

Review of Romans 1-16

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A fast snapshot of each chapter
to overview the 433 verses in
Paul's systematic theology
instead of 159 sermons.

Romans 1

Theme: *Damnation of Gentiles*

Paul's systematic theology begins by condemning Gentiles for rejecting clear evidence of a Creator God.

Short Outline

- 1-7 Salutation – Paul named himself and audience
- 8-15 Introduction – a visit was for their mutual faith
- 16-17 Summary – gospel reveals salvation to chosen
- 18-32 Argument – God's wrath is against all Gentiles

This excellent chapter is very deep declaring God's judgment and salvation. God put Romans first in the general epistles, though it was likely written about fifth. A wise presentation of salvation begins with condemnation and sin, like Paul here. He condemned Gentiles for rejecting an obvious Creator, but God also rewired them for perverse sex to disgrace themselves along with about 23 other dysfunctional sins of men.

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Lesson: *The gospel reveals salvation to elect, alive persons.*

Lesson: *Total depravity includes mental assent of a Creator.*

Lesson: *God revealed by creation, providence, conscience.*

Lesson: *Sodomy is God's judgment on men for denying Him.*

Romans 2

Theme: *Damnation of the Jews*

Proud Jews, presuming on divine favor, with a written law they violated, and only outward circumcision, are lost.

Short Outline

- 1-3 Self-righteous classifying of sins will not work
- 4-5 Presuming on God's blessing gets worse wrath
- 6-11 Judgment of Jews or Gentiles is fully impartial
- 12-16 Gentiles judged by internal law, the conscience
- 17-24 Jews judged by external law, written to Moses
- 25-29 Circumcision is worthless without obedience

Paul condemned Jews for despising Gentiles and pride in national privileges. If they thought chapter 1 vile, they did similar sins. If they thought having the law helped, God only accepted obedience. If they thought teaching law helped, it only condemned. Circumcision became uncircumcision, and vice versa, by obedience.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.)

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Lesson: *God's goodness is for repentance, not presumption.*

Lesson: *A day of wrath is coming for all men for their sins.*

Lesson: *Chapter proves condemnation, not regeneration.*

Lesson: *Gentile hearts have law basics there for judgment.*

Lesson: *Heart circumcision is conversion, not regeneration.*

Romans 3

Theme: *Damnation & Salvation*

Paul finished condemning both Jews and Gentiles to hopelessness before explaining God's free grace in Christ.

Short Outline

1-8 He asked and answered four Jewish objections

9-20 Scripture condemns all men without any hope

21-31 Free justification by God's grace in Christ laid out

Paul hit Jews so hard in chapter 2, they might deny his reasoning, so he proposed objections to answer them. He then totally and finally condemned both Jews and Gentiles as fully lost under sin and worthy of judgment by scripture. He destroyed Jewish legalism from the negative side. Only then did he write the best news ever told or heard – free righteousness for hopeless sinners given by God through His Son's redemption, known by faith, destroying Jewish legalism positively.

1 What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

10 As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God ... 18 There is no fear of God before their eyes.

23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus ... 26 That he might be just, and the justifier of him which believeth in Jesus.

Lesson: *First eight verses show Paul a master of rhetoric.*

Lesson: *God's sovereignty is exalted by Paul's explanations.*

Lesson: *Scripture absolutely says all men totally depraved.*

Lesson: *The heavy use of faith is against Jewish law works.*

Lesson: *Faith is evidence of justification without Jew's law.*

Romans 4

Theme: Abraham's Justification

Paul showed Jewish legalists that the Jews' father Abraham was justified before circumcision and the law.

Short Outline

- 1-3 Abraham was declared righteous by faith only
- 4-8 Justification is by faith only lest God be debtor
- 9-12 God said he was righteous before circumcision
- 13-15 God said he was righteous before Moses' law
- 16 Justification is by faith only to make it all of grace
- 17-22 Abram's faith had precious traits for believers
- 23-25 Our faith in Christ's work proves justification

Paul used Abraham and the faith event of Genesis 15 to crush Jewish legalists, for it was 15+ years before circumcision and 430 years before the law (Gal 3:17). Both were too late to justify. You need similar wisdom for Abram's faith and works long before Genesis 15.

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

25 Who was delivered for our offences, and was raised again for our justification.

Lesson: *Faith is not Arminian decisional justification at all.*

Lesson: *Paul never met an Arminian; James crushed them.*

Lesson: *Abraham was only declared righteous by his faith.*

Lesson: *Real faith, like in our KJV, ignores any difficulties.*

Romans 5

Theme: *Free Salvation by Grace*

Paul exalted God's saving grace from its practical benefits to the sacrificial death and obedience of Jesus for us.

