

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.

ROMANS 1:16

PAUL'S LETTER TO THE CHURCH AT ROME

INTROCUCTION

After A Riot at Ephesus

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, **I must also see Rome.**

Seeds were planted at the Day of Pentecost

Acts 2:8-11 And how hear we every man in our own tongue, wherein we were born? (9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, **and strangers of Rome**, Jews and proselytes, (11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Rom 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at **Rome** also.

Paul's desire to go to Rome was huge, but he at first did not know he would make it to Rome, he was in prison, and did not yet know his outcome.

Just as we have studied in the past the same problem existed in Rome as in many other churches with both Jews and Gentiles, Lack of unity. Paul had plans for this church in Rome to be somewhat of a staging ground for his missions, so this book contains Paul's fullest explanation of the gospel, the GOOD NEWS about Jesus' Life, Death and Resurrection.

Here are the Chapter Headings we will cover, as we look at this book.

- I THE GENTILES NEED FOR THE GOSPEL
- II THE JEWS NEED FOR THE GOSPEL
- III CHRIST IS THE PROPITIATION FOR SIN
- IV THE CASE OF ABRAHAM
- V FAITH, CHRIST AND ADAM
- VI THE MOTIVE FOR RIGHT LIVING?
- VII WHY THE LAW?
- VIII THE LAW OF THE SPIRIT
- IX THE PROBLEM OF JEWISH UNBELIEFA
- X THE PROBLEM OF JEWISH UNBELIEFB
- XI THE PROBLEM OF JEWISH UNBELIEFC
- XII THE RANSFORMED LIFE
- XIII OBEDIENCE TO CIVIL LAW
- XIV JUDGING ONE ANOTHER
- XV BROTHERLY UNITY/PAUL TO ROME
- XVI PERSONAL MATTERS

The plan is to touch on all of these and more.....Paul's love for the brotherhood is expressed in his greeting to them.

"Your faith is spoken of throughout the whole world."

"Without ceasing I make mention of you always in my prayers"

"For I long to see you"

"I may be comforted together with you by the mutual faith both of you and me"



PAUL'S LETTER TO THE CHURCH AT ROME

As we go through this book, we are going to break up the studying styles into three parts, **READ**, *Write* and **Discuss**

Also look at some **WORDS TO PONDER**

This is easily done as we look at the text, then have a few questions and then my favorite part, discuss either context or application for us today.

With 16 chapters and 26 classes we will not be so quick to get through each lesson, just move on as we see the need, I will do my best to both keep us on topic and on track for the lessons to end at the end of the quarter.

As with all the lessons I prepare, I feel this is only half of the class, the other half comes from your input and questions, may God bless this study for all of us.

History of ROME



Date and Occasion of the Epistle In the spring of A.D. 57 (or perhaps in the winter

of A.D. 57–58), Paul was in Corinth, at the end of his third missionary journey. He was about to leave for Jerusalem with the offering of money for the poor saints there (15:22–27). A woman named Phoebe, of Cenchreae, a suburb of Corinth, was going to Rome (16:1–2), and Paul made use of the opportunity to send this letter with her. There was no postal service in the Roman Empire except for official business. Personal letters had to be carried by friends or travelers.

Purpose of the Epistle Paul wrote to the Roman Christians to let them know that he was on his way to Rome. This was before God had told Paul that he would be His witness in Rome (Acts 23:11), and Paul did not yet feel sure that he would get out of Jerusalem alive (Romans 15:31). It seemed proper that he, the apostle to Gentiles, should leave on file, in the capital of the world, a written explanation of the nature of the Gospel of Christ, in case he was killed before he could reach Rome.

The Church in Rome Paul had not yet been to Rome. He finally arrived there three years after he wrote this letter. The nucleus of the church in Rome was probably formed by the Jews from Rome who had been in Jerusalem on the Day of Pentecost (Acts 2:10). In the 28 years since then, many Christians from various parts of the East had for one reason or another migrated to the capital city, including some of Paul's own converts and intimate friends (see chapter 16). Paul's martyrdom, and probably Peter's, occurred in Rome, about eight years after this letter was written.



PAUL'S LETTER TO THE CHURCH AT ROME

The City of Rome Rome, the Italian city-state that eventually came to rule most of the ancient world, was founded, according to tradition, in 753 B.C. on seven hills surrounding an important ford in the Tiber River. By the 2nd century B.C., Rome controlled most of the Mediterranean basin, including Palestine. The population of Rome probably passed the million mark at the beginning of the Christian era and during the 1st century may have risen somewhat higher.

A small but extremely wealthy aristocracy built villas and country estates, while the masses lived in multistoried tenements or as slaves on the estates of the wealthy. In the heart of the city the Caesars built a magnificent array of public buildings, perhaps never equaled. During and after the New Testament era, Rome continued to grow and build. The ruins on and around the Forum in Rome represent centuries of extravagant building projects by a succession of emperors. Visitors from Rome were present at Pentecost (Acts 2:10). Priscilla and Aquila were expelled from Rome because they were Jews (Acts 18:2). Paul was determined to preach the Gospel in Rome (Acts 19:21; 23:11; Romans 1:15) and was eventually imprisoned there (Acts 28:16). Paul landed at Puteoli. Alerted by the church there (Acts 28:14–15), members of Rome's Christian community met Paul some 30 miles southeast of Rome, at the Forum of Appius (a market town founded by Appius Claudius Caecus, the builder of the Via Appia or Appian Way) and the Three Taverns, a station just south of the Forum of Appius, and escorted him into the city.

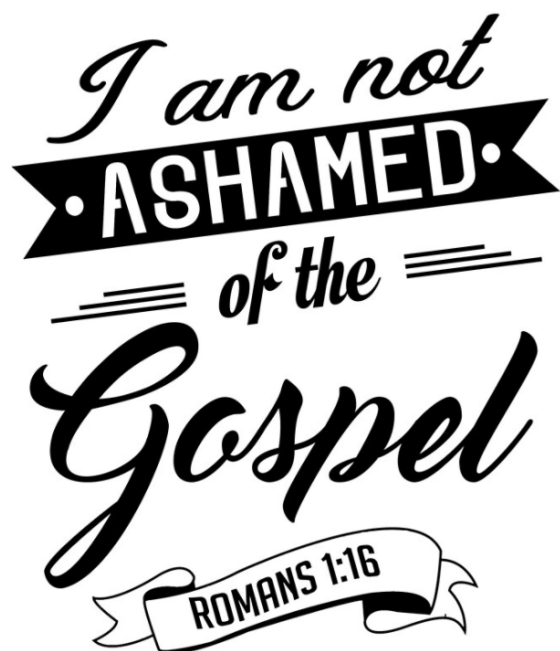
According to tradition, both Paul and Peter were martyred in Rome under Nero's persecution.

