

# ROMANS

The book of Romans is the letter written by Paul to the Christians who were living in the \_\_\_\_\_ city of the most powerful nation at the time of Christ. It is generally considered the doctoral masterpiece of the New Testament. In order to understand the substance of the book we need to understand the circumstances for Paul writing it. In Acts 18, Paul comes to Corinth where he finds a \_\_\_\_\_ believing couple, Priscilla and Aquila. They were citizens of Rome but were in Corinth because Claudius the current Roman emperor had \_\_\_\_\_ all Jews from the city. This expulsion lasted for up to 5 years after the death of Claudius, upon which the Jews were allowed to return. This caused major implications for the church and creates the majority of the content for the letter. Before the expulsion, the church was predominantly made up of those converted from Judaism. Upon returning after the expulsion, the converted Jews found there church was now full of converted \_\_\_\_\_. This created a ton of debate and division in the church about what New Testament Christianity should look like. Paul stresses in the letter that all their questions would be answered by understanding all the tenants of the \_\_\_\_\_.

## **Chapter 1**

After a short salutation, in which Paul expresses his desire to come to Rome he plants his proverbial \_\_\_\_\_ in the ground with a statement about the gospel (v16-17) Then he makes his first introspective statement of the letter (v18.) It would be easy to see this in the unchurched world when he does describe but the question is, can they see it directed at \_\_\_\_\_?

## **Chapter 2**

Paul now transitions the scope of his letter from dealing with those who reject the gospel and choose rank sin, to those who are \_\_\_\_\_ and \_\_\_\_\_, both Jew and Gentile. He accuses them of judging the other group but quite possibly being guilty of rejecting the gospel (v1). This would level the playing field between the religious and the heathen, letting them know that sin and it's consequences affect men equally (v11). Paul then lays out that the common denominator which all men fall under is the \_\_\_\_\_ of God. This would mean that all men share the same condemnation and therefore have the same need of the gospel.

### **Chapter 3**

The Jews, because of their covenant promise, felt they had an advantage here but Paul assured them that they \_\_\_\_\_ (v1). Matter of fact, this meant that no one had any advantages, but everyone was in the same state (v9). The only way this could be rectified was through a relationship with \_\_\_\_\_ which came by faith and not by the \_\_\_\_\_ or circumcision.

### **Chapter 4**

In this chapter Paul begins the process of showing how that all who are saved both Jew and Gentile belong to the same family of faith because salvation was \_\_\_\_\_ by faith. Paul first establishes that by looking at Abraham, the father of the Jews (v1-3). Paul eventually moves on to David, another major patriarch of the Jews (v6). He brings the gentiles into the conversation by reminding the Jews that Abraham had a promise to be the father of \_\_\_\_\_ nations (v17). This has to be a reference to the \_\_\_\_\_.

### **Chapter 5**

Paul now brings into the conversation about salvation, the beautiful doctrine of \_\_\_\_\_ (v1) and the benefits that come with it. Justification makes it very clear, that all men are either in Adam (a reference to their natural state) or they are in Christ (a reference to their justified position).

### **Chapter 6**

The teachings of Paul up to this point have caused the Jews to have many questions. Is grace a license to \_\_\_\_\_ (v1). Paul responds and assures them that in \_\_\_\_\_ is that the case (v2) and explains Spirit baptism and all the implications. Paul further explains what has happened to them in the terms of \_\_\_\_\_. He teaches them that as a lost man, you are unknowingly a slave to sin. However as an enlightened saved man, you should consider yourself a slave to \_\_\_\_\_.

### **Chapter 7**

In the last chapter Paul had made a statement that he felt needed further explanation when he said:

**Rom 6:14** For sin shall not have dominion over you: **for ye are not under the law**, but under grace.

Being Spirit baptized into Christ made a major change in the life of the believer. Because Christ lived under the law, \_\_\_\_\_, when we are placed in him, the law has no \_\_\_\_\_ to condemn us, therefore we are not “under it,” but are under a new system called “\_\_\_\_\_”. To illustrate that Paul uses a marital analogy (Ch 7:1-6). You can’t be married to 2 systems (\_\_\_\_\_ & \_\_\_\_\_). The Jews that had gotten saved needed to understand this. It doesn’t mean that the old system was wrong or bad (v7), just that it serves its purpose by exposing to us that we are sinners. Since we can’t keep the law, Christ kept it for us. Now the purpose of the law is to expose to us what is \_\_\_\_\_ and we have the responsibility to not allow sin to have a place in our lives. Paul spends the rest of the chapter exposing the \_\_\_\_\_ this causes in the life of the believer.

