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## Study Guide 20

### Romans 12

*Fellowship question:* What is something that you do for a person you love simply because you love them and you do this purely for their sole benefit/edification?

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*OBSERVATION – Lord, help me to discover it!*

Roman 12 begins with a “Therefore.” Refresh your memory by skimming Romans 11 to understand what the *Therefore* is there for. (Please pardon the grammar! ☺)

Read Romans 12.

1. Reflect on what we have studied thus far in Romans. Now Paul shifts his focus. He has been building his case for a believer's appropriate response to God's mercies. What mercies/compassions of God is Paul wanting his readers to keep in mind? (Think in terms of the major points of Romans 1-11.)
2. From Romans 12:1-2 how does Paul exhort believers to respond to God's mercies/compassions?
3. Reread verses 3-13. What type of relationship [believer to \_\_\_\_\_] is Paul addressing? What characteristics does such a body have?

4. Reread verses 14-21. What interpersonal relationship(s) is Paul addressing? What does *living out* our faith in these relationships look like?

**Skill Builder**

*Reread the passage; what else stands out?*

*Further Observations*

*Themes (Main Ideas)*

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*INTERPRETATION – Lord, help me to understand it.*

5. Expound upon the purpose of the transformation by the renewing of your mind. In addition to what this passage mentions, consider what we learned in Romans 7:4-6, 6:19, as well as Ephesians 4:11-16.

### It's All Greek to Me!

Greek verbs have characteristics that enhance the understanding of the action. At the end of this guide, information about Greek verb **tense**, **mood**, and **voice** is provided.

6. Take a close look at Romans 12:2 –

*And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.*

- a. *And do not be conformed* is the Greek verb *syschēmatizō*. Vine's Expository Dictionary defines the root as "to fashion or shape one thing like another." Using the information on Koine Greek verbs at the end of this guide, what do you discover, considering that in this use of the verb, its tense is Present, its mood is Imperative, and its voice is Passive?

William Newell, in his commentary on Romans, notes that *syschēmatizō* literally means *schemed-together-with*.

- b. *But be transformed* is the Greek verb *metamorphoō*. Vine's defines this word as "to change into another form." This verb form is also Present Imperative Passive. If the believer is receiving action – the transformation – who or what is implied to be performing the action?
- c. What two options do believers face in verse 2? What part of Romans 12:2 is a believer's responsibility? What part is God's?

7. Reread Romans 12. How does this passage inform a believer's identity and role...
- a. As an individual?
  
  
  
  
  
  
  
  
  
  
  - b. As a member of a church body?
  
  
  
  
  
  
  
  
  
  
  - c. As a sojourner of this world?

**Skill Builder**

Identify Spiritual Principles:

(Statements about the themes/main ideas and/or God's character that are applicable across time and culture.)

What spiritual principles have you learned from God's Word in this passage?

what do I know  
to be true? ✓

*APPLICATION – Lord, help me to live it!*

8. We tend to think of sacrifices as an ancient practice, filled with pomp and ceremony, but presenting oneself as *a living and holy sacrifice* actually consists of many small, everyday actions. With that in mind, how are you presenting yourself as a living and holy sacrifice? (Romans 12:1)

9. Romans 12 describes the oneness of the body of Christ. What barriers hinder unity within a church body? How does what we have learned from Romans 12 address those barriers? Identify any actions you personally can take.
10. In *A Passion for God*, Raymond C. Ortlund observes, "The only response to the gospel consistent with the gospel itself is to yield oneself fully to God and grow into a new life of holiness."
- a. In your own life, what does yielding fully to God look like? How do you foster intentional growth (knowing that the Spirit does the transformative work!)?
  
  
  
  
  
  
  
  
  
  
  - b. Is growth something solely between you and God? How do rich, strong relationships with fellow believers play a part?

**Skill Builder**Further Applications:**FOR FURTHER DISCUSSION OR CONTEMPLATION:**

- I) Consider the following two postures: *insulated from the world* versus *isolated from the world*. What are the advantages and disadvantages of each? Considering what you have discovered in Romans 12, which posture is more appropriate for a believer?
- II) Spiritual gifts (1 Corinthians 12, Ephesians 4:11, and 1 Peter 4) play a crucial role in a healthy church body. What are your spiritual gifts? How do you use them to edify the body? (If you do not have an answer for these questions, the body of Christ is missing out on what God has planned for you to contribute!)

 Cole Women's Bible Study Writing Team, 2020**Scripture for Study Guide 20****Romans 7:4-6**

<sup>4</sup> Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. <sup>5</sup> For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death. <sup>6</sup> But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

**Romans 6:19**

<sup>19</sup> I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

**Ephesians 4:11-16**

<sup>11</sup> And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of service, to the building up of the body of Christ; <sup>13</sup> until we all attain to the unity of the faith, and of

the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. <sup>14</sup> As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; <sup>15</sup> but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, <sup>16</sup> from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

## 1 Corinthians 12

Now concerning spiritual *gifts*, brethren, I do not want you to be unaware. <sup>2</sup> You know that when you were pagans, *you were* led astray to the mute idols, however you were led. <sup>3</sup> Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

<sup>4</sup> Now there are varieties of gifts, but the same Spirit. <sup>5</sup> And there are varieties of ministries, and the same Lord. <sup>6</sup> There are varieties of effects, but the same God who works all things in all *persons*. <sup>7</sup> But to each one is given the manifestation of the Spirit for the common good. <sup>8</sup> For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; <sup>9</sup> to another faith by the same Spirit, and to another gifts of healing by the one Spirit, <sup>10</sup> and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills.