Short Outline

- 1-5 Five practical blessings after our justification
- 6-11 Jesus' death secured several facets of salvation
- 12-19 Two Adams and imputation unto death or life
- 20-21 Moses' law exalts the abounding grace of God

Chapter 4 by Jesus' death and resurrection secured five present benefits up to hope and love in the Spirit. Paul described Jesus' death several ways. If Abram justified by faith had not silenced Jews, he used Adam for imputation of sin and death. It is explained here like nowhere else. Sin and death are by it, and so are righteousness and eternal life. The law magnified sin and grace. This chapter is the best for legal salvation.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

14 Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Lesson: *Practical grace by Christ for now is often slighted.*

Lesson: *Jesus' intercessory life after death is also slighted.*

Lesson: *Why death? Why do babies die? By Adam in Eden!*

Lesson: *Imputation by two Adams is similar and different.*

Lesson: *Absolute sovereignty by both is fearful or glorious.*

Romans 6

Theme: *Saved to Sin No More*

Having finished full legal redemption, Paul taught believers are dead to sin and alive to righteous living in Christ.

Short Outline

- 1-7 Baptism by immersion ties us to Christ's death
- 8-13 Baptism by immersion ties to His resurrection
- 14-20 Gospel liberty produces happy servants of God
- 21-23 Fruit of sin and fruit of godliness prove victory

Some might think with abounding grace as taught in chapter 5 they can keep sinning, but that is not Christ's religion. The initiating act of baptism by immersion connects a believer to the death and resurrection of his Lord – requiring him to die to sin and to live unto God. Instead of being servants to sin like before, they should be free and happy servants to God and righteousness. Sin destroys and kills, but God's gift of salvation wins.

1 What shall we say then? Shall we continue in sin, that grace may abound?

4 We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Lesson: *Baptism must be immersion for needed symbolism.*

Lesson: *It is the practical phrase here, even sin's dominion.*

Lesson: *It has know, knowing, reckon, and form of doctrine.*

Lesson: *Results of sinning, now and later, prove its insanity.*

Lesson: *The gospel should have happy, obedient Christians.*

Romans 7

Theme: *Saved from Law Weakness*

Moses' law had its virtues, so Paul gave it its due, but then he exposed its inability to help anyone obey it.

Short Outline

- 1-6 Death ends marriage; Jesus died to end the law
- 7-13 The law is good and holy to define sin rightly
- 14-23 The law is good and holy by trying to obey it
- 24-25 Only Jesus can save us from legal damnation

Paul slighted Moses' law from 2:17 to 7:6, so he now admitted its holiness and definitions of sin to comfort saved Jews, who still loved it. He used its marital laws to show Christians free from its condemnation. He exalted it as good by its right rules and experience of men wanting to obey it. He concluded, *O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.*

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good.

16 If then I do that which I would not, I consent unto the law that it is good.

21 I find then a law, that, when I would do good, evil is present with me.

25 So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Lesson: *Marriage of 'till death do us part' is for death only.*

Lesson: *Paul confessed learning about lust condemned him.*

Lesson: *The chapter does not teach holiness is impossible.*

Lesson: *We need help far beyond the law to save us – Jesus!*

Romans 8

Theme: *Saved Forever For Sure*

Obedience to God by the Spirit proves a person freed from condemnation, his election guaranteeing eternal life.

Short Outline

1-14 Jesus saved all that deny the flesh for the Spirit

15-23 Children of God will inherit the new universe

24-27 Spirit-living includes His hope and assisted praying

28-39 God's purpose and predestination save us fully

A glorious chapter and favorite. It concludes salvation before Paul takes up Israel. The glorious renovation of the universe is here. The security of believers is here with none to oppose or question it. Paul rises to lofty heights. But the promises are not for professors of religion – they are for the truly repentant that mind the things of the Spirit and walk after the Spirit. Romans 8:28 and all the verses here are only for lovers of God.

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

Lesson: *The truly saved obey the Spirit, despite bad Bibles.*

Lesson: *Adoption has inside witness and outside mortifying.*

Lesson: *Suffering for Christ is the evidence of glorification.*

Lesson: *PB make 'creature' regeneration, not new creation.*

Lesson: *God gave up Jesus to enemies – assuring salvation.*

Romans 9

Theme: *Not All Israel Elected*

Paul explained God's mystery to reject many of Israel in order to save many Gentiles by His sovereign grace.

