknesses, and be grateful that their abilities make up for your deficiencies. Together you can build Christ's church.

Most of us have learned how to pretend to love others—how to speak kindly, avoid hurting their feelings, and appear to take an interest in them. We may even be skilled in pretending to feel moved with compassion when we hear of others' needs, or to become indignant when we learn of injustice. But God calls us to real and sincere love that goes far beyond pretense and politeness. Sincere love requires concentration and effort. It means helping others become better people. It demands our time, money, and personal involvement. No individual has the capacity to express love to a whole community, but the body of Christ in your town does. Look for people who need your love, and look for ways you and your fellow believers can love your community for Christ.

Christian hospitality differs from social entertaining. Entertaining focuses on the host—the home must be spotless; the food must be well prepared and abundant; the host must appear relaxed and good-natured. Hospitality, by contrast, focuses on the guests. Their needs—whether for a place to stay, nourishing food, a listening ear, or acceptance—are the primary concern. Hospitality can happen in a messy home. It can happen around a dinner table where the main dish is canned soup. It can even happen while the host and the guest are doing chores together. Don't hesitate to offer hospitality just because you are too tired, too busy, or not wealthy enough to entertain.

The way Christ loves us, we will be willing to forgive. If we have experienced God's grace, we will want to pass it on to others. And remember, grace is *undeserved* favor. By giving an enemy a drink, we're not excusing his misdeeds. We're recognizing him, forgiving him, and loving him in spite of his sins—just as Christ did for us.

In this day of constant lawsuits and incessant demands for legal rights, Paul's command sounds almost impossible. When someone hurts you deeply, instead of giving him what he deserves, Paul says to befriend him. Why does Paul tell us to forgive our enemies? (1) Forgiveness may break a cycle of retaliation and lead to mutual reconciliation. (2) It may make the enemy feel ashamed and change his or her ways. (3) By contrast, repaying evil for evil hurts you just as much as it hurts your enemy. Even if your enemy never repents, forgiving him or her will free you of a heavy load of bitterness.

Forgiveness involves both attitudes and actions. If you find it difficult to *feel* forgiving toward someone who has hurt you, try responding with kind actions. If appropriate, tell this person that you would like to heal your relationship.

Lend a helping hand. Send him or her a gift. Smile at him or her. Many times you will discover that right actions lead to right feelings.

What does it mean to “heap burning coals” on someone’s head? This may refer to an Egyptian tradition of carrying a pan of burning charcoal on one’s head as a public act of repentance. By referring to this proverb, Paul was saying that we should treat our enemies with kindness so that they will become ashamed and turn from their sins. The best way to get rid of enemies is to turn them into friends.

These verses summarize the core of Christian living. If we love someone the way Christ loves us, we will be willing to forgive. If we have experienced God’s grace, we will want to pass it on to others. And remember, grace is *undeserved* favor. By giving an enemy a drink, we’re not excusing his misdeeds. We’re recognizing him, forgiving him, and loving him in spite of his sins—just as Christ did for us.

In this day of constant lawsuits and incessant demands for legal rights, Paul’s command sounds almost impossible. When someone hurts you deeply, instead of giving him what he deserves, Paul says to befriend him. Why does Paul tell us to forgive our enemies? (1) Forgiveness may break a cycle of retaliation and lead to mutual reconciliation. (2) It may make the enemy feel ashamed and change his or her ways. (3) By contrast, repaying evil for evil hurts you just as much as it hurts your enemy. Even if your enemy never repents, forgiving him or her will free you of a heavy load of bitterness.

Forgiveness involves both attitudes and actions. If you find it difficult to *feel* forgiving toward someone who has hurt you, try responding with kind actions. If appropriate, tell this person that you would like to heal your relationship. Lend a helping hand. Send him or her a gift. Smile at him or her. Many times you will discover that right actions lead to right feelings.

What does it mean to “heap burning coals” on someone’s head? This may refer to an Egyptian tradition of carrying a pan of burning charcoal on one’s head as a public act of repentance. By referring to this proverb, Paul was saying that we should treat our enemies with kindness so that they will become ashamed and turn from their sins. The best way to get rid of enemies is to turn them into friends.

## **Chapter 13**

### **Respect for Authority**

Are there times when we should not submit to the government? We should never allow government to force us to disobey God. Jesus and his apostles never disobeyed the government for personal reasons; when they disobeyed, it was in order to follow their higher loyalty to God. Their disobedience was not cheap: they were threatened, beaten, thrown into jail, tortured, and executed for their convictions. Like them, if we are compelled to disobey, we must be ready to accept the consequences.

Christians understand Romans 13 in different ways. All Christians agree that we are to live at peace with the state as long as the state allows us to live by our religious convictions. For hundreds of years, however, there have been at least three interpretations of how we are to do this.