The Background of the Epistle The Jews believed in the finality of the Mosaic Law as the universally binding expression of the will of God. Therefore many Jewish Christians insisted that Gentiles who wanted to become Christians first had to be circumcised and keep the Law of Moses. Thus the question whether a Gentile could be a Christian without becoming a Jewish proselyte first was one of the great problems of the time. Christianity started as a Jewish religion, and certain powerful Jewish leaders were determined that it should remain so. Circumcision was a physical rite that stood as the initial ceremony in the process of Gentiles becoming Jewish proselytes.

Paul's Main Point Paul's main point in Romans is that an individual's justification before God rests fundamentally on the mercy of Christ and not on the Law of Moses. It is not a matter of law at all, because no person can ever fully live up to God's Law, which is an expression of God's holiness. We are justified solely because Christ, out of the profound goodness of His heart, forgives people's sins. In the final analysis, a person's standing before God depends not on what that person has done or can do; rather, it is based completely on what Christ has done for him or her and each person's acceptance of His gift of salvation by grace. And therefore Christ is entitled to the absolute and wholehearted allegiance, loyalty, devotion, and obedience of every human being.



PAUL'S LETTER TO THE CHURCH AT ROME



Chapter 1 THE GENTILES NEED FOR THE GOSPEL

The universal sinfulness of mankind (1:1–32). The first sentence is a long one that covers four verses (1:1–4). It is a summary of Paul's life: Jesus, as foretold in prophecy, rose from the dead and commissioned Paul to preach Him to all nations.

READ

ROMANS 1: 1–7

Write

- 1) How was Jesus declared to be the Son of God? (4)
- 2) What was the objective of Paul's apostleship? (5)

Discuss

These first 4 verses are just one sentence, Paul had a lot to start out with here, what pops out for you in these verses?

READ

ROMANS 1: 9–16

Write

- 4) Why did Paul want to go to Rome? (11–12)
- 5) To whom was Paul obligated? (14)
- 6) What are some key thoughts about vs 16–17? (16–17)

Discuss

Paul shows his great desire to visit the brethren in Rome, what are some of the comments he wrote to them as he is greeting them?

Paul's long-time desire to come to Rome (1:9–15). Paul was kept from coming by the call to preach to people elsewhere who had never heard the Gospel (15:20).

Not ashamed of the Gospel (1:16). This would be true even in Rome, the gilded and arrogant cesspool of every foul thing. The terrible depravity, described in vv. 18–32, had reached its depths in Rome.



PAUL'S LETTER TO THE CHURCH AT ROME

READ

ROMANS 1: 18-32

Write

7) What two invisible attributes of God are revealed in nature? (20)

8) How does God express His wrath? (24, 26, 28)

9) What one sin in particular is an indication that God's wrath toward man is in full force? (26, 27)

Discuss

These verses declare
THE GENTILES' NEED OF SALVATION
God gave them over to their lusts, their
sinful choices caused them to have even
more ungodly fruits, can you separate the
sins from the fruits?

WORDS TO PONDER

Gospel - literally, "good news;" in the NT it denotes the good tidings of the kingdom of God and of salvation through Christ (VINE)

Grace - "favor, goodwill, lovingkindness;" as used in reference to God's favor toward man, it's freeness is stressed; i.e., unmerited favor



Faith - "trust, conviction;" produced by God's Word ([Ro 10:17](#)), it expresses itself through obedience and love ([Ro 1:5](#); [Ga 5:6](#))

Power - from the Greek word *dunamis* (from which derives "dynamite"); "strength, ability"

Righteousness of God - 1) God doing that which is right (Rom 3:25- 26); or 2) God's way of making one right with Him (related to the concept of "justification," declaring one to be "not guilty;" Rom 4:6-8)

Chapter 2 THE JEWS NEED FOR THE GOSPEL

READ

ROMANS 2:1-11

Write

11) List the main points of chapter 1 & 2

12) Why is one who passes judgment without excuse? (1)

13) How does God try to lead one to repentance? (4)

14) What is the reward given to those who do good?
To those who do evil? (9, 10)



PAUL'S LETTER TO THE CHURCH AT ROME

Discuss

The Jews are also guilty (2:1–29). Paul's frightful picture of man's sinfulness is equally true of the Jews—even though they are God's own nation—for they also practice the sins that are common to humanity.

You have no excuse (2:1) includes every one of us. Not that everyone does all the things mentioned in 1:29–31; it is a picture of the human race as a whole. But each one of us is guilty of some of the things mentioned there.

The day when God will judge men's secrets (2:16). In that day the test will not be race, not whether one is a Jew or a Gentile, but the inner state of the heart and its attitude toward God and people in everyday life.

Having vividly depicted the condition of the Gentile world in chapter one, Paul now addresses his comments to those who pass judgment on others when they themselves are guilty of the same things (1).

What is a modern day word we use for this kind of behavior?

He points out that they are in danger of God's righteous judgment, who "will render to each one according to his deeds" (2-6). This judgment will offer either eternal life or wrath and indignation, given without partiality, and the decision is based on whether one does good or evil (7-11).

READ

ROMANS 2:12–29

Write

15) How will God judge those who do not have a "written" law? (14–16)

16) Without a "written" Law, how did the Gentiles know the difference between right and wrong? (14,15)

17) Why were the Jews in need of salvation? (21–24)

Discuss

To justify the condemnation of Gentiles who did not have a written Law (like the Jews), Paul affirms that the Gentiles could "by nature do the things contained in the law" and that their own consciences will bear witness of their guilt on the day of judgment. In this way Paul demonstrated the Gentiles' need of salvation (12-16).

Lest the Jews think their having the Law frees them from condemnation, Paul proceeds to demonstrate that they too are in need of salvation. Though they have the Law, their failure to keep it perfectly caused them to dishonor God and blaspheme His Name (17-24). Introducing a thought he will expand upon later in the epistle, he points out that a true Jew is one who is circumcised in his heart, and not just in the flesh (25-29).



PAUL'S LETTER TO THE CHURCH AT ROME

WORDS TO PONDER

Judgment - in some places, the idea is "discernment;" in other places "condemnation" is the idea - the context must determine

Wrath - anger (in God's case, a just displeasure in response to sin)

Law - when preceded by the definite article "the" (in the Greek) it usually refers to the Law of Moses, otherwise it may refer to the principle of law in general; there are exceptions, and the context must determine

By nature - "a mode of feeling and acting which by long habit has become nature"

Conscience - that faculty of thought which makes moral judgments (either excusing or condemning our actions); developed through training.