Short Outline

- 1-5 Opening is gentle and wise to calm the Jews
- 6 Statement of election/reprobation of the Jews
- 7-13 Proved by election in the patriarchs' families
- 14-24 Proved by theology of God Jehovah the Potter
- 25-29 Proved by scripture from the Jew's own O.T.
- 30-33 Explanation of Jews' response to the gospel

Paul had reduced Jews to condemnation like Gentiles, needing salvation by grace. Before the practical part of his epistle, he detailed God's plan for the two races. He taught God would save only some Jews, consistent with history, His nature, the scriptures, His plan to save Gentiles, and the response of both to the gospel.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ... 13 As it is written, Jacob have I loved, but Esau have I hated.

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Lesson: *Paul had great love for elect Jewish souls; mark it.*

Lesson: *Israel was not all God's chosen people; only elect.*

Lesson: *God's sovereignty in eternal life is plainly declared.*

Lesson: *The people not His people are Jews, not Gentiles.*

Lesson: *Israel stumbled over Christ's gospel as purposed.*

Romans 10

Theme: *Importance of the Gospel*

Elect Israel loved the law and trusted it for salvation, but many Gentiles believed the gospel of Jesus.

Short Outline

- 1-4 Paul's desire to save elect Jews from ignorance
- 5-9 Basis for justification by law or grace different
- 10-15 Faith is universal factor for Jews and Gentiles
- 16-18 Few Jews had believed, though they had heard
- 19-21 Scripture foretold the Jew – Gentile difference

With God's elective choice of some Jews to salvation fully stated in chapter nine, Paul began a long process of explaining elect Jews stumbling over Jesus Christ and justification by faith. He did not in this chapter hint or teach decisional salvation of Arminians. He explained elect Jews reluctance to faith and ancient prophecies of the Gentiles embracing Christ by faith.

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

Lesson: *Paul's burden was for elect Israel only (II Tim 2:10).*

Lesson: *Gospel preaching is to locate and educate the elect.*

Lesson: *Paul's stress on faith is to counter Jewish legalism.*

Lesson: *Faith is God's gift, and it is evidence of eternal life.*

Lesson: *Faith comes into action, not existence, by hearing.*

Lesson: *The gospel had gone worldwide when Paul wrote.*

Lesson: *Elect Jews' jealousy by Gentile faith is introduced.*

Romans 11

Theme: *Elect Israelites Blinded*

God had rejected most of Israel, but even in elect Israel He had blinded some to convert Gentiles and Jews.

Short Outline

- 1-6 God had an elect remnant like in Elijah's time
- 7-10 God fully and finally blinded reprobate Israel
- 11-15 Elect Jews rejected faith for Gentiles and envy
- 16-24 Gentiles to humbly praise; Jews could recover
- 25-29 Some elect Jews were blinded for the Gentiles
- 30-32 God planned mercy for both Gentiles and Jews
- 33-36 God's wisdom in election deserves great praise

This obscure and abused chapter must fit the Bible, so it cannot teach salvation of national Israel. Paul ended his summary of two races with a mystery – even some elect Jews in that transitional generation were blinded to the gospel to get it to Gentiles – for the elect Jews!

5 Even so then at this present time also there is a remnant according to the election of grace.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Lesson: *God's election can keep 7000 faithful though hidden.*

Lesson: *Verse 11 in this chapter is the key to all the chapter.*

Lesson: *The gospel was sent to Gentiles this creative way.*

Lesson: *Prophetic perspective says 11:26-27 was then past.*

Lesson: *Unconverted elect, though rare, are in verses 28-29.*

Romans 12

Theme: *Grace Demands Godliness*

If God has shown mercies as the first eleven chapters described, we owe Him our lives in sacrificial obedience.

Short Outline

- 1-2 A reasonable call to holy living by God's grace
- 3-8 Various church offices and gifts used humbly
- 9-17 Miscellaneous duties of truly saved Christians
- 18-21 Love enemies in peace; drop anger or revenge

Paul ended chapter 11 praising God's saving grace and used an *Amen* before giving duties. This order should be clear and motivating for us to give our all serving Him Who gave His Son for us. The kingdom of Christ is more than doctrinal knowledge and faith. Our duties include bodies, church offices and roles, relationships to brethren and all men, even personal enemies. It is by these works we prove our election and glorify God.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 Not slothful in business; fervent in spirit; serving the Lord;

18 If it be possible, as much as lieth in you, live peaceably with all men.

21 Be not overcome of evil, but overcome evil with good.

Lesson: *The gospel of grace changes men's lives to holiness.*

Lesson: *Official or unofficial roles are ruled for the church.*

Lesson: *Right relationships by God's rules are very crucial.*

Lesson: *The gospel dictates every part of our earthly lives.*

Lesson: *Christians are overcomers, beating evil with good.*

Romans 13

Theme: *Practical Christian Living*

God's grace to save and adopt children does not free them from practical duties while in a pagan world.