## **Chapter 8**

Paul now exposes what life will look like for a believer who is not under the law. It will be about choices and those choices will dictate the quality of ones spiritual life (v1). Paul relates this by exposing that a believer now deals with \_\_\_\_\_ natures. His new nature which thrives under the leading of the \_\_\_\_\_ and his old nature which thrives when allowed to continue in sinful, \_\_\_\_\_ ways. This battle is won in the mind, for the mind makes the decisions that translates to \_\_\_\_\_ (v2-11). The new position makes us debtors to \_\_\_\_\_ in the Spirit (v12-17). We don’t owe God for our salvation, that was a gift, but we do owe him to walk in the Spirit as an act of \_\_\_\_\_ for that gift. It will be a battle (v18-30). As with any battle, sometimes you win and sometimes you loose but be assured that none of that \_\_\_\_\_ our position with God nor His \_\_\_\_\_ for us (v31-39).

## **Chapters 9-11**

These chapter answers the questions of the Jewish believer who is skeptical. There is a sentiment that if God is allowing \_\_\_\_\_ into the family of faith, then he must have broken his covenant promise with Abraham. Paul uses the next 3 chapters to answer that question.

**Chapter 9** – Paul begins by reaffirming his affiliation with and love for \_\_\_\_\_ seed (v1-5). To establish that God is not unjust in allowing gentiles into the family of faith, Paul lets them know that all \_\_\_\_\_ are not even in the family of faith (v6-7). This truth would shake them to the fiber of their beings. Now to drive home the point of how God was welcoming in gentiles who exercise faith, he uses an illustration from their \_\_\_\_\_ (v10-13). Is God wrong for this, has he \_\_\_\_\_ his covenant with Abraham by doing it (v14-16)? The truth is that no one deserves mercy, including the Jews. The chapter ends with the Jews pleading their innocence and God proving their \_\_\_\_\_.

**Chapter 10** – This chapter is Paul circling back and again hitting the fact that all Jews are not in the family of \_\_\_\_\_, but he wishes they were (v1). He then proceeds to tell them that the point of entrance into the family of God is through \_\_\_\_\_ in Christ and that goes for the \_\_\_\_\_ as well as the gentile.

### **Chapter 11**

This is Paul's final installment about the Jews place in Gods plan. What they have herd thus far is that being a Jew didn't necessarily place you in the **family** and like Esau, they had sold their birthright and now another (the \_\_\_\_\_) were enjoying it. This left them wandering about their future to which Paul addresses (v1). Paul goes on to tap into how things \_\_\_\_\_ for Israel in the future (v25-26). This \_\_\_\_\_ the dispute and prepares for Paul's next exhortation.

### **Chapter 12**

After laying out some heavy doctrinal work thus far Paul now moves into what the Christian life should look like. With a church partially full of those saved out of Judaism, and acquainted with the OT system of \_\_\_\_\_, Paul tells them that they should be like one (v1-2). Being in the family is not something to be \_\_\_\_\_ about, which many Jews struggled with but should produce \_\_\_\_\_ and appreciation for all (v3-8). He then gives the list \_\_\_\_\_ and \_\_\_\_\_ that should permeate this church family in Rome (v9-21).

### **Chapter 13**

The church at Rome was under a governmental system that was not \_\_\_\_\_ toward their Christianity. God however wanted them to realize that civil government is \_\_\_\_\_ ordained, and he desires their general submission to it's authority (v1-7). It will help if they embrace the greatest of all laws, \_\_\_\_\_ others (v8-14).

### **Chapter 14**

The church at Rome battled \_\_\_\_\_ among it's members. Because it was made up of both saved Jews and Gentiles, the background each group came from caused division over what was and was nor \_\_\_\_\_. He ordered them to refrain from judging each other (v1-12) over these issues and instead judge only if you were going to cause another to \_\_\_\_\_ by what you did (v13-23)

## **Chapter 15**

Continuing the conversation from the last chapter, Paul reminds them of the example of Christ (v1-7) doing what was best with other in mind. This was how He became the \_\_\_\_\_ of both Jew and Gentile (v8-13). Matter of fact, though Paul was a Jew, his ministry was predominantly about \_\_\_\_\_ the Gentiles. He wanted to come see the church at Rome in \_\_\_\_\_ but was presently hindered.

## **Chapter 16**

Paul closes the book by noting all those who had \_\_\_\_\_ him in some fashion in the gospel ministry (v1-16). Then he gives a closing \_\_\_\_\_ to the church at Rome (v17-24) and a note of encouragement (v25-27).