

Appendix C—Selected Texts

Our study of Romans was text driven, focusing on the basic argument of the book. Obviously, Romans is richly theological. This appendix of selected texts attempts to do two things:

- to briefly catalog texts from Romans commonly cited in various categories detailed in systematic theologies (for a very helpful source in this regard, see John Jefferson Davis, *Handbook of Basic Bible Texts*);
- to suggest some texts in Romans that would be helpful to commit to memory.

Texts Used in Systematic Theologies

God—Texts in this topic relate to God's existence and His divine attributes or perfections—

Self-existence—God's being is grounded only in Himself. He is in no way dependent on creatures.

—**Rom. 11:34-35**—“Who has known the mind of the Lord? Or who has been His Counselor? Who has ever given to God, that God should repay him?”

Comment: Paul conjoins quotes from Isaiah 40:13 and Job 41:11.

Attributes—

Omniscience—God knows all things past, present, and future, both actuality and possibility.

—**Rom. 11:33**—Oh, the depths of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His paths beyond tracing out!

Love—God's strong affection for His children which expresses itself in His commitment to their good and in meeting their needs.

—**Romans 5:8**—But God demonstrates His own love for us in this: While we were still sinners, Christ died for us.

Wisdom—An attribute of God which manifests itself in the selection of worthy ends and in the choice of the best means to those ends.

—**Rom. 11:33**—Oh, the depths of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His paths beyond tracing out!

Grace and mercy—God's grace is His unmerited favor richly manifested in His forgiveness of sin. His mercy is shown in remitting punishment for sin and in His disposition to relieve the misery caused by it.

—**Romans 9:16**—It [salvation] does not, therefore, depend on man's desire or effort, but on God's mercy.

Patience—God's restraint of His judgment in the face of rebellion and sin. This is His divine forbearance.

—**Romans 2:4**—Do you show contempt for the riches of His kindness, tolerance, and patience, not

realizing that God's kindness leads you towards repentance?

—**Romans 9:22**—What if God, choosing to show His wrath and make His power known, bore with great patience the objects of His wrath—prepared for destruction.

Righteousness and justice—This attribute refers to the moral rectitude of God's commandments, promises, and actions. His justice refers to the complete equity and impartiality of His judgments.

—**Romans 3:25-26**—God presented Him [Christ] as a sacrifice of atonement, through faith in His blood. He did this to demonstrate His justice, because in His forbearance He had left the sins committed beforehand unpunished—He did it to demonstrate His justice at the present time, so as to be just and the one who justifies the man who has faith in Christ.

Truthfulness/faithfulness—The veracity and dependability of God's character, words, and actions.

—**Romans 3:3-4**—What if some [Jews] did not have faith? Will their lack of faith nullify God's faithfulness? Not at all! Let God be true, and every man a liar. As it is written: “So that You may be proved right in Your words and prevail in Your judging.”

Comment: The quote is from Psalm 51:4. In this text, God's truthfulness clearly involves His faithfulness to His covenant promises to the Jews, a theme he will explore in depth in chapters 9-11.

Christ—

His person—The person and work of Jesus Christ constitutes the heartland of Christian theology. Key texts relating to the Lord's person deal with His pre-existence, unique virgin birth, sinlessness, humanity and deity. Romans addresses the Lord's unique person at the very beginning of the book.

—**Romans 1:2-4**—[T]he gospel He promised beforehand through His prophets in the Holy Scriptures regarding His Son, who as to His human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord.

His work—We need a mediator, one who stands between God and human beings, and reconciles us to God. “An absolute God, apart from the Lord Jesus Christ, can afford no comfort whatever to a troubled heart. ... The only way in which we can see God is through the Mediator Jesus Christ.” (Spurgeon, “Looking Unto Jesus”).

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—**Romans 5:10**—For if, when we were God's enemies, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through His life.

—**Romans 5:18-19**—Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of one man the many were made sinners, so also through the obedience of

one man the many will be made righteous.

Spirit—In the New Testament, the Spirit is clearly a person. Among other ministries, He intercedes, speaks, teaches, wills, and can be grieved.

