

Romans Study Guide

Romans 1

The Good News & The Accountability of Humanity

Summary

- Paul has been detained from visiting Rome in person, but is thankful the Gospel has reached them (1:6-12)
- He is writing to them to correct their understanding (1:13)
- The good news is the power of God for salvation unto everyone trusting (1:16)
- Humanity knows the truth about God, but suppresses it in favor of their own ways (1:18-21)
- Because humanity is full of pride and sin, God delivers them into evil (1:22-32)

Key Focus: Access to knowledge is not the issue; response to truth is.

Old Testament References:

17 “The righteous shall live by faith.”

- **Habakkuk 2:4**

Word Study: Gospel

- Greek: *euangelion*- used for an announcement of a military victory or a royal proclamation; new reign of a king
- Hebrew: *besorah*- good news, especially news of deliverance
 - (*Isaiah 52:7*)

Questions to Ask

1. How does Paul first connect the “good news” to the reign and authority of Yeshua Messiah rather than just personal forgiveness?
2. What does creation reveal about God’s nature, and why does Paul say humanity is still accountable?
3. In what ways does suppressing truth lead to distorted worship, thinking and behavior?
4. How does **Habakkuk 2:4** shape Paul’s understanding of righteous living by faithfulness?
5. What is the difference between intellectual agreement about God and covenant trust that produces obedience?

Romans 2

Impartial Judgment & Identity

Summary

- God's kindness is meant to lead to repentance (2:4)
- God judges impartially, each person according to their deeds (2:6-11)
- Hearing Torah does not justify (2:13)
- The Jews have possessed Torah but not kept it (2:17-24)
- Obedience matters more than outward identity markers (2:25-29)

Key Focus: Claiming righteousness apart from true obedience dishonors God

Old Testament References:

24 "The name of God is blasphemed among the Nations because of you."

- Isaiah 52:5
- Ezekiel 36:20-22

Word Study: Repentance

- Greek: *metanoia*- to change one's mind; resulting in a change of outward direction
- Hebrew: *teshuvah*, from the root *shuv*- to turn back, return and restore

Questions to Ask

1. Why does Paul argue that possessing Torah is meaningless?
2. How does God's kindness function as an invitation to repentance rather than approval of sin?
3. What does "circumcision of the heart" reveal about inward transformation versus outward identity markers?
4. How does this chapter challenge religious pride, hypocrisy, and self-justification?
5. What does impartial judgment teach about both Jew and Gentile standing equally before God?

Romans 3

Universal Sin & Understanding Justification

Summary

- The Jews are still God's people; God does not revoke His blessings (3:1-4)
- All humanity stands guilty (3:9-18; 23)
- No one is justified by works of Torah; it's purpose is to identify sin (3:20)
- The righteousness of God is revealed through trust (faith) in Messiah (3:20-26)
- We do not separate from Torah because of faith; we establish and uphold Torah. (3:31)

Key Focus: God justifies all coming to faith in Messiah; salvation is not only to the Jews, but also to the Nations

Old Testament References:

4 "Let God be true though every man a liar."

- Psalms 51:4

10-18 "None is righteous not even one... There is no fear of God before their eyes."

23 "for all have sinned and fall short of the glory of God."

- Psalm 14 14:1-3
- Psalm 53:1-3
- Psalm 5 5:9
- Psalm 140:3
- Psalm 10:7
- Isaiah 59:7-8
- Psalm 36:1

Word Study: Justification

- Greek: ***dikaiōsis*** - being declared righteous/ in right standing
- Hebrew: ***tsedaqah*** - righteousness, right standing, covenant faithfulness
 - (*Deuteronomy 6:25*)

Questions to Ask

1. Why does Paul use the Psalms and Prophets to demonstrate humanity's universal guilt?
2. If Torah reveals sin, what role was it designed to serve in God's covenant purposes?
3. What does Paul mean by the "righteousness of God" being revealed through faith in Messiah?
4. Why is boasting excluded from salvation according to Paul's argument?
5. Why does Paul defend Torah even while saying no one is justified by "works of Torah"?