Chapter 3 CHRIST IS THE PROPITIATION FOR SIN

READ

ROMANS 3:1-20

Write

18) List the main points of this chapter

19) What advantage was there in being a Jew? (2)

20) What comes through law? (20)

Discuss

Why the Jews? (vs1-20). If Jews, in the matter of sinfulness, have the same standing before God as other nations, why then had there been the need for the Jewish nation at all? The answer is that the Jewish nation had come into being to be entrusted with the revelation of God and to pave the way for the coming of Christ. Under God, the Hebrew nation was founded to serve a special purpose in the working out of God's plan for human redemption. But that does not mean that the Jews are intrinsically any better in God's sight than other nations. One of the purposes of the Law was to make people understand that they are sinners (v. 20) in need of a Savior.



PAUL'S LETTER TO THE CHURCH AT ROME

In many respects the Jews have the advantage, being born of the chosen nation and most of all they had "The Oracles of God"

Then Paul lays it all down, Hey! Jews you're not better than the Gentiles, YOU ALL SIN. v10 there is none righteous, no, not one.

We then see how he starts talking about them (both Jews and Gentiles) showing some of their deed, and sins, that both groups fall into,

Just a personal thought, sometimes sin needs to be spelled out for brethren to really see it, Paul did a good job here letting them know what some of their sins were.

“For all have
sinned, and
come short
of the glory
of God;”
Romans 3:23
KJV

READ

ROMANS 3:21-31

Write

21) What came apart from law? (21)

22) Who has sinned? (23)

23) What is the gift of God's grace? (24)

24) How is God appeased for our sins? (25)

25) How does man receive justification from God? (28)

26) How does "justification by faith" relate to the principle of law? (31)

Discuss

Christ our propitiation (vv. 21–31). In the eternal nature of things, sin is sin, right is right, and God is just—therefore there can be no mercy apart from justice. Sin must be punished. So God Himself, in the person of Christ, took upon Himself the punishment for mankind's sin. Therefore He can forgive people's sin and regard those who gratefully accept the Savior's sacrifice as having the Savior's own righteousness.



PAUL'S LETTER TO THE CHURCH AT ROME

Paul now carefully begins to explain the "good news" of God's plan of salvation. Apart from law, yet witnessed by the Law and the Prophets, God's way of making man right through faith in Jesus Christ is now made clear, and made available to all who believe, whether Jew or Greek, for all have sinned (**21-23**).

This justification of man is explained in terms of redemption, made possible through the blood of Christ, and offered to those who have faith in Christ.

It also demonstrates how God can be both "just" (who takes seriously the sins of mankind) and "a justifier" (who is able to forgive sinners). God is able to do this by offering Christ's blood as a propitiation to those who have faith (**24-26**).

This "justification" is a gift of God's grace to those who have faith, which prevents anyone from boasting as though they through the works of a law deserved it (**27-30**). This does not void the need for law, but rather meets the requirement of law (**31**).

WORDS TO PONDER

Redemption - "a releasing, a payment for a ransom; refers to being released from the guilt of sin by the blood of Christ"

Justified - "a legal term, indicating a verdict of 'not guilty'; in regards to sin, he who is justified is not held accountable for his sins"

Propitiation - "used to refer to an offering designed to appease; God offers the blood of Christ to appease for man's sins"

Chapter 4 THE CASE OF ABRAHAM READ

ROMANS 4:1-12

Write

27) List the main points of this chapter

28) How did Abraham attain righteousness? (3-5)

29) How does David describe the righteousness which is imputed to man? (6-8)

30) How is Abraham the father of the uncircumcised who possess faith? (9-11)

Discuss

Now that he has declared that God's righteousness is to be found in a system involving justification by faith and not by keeping the works of any law, Paul proceeds to provide evidence by referring to Abraham's example. In considering the justification of Abraham, Paul quotes Genesis 15:6 where it is stated that Abraham's faith was accounted to him for righteousness (1-3). Abraham trusted in God, not in his own works, and through such faith experienced the righteousness (forgiveness) expressed by David in Psalms 31:1,2 (4-8).



PAUL'S LETTER TO THE CHURCH AT ROME

To demonstrate further that God's righteousness by faith is offered to both Jew and Gentile, Paul again appeals to the example of Abraham. He reminds them that Abraham's faith was accounted for righteousness prior to receiving circumcision, which was in itself a seal of the righteousness of the faith he had while uncircumcised. Thus Abraham serves as a father of all who believe, whether circumcised or not (9-12).

READ

ROMANS 4:13-25

Write

31) Based upon what was the promise made to Abraham? (13)

32) How did Abraham demonstrate his faith? (19-21)

33) For whose sake was the example of Abraham's faith written? (23-24)

Discuss

Paul then reminds them that the promise that Abraham was to be "a father of many nations" was given in light of his faith, not through some law, so that the promise might be according to grace and sure to those who have the same kind of faith as Abraham (13-17).

Finally, the nature of Abraham's obedient faith is illustrated (18-22), with the explanation it was preserved to reassure us that we who have the same kind faith in God who raised Jesus will find our faith

accounted for righteousness in the same way (23-25).

WORDS TO PONDER

Impute - "to reckon, take into account, or, metaphorically, to put down to a person's account"

Righteousness - as used in this chapter, the idea seems to be akin that of "justification", where one is declared "not guilty" (see Romans 4:5-8)

Chapter 5

FAITH, CHRIST AND ADAM

READ

ROMANS 5:1-11

Write

34) List the main points of this chapter

35) Name some benefits we enjoy as the result of justification (1-2)

36) Why can Christians rejoice even in the middle of trials? (3-5)

37) How did God demonstrate His love for us? (6-8)

38) What in addition to Jesus' death is involved in our ultimate salvation? (10)



PAUL'S LETTER TO THE CHURCH AT ROME

Discuss

Having substantiated his thesis of "justification by faith" with evidence from the Old Testament, Paul now discusses the blessings of such justification. First, there is peace with God (1). Second, we have access to grace in which we stand (2a). Third, there is cause for rejoicing in hope, so that we can glory even in tribulations (2b-4).

Fourth, there is God's love which He first demonstrated with the gift of His Son (5-8). Finally, there is salvation from God's wrath (9). All of this is made possible when we are reconciled to God through the death of His Son and should be the basis for endless rejoicing (10-11).