<sup>12</sup> For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ. <sup>13</sup> For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

<sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot says, "Because I am not a hand, I am not *a part* of the body," it is not for this reason any the less *a part* of the body. <sup>16</sup> And if the ear says, "Because I am not an eye, I am not *a part* of the body," it is not for this reason any the less *a part* of the body. <sup>17</sup> If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? <sup>18</sup> But now God has placed the members, each one of them, in the body, just as He desired. <sup>19</sup> If they were all one member, where would the body be? <sup>20</sup> But now there are many members, but one body. <sup>21</sup> And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." <sup>22</sup> On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; <sup>23</sup> and those *members* of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, <sup>24</sup> whereas our more presentable members have no need *of it*. But God has *so* composed the body, giving more abundant honor to that *member* which lacked, <sup>25</sup> so that there may be no division in the body, but *that* the members may have the same care for one another. <sup>26</sup> And if one member suffers, all the members suffer with it; if *one* member is honored, all the members rejoice with it.

<sup>27</sup> Now you are Christ's body, and individually members of it. <sup>28</sup> And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings,

helps, administrations, *various* kinds of tongues. <sup>29</sup> All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of* miracles, are they? <sup>30</sup> All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? <sup>31</sup> But earnestly desire the greater gifts.

And I show you a still more excellent way.

### **Ephesians 4:11**

<sup>11</sup> And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers,

### **1 Peter 4**

Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, <sup>2</sup> so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. <sup>3</sup> For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries. <sup>4</sup> In *all* this, they are surprised that you do not run with *them* into the same excesses of dissipation, and they malign *you*; <sup>5</sup> but they will give account to Him who is ready to judge the living and the dead. <sup>6</sup> For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*.

<sup>7</sup> The end of all things is near; therefore, be of sound judgment and sober *spirit* for the purpose of prayer. <sup>8</sup> Above all, keep fervent in your love for one another, because love covers a multitude of sins. <sup>9</sup> Be hospitable to one another without complaint. <sup>10</sup> As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God. <sup>11</sup> Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

<sup>12</sup> Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; <sup>13</sup> but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. <sup>14</sup> If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. <sup>15</sup> Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; <sup>16</sup> but if *anyone* suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. <sup>17</sup> For *it is* time for judgment to begin with the household of God; and if *it begins* with us first, what *will be* the outcome for those who do not obey the gospel of God? <sup>18</sup> AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? <sup>19</sup> Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.



## Koine Greek Verb Tense, Mood, and Voice Helpful Info for Bible Study

The New Testament was primarily written in Koine \ kòi-'nā \ Greek. Koine Greek was used from the 4<sup>th</sup> century B.C. into the 6<sup>th</sup> century A.D. The Old Testament was translated from Hebrew to Koine Greek and this is known as the Septuagint. Old Testament quotations in the New Testament are from the Septuagint.

There are characteristics of Koine Greek verbs that expand the understanding of their meaning beyond what is readily translatable into English.

In English, our verbs connote person, number, tense (when), mood, and voice:

- ◆ **Person** – I/we (first person), you (second person), he/she/they (third person)
- ◆ **Number** – Singular, plural
- ◆ **Tense** – Past, present, future (and some variations of these three tenses)
- ◆ **Mood** – Indicative (a statement), interrogative (a question), imperative (a command), subjunctive (a wish)
- ◆ **Voice** – Active, passive

The person and number for verbs in Koine Greek function the same as in English.

EXAMPLE:

<i>to be</i>	<b>SINGULAR</b>	<b>PLURAL</b>
<b>First Person</b>	I am	We are
<b>Second Person</b>	You are	You are
<b>Third Person</b>	He/She/It is	They are

Koine Greek verbs differs from English verbs with respect to what tense communicates, and the mood and voice have additional types.

- ◆ **Tense** – Primarily the type of action (simple, ongoing, or completed) and [sometimes] when the action takes place: aorist, future, present, perfect, pluperfect, imperfect
- ◆ **Mood** – The action's setting [with respect to reality]: indicative, imperative, subjunctive, optative
- ◆ **Voice** – Who performs or receives the action.

If you use an online resource such as Biblehub.com or another resource that identifies the parts of speech in the New Testament, the following tables may help you better understand a fuller meaning of the Koine Greek verbs.

<b>TENSE (6)</b>	
<p style="text-align: center;"><b>Aorist</b> /err-ist/</p> <p>Simple action in the past. (Indicative Mood) (In other moods, timing &amp; duration is insignificant.)</p> <div style="text-align: center;"> </div>	<p>EXAMPLES:</p> <p>Paul <u>worked</u> as a lumberjack. Paul <u>became</u> a lumberjack.</p> <p>They <u>reigned</u> with Christ for a thousand years. Revelation 20:4c</p>
<p style="text-align: center;"><b>Future</b></p> <p>The action occurs at a particular point in the future. (The action starts and stops.)</p> <div style="text-align: center;"> </div>	<p>EXAMPLE:</p> <p>Paul <u>will work</u> as a lumberjack.</p>
<p style="text-align: center;"><b>Present</b></p> <p>Continuous or repeating (habitual) action. The action is occurring now. In moods other than indicative, the action is continuous or repeating.</p> <div style="text-align: center;"> </div>	<p>EXAMPLES:</p> <p>Paul <u>works</u> as a lumberjack. God <u>loves</u> a cheerful giver. 2 Corinthians 9:7b</p>
<p style="text-align: center;"><b>Perfect</b></p> <p>The action took place in the past, but the results continue to the present.</p> <div style="text-align: center;"> </div>	<p>EXAMPLES:</p> <p>Paul <u>has worked</u> as a lumberjack for many years. I <u>have fought</u> the good fight, I <u>have finished</u> the race, I <u>have kept</u> the faith. 2 Timothy 4:7</p>
<p style="text-align: center;"><b>Pluperfect</b></p> <p>The action and the results took place in the past.</p> <div style="text-align: center;"> </div>	<p>EXAMPLE:</p> <p>Paul <u>had worked</u> as a lumber-jack for a number of years.</p>
<p style="text-align: center;"><b>Imperfect</b></p> <p>Continuous or linear action in the past. (Indicative Mood)</p> <div style="text-align: center;"> </div>	<p>EXAMPLES:</p> <p>Paul <u>was working</u> as a lumberjack. Paul <u>began to work</u> as a lumberjack. Paul <u>kept working</u> as a lumberjack. Paul <u>used to work</u> as a lumberjack. Paul <u>would have worked</u> as a lumberjack, given the chance.</p>

## MOOD (4)

### Indicative

A statement or fact.