Romans 4

Abraham: The Pattern of Faith

Summary

- Believers are justified by faith, as Abraham was counted as righteous by his trust in God (4:1-3)
- God is not indebted to anyone on account of their performance (4:4-5)
- Circumcision was received as a sign of God's promise to bless the Nations (4:9-13)
- Faith was marked by circumcision long before Torah was written and established (4:13-17)
- The promise to bless the nations through Abraham is fulfilled in Messiah (4:23-25)

Key Focus: Abraham was credited righteousness based on his trust in a future promise; Believers trust in the same promise which is now being fulfilled

Old Testament References:

3 "Abraham believed God, and it was counted to him as righteousness."

- Genesis 15:6

7-8 "Blessed are those whose lawless deeds are forgiven and whose sins are covered. Blessed is the man against whom the Lord will not count his sin."

- Psalm 32:1-2

17 "I have made you a father of many nations"

- Genesis 17:5

Word Study: Faith/ Belief

- Greek: ***pistis*** - faith, trust, loyalty; shown in action; fidelity
- Hebrew: ***emunah*** - firmness; faithful, steadfast trust; steadiness
 - also ***aman***- belief, trust; to confirm or support

Questions to Ask

1. Why does Paul use Abraham as the foundational example of covenant faithfulness?
2. What is the significance of Abraham being counted righteous before circumcision?
3. How does Abraham become the father of both Jewish and Gentile believers?
4. What does Abraham's trust in God's promise teach about faith during uncertainty?
5. How does Paul connect the promises to Abraham with Messiah and the inclusion of the Nations?

Romans 5

Adam vs Messiah

Summary

- Believers have glory in testing and tribulations, and those trials prove our faith (5:3-4)
- Messiah died for us even though we were sinners, demonstrating God's love (5:6-8)
- Through Messiah's death we are reconciled to God; following Him in resurrected life assures salvation (5:9-10)
- Sin existed before Torah; humanity was under the consequences of Adam's disobedience unto death (5:13-14)
- In contrast, Messiah's obedience and sacrifice bring life to all belonging to Him (5:15-19)
- Torah fully exposed sin, but grace still abounded (5:20-21)

Under Adam	Under Messiah
Sin rules	Spirit rules through Grace
Disobedience	Obedience
Death spread	Life offered
Condemnation	Reconciliation

Key Focus: Humanity fell under the disobedience of Adam, but is now restored through the obedience of Messiah to faithful covenant

Word Study: "Grace"

- Greek: ***charis***- favor, kindness, undeserved gift
- Hebrew ***chen***- favor, gracious acceptance; not just kindness but

- favor and acceptance shown by a king or someone greater
- being received, despite unworthiness
- (*Genesis 6:8*)

Questions to Ask

1. How does Paul contrast Adam's disobedience with Messiah's obedience?
2. What entered the world through Adam, and what becomes available through Yeshua Messiah?
3. Why does Paul say grace abounds even where sin increases?
4. How does suffering produce endurance, tested character, and hope in believers?
5. What does reconciliation mean in the context of humanity's relationship with God?

Romans 6

New Mastery Over Sin

Summary

- Dying to sin means that Believers no longer live in it (6:1-6)
- Messiah died for the sin of all and lives to God; likewise believers will live like Him if they have also died to sin (6:8-13)
- Believers are no longer under a system where sin has ruling power, but under one where grace rules (6:14)
- We are either slaves to obedience unto righteousness or slaves to sin unto death (6:15-16)
- After grace comes **teaching**, from teaching obedience, and from obedience comes sanctification (6:17-19)
- Our "fruit" (outward obedience) is unto sanctification, but the goal is eternal life (6:22)

Key Focus: Freedom from sin means Believers are servants under a new authority- Messiah; it's not freedom to sin freely

Word Study: "Teaching"

- Greek: ***didachē***- teaching, instruction, doctrine
- Hebrew: ***torah***- instruction, guidance, teaching
 - to guide straight; as an arrow

Questions to Ask

1. What does Paul mean by dying and rising with Messiah?
2. Why does grace not permit believers to continue willingly in sin?
3. How does Paul describe the difference between slavery to sin and slavery to righteousness?
4. What kind of "fruit" should result from a life submitted to God?