READ

ROMANS 5:12-21

Write

39) What was the consequence of Adam's sin upon all men? (12)

40) What comparison is made between Adam and Christ? (12-19)

41) Which has abounded more: sin, or grace? (20)

Discuss

To explain further the way in which salvation is made possible, Paul compares Christ to Adam. Through one man, Adam, sin and death entered the world, and the consequences have led to the death of many. In a similar way, through one man, Christ, many may now become righteous. Through Jesus' death on the cross, justification is made possible for many (12-19).

Upon comparing Christ with Adam, Paul briefly mentions that with the entering in of law sin abounded. But the increase of sin has been adequately answered by the grace offered in Jesus Christ (20-21).

WORDS TO PONDER

Reconciliation - the act of bringing peace between two parties (e.g., between man and God)

Transgression - violation of law; sin

Death - physically: separation of body and spirit; spiritually: separation between man and God

Eternal life - the alternative to spiritual death, a result of justification

*i loved you
at your DARKEST.*



PAUL'S LETTER TO THE CHURCH AT ROME

Chapter 6

WHAT, THEN, IS THE MOTIVE FOR RIGHT LIVING?

READ

ROMANS 6:1-14

Write

42) List the main points of this chapter

43) Why are Christians not to continue in sin? (2)

44) What happens when one is baptized into Christ? (3-7)

45) How should we present the members of our bodies? (13)

46) Why does sin no longer have dominion over the Christian? (14)

Discuss

In chapter five, Paul made the statement "where sin abounded, grace abounded much more" (5:20). Aware that some readers might misconstrue what he said, Paul quickly points out that grace is no excuse to sin since through grace they have died to sin (1-2). To emphasize this, he reminds them of their baptism into Christ, in which they experienced a burial into the death of Christ and rose to walk in newness of life, having died to sin (3-7). Dead to sin, they are now free to live as instruments of righteousness for God (8-14).

READ

ROMANS 6:15-23

Write

47) What was necessary to become free from sin? (17-18)

48) What is the result of presenting your members as slaves to righteousness? (19)

49) What three steps are described that eventually lead to eternal life? (22)

50) What is the just payment for sin? But what does God give us in Christ? (23)

Discuss

Another reason not to continue in sin is explained in terms of servitude. We become slaves to that which we obey, either sin or God (15-16). But Paul is grateful that the Romans had begun to obey God and were free to become His servants (17-18).

How important it is that they continue to do so is to be seen in the outcome of serving sin contrasted to serving God. Serving sin earns death, but in serving God one receives the gift of eternal life in Christ Jesus (19-23)



PAUL'S LETTER TO THE CHURCH AT ROME

WORDS TO PONDER

Baptism - from the Greek word "baptizo" meaning to "immerse", it most commonly in the New Testament refers to the burial in water in the name of Jesus for the remission of our sins.

Sanctification - the process of "sanctifying" or "setting apart for a devoted purpose"; in the New Testament it begins with baptism and continues on as we grow in Christ.



Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Chapter 7

WHY THE LAW?

READ

ROMANS 7:1-6

Write

51) List the main points of this chapter

52) Who is Paul speaking to in this chapter? (1)

53) What example is given to show their relationship to the Law? (2-3)

54) What is their relationship to the Law when joined to the body of Christ? (4-6)

Discuss

Paul has just completed discussing how being baptized into Christ makes us dead to sin and free to present our bodies as instruments of righteousness unto holiness. For the benefit of his Jewish readers (those who know the Law), he now carries the concept of death and freedom one step further: the Jewish believers become dead to the Law that they might be joined to Christ. He illustrates his point by referring to the marital relationship. The result of being freed from the Law is that they might "serve in the newness of the Spirit and not in the oldness of the letter." (1-6)

READ

ROMANS 7:7-25



PAUL'S LETTER TO THE CHURCH AT ROME

Write

55) How do we know the Law referred to is the Ten Commandments? (7)

56) Was the Law responsible for death? If not, what was? (13)

57) What dilemma does one face in trying to keep the Law? (15-21)

58) What is the end result of this dilemma? (23)

59) Where can one find freedom from this dilemma? (24-25)

Discuss

Lest his Jewish readers think he is implying that the Law was sinful, Paul is quick to dispel that notion. The Law, he says, is "holy and just and good." The problem is that the Law only makes known that which is sinful, but sin took opportunity by the commandment to produce evil desire and deceived him, resulting in death (7-12).

To further illustrate his point, Paul pictures himself as man under the Law who finds himself in a terrible dilemma. With his mind he knows that which good and wants to do it. He also knows that which is evil and wants to avoid that. But he finds a "law" (or principle) in his flesh which wins over the desire of the mind (13-23).

As a prisoner he cries out for freedom. Is there no hope? Yes! God provides the solution through His Son Jesus Christ, upon which Paul will elaborate in chapter eight (24-25).

WORDS TO PONDER

In the flesh - "to be in the flesh is to be under the flesh; and to be under it is to be controlled by its propensities, evil inclinations, and desires"

The Law - the Law of Moses, including the Ten Commandments (cf. v.7)

Law of my mind - that inner desire, which in the context of this chapter, is the desire of one to do that which is good and right

Law of sin in my members - "The law which I see 'in my members' is the constant tendency which I notice in them to sin, whenever excited by sinful objects"

Chapter 8 THE LAW OF THE SPIRIT READ

ROMANS 8:1-17

Write

60) List the main points of this chapter

61) What is the main difference between the "law of Moses" and the "law of the Spirit of life"? (2-4)



PAUL'S LETTER TO THE CHURCH AT ROME

62) What is the result of setting your mind on the things of the flesh? On the things of the Spirit? (6)

64) Do the Scriptures teach that the Holy Spirit dwells in the Christian? (9-11)

65) How can we assure that we will continue to live spiritually? (13)

Discuss

In chapter seven, Paul described the dilemma of a man who becomes a prisoner of the law of sin which is in the members of his body. In the last few verses, Paul made reference to the hope of liberation made possible by God through Jesus Christ. In this chapter, Paul amplifies on the freedom from sin found in Christ.

First, for those in Christ who are walking according to the Spirit, there is no condemnation for sin, for the death of Christ for sin has set us free from the law of sin and death by fulfilling the requirement of the law (1-4). Second, by setting our minds on the things of the Spirit and not the flesh, we are able to enjoy life and peace, pleasing God (5-8). And third, we now enjoy the indwelling of the Spirit of God, by whom we can put to death the deeds of the body and enjoy both present and future blessings as the children of God (9-17).