### Imperative

A command or instruction.

### Subjunctive

Usually\* a probability or an objective [real] possibility.

\*If subjunctive mood is used in purpose clauses (*so as to, in order to, so that, for the purpose of, etc.*) or result clauses (*such that, so <adverb> that, with the result that, etc.*) the outcome is a certainty as a result of another stated action.

EXAMPLES:

She looked up quickly **so as to** catch the theft in progress. (purpose clause)

She looked up **so** quickly **that** she caught the theft in progress. (result clause)

### Optative

A wish or hope. (Used in the New Testament infrequently.)

## VOICE (3)

### Active

The subject performs the action.  
(Attention is on the action.)

EXAMPLES:

Paul entered the deli.  
Jesus wept. John 11:35

### Middle

The subject is acting upon itself  
or for its own benefit.  
(Attention is on the subject.)

EXAMPLES:

Paul bought lunch at the deli.  
(*In English, it is implied that Paul bought lunch for himself.*)  
... because God has chosen you from the beginning for  
salvation ... 2 Thessalonians 2:13b  
(The use of middle voice in *has chosen* indicates that God  
(the subject) has performed this action **for Himself.**)

### Passive

The subject receives the action.

EXAMPLES:

A sandwich was purchased by Paul.

But now apart from the Law the righteousness of God **has  
been manifested**, being witnessed by the Law and  
Prophets, Romans 3:21

## OTHER VERB FORMS

### **Infinitive**

A verb form that functions as a noun.

(Usually the word *to* is placed in front of it when it is translated into English.)

### **Participle**

A verb form used to modify a noun or stand in for a noun.

(In English, participles usually end in *-ing*).

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Please send additions or corrections to [maryannp@colemcommunity.org](mailto:maryannp@colemcommunity.org).

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**Study Guide 21**  
**Romans 13**

*Fellowship question:* Have you ever shown up to an event and discovered that you were not dressed appropriately for either the occasion or the task? What happened?

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*OBSERVATION – Lord, help me to discover it!*

In Romans 12, Paul presented how believers are to think of themselves, how they are to relate as a body, and how they are to interact with people in general. In this chapter Paul continues this line of thought, highlighting another Christian relationship.

Read Romans 13.

1. List everything this chapter states about those in authority. (Be sure to capture God's involvement!)

2. List everything this chapter states about the behavior of a believer in relation to those in authority.

3. Reread the chapter, looking for the words *owe* or *due* (*opheile*). List what is owed, who owes it, and to whom it is due. Use the table below if you find it helpful. Circle the debt that is never fully discharged.

What is owed:	Owed by:	Owed to:

4. Reread verses 11-14 and list the instructions Paul gives to his readers. Given these instructions, what circumstances might his readers be facing?

*Skill Builder*

*Reread the passage; what else stands out?*

*Further Observations*

*Themes (Main Ideas)*

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*INTERPRETATION – Lord, help me to understand it.*

5. What is the purpose of governing authorities, as identifiable from Romans 13? What insights do the additional cross references provide?
- a. Romans 13
  
  
  
  
  
  
  
  
  
  
  - b. Deuteronomy 16:18-20
  
  
  
  
  
  
  
  
  
  
  - c. Proverbs 21:1
  
  
  
  
  
  
  
  
  
  
  - d. 1 Peter 2:13-14
  
  
  
  
  
  
  
  
  
  
  - e. John 19:8-11

6. Reread Romans 13:8-10. There are four distinct kinds of love in the Greek language: *agape*, *phileo*, *eros*, and *storge*. The words Paul uses here is *agape* (noun) and *agapao* (verb). To better understand what *agape* is, it can be helpful to know the definitions of Greek's other words for *love* – essentially, what *agape* is not.

<i>phileo</i> – tender affection, friendship
<i>eros</i> – romantic love
<i>storge</i> – instinctive affection, natural family love

- a. Using resources available to you: a dictionary, a Bible dictionary/encyclopedia, and/or a Bible study website such as blueletterbible.org, what do you discover about the word, *love* (*agape*.) [**Vine's Expository Dictionary**, which is made freely available in blueletterbible.org's verse study tools, is extremely useful. You may also access Vine's definitions online at <https://www.studylight.org/dictionaries/eng/ved.html>.]
- b. Jews typically viewed their fellow Jews as their neighbor. Read Luke 10:25-37 to understand Jesus' definition of *neighbor*. Who is a *neighbor*? (Who is **not** a neighbor?)
- c. Now what does it mean to "love [*agape*] your neighbor as yourself?" How is *agape* love the fulfillment of the law?





**Skill Builder**

Identify Spiritual Principles:

(Statements about the themes/main ideas and/or God's character that are applicable across time and culture.)

What spiritual principles have you learned from God's Word in this passage?

what do I know  
to be true? ✓

*APPLICATION – Lord, help me to live it!*

8. Consider your upcoming week. What *neighbors* might be crossing your path? What are some tangible ways in which you can show them *agape*?
  