5. How does obedience reveal who or what truly rules a person?

Romans 7

The Inner Conflict

Summary

- The punishing power of the law only continues until death- death releases us from legal condemnation (7:1-3)
- If one is resurrected with Messiah they should bear fruit to God (7:4)
- Believers serve in newness of Spirit, not the letter of Torah- external commands obeyed from within (7:6)
- Sin is known only by knowledge of Torah- it exposes rebellion and guilt, but Torah itself is still holy (7:7-12)
- Torah is good- Paul says he wants to obey it, and delights in it, but fails because of flesh (7:13-23)

Key Focus: The problem was never Torah- it was the hearts of man under the reign of sin

Old Testament References:

7 "You shall not covet."

- Exodus 20:17
- Deuteronomy 5:21

23 "I see however another law in my members, warring against the Law of my mind..."

- Jeremiah 31:31-33

Word Study: Spirit

- Greek: *pneuma*- spirit, divine breath, wind; figuratively life force or one's inner being
- Hebrew *Ruach*- breath, wind
 - YHWH's empowerment given to those trusting Him
 - (Ezekiel 36:26-27)

Questions to Ask

1. How does Torah expose sin without being sinful itself?
2. What does Paul's struggle reveal about the weakness of the flesh?
3. Why can knowledge of righteousness alone not free humanity from sin?
4. What does it mean to serve in "newness of Spirit" rather than the external letter of Torah?
5. How does Jeremiah's promise of Torah written on the heart help explain Paul's argument?

Romans 8

Life in the Spirit

Summary

- Because of Messiah, there is no longer condemnation- punishment from the Torah- for those who walk according to Spirit (8:1-2)
- Torah was weakened by flesh; the Son was sent as flesh to walk Torah faithfully and Spirit empowers Believers to do the same (8:3-4)
- A mind which is set on flesh is hostile to God- it is not able to follow His instructions, nor able to please Him (8:5-8)
- Believers are not in flesh but in Spirit, and the Spirit brings life; if we put the acts of flesh to death and are led by Spirit, we are the children of God (8:9-14)
- Divine adoption and inheritance means we suffer with Messiah unto the glorification of Gods plans for creation (8:15-23)
- The hope- expectation- of eternal life is not seen, but lived in endurance until everything comes to fruition (8:24-25)
- The Spirit intercedes for the holy-ones; the ones being foreknown by God (8:26-30)

Predestined	By God for a purpose
Called	to return
Justified	by faith, trust and fidelity in the Messiah
Glorified	by being conformed to the image of Yeshua the Messiah by Spirit

- Covenant living does not guarantee earthly comfort, but God's purposes remain; Messiah sits at the right hand of the Father and makes petition for Believers, and no earthly power can separate us from God's love (8:31-39)

Key Focus: The Spirit empowers what humanity cannot do on it's own, conforming Believers to a life of righteousness

Old Testament References:

36 "For Your sake we are killed all day long..."

- Psalm 44:22

Word Study: Condemnation

- Greek: **katakrima**- legal state of guilt, judicial sentence; punishment after judgement; guilty verdict
- Hebrew: **asham**- guilt, liability before YHVH, a state of owing due to wrongdoing
 - associated with the guilt-offering for atonement
 - (*Leviticus 5:6*)

Questions to Ask

1. What does it practically mean to "walk according to the Spirit"?
2. How does the Spirit accomplish what the flesh could never achieve?
3. Why does Paul connect sonship, suffering and inheritance together?
4. What role does our hopeful expectation play in enduring present suffering?