READ

ROMANS 8:18-39

Write

65a) List briefly the blessings of being the children of God (14-39)

Discuss

The blessings of being God's children are enlarged upon in the rest of the chapter. Our present sufferings mean nothing in view of our ultimate redemption and revealing for which we eagerly and patiently wait (18-25). We have the privilege of the Holy Spirit and Jesus interceding for us when we pray, which assures that all things will work together for good for those called according to God's purpose (26-30). Finally, as God's elect we have the assurance that nothing can tear us away from God's love and that in all things we are more than conquerors through Him who loved us (31-39).

WORDS TO PONDER

Law of the Spirit of life - 1) possibly an expression referring to the Gospel; or, 2) the law (principle) involving the life-giving Spirit who aids those in Christ to become free of the "law of sin and death" in their members (cf. 7:23 with 8:11-13)

The Spirit, Spirit of God, Spirit of Christ, Spirit of Him - various references to the Holy Spirit



PAUL'S LETTER TO THE CHURCH AT ROME

The creation - various explanations are often given: 1) all of mankind; 2) only the saved; 3) the whole physical creation placed under the curse (**Ge 3:17; 8:21; Re 22:3**), using the kind of language found in **Ps 98:7-9 148:1-14**.

Predestined - predetermined; note carefully in **v. 29** that it is based upon "foreknowledge" (**1Pe 1:2**), and that which is predetermined is **WHAT** those in Christ are to become, not **WHO** are to be in Christ

Elect - chosen; according to **1Pe 1:2**, this election is based upon God's foreknowledge, not some arbitrary choice

Intercedes - to make a petition on behalf of another; used of the Holy Spirit in **v. 26-27** (interceding as a "translator"?), and of Christ in **v. 34** (interceding as "defense counsel"?)

WHAT, THEN, SHALL WE SAY IN RESPONSE TO THESE THINGS?

IF GOD IS
FOR US,
WHO CAN BE
AGAINST US?

ROMANS 8:31

Chapters 9–11 THE PROBLEM OF JEWISH UNBELIEF

READ

ROMANS 9:1–29

Write

66) List the main points of this chapter

67) How much love did Paul have for the nation of Israel? (2–3)

68) Who are the true children of God? (8)

69) What does God have the right to do? (18)

70) What O.T. prophet foretold that Gentiles would be a part of the people of God? (25–26)

71) What did Isaiah say would happen to the nation of Israel (27)

Discuss

With the conclusion of chapter eight Paul has completed his description of how God's righteousness was manifested in Christ, and the results of such justification. However, some of Paul's readers may have received the impression that God's plan of saving man in Christ apart from the Law (3:21–22) implies that God has rejected His people of Israel and the promises made to them. In chapters nine through eleven, Paul explains that God has not rejected His people.



PAUL'S LETTER TO THE CHURCH AT ROME

READ

ROMANS 9: 30-33

Write

72) Why are Gentiles among the saved? (30)

73) Why are some Israelites going to be lost? (31-33)

Discuss

Paul's conclusion? That God's words of promise were not just to the fleshly descendants of Abraham (as the Jews would have it), but to the faithful remnant of Israel and to the Gentiles who accepted the righteousness which is by faith. The only reason any of the Israelites were rejected by God was because of their rejection of the Messiah, even as Isaiah foretold (30-33).

One of the greatest stumbling blocks to the general acceptance of the Gospel of Christ was Jewish unbelief. While considerable numbers of Jews, especially in Judea, had become Christians, the nation as a whole was not only unbelieving but bitterly antagonistic.

The Jewish rulers had crucified Christ. They had persecuted the church at every opportunity. It was Jewish unbelievers who made trouble for Paul in almost every city he went. If Jesus was really the Messiah promised in the prophetic writings of their own Scriptures, how did it happen that God's own nation rejected Him?

Paul first expresses his own concern for his fellow Israelites (1-2). If it would do any good, Paul would gladly be condemned in order to save his brethren who had been the recipients of so many blessings (3-5).

But Paul quickly states that God's promises had not failed. He reminds them that true Israel is not simply the physical descendants of Israel, any more than the promises to Abraham were to be carried out through all of Abraham's descendants just because they are his physical descendants. Rather, it depends upon what God has chosen according to His Divine purpose. This is illustrated by contrasting what the Scriptures reveal about Isaac and Ishmael, and then about Jacob and Esau (6-13).

That God has made such distinction is illustrated further with the example of Pharaoh, where God chose to show mercy to some while He hardened others [who had already persistently rejected God's mercy] (14-18). That God has the right to make such choices is His as the potter over the clay (19-21).

So God chose to endure "vessels of wrath" with much longsuffering, that He might make known His glorious riches to "vessels of mercy" [a point expanded upon further in chapter eleven] (22-23). And who are these "vessels of mercy"? They consist of Gentiles, and a remnant of Israel, as foretold by Hosea and Isaiah (24-29).



PAUL'S LETTER TO THE CHURCH AT ROME

These three chapters contain Paul's answer.

Paul's sorrow for Israel (9:1-5). A very expressive statement of his feelings for Israel: he would be willing to give his own soul if it meant that Israel would be saved. After all he endured from his fellow Jews, there is no anger or resentment, only profound sadness.

WORDS TO PONDER

Harden - to make callous, to make strong; can be accomplished in two ways:
1) INDIRECTLY, by providing occasion to repent or resist (eg: as when judgment is delayed, **Ro 2:4-5**)
2) DIRECTLY, by strengthening those who rebel so as to contrast power, mercy, or judgment (for example, a) Pharaoh, to show God's power, **Ex 9:12-16**; b) Israel, to show God's mercy, **Ro 11:7-11,31**; c) those who disbelieve, to show God's judgment, **2Th 2:9-12**

Remnant - a small portion of the whole; Isaiah foretold only a remnant of Israel would be saved (**Ro 9:27-29**)

The Stumbling Stone - a reference to Jesus (cf. **1Pe 2:6-8**)



READ

ROMANS 10:1-4

Write

74) List the main points of this chapter

75) What was Paul's prayer in behalf of the nation of Israel? (1)

76) What was good about them? What was wrong with them? (2)

77) Why was Israel not submitting to the righteousness of God? (3)

Discuss

As Paul continues to explain God's dealings with the nation of Israel, he repeats his expression of love towards them (1). Though as a nation they had plenty of zeal, unfortunately their zeal was not according to knowledge (2). Thus they rejected the righteousness of God while trying to establish their own righteousness through the Law of Moses. But Paul explains that Christ is the fulfillment of the Law and has brought it to an end (3-4).



PAUL'S LETTER TO THE CHURCH AT ROME

READ

ROMANS 10:5-21

Write

78) What should one confess? What should one believe? (9-10)

79) For whom is righteousness by faith intended? (11-13)

80) What begins the process which finally enables one to call upon the Lord? (14-15)

81) How does one come to have faith? (17)

82) Did the Jews have opportunity to call upon the Lord? (18)

83) How did God say He was going to make His people jealous? (19-20)

Discuss

The righteousness God now offers is based upon faith in Christ, not keeping the Law. It involves not the accomplishment of some great feat (like ascending to heaven or descending to hell), but such things as confessing Jesus as Lord and believing that God raised Him from the dead (5-10). As foretold by Scripture, it is offered to all, both Jew and Gentile (11-13). And it is offered through the medium of preaching the Word (14-15). The problem with the nation of Israel, then, is that not all of them received the gospel message, even when they had ample opportunity (16-18).

But as Moses predicted, the day would come when God would provoke Israel to jealousy by another people, who Isaiah said did not seek God yet found Him, while Israel was constantly rebelling against Him (19-21).

The Jews have themselves to blame (10:1-21). God did not make the Jews reject Christ; they did it of their own accord. It was simply a matter of hearing (vv. 8-17). The Jews heard and were willfully disobedient (vv. 18-21). How to reconcile this with 9:16 we do not know; one day we will fully understand, although the questions that now perplex us will undoubtedly fade into insignificance in the radiance of His presence.

WORDS TO PONDER

Confess - lit., to speak the same thing, to assent, accord, agree with...; to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts ([Mt 10:32](#); [Ro 10:9,10](#))

READ

ROMANS 11:1-10

Write

84) List the main points of this chapter

85) What example does Paul use to show that God has not totally rejected the people of Israel? (1)



PAUL'S LETTER TO THE CHURCH AT ROME

Discuss

Paul concluded chapter ten with a quotation from Isaiah describing the nation of Israel as "a disobedient and contrary people." Paul begins chapter eleven by giving several examples to show that despite this rebellion God has not totally rejected His people (1-6). What God has done, however, is harden the hearts of the rebellious Israelites (7-10).

READ

ROMANS 11:11-24

Write

86) Why did God harden the rebellious Jews? (11-12)

87) Why was salvation allowed to come to the Gentiles? (11-14)

88) What condition is necessary to remain in the "tree of Israel"? (20-23)

Discuss

But the outcome of this "hardening" led to salvation coming to the Gentiles, which in turn God was using to provoke Israel to jealousy in an attempt to win them back to Him. This is also why Paul magnified his ministry to the Gentiles, hoping to save some of his countrymen by provoking them to jealousy (11-15).

Paul then directs his attention to the Gentile believers, explaining that their obedience allowed them to be "grafted" into Israel to replace those removed by their own disobedience. This "grafting," however, is permanent only as long as they remain faithful. In addition, if any Israelites repent of their unbelief, they too can be grafted back in (16-24).

READ

ROMANS 11:25-36

Write

89) How will "all Israel" be saved? (25-26)

90) What is Paul's summary on God's dealings with Israel? (32)

Discuss

As Paul draws to a conclusion, he explains that this is how "all Israel" will be saved. Through a "hardening in part" mercy can now be shown to the Gentiles, and by showing mercy to the Gentiles mercy will be available to disobedient Israel. In this way Paul can say that "God has committed them all to disobedience, that He might have mercy on all", proving that God is no respecter of persons and makes His plan of salvation available to all (25-32). Paul ends this section with a doxology praising the wisdom and knowledge of God (33-36).



PAUL'S LETTER TO THE CHURCH AT ROME

Israel's future salvation (11:1–36). Israel's rejection of Christ is temporary. The day will come when all Israel shall be saved (v. 26). When or how that will be is not stated. Nor is it stated whether it will be in connection with their return to Palestine—merely the bare fact that it will come about. One of the darkest spots in the panorama of human history is the age long suffering of God's chosen people. But one day it will end. Israel shall turn in penitence to the Lord. And all creation shall give thanks to God for the wisdom of His providence.

WORDS TO PONDER

"so all Israel will be saved" - in this manner will true Israel be saved

Chapter 12 THE TRANSFORMED LIFE

READ

ROMANS 12:1-2

Write

91) List the main points of this chapter

92) Upon what does Paul make his plea? (1)

93) How is a Christian to present himself before God? (1)

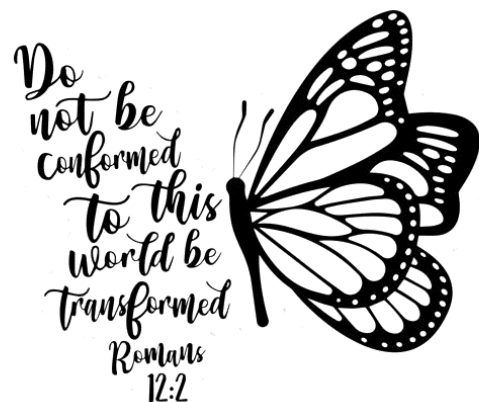
94) How is one transformed? (2)

95) What is the purpose of such transformation? (2)

Discuss

Having concluded his discourses concerning the gospel (**chs. 1-8**) and God's dealings with the nation of Israel (**chs. 9-11**), Paul now exhorts his readers to full service in the kingdom of God. He begins with a plea to present their bodies as living sacrifices and to be transformed by the renewing of their minds, so that they can demonstrate in themselves that the will of God is good, acceptable, and perfect (**1-2**).

A magnificent chapter. In tone it reminds us of Jesus Sermon on the Mount. Paul invariably closed any theological discussion with an earnest exhortation to a Christian way of life. And so here. In previous chapters he has been insisting that our standing before God depends wholly on the mercy of Christ, and not on our own good works. Here he is equally insistent that that mercy, which so graciously forgives, is the very thing that supplies us with a powerful and irresistible urge to do good works and that transforms our whole outlook on life.



PAUL'S LETTER TO THE CHURCH AT ROME

READ

ROMANS 12:3–8

Write

96) What illustration shows our dependence upon each other in the church? (4–5)

Discuss

He begins with a plea to present their bodies as living sacrifices and to be transformed by the renewing of their minds, so that they can demonstrate in themselves that the will of God is good, acceptable, and perfect (1-2). He then encourages them to fulfill their proper place in the Body of Christ with proper humility and zeal (3-8).