9. On a normal Sunday, we awake and get dressed for church. This passage has described getting dressed to be the church daily. In what ways are you appropriately attired for the task at hand? What areas could stand some improvement?

*Skill Builder*

Further Applications:

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) Is there a place for civil disobedience? If so, when? If not, why?
- II) In Revelation 2:1-7, Jesus says that the church at Ephesus has left its first love (*agape*), and yet He praises their deeds and perseverance. What do you think was happening in the church at Ephesus?

*ADDITIONAL RESOURCES*

C. S. Lewis on *The Four Loves* (Lewis' 1958 radio broadcasts, set to a doodle illustration.)  
Each video is about 30 minutes.

*philia* – <https://youtu.be/3hM4izbColg>

*eros* – <https://youtu.be/WReLIE08Dnc>

*storge* – <https://youtu.be/m4hI638mskQ>

*agape* – <https://youtu.be/gaVaGGpeOKM>

 *Cole Women's Bible Study Writing Team, 2020*

### Scripture for Study Guide 21

#### **Deuteronomy 16:18-20**

<sup>18</sup> “You shall appoint for yourself judges and officers in all your towns which the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. <sup>19</sup> You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. <sup>20</sup> Justice, *and only* justice, you shall pursue, that you may live and possess the land which the LORD your God is giving you.

#### **Proverbs 21:1**

The king's heart is *like* channels of water in the hand of the LORD;  
He turns it wherever He wishes.

**1 Peter 2:13-14**

<sup>13</sup> Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, <sup>14</sup> or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

**John 19:8-11**

<sup>8</sup> Therefore when Pilate heard this statement, he was *even* more afraid; <sup>9</sup> and he entered into the Praetorium again and \*said to Jesus, "Where are You from?" But Jesus gave him no answer. <sup>10</sup> So Pilate \*said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" <sup>11</sup> Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has *the* greater sin."

**Luke 10:25-37**

<sup>25</sup> And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup> And He said to him, "What is written in the Law? How does it read to you?" <sup>27</sup> And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF." <sup>28</sup> And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE." <sup>29</sup> But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

<sup>30</sup> Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. <sup>31</sup> And by chance a priest was going down on that road, and when he saw him, he passed by on the other side. <sup>32</sup> Likewise a Levite also, when he came to the place and saw him, passed by on the other side. <sup>33</sup> But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, <sup>34</sup> and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him. <sup>35</sup> On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.' <sup>36</sup> Which of these three do you think proved to be a neighbor to the man who fell into the robbers' *hands*?" <sup>37</sup> And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."

**1 Thessalonians 5:1-11**

Now as to the times and the epochs, brethren, you have no need of anything to be written to you. <sup>2</sup> For you yourselves know full well that the day of the Lord will come just like a thief in the night. <sup>3</sup> While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. <sup>4</sup> But you, brethren, are not in darkness, that the day would overtake you like a thief; <sup>5</sup> for you are all sons of light and sons of day. We are not of night nor of darkness; <sup>6</sup> so then let us not sleep as others do, but let us be alert and sober. <sup>7</sup> For those who sleep do their sleeping at night, and those who get drunk get drunk at night. <sup>8</sup> But since we are of *the* day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. <sup>9</sup> For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, so that whether we are awake or asleep, we will live together with Him. <sup>11</sup> Therefore encourage one another and build up one another, just as you also are doing.

**Revelation 2:1-7**

“To the angel of the church in Ephesus write:

The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this:

<sup>2</sup> ‘I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them *to be* false; <sup>3</sup> and you have perseverance and have endured for My name’s sake, and have not grown weary. <sup>4</sup> But I have *this* against you, that you have left your first love. <sup>5</sup> Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. <sup>6</sup> Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. <sup>7</sup> He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.’



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## Study Guide 22

### Romans 14

*Fellowship question:* If you could pick only one hymn or worship song to sing the rest of your life, which one would you choose? Why is that one (any only that one) the best? Share the question with a friend; how do your answers compare?

---

*OBSERVATION – Lord, help me to discover it!*

As you read Romans 14, recall that the church in Rome was a commingling of believers with different backgrounds. Believing Jews may have continued to observe the dietary restrictions and ceremonial observances of the Mosaic Law and they may have thought Gentile believers should as well. Gentiles coming to the faith may have steered clear of eating any meat that might have been offered to an idol.

Read Romans 14.

1. What do you observe about the different people mentioned in verses 1-12? (Capture what characterizes them, instructions they are given, and what they all have in common.)

<b>The one who...</b>	<b>Common to all:</b>
... eats all things:	
... eats only vegetables:	
... observes the day:	
... regards all days the same:	





*Skill Builder*

*Reread the passage; what else stands out?*

*Further Observations*

*Themes (Main Ideas)*

---

*INTERPRETATION – Lord, help me to understand it.*

5. What are the essential, non-negotiable aspects of the Christian faith? (These cross references may help: 1 Corinthians 15:1-5, Romans 5:8, John 3:16-17.)
  
6. When differences of opinion (Romans 14:1, *disputable matters* (NIV)) threaten church body life, what is the right response? (Consider Philippians 4:1-3, 1 Thessalonians 5:14, Philippians 2:1-7, Philippians 1:27.)

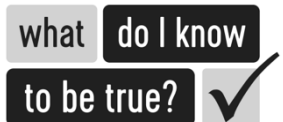
7. When Paul speaks of an issue – in this case, food – causing a fellow believer to be hurt and Paul says that the one who is holding on to the issue as a non-negotiable is *no longer walking in accordance with love* (14:15), what is the impact on body unity?

**Skill Builder**

Identify Spiritual Principles:

(Statements about the themes/main ideas and/or God's character that are applicable across time and culture.)

What spiritual principles have you learned from God's Word in this passage?



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*APPLICATION – Lord, help me to live it!*

8. Reflect: What present-day disputable matters are impacting body-life in my Christian circles – church and beyond? From what I have learned in Romans 14, how do I now plan to engage in these matters so as to *not tear down the work of God* (Romans 14:20)?

9. Considering one of the disputable matters you listed in question 8, put the matter through spiritual triage. Into which category of importance does it land: primary, secondary, tertiary, or color of the carpet? How does this realization provide insight into how to respond in a God-honoring manner? (Romans 14:19)
10. Reflect: How is Romans 14 resting with my heart? Are there areas where I am the one weak (or the strong) in faith? Areas in which I am inclined to judge my brethren? How is the Spirit tugging on my heart?

*Skill Builder*

Further Applications:

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) How does the natural tendency to seek *sameness* hurt the body? Why is this our tendency? How do we contend with it?
- II) Bible teacher Warren Wiersbe refers the non-negotiables and the negotiables of the Christian faith as the *eternal versus the external*. What perspective does his choice of words bring to the discussion?

---

**Scripture for Study Guide 22****1 Corinthians 15:1-5**

Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, <sup>2</sup>by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

<sup>3</sup>For I `delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, <sup>4</sup>and that He was buried, and that He was raised on the third day according to the Scriptures, <sup>5</sup>and that He appeared to Cephas, then to the twelve.

**Romans 5:6-10**

For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup>For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup>But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. <sup>10</sup>For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

**John 3:16-17**

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. <sup>17</sup>For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

**Philippians 4:1-3**

Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved.

<sup>2</sup>I urge Euodia and I urge Syntyche to live in harmony in the Lord. <sup>3</sup>Indeed, true companion, I ask you also to help these women who have shared my struggle in *the cause of the gospel*, together with Clement also and the rest of my fellow workers, whose names are in the book of life.

**1 Thessalonians 5:14**

We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.

**Philippians 2:1-7**

Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, <sup>2</sup>make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. <sup>3</sup>Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; <sup>4</sup>do not *merely* look out for your own personal interests, but also for the interests of others. <sup>5</sup>Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup>who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup>but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men.

**Philippians 1:27**

Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;



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**Study Guide 23**  
**Romans 15:1-13**

*Fellowship opener:* Describe a situation in which you put the needs of others ahead of yourself. What motivated you?

---

*OBSERVATION – Lord, help me to discover it!*

Skim Romans 14 to refresh your memory of Paul's thoughts as he continues that vein into chapter 15.

Read Romans 15:1-13.

1. What kind of strength and weakness is Paul referring to in 15:1?

2. List the instructions and exhortations Paul gives to his readers.

3. What do you note about God in this passage? About Jesus?

4. Considering all that you have observed, what is Paul's aim for the church in Rome?

**Skill Builder**

*Reread the passage; what else stands out?*

*Further Observations*

*Themes (Main Ideas)*

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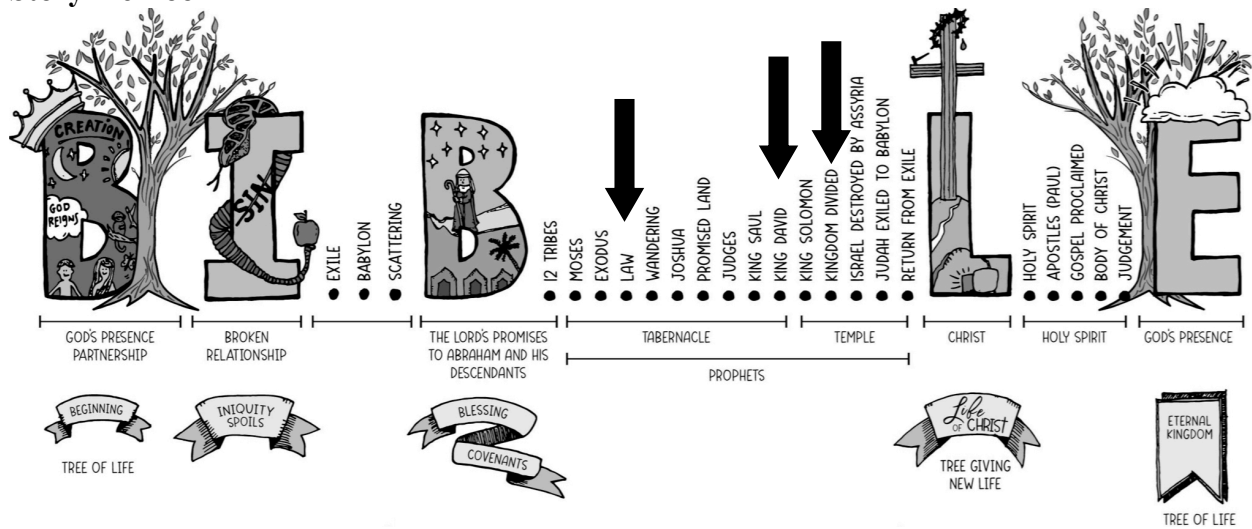
*INTERPRETATION – Lord, help me to understand it.*

5. In verse 15:7, Paul uses the word *accept* twice. He also used it in 14:1 (Now accept the one who is weak...) and in 14:3 (... for God has accepted him.) The Greek word here is *proslambano*. There are some lovely treasures to discover about this word.
- Using resources available to you: a dictionary, a Bible dictionary/encyclopedia, and/or a Bible study website such as blueletterbible.org, what do you discover about the word, *accept (proslambano)*. [**Vine's Expository Dictionary**, which is made freely available in blueletterbible.org's verse study tools, is extremely useful. You may also access Vine's definitions online at <https://www.studylight.org/dictionaries/eng/ved.html>.]



- 
- b. *Proslambano* is almost perfectly synonymous with *dechomai* (positive, deliberate and ready reception of what is offered) but differs in that *proslambano* can also be used to describe a negative reception. Look at the following cross references and note how they help you understand the nuance of the word when it is used a positive sense.
- i) Acts 18:26 (took aside, *proslambano*) [Acts 18:24-28 provided for context.]
  
  - ii) Matthew 10:40 (receives, *dechomai*)
- c. In Study Guide 20, we learned a bit about the mood, tense, and voice of Greek verbs. As used in Romans 15:7, *proslambano* is present tense, imperative mood, and middle voice. What does this indicate? (The information on pages 20-9 to 20-12 will help.)
- d. When Paul tells [the mix of] believers in the church at Rome to accept (*proslambano*) one another, what does he mean? (Think in terms of the believers' differences.)

**Storyline Tool**



6. Let's take a closer look at the Old Testament references Paul cites in verses 7-12.
  - a. You may find it illuminating to first mark/highlight any reference to the Jews (singular or plural) as well as any mention of the Gentiles in different colors in verses 7-12.
  - b. For additional perspective, read Jesus' words in Luke 24:44. The three sources Jesus identifies as writings about Himself will serve as categories in the next part of this question.
  - c. Now consider Paul's references in verses 9-12. In the respective table cells below, mark with a ✓ the source category to which each reference belongs and note the speaker if possible.

Paul Quotes...	Law of Moses	Prophets	Psalms
2 Samuel 22:50 / Psalm 18:49			
Deuteronomy 32:43			
Psalms 117:1			
Isaiah 52:15			

- d. There is one other connection to our Bible Storyline Tool (above) that is contained in this passage. What additional historical connection does Paul ask his readers to recall? Add an arrow to the picture for that connection!

- e. With your discovery in part (d) and thinking about the categories of the Old Testament Scriptures from which Paul quotes and the speakers of those words, how might Paul be hoping to inspire the Jewish believers? The Gentile believers?
- f. What progression happens in verses 9-12? How is verse 13 the cumulative result of the progression?

*Skill Builder*

Identify Spiritual Principles:

(Statements about the themes/main ideas and/or God's character that are applicable across time and culture.)

What spiritual principles have you learned from God's Word in this passage?

what do I know  
to be true? ✓

*APPLICATION – Lord, help me to live it!*

7. As believers who “have been crucified with Christ” and born again, what does acceptance (*proslambano*) look like in our relationships with one another? (See Philippians 1:27-28 and 2:1-8.) Specifically, what character traits would you expect? Finally, in which of these character traits would you personally like to grow stronger?
8. Now let's take a step further outside ourselves: Who then is the Church and what is our purpose? (Think tangibly about what glorifies God.)

Note: The 2020 version of the New American Standard translates Romans 15:5, 6 as, “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another, according to Christ Jesus, so that with one **purpose** and one voice you may glorify the God and Father of our Lord Jesus Christ.”

9. Reflect: What's my role in the Church?

*Skill Builder*

Further Applications:

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) What hinders the biblical oneness that Paul calls the church to in Romans 15?
- II) How does self-denial play a role in body life?

*ADDITIONAL RESOURCES*

Highly recommended: **The Freedom of Self Forgetfulness** by Timothy Keller.

 *Cole Women's Bible Study Writing Team, 2020*

### **Scripture for Study Guide 23**

#### **Acts 18:24-28**

<sup>24</sup>Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. <sup>25</sup>This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; <sup>26</sup>and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. <sup>27</sup>And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace, <sup>28</sup>for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

#### **Matthew 10:40**

<sup>40</sup>“He who receives you receives Me, and he who receives Me receives Him who sent Me.

#### **Luke 24:44**

<sup>44</sup>Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

**2 Samuel 22:50**

<sup>50</sup> “Therefore I will give thanks to You, O LORD, among the nations,  
And I will sing praises to Your name.

**Psalm 18:49**

<sup>49</sup> Therefore I will give thanks to You among the nations, O LORD,  
And I will sing praises to Your name.

**Deuteronomy 32:43**

<sup>43</sup> “Rejoice, O nations, *with* His people;  
For He will avenge the blood of His servants,  
And will render vengeance on His adversaries,  
And will atone for His land *and* His people.”

**Psalm 117:1**

Praise the LORD, all nations;  
Laud Him, all peoples!

**Isaiah 52:15**

<sup>15</sup> Thus He will sprinkle many nations,  
Kings will shut their mouths on account of Him;  
For what had not been told them they will see,  
And what they had not heard they will understand.

**Philippians 1:27-28**

<sup>27</sup> Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> in no way alarmed by *your* opponents—which is a sign of destruction for them, but of salvation for you, and that *too*, from God.

**Philippians 2:1-8**

Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, <sup>2</sup> make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. <sup>3</sup> Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; <sup>4</sup> do not *merely* look out for your own personal interests, but also for the interests of others. <sup>5</sup> Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup> but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. <sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.



**Study Guide 24**  
**Romans 15:14-33**

*Fellowship question:* When you are aware that God is leading you to do something, what expectations (realistic or otherwise) do you have about the process?

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*OBSERVATION – Lord, help me to discover it!*

Skim Romans 15:1-13 to remind yourself of Paul's train of thought.

Read Romans 15:14-33.

1. As Paul begins winding down his letter to the church in Rome, he offers some personal reflections. What do you discover about him (his heart, his plans, his hopes, his prayer requests, how he views his calling, etc.) from this passage?

2. In verse 15 Paul mentions boldly writing some points to the church at Rome. To what points is he referring? (You don't have to capture everything, but this exercise is a good review of the book!)

3. List what the passage says about our triune God:

<b>God</b>	<b>Jesus Christ</b>	<b>Holy Spirit</b>



---

God	Jesus Christ	Holy Spirit

---

**Skill Builder**

*Reread the passage; what else stands out?*

Further Observations

Themes (Main Ideas)

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*INTERPRETATION – Lord, help me to understand it.*

Paul is most likely writing his Romans letter from the city of Corinth near the conclusion of his third missionary journey.

4. Reread Romans 15:14-21.
  - a. From these eight verses, how does Paul view his ministry? (Is it successful? Is he glad to do it? Etc.)

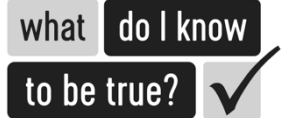
- b. Now consider what Paul wrote to the Corinthians just a year or two earlier: read 2 Corinthians 11:23-28. Thinking about what Paul endured and that he considered it a gift of grace from God to be called to minister to the Gentiles (Romans 15:15-16), how did Paul view/value the gospel?
- 
5. Let's consider the gift that Paul was taking to Jerusalem.
    - a. How were the Gentile churches indebted (15:27) to the church at Jerusalem?  
    - b. Why does Paul want to deliver the gift himself?  
    - c. How might the gift promote unity between the predominantly Jewish church in Jerusalem and the predominantly Gentile churches from Paul's missionary journeys? (For a reminder of how Jews were taught to help the poor, see Deuteronomy 15:1-11.)

*Skill Builder*

Identify Spiritual Principles:

(Statements about the themes/main ideas and/or God's character that are applicable across time and culture.)

What spiritual principles have you learned from God's Word in this passage?



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*APPLICATION – Lord, help me to live it!*

6. When you consider Paul's heart for the gospel, what does the Spirit stir within you? (Do you see an example to follow? Character to cultivate? Prayers to offer?) Every believer is a part of Jesus' ministry on earth! (Romans 12:1, 1 Peter 2:5, 2:9)

7. Paul does go to Rome, but not in the way he planned. (You may read about his arrival in Jerusalem, his time there, his journey to Rome, and his stay there in Acts 21-28.) Proverbs 16:9 says, "The mind of man plans his way, But the LORD directs his steps." Reflect: when the Lord reroutes my plans, how accepting am I of His detours? What do I want to remember about God and His plans in order to see His providence at work in the detours?

**Skill Builder**Further Applications:**FOR FURTHER DISCUSSION OR CONTEMPLATION:**

- I) In 15:14 Paul writes that he knows the Roman body is *full of goodness, filled with knowledge, and able to admonish one another*. What do you imagine warrants admonishment when the person is filled with goodness and knowledge?
- II) Considering what you know of Paul's life, and what his living conditions were, what do you make of how he pictures himself as "ministering as a priest"? How does this encourage you?

 Cole Women's Bible Study Writing Team, 2020**Scripture for Study Guide 24****2 Corinthians 11:23-28**

<sup>23</sup> Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. <sup>24</sup> Five times I received from the Jews thirty-nine *lashes*. <sup>25</sup> Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. <sup>26</sup> *I have been* on frequent journeys, in dangers from rivers, dangers from robbers, dangers from *my* countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; <sup>27</sup> *I have been* in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. <sup>28</sup> Apart from *such* external things, there is the daily pressure on me of concern for all the churches.

**Deuteronomy 15:1-11**

“At the end of *every* seven years you shall grant a remission of *debts*. <sup>2</sup> This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because the LORD'S remission has been proclaimed. <sup>3</sup> From a foreigner you may exact *it*, but your hand shall release whatever of yours is with your brother. <sup>4</sup> However, there will be no poor among you, since the LORD will surely bless you in the land which the LORD your God is giving you as an inheritance to possess, <sup>5</sup> if only you

listen obediently to the voice of the LORD your God, to observe carefully all this commandment which I am commanding you today. <sup>6</sup> For the LORD your God will bless you as He has promised you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you.

<sup>7</sup> “If there is a poor man with you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; <sup>8</sup> but you shall freely open your hand to him, and shall generously lend him sufficient for his need *in* whatever he lacks. <sup>9</sup> Beware that there is no base thought in your heart, saying, ‘The seventh year, the year of remission, is near,’ and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the LORD against you, and it will be a sin in you. <sup>10</sup> You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the LORD your God will bless you in all your work and in all your undertakings. <sup>11</sup> For the poor will never cease *to be* in the land; therefore I command you, saying, ‘You shall freely open your hand to your brother, to your needy and poor in your land.’

**Romans 12:1**

Therefore I urge you, brothers *and sisters*, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

**1 Peter 2:4, 5**

<sup>4</sup> And coming to Him as to a living stone which has been rejected by people, but is choice and precious in the sight of God, <sup>5</sup> you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer spiritual sacrifices that are acceptable to God through Jesus Christ.

**1 Peter 2:9**

<sup>9</sup> But you are A CHOSEN PEOPLE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *GOD'S* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;



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## Study Guide 25 Romans 16

*Fellowship opener:* Describe a situation in which you came to know someone through correspondence before you met them in person. How did your understanding of them change/grow after meeting them in person?

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*OBSERVATION – Lord, help me to discover it!*

Paul now closes his epistle to the church at Rome, incorporating components common in the style of his day:

- Individual greetings (to those at the letter's destination)
- Individual greetings (from those at the letter's origination, including the letter's scribe)
- Acknowledgements / Commendations
- Final instructions
- Exhortations

Read Romans 16.