- (1) Some Christians believe that the state is so corrupt that Christians should have as little to do with it as possible. Although they should be good citizens as long as they can do so without compromising their beliefs, they should not work for the government, vote in elections, or serve in the military.
- (2) Others believe that God has given the state authority in certain areas and the church authority in others. Christians can be loyal to both and can work for either. They should not, however, confuse the two. In this view, church and state are concerned with two totally different spheres—the spiritual and the physical—and thus complement each other but do not work together.
- (3) Still others believe that Christians have a responsibility to make the state better.

They can do this politically, by electing Christian or other high-principled leaders. They can also do this morally, by serving as an influence for good in society. In this view, church and state ideally work together for the good of all.

None of these views advocate rebelling against or refusing to obey the government's laws or regulations unless those laws clearly require you to violate the moral standards revealed by God. Wherever we find ourselves, we must be responsible citizens, as well as responsible Christians.

When civil rulers are unjust, upright people are afraid. In these verses, Paul is talking about officials who are doing their duty. When these officials are just, people who are doing right have nothing to fear.

Why love for others is called a debt? We are permanently in debt to Christ for the lavish love he has poured out on us. The only way we can even begin to repay this debt is by loving others in turn. Because Christ's love will always be infinitely greater than ours, we will always have the obligation to love our neighbors.

Somehow many of us have gotten the idea that self-love is wrong. But if this were the case, it would be pointless to love our neighbors as ourselves. But Paul explains what he means by self-love. Even if you have low self-esteem, you probably don't willingly let yourself go hungry. You clothe yourself reasonably well. You make sure there's a roof over your head if you can.

You try not to let yourself be cheated or injured. And you get angry if someone tries to ruin your marriage. This is the kind of love we need to have for our neighbors. Do we see that others are fed, clothed, and housed as well as they can be? Are we concerned about issues of social justice? Loving others as ourselves means to be actively working to see that their needs are met. Interestingly, people who focus on others rather than on themselves rarely suffer from low self-esteem.

Christians must obey the law of love, which supersedes both religious and civil laws. How easy it is to excuse our indifference to others merely because we have no legal obligation to help them, and even to justify harming them if our actions are technically legal! But Jesus does not leave loopholes in the law of love. Whenever love demands it, we are to go beyond human legal requirements and imitate the God of love.

The *night* refers to the present evil time. The *day* refers to the time of Christ's return. Some people are surprised that Paul lists dissension and jealousy with the gross and obvious sins of orgies, drunkenness, and sexual immorality. Like Jesus in his Sermon on the Mount (Matthew 5-7), Paul considers attitudes as important as actions. Just as hatred leads to murder, so jealousy leads to strife and lust to adultery. When Christ returns, he wants to find his people clean on the inside as well as on the outside.

How do we clothe ourselves with the Lord Jesus Christ?

First we identify with Christ by being baptized (Galatians 3:27). This shows our solidarity with other Christians and with the death, burial, and resurrection of Jesus Christ.

Second, we exemplify the qualities Jesus showed while he was here on earth (love, humility, truth, service). In a sense, we role-play what Jesus would do in our situation (see Ephes. 4:24-32; Col. 3:10-17).

We also must not give our desires any opportunity to lead us into sin. Avoid those situations that open the door to gratifying sinful desires.

## **Chapter 14**

### **The danger of criticism**

Who is weak in faith and who is strong? We are all weak in some areas and strong in others. Our faith is strong in an area if we can survive contact with sinners without falling into their patterns. It is weak in an area if we must avoid certain activities, people, or places in order to protect our spiritual life. It is important to take a self-inventory in order to find out our strengths and weaknesses. Whenever in doubt, we should ask, “Can I do that without sinning? Can I influence others for good, rather than being influenced by them?”

In areas of strength, we should not fear being defiled by the world; rather we should go and serve God. In areas of weakness, we need to be cautious. If we have a strong faith but shelter it, we are not doing Christ’s work in the world. If we have a weak faith but expose it, we are being extremely foolish.

This verse assumes there will be differences of opinion in the church (disputable matters). Paul says we are not to quarrel about issues that are matters of opinion. Differences should not be feared or avoided, but accepted and handled with love. Don’t expect everyone, even in the best possible church, to agree on every subject. Through sharing ideas we can come to a fuller understanding of what the Bible teaches. Accept, listen to, and respect others. Differences of opinion need not cause division. They can be a source of learning and richness in our relationships.

What is weak faith? Paul is speaking about immature faith that has not yet developed the muscle it needs to stand against external pressures. For example, if a person who once worshiped idols were to become a Christian, he might understand perfectly well that Christ saved him through faith and that idols have no real power. Still, because of his past associations, he might be badly shaken if he knowingly ate meat that had been used in idol worship as part of a pagan ritual. If a person who once worshiped God on the required Jewish holy days were to become a Christian, he might well know that Christ saved him through faith, not through his keeping of the law. Still, when the feast days came, he might feel empty and unfaithful if he didn’t dedicate those days to God.