Humility of spirit This is addressed to all Christians but is of special importance for church leaders. So often a position of leadership, which should make us humble, puffs us up. And so often a person with a certain talent is inclined to disparage the value of different talents possessed by others. (See more fully on 1 Corinthians 12–14.) God gives each Christian a “measure of faith” to fulfill certain ministries in the body of Christ, the church. The power for these gifts comes from God. As a result, there is no place for pride in thinking oneself more important than others on account of the gifts freely given to us.

Paul uses the human body as a picture of the church. There must be unity and integration—but each member of the body has a different purpose and function. The unity of the church is centered in Christ. God freely gives gifts to the individual members for the purpose of meeting the needs of the overall church body. These gifts, given for ministry, include prophecy, servicing, teaching, encouraging, contributing to the needs of others, leadership, and showing mercy (12:5–8). Church members must use these gifts if the church is to function as God intends.

READ

ROMANS 12:9–21

Write

97) How are Christians to respond to evil? (19–21)

Discuss

Finally, there are a list of commands which are to govern the Christian's life and attitude towards love, good and evil, brethren in the Lord, service to God, and response to persecution (9-21).

Heavenly qualities (vv. 9–21). If ever we become convinced that we are pretty good Christians, this list of exhortations will serve as a mirror to show us how far we still have to go and how much we need Christ's help and mercy!



PAUL'S LETTER TO THE CHURCH AT ROME

WORDS TO PONDER

The mercies of God - the many blessings alluded to in the first eleven chapters

A living sacrifice - an offering that is living, not dead

Conform - "to fashion or shape one thing like another... this verb has more special reference to that which is transitory, changeable, unstable" (VINE) - this word is different than that found in **Romans 8:29**

Transform - "to change into another form; [as used in **Ro 12:2**] to undergo a complete change, which under the power of God, will find expression in character and conduct" (VINE)

Overcome evil with good - the goal of the Christian's response to evil

Chapter 13 OBEDIENCE TO CIVIL LAW READ

ROMANS 13:1-7

Write

98) List the main points of this chapter

99) What one word summarizes the Christian's responsibility to the government? (1)

100) From where do governments get their authority? (1)

101) What happens if we resist governing authorities? (2)

102) What is a major responsibility of government? (4)

103) What should serve as motivation for Christians' submission to the government? (5)

104) What else is required of Christians in regards to government? (7)

Discuss

Continuing to instruct concerning the "transformed life," Paul now discusses the Christian's responsibilities to governmental authorities. Understanding that all governments are in power due to the providence of God, and that they serve as ministers of God to avenge the evil doer, Christians are admonished to submit to "the powers that be" (1-5).

This submission involves payment of taxes and having respect for authority (6-7)

Civil governments are established by God (v. 1) to restrain the criminal elements of human society—even though these offices are often filled and run by evil people. We must divorce our feelings about the people that hold these offices from the authority of the office itself. Christians should be law-abiding citizens, obedient to the government under which they live, governing themselves in all their attitudes and relations of life by the principles of the Golden Rule (vv. 8-10) and making special efforts continuously to be honorable in all things and considerate of others.



PAUL'S LETTER TO THE CHURCH AT ROME

READ

ROMANS 13:8-14

Write

105) What one thing should we owe to others? (8)

106) What are we to put on? (12,14)

107) What are we not to provide opportunities for? (14)

Discuss

Paul's next exhortation deals with the importance of love and moral purity. Christians are to be indebted to no one, save to love one another. When love is properly demonstrated, even the requirements of the Law are adequately met (8-10). This admonition to love, however, is carefully balanced with the reminder that time is short and it is imperative that Christians maintain moral purity. This is done by Christians putting on the Lord Jesus and not making provision for the fulfilling of the lusts of the flesh (11-14).

The approaching dawn "The night is nearly over; the day is almost here." This refers to individuals who have been Christians for some time, or to the Christian era moving on toward its consummation, or to both the Lord's coming in glory and our going to Him through death.

WORDS TO PONDER

The governing authorities - the political powers which govern society

He does not bear the sword in vain - an implied reference to the Approved use of capital punishment

Put on the Lord Jesus Christ - a process begun in baptism (Ga 3:27), continued as we develop Christ-like qualities (Col 3:9-17)

Make no provision for the flesh, to fulfill its lusts – avoid situations where unlawful fleshly desires might be aroused and acted upon

Chapter 14 JUDGING ONE ANOTHER READ

ROMANS 14:1-12

Write

108) List the main points of this chapter

109) How are strong and weak brethren to treat each other? (3)

110) What is important according to verse 5?

111) In all matters, whom is it we should try to please? (6-8)

112) Who will be the Judge in such matters? (10-12)



PAUL'S LETTER TO THE CHURCH AT ROME

Discuss

In this chapter Paul discusses the relationship strong and weak brethren are to have towards each other. He admonishes the strong to be careful in their dealings with those whose faith and knowledge is weak, and for the weak not to judge those who are doing what God allows (1-4). In such matters, each brother should be true to their conscience and do what they do as service rendered to the Lord (5-9). There is no place for condemning or despising one another in these matters, for Jesus will be the judge (10-12).

We should not judge one another in such things as the eating or not eating of certain foods and the observing of special days. The food referred to may be meat that had been offered in sacrifice to idols (see on 1 Corinthians 8). The "sacred" days may refer to the Jewish insistence that Gentiles observe the Sabbath and other Jewish feast days. The Lord's day, the first day of the week, was the Christian's day. If Jewish or gentile Christians wanted to observe, in addition, the Jewish Sabbath, that was their privilege. But they must not insist that others do the same thing.



READ

ROMANS 14:13-23

Write

113) What is important according to verse 13?

114) What elements are crucial to the kingdom of God? (17)

115) How far should one be willing to go to avoid causing a brother to stumble? (21)

116) If we violate our conscience, what are we guilty of? (23)

Discuss

Of primary concern is not to put stumbling blocks in a brother's way (13). The importance of being true to one's own conscience, and not encouraging the weak brother to violate his own, is the emphasis of the last half of the chapter. Things harmless within themselves can destroy those whose consciences do not permit them, so those who understand the true nature of the kingdom of God will be willing to forego personal liberties to maintain peace and build up their weaker brethren (14-23).



PAUL'S LETTER TO THE CHURCH AT ROME

WORDS TO PONDER

Judge - setting oneself up as accuser, judge, and sentencer; it does not mean we cannot make decisions about the right or wrong of another's action (cf. **Mt 7:1-6,15-20; Jn 7:24; 1Co 5:9-13**)

Stumbling block - that which causes another to fall; it does not have to be something wrong within itself

Offended - made to stumble; the word does not mean the way we commonly use it today, that is, to have one's feelings hurt or "offended"

Chapter 15:1–13 BROTHERLY UNITY

READ

ROMANS 15:1-13

Write

117) List the main points of this chapter

118) Whose example are we to follow in bearing the weakness of others? (1-3)

119) What value is the Old Testament to Christians? (4)

120) Why is it important that we be of one mind? (5-6)

121) To what degree are we to receive one another? (7)

Discuss

Paul continues his discussion on how those who are strong are to receive and bear with the infirmities of the weak. Encouraging the strong to be concerned with uplifting the weak, he reminds them of Christ and His unselfishness (1-3). Reminding them of the value of the Old Testament Scriptures, he pleads for patience so that with one mind and one mouth they may glorify God (4-6). Finally, he calls for them to receive one another to the glory of God, just as Christ served both Jews and Gentiles in fulfilling the prophets of old (7-12). Paul then offers a prayer that God might fill them with joy and peace in believing, so that they may abound in hope with the help of the Holy Spirit (13).

Paul urges stronger Christians, those who are more mature in their faith, to patiently support newer, "weaker" Christians with the purpose of building up their faith. Christ exemplified this with His focus being entirely on building the church with little regard for His own interests. Paul understood that unity in the church was critical to building a glorious church.

Chapter 15:14–33 PAUL'S PLAN TO COME TO ROME

READ

ROMANS 15:14-33



PAUL'S LETTER TO THE CHURCH AT ROME

Write

122) In his preaching, what did Paul try to avoid? (20)

123) Where did Paul hope to go after passing through Rome? (24)

124) Where was he headed for at the time he wrote this epistle? Why? (25)

Discuss

At this point, Paul begins to draw this epistle to a close by making remarks concerning his apostleship and plans to see them. Recognizing their own abilities in the faith, he still felt it appropriate to write to them as he did (14-16). Speaking of his design not to preach where Christ had already been received (17-21),

Paul tells of his plan to come to Rome on his way to Spain (22-24). But first, he is going to the poor saints in Jerusalem with a contribution from the saints in Macedonia and Achaia (25-29). Realizing the danger such a trip entails, he asks to be remembered in their prayers (30-33).

If Paul had been like some people, he would, as soon as he received his commission from Christ as special apostle to the Gentiles, have immediately set out for Rome, capital of the gentile world, and made it his headquarters for the evangelization of the Roman Empire.

One reason he did not was probably that ever since the Day of Pentecost (Acts 2:10) there had been a church in Rome. And Paul's mission was to carry the name of Christ to regions where Christ was not yet known. His plan was to preach wherever he went, working his way gradually westward. And now, after 25 years, after firmly planting the Gospel in Asia Minor and Greece, he is ready to go on to Spain with a stopover in Rome on the way (v. 24). Paul arrived in Rome about three years after he wrote this letter. (For the question whether he made it to Spain, see on Acts 28.)

WORDS TO PONDER

Edification - to build up; "used only figuratively in the NT. the promotion of spiritual growth"

Chapter 16

PERSONAL MATTERS

READ

ROMANS 16:1-16

Write

125) List the main points of this chapter

126) How does Paul describe Phoebe? (1-2)

127) How does Paul describe Priscilla and Aquila? (3-4)



PAUL'S LETTER TO THE CHURCH AT ROME

Discuss

In this last chapter, Paul closes with miscellaneous instructions, greetings, warnings, and a doxology. Of particular note are his comments concerning Phoebe, a servant of the church in Cenchrea (**1-2**). Also, his greetings to Priscilla and Aquila remind us of how instrumental this couple was in the spread of the gospel (**3-5a**). The remaining greetings from Paul remind us that there were many others who contributed to the growth of the church in the first century (**5b-16**).

This is a chapter of personal greetings to 26 church leaders who were Paul's personal friends.

Phoebe (vv. 1-2) carried the letter; she was probably on a business errand to Rome. Cenchrea was the eastern port of Corinth

Priscilla and Aquila (vv. 3-5) had formerly lived in Rome (Acts 18:2) and had been with Paul in Corinth and Ephesus. They had returned to Rome, and a church met in their house.

Epenetus (v. 5), the first convert in Asia, who now lived in Rome.

Mary (v. 6); note how many of the people whom Paul greets are women.

Andronicus and Junias (v. 7) were Paul's relatives. They were now old men, for they had been Christians longer than Paul and had been in prison with him.

Ampliatius, Urbanus, Stachys, and Apelles (vv. 8-10), Paul's friends.

The households of **Aristobulus** (v. 10) and of **Narcissus** (v. 11); they probably had churches meet in their homes.

Herodion, another of Paul's relatives.

Tryphena, Tryphosa, Persis (v. 12), three women.

Rufus (v. 13) may have been the son of Simon who bore Jesus' cross (Mark 15:21), whose mother had taken a motherly interest in Paul.

The last nine individuals Paul mentions (vv. 14-15) cannot be identified beyond the fact that they belonged to the church in Rome.

READ

ROMANS 16:17-24

Write

128) How does Paul describe those who cause division and offenses?
(18)

Discuss

A final warning is given against those who would cause divisions and occasions of stumbling contrary to what Paul had taught in this epistle (**17-18**). For above all else, Paul wanted to ensure their continued obedience in the gospel (**19-20**).

Then there are greetings from the people who were with Paul:



PAUL'S LETTER TO THE CHURCH AT ROME

Tertius (v. 22) was Paul's amanuensis who wrote down what Paul dictated.

Gaius (v. 23) was the Christian brother in whose home Paul was living at the time and whose home was a general meeting place for Corinthian Christians.

Erastus (v. 23), the director of public works of the city of Corinth, must have been a man of considerable influence.

READ

ROMANS 16:25-27

Write

129) Is the "mystery" referred to in verse 25 still hidden? (25-26)

130) What is the objective of the gospel according to verse 26?

Discuss

Paul closes this wonderful epistle with an expression of praise to God for the revelation of the gospel which was leading to the obedience of faith among all nations (25-27).

Photos:

Coliseum,

Arch of Constantine

Circus Maximus ruins



Thank you all for being a part of this journey through the book of Romans, I was able to compile this with the diligent works of Brother Mark A. Copeland, and Henry H. Halley (Halley's Bible Handbook)

May we all remember its God's Mercy that will allow us into his eternal home.

Jaime