At first glance, this chapter reads as a mundane list of names followed by Paul's exhortation, but if we look a little closer, there are some interesting tidbits to discover.

1. What do you discover about each person? (Include the person's location at the time of Paul's writing, if possible.)

	<b>Mention</b>		<b>Meaning</b>	<b>Observations</b>
a	Phoebe	♀	<i>Bright &amp; radiant</i>  (likely a Gentile)	
b	Prisca & Aquila	♀ ♂	<i>Ancient</i> <i>An eagle</i> (a Jewish couple)	
c	Epaenetus	♂	<i>Praiseworthy</i>	
d	Mary	♀	<i>Their rebellion</i>	
e	Adronicus & Junias	♂ ♂	<i>Man of victory</i> <i>Youthful</i>	
f	Ampilatus	♂	<i>Large</i>	

g	Urbanus	♂	<i>Of the city; polite</i>	
h	Stachys	♂	<i>A head of grain</i>	
i	Apelles	♂	<i>Called</i>	
j	Aristobulus	♂	<i>The best counselor</i>	
k	Herodian	♂	<i>Heroic</i>	
l	Narcissus	♂	<i>Stupidity</i>	
m	Tryphaena & Tryphosa	♀ ♀	<i>Luxurious</i> <i>Luxuriating</i>	
n	Persis	♀	<i>A Persian woman</i>	
o	Rufus	♂	<i>Red</i>	
p	Asyncritus	♂	<i>Incomparable</i>	
q	Phlegon	♂	<i>Burning</i>	
r	Hermes	♂	<i>Mercury</i>	
w	Patrobas	♂	<i>Paternal</i>	
t	Hermas	♂	<i>Herald of the gods</i>	
u	Philologus	♂	<i>Lover of words</i>	
v	Julia	♀	<i>Soft haired</i>	
w	Nereus & his sister	♂	<i>Lump</i>	
x	Olympas	♂	<i>Heavenly</i>	
y	Timothy	♂	<i>Honoring God</i>	
z	Lucius	♂	<i>Light, bright, white</i>	
aa	Jason	♂	<i>One who will heal</i>	
ab	Sosipater	♂	<i>Savior of his father</i>	
ac	Tertius	♂	<i>Third</i>	
ad	Gaius	♂	<i>lord</i>	
ae	Erastus	♂	<i>Beloved</i>	
af	Quartus	♂	<i>Fourth</i>	

2. If you can identify the likely courier of Paul's letter to Rome, mark them with a ★.





*INTERPRETATION – Lord, help me to understand it.*

7. Paul is often labeled chauvinistic according to our Western standards. Review how Paul extols the women in this chapter. How does Paul view women?
  
  
  
  
  
  
  
  
  
  
8. What do you imagine (using clues from the Text) was the structure of the church at Rome?
  
  
  
  
  
  
  
  
  
  
9. There is a connection to make between the beginning and end of Romans that is too good to pass by! Let's investigate.
  - a. Read Romans 1:8. What does Paul cite as noteworthy about the Christians in Rome?
  
  
  
  
  
  
  
  
  
  
  - b. Reread Romans 16:19a. What does Paul cite as noteworthy about the Christians in Rome?
  
  
  
  
  
  
  
  
  
  
  - c. Now reread Romans 16:25-27. What is the connection between *obedience* and *faith*? A couple of different translations of verse 26 are provided below:  
  
NASB(1995) ...according to the commandment of the eternal God, has been made known to all the nations, **leading to obedience of faith**;  
  
ESV ...according to the command of the eternal God, **to bring about the obedience of faith** –  
  
NIV ...by the command of the eternal God, so that all the Gentiles might **come to the obedience that comes from faith** –

- d. Read the following cross references; what additional insights do you gain about the relationship between faith and obedience?
- i) Ezekiel 36:27
  
  - ii) Ephesians 2:8-10
  
  - iii) James 2:21-24
- e. Summarize in your own words the relationship between faith and obedience.

*Skill Builder*

Identify Spiritual Principles:

(Statements about the themes/main ideas and/or God's character that are applicable across time and culture.)

What spiritual principles have you learned from God's Word in this passage?

what do I know  
to be true? ✓

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*APPLICATION – Lord, help me to live it!*

10. In a few sentences or bullet points, what has been Paul's message in Romans? What are your primary takeaways?
11. The logo of Cole Community Church incorporates the three-letter initials of our name, but is also designed to convey the picture of water ripples traveling out from an origination point (Jesus). In many ways the Book of Romans has behaved as water ripples across the centuries. As a Berean (Acts 17:11) of the Word, you are a traveling on one of those ripples. How do you want to grow as a result of studying Romans -- as an individual? as a church body? as the Church? (Be as specific as possible.)



*Skill Builder*

*Further Applications:*

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) If Paul wrote a letter to the Christian Church today, what do you think he would say?
- II) Has the study of Romans made you curious about Paul? What questions do you have for Paul when you meet him?

**Thank you for joining us!** The Book of Romans is a beautiful roadmap to righteousness; we hope you enjoyed the journey.

 *Cole Women's Bible Study Writing Team, 2020*

**Scripture for Study Guide 25**

**Romans 1:8**

<sup>8</sup>First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

**Ezekiel 36:27**

<sup>27</sup>I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

**Ephesians 2:8-10**

<sup>8</sup>For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; <sup>9</sup>not as a result of works, so that no one may boast. <sup>10</sup>For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

**James 2:21-24**

<sup>21</sup>Was not Abraham our father justified by works when he offered up Isaac his son on the altar? <sup>22</sup>You see that faith was working with his works, and as a result of the works, faith was perfected; <sup>23</sup>and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God. <sup>24</sup>You see that a man is justified by works and not by faith alone.



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