5. How does Romans 8 provide assurance despite trials, weakness and opposition?

Romans 9

Covenant Purpose & Mercy

Summary

- Bloodlines never determined covenant inheritance; that is according to God's sovereign plan (9:1-8)
- God established Jacob (Ya'akov) as the covenant line even before he and Esau were born (9:10-13)
- God will use who He wants as He sees fit (9:15-18)
- Humanity has no authority to question God who displays both mercy and justice (9:19-23)
- Confirmation through the prophets Hosea and Isaiah that God preserves a remnant despite widespread disobedience (9:24-29)
- Israel pursued Torah (righteousness) but used it for self-justification; the Nations didn't have Torah but are brought into covenant by trust alone (9:30-33)

Key Focus: God is sovereign over all; His will is not determined by human merit, but by His own election

Old Testament References:

7 "Your seed shall be called through Isaac."

- Genesis 21:12

9 "At this time I will come, and Sarah shall have a son."

- Genesis 18:10

12-13 it was said to her, "The older shall serve the younger". As it is written, "Jacob I loved, but Esau I hated."

- Genesis 25:23
- Malachi 1:2-3

15 "For to Moses He says, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

- Exodus 33:19

17 For the Scripture says to Pharaoh, "For this very purpose I raised you up- to demonstrate My power in you, so My name might be proclaimed in all the earth."

- Exodus 9:16

20-21 "But who in the world are you, O man, who talks back to God..."

- Isaiah 29:16
- Isaiah 64:8
- Pattern/ imagery from Jeremiah 18:2-6

25-29 "I will call those who were not My people, 'My people,'..."

- Hosea 2:23
- Hosea 1:10
- Isaiah 10:22-23
- Isaiah 1:9

33 "Behold, I lay in Zion a stone of stumbling and a rock of offense. And whoever trusts in Him shall not be put to shame."

- Isaiah 8:14
- Isaiah 28:16

Word Study: Election

- Greek: **eklogē**- choosing, selection; for a purpose; tied to covenant purpose, responsibility and service
- Hebrew: **bachar**- to choose, appoint, select; purpose or role assigned by YHVH
 - (Deuteronomy 7:6)

Questions to Ask

1. Why does Paul grieve so deeply for Yisrael despite speaking about God's sovereignty?
2. How do Isaac, Jacob and the Exodus Pharaoh all illustrate God's covenant purposes?
3. What does Paul mean by God showing mercy according to His own will?
4. How do the Prophets support Paul's teaching about the remnant and the Nations?
5. Why did many in Yisrael stumble over the "stone of stumbling"?

Romans 10

Faith vs Misplaced Zeal

Summary

- The problem is that the Jewish people have zeal for God, but in seeking self-righteousness they do not submit to Him (10:1-3)
- Righteousness is not attained by impossible striving, but by trusting and walking in the already-near word of God revealed through Messiah and written upon the heart (10:5-8)
- Faith is never only internal; what fills the heart comes out through speech, action and public allegiance-alignment is unto salvation (10:9-11)
- There is no distinction between Gentile and Jew- all who trust in God will be saved (10:12-13)
- Faith is out of hearing the Gospel, though many reject the truth (10:14-18)
- Gentile inclusion was always part of God's plan as a tool to provoke Yisrael to obedience (10:19-21)

Key Focus: Despite disobedience, God remains faithful and patient, continually reaching out through His prophets and the Gospel

Old Testament References:

5-8 For Moses writes about the righteousness that is of Torah, "The man who does these things shall live by them..."

- Leviticus 18:5
- Deuteronomy 30:12-14

11 For the Scripture says, "Whoever trusts in Him will not be put to shame."

- Isaiah 28:16

13 For "Everyone who calls upon the name of *Adonay* shall be saved."

- Joel 2:32

15-16 As it is written, "How beautiful are the feet of those who proclaim good news of good things!" For Isaiah says, "*Adonay*, who has believed our report?"

- Isaiah 53:1

- Isaiah 52:7

18-19 "Their voice has gone out into all the earth, and their words to the ends of the world." "I will provoke you to jealousy by those who are not a nation with a nation empty of understanding. I will vex you."