—**Romans 8:5-6**—[B]ut those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace.

Comment: The sinful nature's hostility toward God and His law makes spiritual neutrality an impossibility.

—**Romans 8:11**—If the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit, who lives in you.

—**Romans 8:23**—Not only so, but we ourselves, who have the first-fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

—**Romans 8:26**—In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit Himself intercedes for us with groans that words cannot express.

Providence—God's sovereign activity in sustaining, preserving, and governing His creatures and creation and in guiding all events to their appointed ends. That activity can be seen (albeit not always understood) in nature, in world history, and in personal circumstances.

—**Romans 8:28**—And we know that in all things God works for the good of those who love Him, who have been called according to His purpose.

Humanity—Biblical anthropology encompasses humanity's creation in the image of God and its implications, as morally responsible creatures and as disordered beings under the impact of our sin.

Morally responsible—

—**Romans 2:14-15**—Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences bearing witness, and their thoughts now accusing, now even defending them.

Comment: All people are morally responsible agents, even those without access to biblical revelation. All humanity is endowed with a God-created conscience that reflects the requirements of the moral law.

Fallen state—All are sinful, guilty, and susceptible to death, an inheritance from our forebears (we are in Adam). Theologies describe this as “original sin”.

—**Romans 5:12, 18-19**—Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned ... just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of one man the many were made sinners, so also through the obedience of one man the many will be made righteous.

Consequences of sin—

—**Romans 6:23**—For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

—**Romans 7:14-15**—We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do.

—**Romans 8:7-8**—The sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.

Salvation—

Election—God's gracious choice of individuals to be saved through the work and merits of Jesus Christ.

Comment: This doctrine has occasioned disagreement in Protestantism. In the Arminian tradition, God's election is understood as being conditional, predicated on the foreseen faith in the believer. God elects those whom He foresees will respond in faith to the gospel. In the Reformed tradition (our tradition), God's election is understood as being unconditional. It is not predicated on foreseen faith in the believer. Rather, God's choice is what makes human choice in this fallen state possible. His antecedent election creates the occasion for faith in the elect.

—**Romans 8:29**—For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers.

—**Romans 9:10-12, 16**—Not only that, but Rebekah's children had one and the same father, our father Isaac. Yet born the twins were born or had done anything good or bad—in order that God's purpose in election might stand: not by works but by Him who calls—she was told, “The older will serve the younger... .” It [God's election] does not, therefore, depend on man's desire or effort, but on God's mercy.

—**Romans 11:28**—As far as the gospel is concerned, they [the Jews] are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs... .

Calling and regeneration—

—**Romans 11:29**—[F]or God's gifts and His call are irrevocable.

Repentance and faith—

—**Romans 3:28**—For we maintain that a man is justified by faith apart from observing the law.

—**Romans 5:1**—Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.

—**Romans 10:17**—Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

Justification—God's act of free grace, pardoning our sins and accepting us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone.

—**Romans 3:20**—Therefore no one will be declared righteous in His sight by observing the law; rather, through the law we become conscious of sin.

—**Romans 3:23-24**—For all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus.

—**Romans 3:28**—For we maintain that a man is justified by faith apart from observing the law.

—**Romans 5:1**—Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.

Sanctification—The believer's growth in conformity to the character of Jesus Christ through personal

faith and obedience and through the ministry of the Holy Spirit and the Word of God. Protestant Christian traditions understand sanctification in various ways:

- A crisis experience leading to Christian perfection (Holiness traditions; Wesleyan tradition). This view (entire sanctification or Christian perfection) understands sanctification as a state of holiness beginning at regeneration and completed by an instantaneous work of the Holy Spirit after regeneration (baptism of the Holy Spirit for Pentecostals; second work of grace for others). This view sees the old Adamic sin nature as actually abolished in the sanctified believer.
- Others (Reformed, Lutheran, Anglican) understand sanctification in terms of a continual process throughout the life of the believer which never arrives at Christian perfection this side of glory. In justification, sin is pardoned; in sanctification, it is subdued. While the old sin nature is progressively subdued, it is never entirely abolished in this mortal life.