Short Outline

1-7 Christian duty to civil government and rulers

8-10 Christian duty to love of all men as neighbors

11-14 Christian duty to holiness before Christ returns

If Christians in America fret over civil rulers, what must Christians have thought in Rome. Paul gave clear apostolic doctrine they were to see those rulers as from God and doing God's work of law and order for the good of society. Christians were to fully submit, pay, and honor them. They were to love pagan neighbors as in the second commandment and by the love rule of Jesus. In private they were to end pagan lifestyles for holy lives fitting the gospel day and Christ's coming.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For resisted this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues....

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

12 The night is far spent, the day is at hand...14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Lesson: *The powers are civil, not pastors or your approved.*

Lesson: *The powers are de facto, not de jure by your desire.*

Lesson: *We obey, pay, and pray for conscience and safety.*

Lesson: *The second table of the law is for the N.T. as well.*

Lesson: *Christ's coming and eternity demands holy living.*

Romans 14

Theme: *Christian Liberty*

After duties God requires, He allows personal preference in other things if done wisely in love for church peace.

Short Outline

- 1-4 Disputes over things of liberty are condemned
- 5-9 Godly men use their liberties for God's glory
- 10-13 Christians will give account for use of liberties
- 14-16 Charity demands loving compromise for weak
- 17-19 A righteous, peaceful, happy church is the goal
- 20-23 The strong can destroy the weak without love

God allows great freedom in many life choices, but they must be used carefully to not offend or tempt brothers. Pastor and people must defend both sides of these things that God is indifferent about. He is not indifferent about troublemakers that cause any division over these things or abuse them and hurt weaker souls.

1 Him that is weak in the faith receive ye, but not to doubtful disputations.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

12 So then every one of us shall give account of himself to God.

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Lesson: *Churches must not tolerate debates about liberties.*

Lesson: *Weak and strong are God's terms, but charity rules.*

Lesson: *Liberties of days are O.T. days, not pagan holidays.*

Lesson: *The judgment seat of Christ is stated in this context.*

Lesson: *Real Christians seek righteousness, peace, and joy.*

Lesson: *Keep liberty private, and never violate conscience.*

Romans 15

Theme: *Jews and Gentiles at Peace*

Paul by apostolic authority and example put this divided church at peace by many angles and arguments.

Short Outline

1-7 Paul finished his argument for Christian liberty

8-14 Jew and Gentile should now worship in unity

15-21 His authority / ministry was uniquely special

22-29 His plans to visit Rome and reasons for delays

30-33 He asked prayer for his work and blessed them

After more encouragement and exhortation for wise use of liberty, Paul declared unity of Jews and Gentiles by several quotations from the O.T. He then explained his blessed ministry among Gentiles and God's power upon him for their conversion. He told the Romans as he had in the first chapter that he would visit them for spiritual blessings and then began to close the epistle.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

27 For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Lesson: *Unity is essential for worship acceptable unto God.*

Lesson: *Full joy, peace, hope are by faith and Spirit power.*

Lesson: *Charity is Greek believers to poor saints in Judea.*

Romans 16

Theme: *Kingdom Service Exalted*

Paul's postscript reveals kingdom love and service by great Christians and the noble virtue of public praise.

Short Outline

- 1-16 Paul commended and greeted saints in Rome
- 17-20 Warning of false doctrine and false teachers
- 21-24 Greetings from Paul's companions to church
- 25-27 Paul's truth-packed benediction and blessing

There is profit here. Trust God against doubts – every word of God is pure. Embrace the apostolic praise of individual men and women for their kingdom service and for their public honor. It is wrong to think humility means no mention of persons, for Paul was humble and right more than any person criticizing this chapter. In final affection and true value for these believers, he warned about heretics and prophesied of Satan's ruin.

1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Lesson: *Women and couples can be powerful serving saints.*

Lesson: *False brethren are seen by variance from apostles.*

Lesson: *The heretics must be rejected as belly worshippers.*

Lesson: *Christians will judge and bruise Satan with Jesus.*