- Psalm 19:4
- Deuteronomy 32:21

20-21 And Isaiah is so bold as to say, "I was found by those who did not seek Me; I became visible to those who did not ask for Me." But about Israel He says, "All day long I stretched forth My hands to a disobedient and contrary people."

- Isaiah 65:1–2

Word Study: Confess

- Greek: **homologeō**- confess, openly declare, acknowledge, agree with
 - from "**homo**" (same) and "**logos**" (word); literally to agree or speak the same
 - open and public agreement and alignment
- Hebrew: **yadah**- confess, acknowledge, give thanks openly
 - literal verbal acknowledgement; of truth before others or YHVH
 - (Leviticus 5:5)

Questions to Ask

1. What is the difference between zeal for God and submission to God's righteousness?
2. Why does Paul quote **Deuteronomy 30** when speaking of the good news?
3. How is confession presented as outward alignment with inward faith?
4. How does hearing relate to faith, according to Paul's argument?
5. How was Gentile inclusion meant to provoke Yisrael?

Romans 11

Yisrael, the Remnant, and Grafting

Summary

- God did not reject His people; regardless of humanity's will to sin, He preserves a remnant of His choosing to continue His purposes (11:1-5)
- Works do not produce election, because obedience is only out of being called and sustained by God (11:6-7)
- God allows disloyalty and stumbling for His purposes (11:8-10)
- Yisrael's unbelief led to the Nations being blessed, but they are still His covenant people (11:11-16)
- Gentiles are like wild olive branches being grafted into an already cultivated tree, so they should remain humble and good, or risk being cut off like the natural branches (11:17-22)
- The hardening of Yisrael has purpose in bringing the Nations in to fullness, which provokes Yisrael to obey (11:25-32)

Key Focus: Gentile and Jew are both grafted into the same tree; One tree, one root, one Torah, one Messiah

Old Testament References:

2-4 “*Adonay*, they have killed your prophets, they have destroyed your altars...”

- 1 Kings 19:10–18

8-10 “God gave them a spirit of stupor, eyes not to see and ears not to hear, until this very day...”

- Deuteronomy 29:4
- Isaiah 29:10
- Psalm 69:22–23

26-27 and in this way all Yisrael will be saved, as it is written, “The Deliverer shall come out of Zion...”

- Isaiah 59:20-21
- Isaiah 27:9

34-35 For “who has known the mind of *Adonay*, or who has been His counselor?...”

- Isaiah 40:13
- Job 41:11

Word Study: Kindness

- Greek: ***chrēstotēs***- kindness, goodness, gracious character; benevolence which is expressed in action
 - goodness expressed in mercy and benefit to others
- Hebrew: ***chesed***- covenant mercy, loyal kindness
 - Foundational to YHVH's character (Exodus 34:6)
 - a requirement of YHVH (Micah 6:8)

Questions to Ask

1. What does the preserved remnant reveal about God’s faithfulness?
2. Why are Gentile believers warned against arrogance toward the natural branches?
3. What does the olive tree imagery teach about covenant belonging?
4. How does Yisrael’s temporary hardening serve a larger redemptive purpose?
5. What future restoration hope does Paul describe for Yisrael?

Romans 12

Many Gifts, One Body

Summary

- Do not compromise because of the world's ways, but let your whole life be transformed, testing everything to the word of God (12:1-3)
- Self-exaltation collapses when Believers realize each measure of faith is allotted by God for His purposes (12:4-5)
- Every gift then is an expression of His grace and must be exercised in humility; Prophecy, Service, Teaching, Exhortation, Generosity, Leading and Mercy must all align with His will (12:6-8)
- Love, goodness, devotion, diligence, joy, patience, prayer, hospitality and comradery for one another should abound in Believers (12:9-15)
- Do not be arrogant or repay evil for evil; do what is good and seek peace, not vengeance- even among enemies (12:16-21)

Key Focus: The world is full of evil, but Believers persist in goodness and work together to further the Kingdom

Old Testament References:

17 "To no on evil for evil repaying..."

- Proverbs 20:22

19 it has been written, "Indeed, vengeance is Mine; I will repay says the Lord"

- Deuteronomy 32:35

20 But if should hunger your enemy, feed him..."

- Proverbs 25:21-22

21 Not to be overcome by evil, but overcome with good

- alludes to Genesis 4:7
- Amos 5:15

Word Study: Transformed

- Greek: ***metamorphoō***- to completely transform, change form, transfigure; an inward reality becoming outwardly visible
 - Same word used for Yeshua's transfiguration in **Matthew 17:2**
- Hebrew ***chadash***- renew, make new; restoration of something that already exists
 - ***Chodesh*** is from the same root, used for "New Moon"; a renewed cycle
 - (*Ezekiel 36:26*)
 - (*Psalms 51:10*)

Questions to Ask

1. What does it mean to become a "living sacrifice" in our daily lives?
2. How does renewal of the mind transform behavior?
3. Why is humility essential for functioning within the body of believers?
4. How should spiritual gifts be used to strengthen others rather than to exalt the self?
5. What does overcoming evil with good reveal about the character of Yeshua Messiah?

Romans 13

Obedience under Earthly Authority & Love Fulfilled

Summary

- Earthly authorities exist within God's established order (13:1)
- Justice is carried out through earthly structures; Believers should not live in rebellion of the systems of authority they are under (13:2-7)
- Torah is made full by love, and unified under the command "love your neighbor as yourself" (13:8-10)
- Salvation is a process; it is nearer than when they first believed (13:11)
- Believers should stop immoral behaviors and not create opportunities to indulge in them, but adopt Messiah's way of life (13:12-14)

Key Focus: Even though Believers live under systems that do not follow God, they can still live peacefully as holy people who "wear" Messiah as their identity

Old Testament References:

8 ...The one for loving the other the Torah has made full"

9 You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,

- Exodus 20:13-17
- Deuteronomy 5:17-21

"and any other command in this word is summarized in "You shall love your neighbor as yourself."

- Leviticus 19:18

Word Study: Love

- Greek: **Agape**- self-giving, covenantal love; committed; loyalty expressed in action
- Hebrew: **ahav**- deeply committed love; active showing of care

Questions to Ask

1. Why might Paul instruct believers to live peaceably under governing authorities?
- 2.
3. How does love bring Torah to its intended fullness?
4. Why does Paul connect ethical living with readiness for Messiah's second coming?
5. What does it mean to "put on" Messiah in everyday conduct?
6. How can believers live faithfully within imperfect worldly systems?

Romans 14

Personal Convictions and Unity

Summary

- Confident brothers should not judge less confident brothers based on opinions; addressing eating meat against eating on vegetables (14:1-3)
- One brother is not the others Master, so do not judge each other (14:4)
- Whether one gives certain days of observance esteem, or treats all days the same, let them reach full conviction; whatever a Believers does, he is acting before God, and all will be judged before Him (14:5-12)
- Rather judge yourself to not cause another to stumble; defilement comes by a person's conscious, and telling them to go against their convictions sows disharmony (14:13-20)
- If a less confident brother would see and be led to sin by your freedom to eat or drink, it is more honorable to not engage in those (14:21)
- The one not judging themselves in what has been proven is blessed, but acting while your conscious is divided is sin (14:22-23)

Key Focus: Believers may differ in personal convictions, but each one will be judged before God according to their conscious

Old Testament References:

11 It has been written for "As I live, says the Lord, every knee will bow and every tongue will confess to God."

- Isaiah 45:23

Word Study: Approve

- Greek: **dokimazō**- to test, examine, and approve after testing
 - (Romans 12:2)
 - (2 Timothy 2:15)
- Hebrew: **bachan**- examine, test, prove
 - (Psalm 26:2- the LXX also uses **dokimazō**)

Questions to Ask

1. What kinds of issues does Paul treat as matters of personal conviction rather than covenant unfaithfulness?
2. Why does Paul warn believers against judging one another over disputable matters?
3. How can personal freedom become a stumbling block to others?
4. What role does the conscience play in making decisions?
5. How can unity be preserved among differing convictions and levels of maturity?

Romans 15

Strength Used for Others

Summary

- Confident Believers should serve and edify one another, just as Messiah put others before Him (15:1-5)
- Believers should be unified in alignment unto the Glory of the Father (15:6-7)
- Messiah was sent as a servant to the Jews and a mercy to the Nations to glorify God, to rule over all (15:8-13)
- Paul has confidence in the Roman community, but he will only speak about what Messiah has done through him, "towards the obedience of the Nations by word and deed"(15:14-18)
- Because of his visions and instructions from Spirit, he proclaimed the good news message of Messiah where He had not been named (15:19-24)
- He is going to Jerusalem to bring a collection from Macedonia and Achaia; afterwards he plans to visit Rome on his way to Spain and asks for prayers (15:25-33)

Key Focus: It was always in God's plan for the Messiah to unify the Jews and the Nations under one rule and one covenant

Old Testament References:

3 ...but as it is written, "The insults of those who insulted You have fallen on Me."

- Psalm 69:9

9 and for the Gentiles to glorify God for His mercy. As it is written, "For this reason I will give You praise among the Gentiles, and I will sing to Your name."

- Psalm 18:49
- 10 And again it says, "Rejoice, O Gentiles, with His people."
- Deuteronomy 32:43
- 11 "Praise the Lord all you Gentiles, and let all the peoples praise Him."
- Psalm 117:1
- 12 "There shall be a shoot of Jesse; and the One who arises to rule the Gentiles, in Him shall the Gentiles hope."
- Isaiah 11:10
- 21 "Those who have never been told shall see, and those who have not heard shall understand."
- Isaiah 52:15

Word Study: Edification / Building Up

- Greek: *oikodomē*- building, edification, strengthening; used in the construction of buildings
 - not just "encouragement," but contributing to the formation and strengthening of another person for Spiritual goodness
- Hebrew: *banah*- to build, establish, construct; restoration; strengthen
 - literal building (*Deuteronomy 6:10*)
 - Covenant establishment (*Jeremiah 24:6*)

Questions to Ask

1. How does Messiah model self-sacrifice and service toward others?
2. What responsibility do stronger believers have toward weaker believers?
3. How do the Psalms, Torah and Prophets support the inclusion of the Nations?
4. Why does Paul emphasize obedience among the Nations "by word and deed"?
5. What does Paul's mission strategy reveal about the spread of the good news?

Romans 16

Community, Unity and Warning

Summary

- Paul introduces a Jew and Gentile assembly who meets in households and tells the Roman assembly to welcome them (16:1-16)
- A warning to Believers to look out for those who would deceive the naive with speech that sounds good but is meant to mislead (16:17-18)
- Believers should be wise to goodness and uncorrupted by evil (16:19)
- The "mystery" of God's plan to bring the Nations into obedient covenant has been revealed, according to the Prophets and the Torah of God, for the glory of God (16:25-27)

Key Focus: Unity in truth requires discernment; everything the assemblies do is in obedience for the glory of God

Old Testament References:

20 “The God of peace will crush the adversary under your feet.”

- Echoes Genesis 3:15

Word Study: Deceive

- Greek: **exapataō**- to trick thoroughly, lead astray, cheat completely
 - manipulation, seduction through words, or causing someone to wander from what is right
- Hebrew: **nasha**- to deceive, mislead or lead astray
 - distortion, persuasive speech twisting truth (*Genesis 3:13*)
 - misleading through persuasive words (*Jeremiah 29:8*)
 - or self-deception (*Obadiah 1:3*)

Questions to Ask

1. What does Romans 16 reveal about the structure and diversity of the early assemblies?
2. Why does Paul place such importance on recognizing faithful co-workers?
3. How can persuasive speech become spiritually dangerous?
4. What does it mean to be “wise toward good and innocent toward evil”?
5. How does Paul’s ending summarize the overall message of Romans about faith, obedience, and God’s plan for the Nations?

Personal Notes and Reflections

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