—**Romans 8:1-2**—Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

Perseverance (e.g. Security of the believer)—There is disagreement in evangelical Protestant circles on the question of whether a truly regenerate person can irreversibly fall away from the faith and be lost. The Reformed tradition (our tradition) holds that truly regenerate persons will persevere and demonstrate their election. By the grace of God, we cannot fall away. The Arminian tradition holds that apostasy is a real possibility even for true believers.

—**Romans 8:30**—And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.

—**Romans 8:38-39**—For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

—**Romans 11:22**—Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in His kindness. Otherwise, you also will be cut off.

Church—The assembly of the people of God, which is gathered, preserved, and built up by the power of the Spirit and the ministry of the Word of God.

—**Romans 9:25-26**—As He says in Hosea: “I will call them ‘My people’ who are not My people; and I will call her ‘My loved one’ who is not My loved one” and, “I will happen that in the very place where it was said to them, ‘You are not My people,’ they will be called the sons of the living God.

Comment: Paul applies quotes from Hosea 1:10 and 2:23 in reference to the influx of Gentiles into the church.

—**Mission**—The church's mission is carried out in numerous activities: evangelism and foreign missions, discipleship and Christian nurture, and benevolence and social compassion. Through these activities the kingdom of God is extended in the world and in the hearts of believers.

—**Romans 12:4-8**—Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Baptism—Romans mentions baptism, one of the sacraments (terminology used in Reformed, Lutheran, and Anglican traditions) or one of the ordinances (terminology preferred in Baptist and independent traditions) of the church. Sacraments are understood as visible signs of an invisible grace; ordinances as outward rites appointed by Christ to be administered as visible signs of the saving truth of the gospel.

—**Romans 6:3-5**—Don't you know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with Him in His death, we will certainly also be united with Him in His resurrection.

Comment: The reference to baptism is used illustratively in Romans 6 of our identification with Christ. The illustration seems to presume a believer's baptism by immersion.

Eschatology—Literally, the study of “last things”. Individual eschatology examines death as an individual experience. General eschatology deals with the events at the close of human history.—

Death of the believer—

—**Romans 5:12**—Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned

—**Romans 6:23**—For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

General resurrection—

—**Romans 8:11**—If the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit, who lives in you.

—**Romans 8:23**—Not only so, but we ourselves, who have the first-fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

Final judgment—

—**Romans 2:5-8**—Because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when His righteous judgment shall be revealed. God “will give to each person according to what he has done.” To those who by persisting in doing good seek glory, honor, and immortality, He will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.

Comment: Paul is not teaching salvation by good works in this text. See Romans 2 discussion in RVS Notes.

—**Romans 14:11-12**—It is written: “‘As surely as I live,’ says the Lord, ‘Every knee will bow before Me; every tongue will confess to God.’” so then, each of us will give an account of himself to God.

Eternal state—

—**Romans 8:19-21**—The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the One who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Possible Memory Texts

Power of the Gospel

—**Romans 1:16-17**—I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith”.

Doxologies—

—**Romans 11:33-36**—Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable His judgments, and His paths beyond tracing out!

“Who has known the mind of the Lord? Or who has been His counselor?”

“Who has ever given to God, that God should repay him?”

For from Him and through Him and to Him are all things. To Him be the glory forever! Amen.

—**Romans 16:25-27**—Now to Him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey Him—to the only wise God be glory forever through Jesus Christ! Amen.

Romans Road—A simple, brief Gospel presentation:

—**Romans 3:23**—[F]or all have sinned and fall short of the glory of God.

—**Romans 6:23**—For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

—**Romans 5:8**—But God demonstrates His own love for us in this: While we were still sinners, Christ died for us.

—**Romans 10:9-10**—That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

Believers' living—

Security—**Romans 8:38-39**—For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Dedication—**Romans 12:1-2**—Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of the world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will.

Self-concept—**Romans 12:3**—For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.

Hope—**Romans 15:13**—May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit.