Fundamental Scriptures in Romans

*(All verses taken from the NASV text.)*

I don’t usually like to use the phrases “key verses” or “highlighted passages” when discussing the holy scriptures as those phrases can imply that the discussed verses hold more importance than their surrounding verses. We know this is simply not true, as 2 Timothy 3:16 clearly states that **all** scripture is inspired by God and is profitable. So instead, think of the scriptures below as **central** to the thoughts that Paul has laid out in his letter to the church in Rome. These verses are a part, and yes, an integral part, but just a part of a very spiritually-rich book. Please consider **all** that the apostle Paul has to say to the brethren in Rome as we study together. - Mark

Romans 1:16-17:

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, “But the righteous man shall live by faith.”

Romans 2:11:

For there is no partiality with God.

Romans 3:21-25:

But now apart from the Law, the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

Romans 12:1-2:

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

Paul uses each of the following words at least sixty times in the Roman letter. (Be on the lookout for them as we study!) How many times do you find them (or a variation) in the four passages listed above? (Different color highlighters work great for this.)

Righteousness \_\_\_\_\_\_\_\_\_\_\_\_\_

Faith \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Law \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

All \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Sin \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The Chapters in 3 Sections:

Chapters 1-8: Reveals God’s sovereign plan of salvation

Chapters 9-11: Shows how Jews and Gentiles fit into that plan

Chapters 12-16: Exhorts them to live righteous and harmonious lives

A Roadmap through Romans

Paul emphasizes a number of things in this letter to the church:

1. The depravity to which sin leads, and the fact that when man abandons God to follow his own course that God will “give them over” or “give them up,” is illustrated in the Gentile nations rejecting God to walk in the vanity of their own minds after knowing Him (Romans 1:18-32).
2. God does not respect any man enough to let him just get away with his sin. Sin was just as sinful upon the part of the Jew as it was upon the part of the Gentile (Romans 2).
3. There is a universal need for salvation because all men have sinned (Romans 3:23).
4. God’s grace alone was able to provide this salvation and the provision was made by the blood of Christ and offered unto men in the gospel of Christ (Romans 3:26).
5. Justification was not by the works of the Law or else it would have been just a Jewish matter, since the Law was given only to the Jews. This would have made God a respecter of persons in providing justification for the Jew without the Gentile. Abraham, not under the law, is the example of faith used in Romans 4.
6. The law of Moses was not given to reveal God’s plan for making man righteous, but it was given to reveal sin and through the knowledge of it, to make the whole world realize that they stood condemned before God and therefore needed a savior (Romans 3:19-20).
7. Justification is not to be attained by the works of the Law, but rather through a system of faith which Paul calls “faith in Jesus Christ” (Romans 3:22). In this, the righteousness of God, or God’s plan for making man righteous, is revealed (Romans 1:17). This revelation of God’s righteousness in the gospel is the reason why Paul affirms that the gospel is “the power of God for salvation to everyone who believes” (Romans 1:16).
8. The Jews had failed to attain unto God’s righteousness because they “did not pursue it by faith” (Romans 9:32). They refused to let the Law serve the purpose that God had intended, of preparing them for the reception of Christ (Galatians 3:24). They had developed a system of righteousness of their own, based on their human traditions, and thus, had rejected the righteousness of God. For this reason, they had been rejected by God as a nation and the judgment of God was delivered onto them.
9. This rejection of the Jewish nation did not mean that individual Jews could not be saved through the faith of Jesus Christ, because Paul affirms that “all Israel will be saved” (Romans 11:26); but it would come through faith in Jesus, not through the Law.
10. Christianity should erase all national animosity and bring Christians to love one another as brethren in order to enjoy the fullness of Christian fellowship (Romans 15:5-7).