Paul responds to both weak brothers in love. Both are acting according to their consciences, but their honest scruples do not need to be made into rules for the church. Certainly some issues are central to the faith and worth fighting for—but many are based on individual differences and should not be legislated, love.

Eating “everything” may refer to freedom from dietary restrictions, or it may refer to eating meat offered to idols, while the person weaker in the faith eats only vegetables and refuses to eat meat that has been offered to idols. But how would Christians end up eating meat that had been offered to idols?

The ancient system of sacrifice was at the center of the religious, social, and domestic life of the Roman world. After a sacrifice was presented to a god in a pagan temple, only part of it was burned. The remainder was often sent to the market to be sold. Thus a Christian might easily—even unknowingly—buy such meat in the marketplace or eat it at the home of a friend. Should a Christian question the source of his meat? Some thought there was nothing wrong with eating meat that had been offered to idols because idols were worthless and phony. Others carefully checked the source of their meat or gave up meat altogether, in order to avoid a guilty conscience. The problem was especially acute for Christians who had once been idol worshipers. For them, such a strong reminder of their pagan days might weaken their newfound faith. Paul also deals with this problem in 1 Cor. 8.

Each person is accountable to Christ, not to others. While the church must be uncompromising in its stand against activities that are expressly forbidden by Scripture (adultery, homosexuality, murder, theft), it should not create additional rules and regulations and give them equal standing with God’s law. Many times Christians base their moral judgments on opinion, personal dislikes, or cultural bias rather than on the Word of God. When they do this, they show that their own faith is weak—they do not think that God is powerful enough to guide his children. When we stand before God’s court of justice (“judgment seat”), we won’t be worried about what our Christian neighbor has done (see 2 Cor. 5:10).

Both strong and weak Christians can cause their brothers and sisters to stumble. The strong but insensitive Christian may flaunt his or her freedom and intentionally offend others’ consciences. The scrupulous but weak Christian may try to fence others in with petty rules and regulations, thus causing dissension. Paul wants his readers to be both strong in the faith and sensitive to others’ needs.

Because we are all strong in some areas and weak in others, we need constantly to monitor the effects of our behavior on others.

Some Christians use an invisible weaker brother to support their own opinions, prejudices, or standards. “You must live by these standards,” they say, “or you will be offending the weaker brother.” In truth, the person would often be offending no one but the speaker. While Paul urges us to be sensitive to those whose faith may be harmed by our actions, we should not sacrifice our liberty in Christ just to satisfy the selfish motives of those who are trying to force their opinions on us. Neither fear them nor criticize them, but follow Christ as closely as you can

At the Jerusalem council (Acts 15), the Jewish church in Jerusalem asked the Gentile church in Antioch not to eat meat that had been sacrificed to idols. Paul was at the Jerusalem council, and he accepted this request not because he felt that eating such meat was wrong in itself, but because this practice would deeply offend many Jewish believers. Paul did not think the issue was worth dividing the church over; his desire was to promote unity.

Sin is not just a private matter. Everything we do affects others, and we have to think of them constantly. God created us to be interdependent, not independent. We who are strong in our faith must, without pride or condescension, treat others with love, patience, and self-restraint.

We try to steer clear of actions forbidden by Scripture, of course, but sometimes Scripture is silent. Then we should follow our consciences. “Everything that does not come from faith is sin” means that to go against a conviction will leave a person with a guilty or uneasy conscience. When God shows us that something is wrong for us, we should avoid it. But we should not look down on other Christians who exercise their freedom in those areas.

## **Chapter 15**

### **Living to please others**

If we merely set out to please our neighbors, we will be people-pleasers. Paul was opposed to that (see Galatians 1:10). But we are to set aside willfulness and self-pleasing actions for the sake of building others up for good. Our Christian convictions must not be a disguise for coldhearted treatment of our brothers and sisters.

The knowledge of the Scriptures affects our attitude toward the present and the future. The more we know about what God has done in years past, the greater the confidence we have about what he will do in the days ahead. We should read our Bibles diligently to increase our trust that God's will is best for us.

To accept Jesus' lordship in all areas of life means to share his values and his perspective. Just as we take Jesus' view on the authority of Scripture, the nature of heaven, and the resurrection, we are to have his attitude of love toward other Christians as well (have a "spirit of unity"). As we grow in faith and come to know Jesus better, we will become more capable of maintaining this attitude of loving unity throughout each day. Christ's attitude is explained in more detail in Phil. 2.

This verse means that Jesus came to bring the truth to the Jews and to show that God is true to his promises.

The *Root of Jesse* refers to Christ as the heir from the family line of Jesse, David's father (1 Samuel 16:1).

Paul did not glory in what he had done, but in what God had done through him. Being proud of God's work is not a sin—it is worship. If you are not sure whether your pride is selfish or holy, ask yourself this question: Are you just as proud of what God is doing through other people as of what he is doing through you?

Illyricum was a Roman territory on the Adriatic Sea between present-day Italy and Greece. It covered much the same territory as present-day Yugoslavia.

Paul wanted to visit the church at Rome, but he had delayed his visit because he had heard many good reports about the believers there and he knew they were doing well on their own. It was more important for him to preach in areas that had not yet heard the Good News.

Paul was referring to the completion of his work in Corinth, the city from which he most likely wrote this letter. Most of Paul's three-month stay in Achaia (see Acts 20:3) was probably spent in Corinth. He believed that he had accomplished what God wanted him to do there, and he was looking forward to taking the gospel to new lands west of Rome. When Paul eventually went to Rome, however, it was as a prisoner (see Acts 28). Tradition says that Paul was released for a time, and that he used this opportunity to go to Spain to preach the Good News. This journey is not mentioned in the book of Acts.

Paul's future plan was to go to Spain because Spain was at the very western end of the civilized world. He wanted to extend Christianity there. Also, Spain had many great minds and influential leaders in the Roman world (Lucan, Martial, Hadrian), and perhaps Paul thought Christianity would advance greatly in such an atmosphere.

Too often we view prayer as a time for comfort, reflection, or making our requests known to God. But here Paul urges believers to join in his struggle by means of prayer. Prayer is also a weapon in all believers' armor as we intercede for others who join in the fight against Satan. Do your prayers reflect that urgency?

## **Chapter 16**

### **Paul greets his friends.**

Phoebe was known as a servant (the Greek word used here is often translated “deaconess”) and a helper. Apparently she was a wealthy person who helped support Paul’s ministry. Phoebe was highly regarded in the church, and she may have delivered this letter from Corinth to Rome. This provides evidence that women had important roles in the early church. Cenchrea, the town where Phoebe lived, was the eastern port of Corinth, six miles from the city center.

Priscilla and Aquila were a married couple who had become Paul’s close friends. They, along with all other Jews, had been expelled from Rome by the emperor (Acts 18:2-3) and had moved to Corinth. There they met Paul and invited him to live with them. They were Christians before they met Paul, and probably told him much about the Roman church. Like Paul, Priscilla and Aquila were missionaries. They helped believers in Ephesus (Acts 18:18-28), in Rome when they were allowed to return, and again at Ephesus (2 Tim. 4:19).

Paul’s personal greetings went to Romans and Greeks, Jews and Gentiles, men and women, prisoners and prominent citizens. The church’s base was broad: it crossed cultural, social, and economic lines. From this list we learn that the Christian community was mobile. Though Paul had not yet been to Rome, he had met these people in other places on his journeys.

The fact that Andronicus and Junias were “outstanding among the apostles” could mean they had distinguished themselves as apostles. They may have been a husband and wife team. Paul’s references to them as relatives (see also Romans 16:21) could mean that they were from the same tribe as Paul.

When we read books or listen to sermons, we should check the content of what is written or said and not be fooled by smooth style. Christians who study God’s Word will not be fooled, even though superficial listeners may easily be taken in.

For an example of believers who carefully checked God's Word, see Acts 17:10-12.

Timothy was a key person in the growth of the early church, traveling with Paul on his second missionary journey (Acts 16:1-3). Later Paul wrote two letters to him as he worked to strengthen the churches in Ephesus—1 and 2 Timothy. See his Profile for more information.

Paul exclaims that it is wonderful to be alive when the mystery, God's secret—his way of saving the Gentiles—is becoming known throughout the world! All the Old Testament prophecies were coming true, and God was using Paul as his instrument to tell this Good News.

As Jerusalem was the center of Jewish life, Rome was the world's political, religious, social, and economic center. There the major governmental decisions were made, and from there the gospel spread to the ends of the earth. The church in Rome was a cosmopolitan mixture of Jews, Gentiles, slaves, free people, men, women, Roman citizens, and world travelers; therefore, it had potential for both great influence and great conflict.

Paul had not yet been to Rome to meet all the Christians there, and, of course, he has not yet met us. We too live in a cosmopolitan setting with the entire world open to us. We also have the potential for both widespread influence and wrenching conflict. We should listen carefully to and apply Paul's teaching about unity, service, and love.

**To ask Jesus to come into your heart please pray this Prayer:**

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Holy Bible: King James Translation

Holy Bible: New Living Bible translation.

Additional comments and charts are taken from: *Life Application Study Bible*. Illinois: Tyndale House 2007. Print